Cruth wears no mask bome at no human shrine, seeks neither place nor applause : she only aske a bearing.

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EXPERIENCES IN MIGH LIFE.

Some French Med ums-In the East of France-The Countess de Slevers -Remarkable Seances in Paris-Higher Development.

BY JESSE SHEPARD

At the aristocratic trau of Noncy, near Strasbourg, I was stopping with some French friends who were all of them mediums, and hence some good manifestations took place. For s cool place to hold seances in, we selected the beautiful observatory of my host and found it pleasant and comfortable during the hot days. To the first general seauce, many of the Proffessors from the different universities were in vited, and all went away profoundly impress ed with the communications which they received in Latin, Greek, and other ancient languages. One of the mediums was engaged in writing a book under control, which treated of Biblical matters, and was spoken of as wonderful by those who had seen and criticised it.

After staying at Nancy several weeks in which I felt rested and restored. I was again impressed to return to Paris, that great capital so full of science, art, literature, tashion, friv olity and vice. After some discussion with my friends, it was decided that I should allow myself to be guided in matters of musical importance, by the genius of that wonderful musician and composer, the Countess Autoin-ette de Sievers, conceded by every body, both the conscenti and the smaleurs to be the great est living female composer and performer. Madame de Sievers is so perfected in the "divine art," that she ranks as one of the most acute critics in all that pertains to music and its vast branches of scientific and artistic methods, that Europe has as yet produced. No female ever even rivaled her, either in the science of musical composition or in the art of singing, and her fame in Paris was so great that Rossini, that immortal master of the Italian school, took instruction from her in organ playing. She graduated from the greatest musical colleges in the world, that of Rome and Palermo, and one of her grand operas was performed at the Theatre Lyrique at Paris for whole weeks together, so great was the enthu-siasm. To put myself under the control of a genius like this, I was not afraid, and I felt nighly honored at having the greatest woman in Paris take such an interest in a stranger and a foreigner. It has been sail in some places that I went to Europe to take lessons. and perfect myself in the art of singing. Now it is not likely that I care what people say in this direction, if I did take lessons from every Professor in Europe, it is no business of any one else, as it is to be hoped, after my long ex-perience over the civilized world as a public musician, that I know my own business better than the unsophisticated ignoramuses, who pretend to criticise and dictate the actions of estus. Suffice it, I was contented to find my inspirational efforts fully appreciated by an authority like Madame de Bievers, and was happy in acting upon any suggestions or adwhich she might be impressed to give

The first scance held at the residence of Madame de Bavers, was a decided success, not only in a musical way but in the physical also. Not only were the sception wonder-stricken, but they were convinced butright. At this seance there were present Madame Bettini, Monsteur Michel, Monsieur Favre, (brother of Jules Favre), the Baroness de Lille and about a dozen other ladies and gentlemen of distinction in Paris. By way of a grand entre the spirits rang the door bell, each as they entered. On entering they gave me their names in full, and this mode of manifesting was kept up for over an hour. The most remarkable part of it was that the Countess could not herself hear the bell ring, for, as she remarked, had she heard the ringing, the noise, and consusion would have disconcerted her, and perhaps made confusion in the seance; so she was made deaf to all sounds from the bell, yet all the rest heard it, and the names which were given were all recognized with wonder and deight, by the mystified people present. -

At that time I could not speak French, but notwithstanding I was fully able to give those tests and commulcations which the positive test medium is always able to give upon any occasion, no matter how difficult the language

At the second seance many of the grandee of the Foulourg St Germain were invited, and it was with the greatest interest they accepted the invitation to attend. The word of Madame de Sievars was command to even the cold and distant nobles of that quarter of Paris and at all times, and on all occasions, when the Countees saw fit to call together a reunion of this class at her residence, they were eager to come and sit for hours, rapt in the divine harmonies that came from beneath her most-skillful and subtle flogers, and which seemed to carry them on waves of melody into the ethereal spheres where only music is known and where "music, love, shd moonlight are one;" in the presence of her stupendous genius all were silent and filled with the most proall were silent and filled with the most profound reverence. I always noticed, that when
once they had crossed the threshold of
Madame de Sievers' solon, they were changed
and subdued in their manners and expressions.
The power of genius is such that even the
most sceptical and sardonic will yield to its
potent influence, and those without affection
or feeling or santiagent, are often most seen or feeling, or sentiment, are often metamor-phosed into beings with warm sonis, enthusi-astic spirits and feelings which flow in a flood of reverential obedience to the higher dicta tion and authority of supreme inspirational positiveness and power.

One day while we were sitting quietly in the salon of the Countess Asiking about spiritual matters, we were air surprised and almost frightened by the sudden fall of a rare and costly statuette in bronze, which had always stood in the same place on the corner of the mantle piece, in a solid position, never having fallen down and never showing any signs of tipping over. Ho great was the force with which it was thrown, that it was broken apart in the centre. This happened in the day time, about two o'clock in the aftern on, and the friends who were present thought it the best test of physical power they had yet witnessed. On another octasion while dining with the Countess, we heard raps under the table whereupon we asked the intelligence for names, and immediately some Lyenty names of musicians and friends of the Countess were spelled in full. This was enough to satisfy the investigating skepticism of the doubting ady, for the communications were given in the Italian language, a language which, at that

day, I knew nothing about. Soon it got noised abroad in Paris that Madame de Sievers had discovered a musical prodigy, who had arrived from America. The were meationing facts from time to ime, and a great excitement was manifest in certain musical and literary circles of Paris. Materialist and skeptic at most, the ordinary mind in France, is the very last to be influenced by spiritual facts or manifestation of any sort, but when it touched upon so divine, an art as music, then they were ready to listen and give car as well as reason and judgement, and accept the music it scientifically perfect, no matter from what source it might come, material or spiritual; as long as it proved to be classical in all its inspirations, that was enough for them.

Just about this time I began to take lessons from that wonderful teacher, superior percep tion, whose fees are paid by a ready wit, good memory, and a constant flow of intuition, and found myself making rapid progress -not only in ordinary grammatical diction so necessary to the French, but in the finesse de la langue, which renders the language so extremely difficult to those who are any way dull of imitation or ready wit. At this juncture of my experiences (for I was now coming into a vast new field of materialism and spirituality) I noticed the most marked changes in my development in every way. I received im-pressions in a wide sense, inspirations in a more classical form, and became like the people around me critical, fastidious, and morbidly artistic in my tastes, yet withal, still posseased of my own original characteristics as an American, and still positive and independent n my own convictions and judgment. I now was being developed into a self-critical phase of thought and perception; a phase of selfjudgement and superior schooling; in fact, I was soon able to detect faults of my own. where I could not before see any, and the alightest error (if there ever happened to be one) in the music would make me almost ill. I had almost become like Andrew Jackson Dayis, developed out of the unconciousness of developing, uncertain trances, into the consciousness of superior or positive inspiration, which was no longer doubtful, but real. That stage of growth which had continued for some years had now arrived at a point where the higher intellect of judgment could take a positive form and the soul expand, from association with supreme art, into a higher conception of music and the branches of art, which are dependant upon it and all its varied combinations of spiritual sciences. I was fast growing to believe with the great Goethe and Le Comte, that after all said and done, as far as speculative science goes in the different ramifications of analytical results, in experi-mental philosophy and physical research, it gives no pleasurable satisfaction in a spiritual sense, and leads to no positive engagement in materialistic sense; for the understanding being so thoroughly taken up and absorbed in an abstract mode of mental calculation that the reality of present happiness is lost in a process of negative abstraction. That artistic world which I had read of, and had long wished for, was at last found, and although I just entered upon its portals, I could see before me something of future results. The French mede of life and thought was in many respects contrary to my own inclinations and attractions, yet in the artistic sense of strict taste and spiritual refinement it was not so.

After reading Lamertine and Racine in the original, and after perusing many other French authors, I came to the conclusion that if they were lacking in spiritual science, they certainly were not in spiritual art, for the classical culture by which the Drama and the Lyrical productions of standard musical works are kept before the public, was a proof to me of their elevating influence on the general mind in all phases of life. I found; too, that inspiration did not suffer from the rigid discipline of artistic training, but on the contrary added to its final force of a solute results in the in-dividual action of the will over circumstance and condition.

I am being continually asked by hundreds, How were you developed?" "What ought I "How were you developed?" "What ou to do to become a medium for music?" many other questions of a like nature, and it is partly for the benefit of such persons that I am now writing these experiences, for I find in my travels, that of all the numerous phases of mediumship, that most rare phase for clas-sical music, is most coveted. To all such, I would say, cultivate the beautiful in art; go where you will see it, and feel its magte influence; live where you may ever behold some token of the divine rendered visible on earth by the hands of immortal genius, like Angelo, Rapheal, Beethoven, Mozert, and the many other stars of creative glory, in the hundred

phases of spiritualized arts, with which the earth now abound. True, you will not find it in America for the country is too young to be advanced in art, as France, Italy and Germany are, yet there are certain cities and towns in America where music and art are cultivated to a certain extent, but there are so many other short comings in the surroundings of even the most reflect of Eastern towns, that it makes it difficult for one to make rapid progress as a strictly critistic medium; and there is no doubt in my mind, that this difficulty is the reason why there are fewer artistic medium than of any other kind. The trouble, the trials are forcer regullibrium of conditions. taining a proper equilibrium of conditions, well aff and to travel even to other countries in gearch of the requisite sphere of art.

As one of the critics in a Western paper remarked of our musical seance which we gave a few nights ago, they were surprised; instead of "being banged on the head by various mu-sical instruments," to hear a strictly classical inspirational performance, to use their own words. Now this is what every one expects when they hear of a musical medium, and the first question that comes to them is, "how many guitars are banged about, and whether the banjo has one string or four." This is all natural enough, for they have never heard a musical medium who ever went beyond this in the musical line, and it is reasonable to suppose that they expect to find every musical medium in the world to be possessed of the following stock in trade, viz one guitar, one banjo, one broken fidle, a dinner hell, and an old tambo trine, which fly ringing and knocking about the room as if they would take the heads off the terrifled people as they sit expecting, perhaps, the more soothing strains of a spirit song, unadulterated by the savage discord of untuned fiddles and broken concertinas. How one may be developed as a medium is much like how one may learn a language, for instance: learn the French language from a vulgarian, and you will be sure to use coarse and vulgar phraseology; be developed in a coarse and uncouth element, and your music and other manifeststions will be in correspondence.

Another painful experience which I had to pass through in Paris, was the transition from ordinary familiar music to the classical stand point of my friends, the great musicians like Madame de Sievers. This I accomplished in time, by a strict and rigid discipline, for I allowed myself to listen to only those operas which I knew contained the highest scientific combigations of harmony, combined with the truest ideal in point of artistic merit of the cenery. Operas like Gounaud's Faust, Mo zart's Marriage of Figaro, and Meyerbeer's Phrophel, and Robert's il Diavolo.

But there was still another phase of development, higher and more independent of them all,—the positive. When I found myself ar-riving at this point, as I said before! I saw and understood things in a different sense and my inspirations were of themselves masters and teachers as it were, of my understanding. I no longer found satisfaction in listening to artists sing and play who merely did what the notes diotated; nor did I find much pleasure in those Operas which I so much delighted in when I was first being developed. Well may they say that this phase is a long and difficult one for the first years were indeed of the most complicated and tedious nature. Instead of lumping into a science or an art (as almost everyone believes those who are inspired do) as I expected from the first, the reverse was the case, and I was convinced that I was just en-tering on a new field of vast and profound thought, to be developed only by long and patient toil, and struggle and watchfulness.

In Italy where they teach the art of singing by a more rapid and complete method than in any other country, they consider ten years study of expression in some cases requisite; not to speak of the science of musical composition or the execution on the piano and violin which in most cases require twenty years to become complete in. Now, if this case be true as to the mere mechanical results in music; how much more difficult must be the study and practice of the higher or inspirational art? I pretend to say that instead of it becoming easier by inspiration, it becomes a hundred times more complicated, and almost impossible in the age we live in. Let the reader then, imagine the different stages of development through which I had to pass before I arrived at the position of consciousness and self-command, both of which are necessary before spiritual music can be obtained. After I grew tired of ordinary music and outgrew it, I began to feel a desire to hear the grand classical symphonies of Beethoven. Chopin, Mozart, and others of a like order, and on every occasion that presented itself I attended, drinking in the full meaning of every sublime passage and passing through all the agonies and throes of nature with the author; yet still there was a step higher, and finally I felt myself moving alowly out of the sphere of writen music, into that of a more ideal conception, whose outlet, of course, was positive inspiration; and with this I lost in a meas ure any liking I might have had for the ordi nary opera, as well as all phases of music which one hears in concerts, halls, and concert sa-lons. This last phase of society music and common ballads of the day, I grew to dislike with such an aversion, that on hearing some of them I would become ill and nervously prostrated. But I did not reach this last phase till long after I had left Paris. After I had feasted upon all the art and inspiration which that wonderful old artistic city affords; after I had wandered through the black for-ests of Baden Balan, and dwelt upon the beautiful strains of Strauss' grand orchestry in

the moonlight of summer nights; after the artistic experiences in Russis, and the solid culture and fluish which the mother of cities, grand old London gave; after years spent in such places as these, under the very shadow of art, did I develop to know with the great Goethe and Schiller, what the spirit of art is, and to appreciate its marvelous mysteries, and worship at the shrine of its universal power But there is also something more than the cul ture which artistic objects give; the influence of an artistically refined genius is worth more than all the books in the British Museum on art; than all the lectures from the classical halls of the Sarbonne, or all the objects of genius in old Rome, made by immortal hadds; I mean the direct personal influence of a great artist it is the musical harmony of such a mind that gives the "peace which passeth all understand The musical peace, which is besven on earth.

I would tike to give my ideas in full upon this important subject, but it would require a volume to do anything like justice to such a vast theme; for the present I am content with the few hints I have been impressed to give for the direct benefit of those who have a desire to become good, conscientious, musical mediums. Anything that I may say in the future depends upon the amount of time I shall have at my disposal, and the space I may have in

my articles.

For the benefit of friends in all parts of the country, who are asking to know whether I intend to keep on with these articles, I would say that it is my intention to do so provided mry time and health permit. While at the Dubuque camp meeting our time was so taken up with concerts, and the anxious friends who came hundreds of miles to hear the music, that it was impossible in consequence of the extreme fatigue which so much singing caused, to put per to paper, hence the delay in writing these articles. The numerous friends in Boston, Hartford, St. Louis, Jack sonville, Springfield, and other towns who are writing to know when I expect to be in these places, will see by this, that on account of the great success which we have met with since we started on our tour to California, it will be perhaps a year or more before we shall, have the pleasure of visiting them, as the engage-ments at present include over a year's concert-ing in the mountains and California.

Omaha, Neb. July 18, '75

THE RELIGIOUS PRESS.

Its Pious Exhortations and Swindling Advertisements.

In the Christian church it has never been considered right to engage in the propagation of the gospul from mercenary motives, for the purpose of pecuniary gain. In all ages it has been held that preachers, while they have a right to look for a comfortable support from those to whom they minister, are nevertheless precluded by the nature of their calling from occumulating wealth. In other words, the service of the gospel is not a money making employment, a business; like the secular oc-cupations of men, but a benevolent and self-denying work. So, when the effort is made to diffuse the truths of religion by means of the press, it has been considered equally a duty to shut out all sordid aims. Religious books and tract societies have been formed in various Christian countries, but never for the purpose of enriching their founders. It has been deemed enough that those who are concerned with the organization and management of such enterprises should have a reasonable compensation, to the end that they may be left free to devote their energy to the charitable undertaking with which they are connected. When ecclesiastics have exhibited a different spirit, when they have made the promulgation of Christianity the means of enlarging their revenues, this fact has ever been considered a sign of degeneracy, and a proof of corruption

in the church. Within the last few years, and especially in this country, there has sprung up a species of literature in the form of religious newspa pers which appears to set at naught the timehonored principle held in reverence, save in periods of corruption, from the apostolic age until now. That journals should be established for the distinct purpose of spreading religion by means of essays, popular appeals, and the publication of religious intelligence may be natural and proper. The questionable feature of these journals is that most of them appear to be managed in the same money-making spirit, to be actuated by the greed of gain, which belongs, and properly belongs, to the operations of secular business. Their efforts to swell their lists of subscribers by the offer of chromos, sewing machines, and other pre-miums, not only violate the canons of good taste—we might say, in their own slang, a "sanctified" taste—but they can scarcely be thought, in the judgment of the largest charity, to spring from an unselfish real for the salva-tion of souls. The reader will observe that what we criticise is the peculiar mingling of religion and business which characterizes this class of journals. They appear in the attitude of prescners of religion, begging all the while for larger pay, and commanding in moving tones, their holy wares to the public acceptance. - .

This is not all. In immediate juxtaposition with pious exhortations and devotional verses, are advertisements, in startling capiials, of every sort of merchandise, from the newest patent syrup to the last scheme of knavish financial speculation. The reader, without turning a leaf, passes from the solemn homily to the blasing proclamation of some medicinal financial rostrum. The impression

is somewhat like that which would be produced if the preacher on Sunday were to preface his sermon with notices put in his hands by the

offered for sale in shops.

It may be said that, after all, that is only an
The religious fournal
The responsible gives room to advertisers who are responsible for the character of their commodities. But we have not told the whole story. A considerable part of the religious journals, in many cases is made up of what is called "the publishers' department." This, not to put too fine a point upon it, is a repository of puffs, which too many of the readers are verdant enough to look upon as the disinterested and unbought opinions, the benevolent counsels, of the pious proprietor.

Page after page of these glowing commendations is introduced, intermingled, not unfrequently, with religious selections, the better to beguile the devout subscriber to the perusal of them. In type and general appearance, these puffs of pills, carpets, improved trusses, hair dyes for elderly clergymen, etc., are not to be distinguished from editorial matter. Then there is the "Insurance Department," in which articles are printed in which moral and prudential counsels are coupled with complimentary allusions to particular companies which are specially worthy of confidence. This important "department" of the religious Journal stands, to all appearance, on a level with the distinctively religious columns, and the country minister or farmer to thankful that he has in the person of the publisher so unselfish and unprejudiced an adviser.

Worse even than all this, the religious journals have been sometimes made the vehicle of adventurous or swindling speculators. Not only have their stocks been advertised and edterfally recommended, but there are instances in which the publishing office has been turned into a bureau for receiving and transmitting subscriptions, and investments. Thus poor people, or people in moderate circumstances, have been defrauded of their earnings. stances have come to our knowledge of painful losses suffered by those who can ill afford to lose, through their confidence in the state-ments of a religious journal. Yet this iniquitous proceeding is left unrebuked.

We are aware that our strictures do not apply to all of the so called religious newspapers. There are a few to which none of them apply. There are many to which some of them are applicable, and some are not; which have, for example their "Insurance Department," disguised in the way we have stated, without the other obnoxious peculiarities which have been mentioned. But there are offenders, and very conspicuous ones, of whom all that we have said and more than all, holds good. We shall not be surprised if these remarks provoke displeasure. Good preaching always makes sin-

ners wince. New York City.

THE NAUGHTY, WITH THE NICE.

Waen mother Eve the tempting fruit Plucked for her only kin, She then and there did institute A precedent for Sin. She knew the apple tasted aweet. But thought not of its price, And said to Adam, Let us eat; "It's naughty, but it's nice

And so it's been for ages, down Until this very day, That all mankind, black, white, or brown, Are prone to go astray. And still the lesson will not learn, To profit from advice, Their simple hearts will ever yearn For "naughty things, if nice."

The gentle babe, with dooing voice,
The youth of tender age,
Will often take the grong from choice
As will the learned sage; The wrong forever leads the van-We use it As a spice To season all the good we can;
"Tis naughty, but 'tis nice."

Our politicians oft' abuse The cause most just and right, And all their actions do excuse With speeches, long and trite. And from the public loaf they steal, Like hungry, thieving mice, Whilst in their guilty souls they feel "Tis naughty, but 'tis nice."

The clergy, too, it comes about, Armed with their law and creeds, Oft from the pulpit preach and spout More than they act by deeds; And if to them it should occur That Satan's dread device Had made them err, they would infer, Twas naughty, but 'twas nice.

And sober men, and women, too, I must in truth proclaim, Are glad to hide some things they do By substituting names; But sober folks we must excuse, If not too deep in vice, Although at times they do confuse The "naughty with the nice."

And so 'twill be for ages hence, Mankind will seek their level; Some will go up, some on the fence, And others to the devil. But every one, I'm bound to think, Regardless of the price, Of worldly things will est and drink "The naughty with the nice."

Chicago, July 8th, 1875.

The Atonement.

BY A. H. DARROW.

The Christian world tells us that Jesus Christ was God; or the son of God, or half a God or third of a God; I am not quite certain which, but all of them perhaps; that because the devil had worked so diligently, and God so little since the creation, it had become necessary for the latter to propitiate the former and buy from him a portion of the human race, Which the devil had secured beyond all hope of recovery by other means, the conditions of ransom being that the Almighty should descend to the earth, incarnate himself in human form, work eighteen years

AT THE CARPENTER TRADE,

preach three years more, and finally suffer and die on the cross; that by his death the human race which had irretrievably fallen into the power and influence of Satan, and become utterly depraved in consequence of Adam's sin, might be saved forever-from what? Not from the fall; for the snake that walked on his tail in the Garden of Eden, before he was condemed to crawl, had settled that long ago; not from sin, for the most perfect saint acknowledges in church every Sunday that he is a "miserable sinner," and "undeserving of the least of God's favors;" not from the legitimate effects of sin, for the penalties attending the infringement of the moral law, remain intact and unrepealed, the testimony of Christians to

the contrary notwithstanding.

From what, then, are mankind saved by
the supposed crucifixion of their God? Why, they tell us from an endless hell, to whose flames we were all rapidly tending, when the Almighty suddenly concluded to arrest the current of hell-bound souls at the expense of

his own humiliation.

"In Adam's fall we sinned all," says the church, and he who believes he commenced simile in his own childhood instead of 6,000 years ago, is an intidel. The question of the actuality of this affair rests right here. If God was both all good and all powerful, he could have saved mankind without having recourse to any such petty humiliation of his own dig-nity. If he was able, but not willing to save mankind from hell without the sacrifice of his own son, he was a demon, destitute even of the lowest of the virtues, that of parental love. If he was willing, but not able, then let us cease worshiping him, for who would wor-ship a God who is too

WEAK AND SILLY to manage what he has himself created, but must not allow a being of his own creation to surpass him in power, and triumph over him in hindering the execution of his will.

But the question of the moral aspect of this offer of the atonement, tells most decidedly against the truth of the doctrine. In inquiring into this part of our subject there are three things to be considered: First, the necessity for such an atonement; second, its efficacy; third, its justice and reasonableness. The necessity for an atonement of this kind, is argued from the supposed fall of Adam. Christians tell us that since Adam and Eve took to eating forbidden fruit, and thereby damned themselves and posterity to hell, the human race has been totally corrupt, and incapable of anything good at all. Before the fall, they were as good and perfect as God himself, for they were made in his own image; but since then they are as had as any day! can be then they are as bad as any devil can be, having absolutely no good in them. And what has brought about all this? Why, the simple cannot of an apple whose use had been denied them. The commission of a single sin, and that sin an exceedingly small one, God damned billions of people to eternal torment, and made a perfectly holy pair of the human race,

wholly wicked.
What damning consequences to follow the simple act of eating an apple. If every sin of mankind was punished in like proportion to its enormity, where would we all be. In fact the very worst punishment that even

OMNIPOTENCE ITSELP

could inflict, followed the least of all transgressions. What more was there left for God to do, when mankind openly rebelled against him, and committed the worst of crimes? Nothing at all, and all mankind had free license to sin for over two thousand years with-out punishment, for God had already decreed against them the greater punishment in his power, and they were all to be damned to hell anyhow. Finally the L rd takes it into his head to save a portion of mankind, and makes an agreement with the Jevil to that effect. How absurd! How supremely ridiculous

this doctrine appears when fairly stated in all its hideous deformity! But let us see how Christians attempt to prove this doctrine of the total depravity of the human race. They try to prove the Bible doctrine of it, by refer-ring to the wickedness of the world. But they have then to prove that the world is so wicked as they represent it to be. And this they can prove in no other way but by referring to cer-tain passages of scripture which say so, and which describe the fall. But the very doctrine they started out to prove is a Bible doctrine, and here they are trying to prove its truth-from the Bible itself. This is like what oc-curred at a prayer meeting once. After the members had got through singing the hymn, "There'll be no more sorrow there," one of the members jumped up and shouted, "No, Glory to God, there is no more sorrow there." And why? Because, in the words of this beautiful hymn, "there'll be no more sorrow there." At this a bystander called out "Well, stranger, this is what I call doming out of the same hole you went in at."

The great fault of the arguments of Christians is that they "come out of the same hole they went in at." They prove a Bible doctrine from the Bible, and think their argument

s conclusive.

But even granting that the world is wicked, this does not prove the fall of Adam by any means. Suppose we admit that mankind are It is then incumbent on the Christian apologists to prove that there was a time when the world was not wicked. A man's wickedness does not, and never can prove that his has deteriorated, so long as it is not possible to prove that he eyer was any better than at present. To prove more original righteousness and purity, they are forced to have recourse to the Bible, which is another specimen of the "fall," and sometimes quote the "fall" as a proof of the wickedness of the world. In both cases they beg the question. To quote the wickedness of the world, is no proof of the "fall," for all human history proves man pro-

Progress is a law of nature. Man is only a part or portion of a universal system of things. He can not get out of nature, nor out of the tides of universal life which are ever flowing fast from the Infinite fountain of Being. Progress is carved on the tables of granite, and written on the face of the midnight sky. All things grow up toward the light. The beautiful flower turns its head to keep the course of the life bestowing sun.

The oak grows with its top toward the sky.
So human nature in the ultimate tends ever
Divineward.—[Finney]
Theologians may preach to markind about

the total depravity of human nature, and the Bible to all eternity thunder forth its condemnation of the nobility and divinity in manhood; for they will never succeed in convinc-ing one intelligent mind of the utter depravity of man. And why? Because all human knowledge and experience testifies, and the divine intuitions implanted by nature in every human soul declare, that there is good in human nature, and that this doctrine of its utter corruption is false.

Now, as the doctrine of the atonement depends on the doctrine that man is totally deprayed and can be saved in no other way, and as I have shown the fallacy of this latter doctrine, we can safely claim that there is no ne-cessity for any such a contrivance, and consequently the doctrine is false. But let us next inquire whether, in the very pature of things, such an atonement could be efficacious. And first, let us inquire in what manner this atonement is supposed to affect the happiness and the destiny of man. Did man owe God, and thus pay the debt, or did God own man, and pay him in the person of his own son? Neith-er of these is possible; because God can not be debtor to man in the very nature of things, and because if man did owe God, neither the Almighty nor his son was theirs to give. In the very nature of things there can be no debt on either side that could be paid in the person of the son of God. There must be

A THIRD PARTY, and that

THIRD PARTY THE DEVIL. To whom I sak is this sacrifice made? Not to God, for he is the giver; not to man, for he is the party ransomed, and can not demand anything of God. Who then is profited by this sacretice? Manifestly the Devil. To him alone could this sacrifice be agreeable or profitable. If, according to the Orthodox doctrine, men are by nature totally deprayed, they must of necessity belong to the devil, for God

NO INTEREST

in any such property. But God "so loved" these "totally deprayed" people in whom was not a spark of good, that he agreed to purchase them of the Devil by the gift of his son. . The sharpest part of the whole contrivance is that God did not in reality give his son to the Devi at all, but only made him believe he was go ing to, so that, if the Devil did get the better of the Lerd for a while by cxtra vigilance, the Lord made it up by cheating him out of a large part of mankind, by promising him the gift of his son, and then taking his gift back

Now, this is the most sensible and reasons ble theory of the atonement, that has ever been set forth, and theologians ought to be thank ful to us infidels for giving it to them gratie but as they will not accept of it, I. shall be bound to consider their theory, which if true, is the most outrageously blasphemous of any-thing in the whole Bible.

They tell us that God is an angry, vengeful blood thirsty demon, who had got so enraged at the sin and disobedience of man that noth ing else could pacify him but blood. Like the monster of the old giant story, who went about crying.

"Fe fi-fo-fum,

I smell the blood of an Englishman, Dead or alive I will have some."

Now, what is the consequence? Does he go to work and annihilate them all? No Does he visit them with a great affliction? No. He does not even leave them to their own destruction, but loves them so much that he wanted them saved from their miseries; and this too, at the very time that he is too angry at them to pardon them.

He wanted them all saved, and yet he is so very angry and blood thirsty, has nt had a taste of blood for so long, that He can not par-don them unless some one will step in and die, just to give him a smell of blood.

Can anything be more disgusting to humanty and biaschemous toward God, than this doctrine? But, further than this, the Bibliolaters of our time tell us that Jesus Christ was God himsell. That instead of being the son of God, he was the Almighty maker of heaven and earth. If this be true, it was not the son of God who explated the sins of mankind on the cross, neither was it an atonement in an form; but God himself, the Almighty, all-good, and all-wise God, who descended to earth and suffered on the cross. And what for? The sins of humanity? Then God is a liar, for the warning to Adam was, "In the day thou estest of the fruit, thou, [not God], shalt surely die." And in another place the Bible says, "the soul that sinneth, it, [not God,] shalt surely die."

Now, I ask can the suicide or death of one person change the character of another? Can it take his sins away from him, and make him a better man? Does the death of one person implant holiness within the nature of another? Never! Then what effect can it have? Theologians tell us it appeares the divine wrath, and makes man acceptable to God.
So, then, it is God who is affected by this sacrificial atonement. Man is all right, and fit
for heaven, but God is so angry, that he had to
be appeared. A sacrifice of blood is required
to cool him down and make him merciful toward man.

But how, in the name of justice, I ask, can this demand of Jehovah for blood be satisfied by the shedding of his own blood? Does man owe God any less, or has God been better rec-ompensed for his trouble with man, after he has committed suicide? How horrible that men should be induced to believe such a doctrine as this! No, this atonement by blood for the sins of mankind can never be efficaclous, for it has not init the nature of & satisfaction to God for the sins of man. when viewed in its moral aspect that this doctrine exhibits its greatest absurdity and improbability. It represents one being as taking up-on himself the

SINS OF ANOTHER,

the guilty party going unounished and the in-nocent suffering in his stead. Now, we know from all scientific teachings, that throughout nature's entire domain, the law of cause and effect is universal and immutable. Place your hand in the fire, and it burns. You violate the law of physical harmony, and physical pain is the result. Disobey the laws of health and you will suffer disease in consequence. So it is with man's moral and spiritual nature; outrage these laws, and you bring upon yourself spiritual inharmony, the pangs of remorse, and the distrust of those whose confidence you covet. Neglect to cultivate your moral and piritual nature, and you dwarf the highest faculties God has given you, and lose all the happiness which results from their cultivation and exercise; just as by neglecting to exercise the body, you render it feeble, and deprive yourself of the pleasure of which health and strength affords.

This law of cause and effect, I repeat, is im mutable. But this doctrine of the atonement claims to destroy and nullify this law, be-cause it says when a man sins he shall not be punished for that sin, but Jesus Christ shall be punished in his stead; hence I reject this whole doctrine of an atonement as contrary to nature, opposed to science and reason, and subversive of the fundamental principle of jus-

All truth is divine; it inheres from and to all eternity, in all of nature's works, and is indestructible as the great cause of its existence, while falsehood, which consists of all that contradicts the eternal principle of truth as inscribed on the page of nature, is destined to be hurried further and further into the past, until its ever decreasing echoes shall cease to dis-turb the ears of earth's heaven-bound army of progress. If we would be men, let us cease to be a laves. If we would enjoy within ourselves the pure freedom of heaven, let us bestow the same blessings upon every weary, oppressed, and creed bound soul who will accept it. If we would place ourselves upon the broad plat-form of liberty and human fraternity, and bear forever upon our foreheads the signer of truth, it is necessary that we first hew from our path the obstructions, which ignorance, brutality and superstition have piled therein, and fearlessly take our s and in uncompro-mising antagonism to error and falshood in every form and phase.

The conflict is not between humanity and a book; it is between reason and superstition, between truth and falsehood, between light and darkness, between wisdom and ignorance, freedom and slavery. Let the past, with all its brutish meanness, its horrible cruelties and its sluggish ignorance, be to us as the grave of all wickedness, while with reason as our ex-ponent of the present, and liberty as the sign of the future, we eradicate from our midst the superstitions which belong to a more barbarous age. There is no danger that in the mael strom the safety and perpetuity of religion

will be endangered.
Remember the rock in the midst of the ocean, which neither the roar of the tempest, surges of the everlasting waves which dash mountain high, nor the transition fraught ages of time can shake from its position. Bo with religion in the human soul. It is planted there indestructibly by the ages of human progress, and all changes and revolutions which mark the bloody eras of the past, and shake to its very centre the moral universe to-day, but fix and purify this noble sentiment, this natural attribute of humanity. Natural religion is one of nature's truths, and can per-ish only in the annihilation of the human soul. -

Biography of Jonathan Koons.

[We propose to publish several artigles and bjograph ical sketches from the n of Jonathan Koons, written in the early days of relification, and which that appear ed in the Lockport (Pa) Medium Beveral of Mr. Koon's children were physical mediums, and the manifestations at his Spirit Rooms, in Ohio, were of the most startling character. -- Epiron Journal.

EDITOR OF THE MEDIUM:-I am at length ready to engage in giving a more extended history of my experimentum crucis, of extraordi nary phenomena, including my correspond ence with ethereal intelligence, and the testi-mony of reliable corresponding friends, up n subjects relating to bases that in effect seemed to encounter my previous educated interest in

Comparatively speaking, there are but few minds sufficiently sdvanced,—even in this progressed age, who can appreciate my constant liabilities to the probable penalties of expost facto laws, to which very many bright luminaries subjugated themselves through past ages, under the hammer and tongues of bigot-ed authorities! Simply, because they gave lim-its to their own minds and reason! Under the example of the personal anteacts and antetypes, I had but one course on either hand to select; either to conform to the prevailing projudices of my age, and become a controverting party, member and participant, or to bazard my physical existence at the peril of all party sections the enjoyment of mental liberty. The adoption of the latter course, would be a temporal crucifixion, while the former, would be a mental circumcision. While remaining in this jeopardous position, acting in self-defense, as it were, between hawk and buzzard, the gravitating attractions of the world's honor and wealth, would at times almost lead me captive, and had it not been for a lingering hope of an immortality, I could not have been enabled to as Christ, "Get thee behind me Satan; thou savorest not of the things that are of God, but those that are of men." But these faint rays of immortal hope, would break these temporal attractions from my mind, and supply them with counter musing impressions, to the sum and subtance of,

Man's ways are but an empty blur, Which mystifies his senses; Impelled along by error's spur, Incurring vague expenses.

Under the inditement of these monitorial im pressions, my alarming fears become modified so as to give way to the promptings of higher impulses, which cheered me onward in my in-vestigations and observations through the varied trials and afflictions of my life.

The character of my dreams and visions were also changed from horrible scenes, to soothing, and agreeable forms, as heretofore related, which have been monotonously pre-served to this day, since the time of my eventful, conscientious monomachy. Since I have been so graciously favored with converting evidence of the immertality of my own being, my sad and gloomy hours are constantly brightened under the following Spiritual chant-

"Illimitable is the field of mental pursuit, which abounds with the highest gifts of nature; far behind the canopial curtain of you bright azure zenith are treasures inestimable in number and price, all of which are yours by birth-right, if you will obtain them to your self. Onward! why are you disconsolate? Redeck yourself with the crowning diadems and heavenly embellishments in your advance, and their triumphant characteristics will exalt your mental existence upon the highest throne erect, in the most distant realm, and state of supermundane intelligence. Awake thou sleeper, thy own indolence is thy forfeit."

The foregoing chant inspired me with more elevated views and aspirations, than all the canonical laws and precepts of past ages. The tendency of its teaching is, to develop the mind and perceptive powers, and holds man responsible for his own indolence, whereas, the tendercy, if not the design, of canonical or disciplinary education is to circumvent, subju-gated reason, with all the imaginary honors that skillful fancy can depict.

I speak from experience. And, notwithstanding, I was an odd sheep in my father's flock, I can nevertheless boast of a successful enterprise in the achievement of what to me are inestimable treasures. And I deem it a privilege to communicate my experience to those who are travelers and pilgrims on my road. .

In the relation of what I am about to state, shall open with reference to manifestations of spirits, that took place in my boyhood. The first case that came under my notice, was that of the spirit of Abraham Koons, cousin tomy father. The witnesses in this case were numer-

The story runs thus. A. Mr. Haverstock was making settlements, of accounts for a renioval to the state of Ohio. Among the list of his debtors, was A. Koons,

who in the settlement found himself indebted to H. in the sum of one dollar. K. agreed to deposit the amount in some convenient point where H. could recover it without unnecessary trouble. H having implicit confidence in the agreement of K., accordingly closed the ac-count. Shortly after the settlement, Koons took sick and died. In the mean time Haverstock made his removal. In probably two years after the settlement, the spirit of K. manifested at Mrs Cill's residence, four miles west of Bedford, Pa., near the forks of the Pitt and Wheeley turnpikes, in the neighbor-hood of Haverstock's lafe residence. The spirit informed Mrs C. of his settlement and deposit of the dollar. The deposit, the spirit said, was made at the hollow base of a stump, inside, and near a gate leading into a meadow from the pike, not far distant from Cilla' residence, a notice of which had failed to reach the proper owner, so as to obtain it in passing by that way on his ordinary teaming excut-tions. The spirits repeated his demands upon ias Cill, to obtain the dollar, and have it transferred to the proper owner. On acquaint-

ing the family of the facts, her father treated the subject with contempt, threatening his daughter with violence in case she offered any more of her absurd, and preposterous claims. The daughter being thus rebutted, she contented herself with the epithets of imposture and love cracked fools, etc. Thus it passed on for an indefinite period, until the young lady and her stater were returning home from Bedford, late in the afternoon of a cloudy day from a visit. The sisters being somewhat be lated in their return, caused the family to be upon the watch for their arrival, fearing some accident had taken place. The faint rays of the setting sun began to withdraw his golden curtains from the summit of . the Alleghany peaks, that lifted their heads in a bold and stately appearance, high in the direction of the variegated folds of a clouded sky as if par-ticipating in the sparkling beauties of the surrounding landscape which seemed to echo with melodious strains of gratitude to 'old sol' for his animating and soothing influence. A few moments more and the whole scenery was hushed into an obscured repose, as it were to make room for a more interesting inova-It was not long until the sisters were seen a

vancing homeward by some of the members of Croyl's family, in whose meadow the deposit was said to have been made. Their movement was indicative of intense solemnity. Their steeds beating time as it were to the evening hymns of the chirping cricket, and the mellow sound of the katydid, and nightingale, which filled the air with the commingled notes of their anthems; under the melodious concert of this animated orchestra, the sisters are seen to pass quietly along, by the observers at the residence of Croyls, who recognized the upper form of a man, from the head downward to the waist, in company with the sisters. The party are seen to approach the specified gate. The gate was opened. and the medium sister enters in company with her mysterious attendant, and proceeds to the named stump, while the other sister awaited at the gate for her re The medium sister is seen to dismount, and make a search at the hollow base of the stump, under the apparent direction of her mysterious guide. She is then seen to remount her horse, and return to the gate, and join her

slater's company, where the strange attendant is seen to give the medium sister a parting hand, and then vanished. This is the testiband, and then vanished. mony of the Croyl family.

The expected sisters at length arrived at their own residence. An explanation of their late return is demanded. Their response corroborated in every respect with the foregoing testimony of the Crovl family, with this addi-tion and exception the accompanying sister of the medium did not see the "ghost" but heard the dialogue of the corresponding parties on the side of her sister, but not the ghost. She also saw the parting hand of her sister presented, but not of the ghost; but she saw a

Spanish silver dollar in her sister's possession, on her return from the stump in the meadow, and also an impression of a man's hand upon a white handkerchief the medium sister held in her hand during the formal ceremony of the parting scene. which impression remained visible during the existence of the handker-My mother with hundreds of others examined the impression, and sffirmed, that the coloring matter of the same did not correspond to any coloring matter in their knowledge. It being of a peculiar brownish cast and could not be obliterated by the application of any chemical preparation that was applied by way of experiment. The concluding testimony of the medium was, that the ghost insisted that she must convey the dollar in company with an aged brother of the departed, to the proper owner, saying, the indebtedness was a matter of confidential trust, and must be adjusted before he, the spirit, could rest The necessary arrangements were accordingly made. contra-ry to the council of the young ladies' father, and the journey entered upon. Upon their arrival at Haverstocks in Ohio, the passing facts were related to H., and the dollar presented. H. took reference to his account book, and fould the accounts balanced and consequently refused the dollar.

That night the ghost reappeared, and insist ed that. H must accept the dollar as it was his just due. Miss C. repeated the same next morning without success. A council was then called of priest and lawyer, who also proved unsuccessful in making the adjustment. H. insisted that the debt was satisfied. The attorney Johnson (if I mistake not the name), was skeptic; and thought there was a fault somewhere. He accordingly proposed taking the dollar in his possession the ensuing night, and see if the ghost would appear to him. The proposition was seconded and carried.

council adjourned to the next day.

The attorney made his appearance in a more solemn mood than the day previous. The council again set, when the skeptic attorney declared that the ghost made his appearance during the previous night, and insisted that H. must receive the dollar, saying, it was a .mat ter of confidential trust; that the accounts were truly balanced with the agreement that he would deposit the dollar where H., could get it upon notice. Upon this relation, H. sprang to his feet and declared it was the fact, and he had forgotten it, and accepted the dol lar, which ended the appearance of the ghost, and the parties returned home.

I have recently been informed by Mr. Leonard, of Cleveland, Ohio, that he conversed with some of the friends of the parties in interest in Ohio, and the relation corroborated the present statement.

This was one of the first cases of spirit manifestation that interested me. This was rather a stumper against and upon the education I had received on the subject of man's soul. Thinks I, the ghost evidently inferred that he had a state of happiness in view, which was obtainable upon the merits of a single dollar. Thinks I he can not be in hell neither can. Thinks I, he can not be in hell, neither can be be in heaven. Yet, true, the ghost said he could not rest until the debt was paid to H. Not a word was said by the ghost of a single cent of indebtedness to either God or the Devil. This very case did more in shocking my faith in the doctrine of the Orthodox hell, than any thing that transpired in those days, and age of

Boon after this, another manifestation was

reported, of the spirit of a Mr. Bowers, to a Mr. Baker. Baker reported that Bowers ap-peared to him the same night that he was buried, and continued his visits until a correspondence was effected, and certain regirements of the spirit complied with on the part of Baker. During the visitation of the spirit, Baker grew pale and restless, and it was some time before he could gain a sufficient degree of selfcontrol, so as to open a correspondence. This case was equally authenticated to that of the case of Koons and Haverstock, the evidence of which is deemed unnecessary in this

Yours as ever, Fraternally Millfield,O , Jan. 10 h. 1857

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As the Table of Contents indicates, the First Part of this book describes the progress of man in material things, while, the Second Part seeks to explain his mode of advance from lower to higher stages of religious belief.

CONTENTS. PART L.

Introductory: Man's First Wants; Man's First Tools; "Fire; Cooking and Fottery; Dwellings; Use of Metals; Man's Great Age on the Zarth; Mankind as Shopherds, Farmers, and Traders; Language; Writing; Counting; Man's Wanderings from his first Home; Man's Progress in all Things; Decay of Popples. PART IL.

PART II.

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Spiritual Magagine. Memphis. 15 " " "

MAGAZINES.

THE JOURNAL OF SPECULATIVE PHILOSO-PHY. Wm. T. Harris, Editor. Box 2398, St. Louis, Mo.

This splendid Quarterly has reached its-ninth volume, constantly improving until it now for editorial ability, solidity, originality and value of contributed articles, and typographical exe cution, is the peer of any magazine in the

In this day of materialism and domination of strictly inductive science, of the experiments over the speculative; of the real over the ideal, the appearance of this advocate of the ideal, is an unique and startling phenomenon. The men of the foot-rule, the balance, the retort, the scalpel, the telescope, the microscope, if they read its announcement, sneered and turned to their narrow rounds. Had not Lewes and Huxley, Tyndal, Spencer, Vogt and Buchner, declared speculative philosophy dead? The 19th century wanted nothing of

Yet this philosophy survives, it grows

strong, and in the end it will be found that it is the necessary counterpart of inductive science. Its editor, Wm. T. Harris, by his crudition and exquisite taste of selection, is most admir ably qualified for the task he has assigned him self, and every American should be proud of the result of his labor. The April number is brimming with thought-

ful articles. Arthur Schopenhauer's Philosophy: Idea within itself and without itself; The Niobe Group: Shakespeare's Cymbeline; Speculum Pocsis; Philosophemes; For Mich-sel Angelo's Birthday, are valuable articles. In the July number are brillant and schol-

arly articles from Karl Rosenkrans. Immanuel Kant A Brunson Alcott, A E Kroeger, H. K Jones, W E Channing, F. G Payfield, John Albee and D J Snider. The notes and discussions by the editor are

rich and spicy, and the book notices of great variety, kindly and discriminating. The journal although silent in regard to Spiritual ism, is necessarily allied to the views enter-tained by that philosophy. The perfect blend-ing of physical science and Idealism is the true philosophy of life, and Idealism in its broadest sense is nearly synonomous with Spiritual-

The foundation of the speculative philosophy, taking the human mind as a type of the universe, in which is concentered all its laws, physical and spiritual, and hence out of which they can be evolved by thought, at once lifts the soul above the gross realm of the sensuous, to the grand hights of spiritual purity

Every success to this earnest and ripe scholar in his endeavor to maintain the old Greek fire, which illumines the pages of the divine Pisto, and foughes with glory the thoughts of a thousand sages along the winding stream of intervening time.

HUMAN NATURE: A Monthly journal of Zolette Beience, Intelligence and Popular Anthropolo-gy. James Burns Publisher, 15 Southampton Row, London, W. C. England.

The July number of this sterling magazine, is most excellent.

The first article, "The Darker Side of Science," by Frank Padmore, is fraught with truth, and of great interest at this time when so much is said of science. How true are his words in regard to scien-

"They are strong to destroy what is false, but too often powerless to build anything in the stead of that which they have destroyed. They

are wise, but not with the wisdom of Socrates. They are daring, but it is not seldom the daring of the fool, in things which ask an angel's reverence.

"Science has its pedants as well as literature, and a life spent in counting the joints in the toe of a beetle, is likely to be no more profitsble than that which is devoted to the critical study of the Greek particle. Not one or two naturalists reputed great, rest their principal claims to that distinction on having bestowed these Latin names on what their predecessors had but burdened with one. There are plenty
of people who would be undisturbed as
Horace's philosopher by the downfall of the
world, if they could find a new species of cockroach among the ruins."
Clavairoz constitutes an article on "Cui Bo-

Clavairoz constitutes an article on "Cui Bo no" of Spiritualism, in which that often asked

question is thoroughly answered.

Then there follows: "Byron's Spirit revisiting Harrow;" Regins Dal Cin, the Celebrated Healer; Chatterton, with notes by himself; commenting as a spirit on what has been written by his biographers, and researches in the phenomena of Spiritualism.

Mr. Burns is the head and front of the what may be called the radical free thinking Spiritualists, of England, and his two magazines, "Human Nature" and the "Medium," are ex-ponents of corresponding yiews. They are ponents of corresponding views. They are carnest, able, and dignified, and widely circulated. Extraordinary inducements are offered for their circulation in this country.

WALL STREET SPIRITUALISM.

Brokers Obtaining Points Through the Mediumship of a Fifteen-Year-Old Maiden-Some of the Girl's Second Sight.

[From the New York Mercury.]

The Wall street brokers have been much excited of late in regard to a new style of gaining "points" for speculation. Bome of the heaviest men of the Exchange have been making mysterious visits to a house on East Fifty first street, where, it is claimed they gained hints and suggestions which enabled them to coerce the market and thereby make a "good thing" for themselves. There was so much mystery about the matter that those who were not in the secret were on the qui vive for anything that might throw light on the subject. The ten or a dozen of brokers who were in the "ring" kept so "shady" that it was several weeks before the little game was discovered. It was finally ascertained that they based their lucky speculations on hints and information obtained from a little girl fifteen years of age named Ella Miles, daughter of Mr. M. A. Miles, residing in East Fifty first street, near Lexington avenue. This young lady, it is claimed, was gifted with second sight from birth. In short, she is a Spiritualist medium or clairvoyant, and it is supposed that the brokers received through her communications from the spirit world. Thus stock speculators who have been dead many years can return to that might throw light on the subject. The who have been dead many years can return to earth and "manipulate" Wall street by telling their friends how to operate stocks through the mediumship of a

FIFTEEN-YEAR-OLD MAIDEN.

James Fisk, Jr., can come back from the "Shadowy Land" and tell his old friend, Jay Gould, how to bull and bear Union Pacific Gould, how to bull and bear Union Pacific stock, or get up a corner in gold. When King Baul, of Biblical fame, was puzzled in conducting affairs of state, and degired to know how a battle which the Israelites were about to fight with a powerful enemy was to result, he visited the "Witch of Endor," and she, with prophetic vision, told him what he might expect, and he found matters turned out just asshe said they would. But who would think that a modern prototype of the "Witch of En-

dor" would foretell the result of the wars between the bulls and the bears of Wall street? But such is alleged to be the case.

THE YOUNG GIRL CAIRVOYANT who is so useful to the Wall street brokers is a modest, intelligent little body, and is always under the watchful care of her mother. Wonderful stories are told of Miss Miles. A lady well known in fashionable and aristocratic circle, whose husband she had good reason to suppose had been ship wrecked at sea, was very anxious to learn his fate for a certainty. She was a professed Spiritualist, and attended a seance given by Miss Miles. The "little medium," who was at that time a mere child who had not yet discarded short dresses, went into a france state, and soon exclaimed: "I see a large ship on its way back across the ocean from India to New York. A terrible storm spines which the vessel for awhile weathers successfully, but at length the pumps fail to do their duty, and the noble vessel is going down. All the people on board take to the boats. A father and son are in the same boat. Before they are many days on the water the father is taken terribly sick, and death comes

LAST DYING MESSAGE.

added a

to his relief. The father, who is conscious almost to the last moment, calls his weeping son

to him, and presents him a locket and requests it to be given to the son's mother. He then

which he enjoined the boy to be very particu; lar and remember to carry to the lady. The dying man murmurs the name 'Katie.' There is a smile upon his face, and, singing back into his son's arms, he dies. Not many hours after the father's death, the little boat, with its weary, almost famished passengers, reaches land, where the natives are savages. The wrecked people are received with much kindness by the natives, and the son is now anxi-ously awaiting a vessel in which to return Before the leaves cease falling he will be with his mother, and will have delivered to her the last dying message of his father."

THE PREDICTION PROVES TRUE Miss Miles' prediction proves true. Late in the fall of the year the son returned to New York. Everything which the calld medium had described was verified by him, and so ex-act were the details that all concerned were perfectly astonished. The mother says that since that time her faith in Spiritualism has been greatly strengthened.

ANOTHER ALMOST INCHEDIBLE STORY.

Some time ago the propeller Hippocampus, while in a severe storm on Lake Michigan, was lost. Her owners, Mesers Cooledge, Bailey & Mable, were on her. A friend of theirs at home supposed that the three men had lost their lives. He attended one of Mass Miles' scances. When told that all on board the propeller was lost, Miss Miles exclaimed, "No, all are not lost. Two of your friends are saved." A few days afterward a bost came ashore, and Messrs. Cooledge and Bailey were in her. Many other similar and fully as wonderful stories are told b dy clair. voyant.

A Wise Decision.

The Board of Education in Rochester, after long and careful deliberation, has voted, 12 to 4, "that all religious exercises of any nature be prohibited in the public schools." The resolution was introduced by an Israelite, and other members representing different sects assented to its justice. The resolution, more-over, is understood to be in accord with the views of leading clergymen in Rochester of most denominations. The schools of that city now rest upon the true American idea of secular education by the State, and religious education by the family and the churches. To this ground, we are persuaded, the whole country will speedily come, to the great advantage not only to the schools but of religion it-

The Observer warns the people of Rochester that this measure will not satisfy the Catholics, and as a proof that it will not, it quotes this paragraph from the Catholic World.—

The exclusion of the bible would not help

the matter. This would only make the schools purely secular, which were worse than making them purely Protestant; for, as it regards the State, society, morality, all the interests of this world, Protestantism we hold to be far better than no religion."

We have no doubt that the enemies of the com son school system in the Catholic Church, who are represented by the Catholic World, will regret the step taken by the Rochester Board Education, because their chief weapon against the schools is thus wrested from their hands; but the Catholic friends of the schools will rejoice, for they know that the plus of secfarianism is leafold more potent than the plea of "godlessness." We neither expect nor seek to make our schools acceptable to their enemies; but we do desire to remove all reasonable grounds of objection to them on the part of their friends; and the great majority of Catholies in this country, including not a few of the priests, are favorable to the common school system. They can stand their ground against opposition, and make their fight all the more effective, and when schools are completely secularized. We venture to say there are thousands of children in the percential schools of this city to-day, whose parents were suaded to withdraw them from the common schools upon the plea that the latter are Protestant or sectarian. Remove that objection, and many of those children may yet be recovered to the common schools. Many priests denounce the schools of this city as god less, in spite of such religious instruction as they now offer; their denunciations would not be more but less effective if all such instruction were forbidden .- The Christian Union

Contents of Little Bouquet for August, 1875.

The Terrible Night; The Phantom Dog; The Compact between Pietro and Vasco-the Spirit of Vasco Cellini; A Dresm; A Mother's Jewels; The Fairy Toy; Bea Story; Blind Tom, the Medium; Jerusalen; Humor in Animale "Blossom;" Dreams; Little Things; The Blind; A Spirit Visitant; Dogs; Fanny; Danger of Maternal Deception; A Waterford Phenomena; Trades for Boys: A Touching Incident; The Children's Cause; Baby May; The Chinese and their Walls; Parisian Charities; A. Gymnast's Adventure; Elisorial—The Philosophy of

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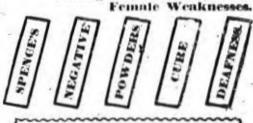


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CHICAGO, SATURDAY, AUGUST 14, 1875

Complimentary to the Insane.

Dr. Orpheus Evarts, Superintendent of the Indiana Hospital for the Insane, in speaking of the cause of Hon. Robert Dale Owen's insanity, says: "Whilst I believe that the merest assumption of personal, sensuous communications with spiritual beings, is an evidence of insanity, Mr. Owen's present condition is clearly attributable to other and sufficient predisposing or exciting causes than Spiritualism, in any of its phases, theoretical or experimental."

Dr. Evart's logic is about as clear as mud. Brother Owen has been a clear-headed thinker and a conceded writer of rare merit. He has held offices of trust under the government at home and in foreign lands, the duties of all of which he has discharged with honor and integrity, and to the entire satisfaction of the President of the United States, who gave him his appointments and commissions, and yet he was during all that time an outspoken, avowed Spiritualist, believing in just what Dr. Evarts says is "evidence of insanity." And yet the Doctor says that "Mr. Owen's present condition is clearly attributable to other and sufficient predisposing and exciting causes than Spiritualism in any of its phases, theoretical or experimental."

If all who believe in "personal sensuous communication with spiritual beings," are in fact insane, it is not complimentary to an individual not to be ranked with the insane, as Dr. Evart's statement would make the classifica-

Let us see, all Christendom believe in the "transfiguration upon the mount," where "Moses and Elias" were seen with Jesus by the faithful apostles, who were lookers on like Robert Dale Owen; and millions of other intelligent people have looked upon, "personal sensuous" materialized spirits, including in the number such distinguished scientists as Prof. Hare, chemist; Varley, F. R. S., electrician; Flammarion, astronomer; Crookes, F. R. S., chemist; Hoefle, author of the "History of Chemistry;" Nichols, chemist; Fichte, philosopher; Liais, astronomer; Hermann Goldschmidt, astronomer, and the discoverer of fourteen planets; Von Esenbach, the greatest modern German botanist; Huggins, F. R. S., astronomer and spectroscopist, De Morgan, mathematician; Dille, physicist; Elliotson, Ashburner, and Gray, physicians and surgeons; Alfred Russell Wallace, F. R. S., distinguished for researches in natural history, paleontology and anthropology; Dr. J. K. Buchanan, Philosopher and Professor of Anthropology; Prof. Denton, Hudson Tuttle, and Andrew Jackson Davis.

Dr. Evarts then necessarily includes all

Christendom in his class of insane people. Now we will look for a moment at the opposite extreme of the most enlightened throughout the world and see if we find among the savages like evidence of insanity.

The savage tribes everywhere believe in the Great Spirit, and hold their incantations at which they invoke the spirits of the braves of their tribes who have passed to the Happy Hunting Grounds, to appear "in a personal sensuous" manner, and inspire their braves with courage and wisdom to lead their warriors to deeds of valor and victory. The history of savage tribes is full of incidents demonstrating the "personal sensuous communication with departed spirits," in all savage

To go back again to the Christian world, on the, evening of the birth of Christ, the shepherds that watched their flocks on the plains of Judes, were visited by "personal sensuous communication with spiritual beings." What good company we miserable insane Spiritualists find ourselves in, when properly classified by our old and esteemed friend, Orpheus Evarts, Superintendent of the Indiana Hospital for the Insane.

Now, if we had time and space we could go to Profane History and we should find that all of the most distinguished Generals held " personal sensuous communication with spiritual beings," who foreshadowed results of pending battles, and inspired them to noble deeds of valor-but all this according to the insque Professor was "evidence of their insanity."

Let us look a little further. The world to day idolizes Socrates whom the orthodox compelled to drink of the deadly hemlock, because he like the trance mediums of to day taught strange doctrines, and claimed to be inspired by a familiar spirit,-a demon, not a wicked spirit, according to modern orthodoxy but a wise spirit. He believed in "personal sensuous communication with spiritual beings." Then the government put such men to death. Now certain newspaper editors propose to have spirit communion stopped by legal enactments for publishing mediums.

In the days of old King Baul, the whole Jewish nation were insane, according to Dr Evaria. He believed in, and practiced, "personal senstous communion" with a spirit by the name of Samuel, one of Scorates' donons, who was approphet of the Lord while living upon this plane of life. Old Baul sought out a pretty medium by the name of Miriam, known as the Witch of Endor, and show ed cyldence of his, as well as the whole Jewish nation's insanity, by believing in "personal sensuous communication with spiritual beings." But good old Samuel came forth and held " personal sensuous communication" with King Saul, and warned him that his earth-life was nearly closed-all of which proved true-and yet according to the insane Profesor-Dr. Evarts, it was evidence of insanity.

Let us go back to good old Moses, whom Jews and Christians, all revere as the chosen of the Lord, and see whether he and God were not both amenable to Dr. Evart's charge of insanity, as evinced by a belief in "personal sensuous communication with spirits." What a charge for the Superintendent of the Indiana Hospital of the Insane, to bring against God and his prophet and mouthpiece Moses! And the Lord said unto Moses, Thou shalt not suffer a witch to live. We have already seen that the Witch of Endor was a means of "personal sensuous communication" of King Saul with the spirit of the prophet Samuel.

God, long centuries before that event, recognized the fact, however insune, that "personal sensuous communication with spiritual beings," through mediums called witches, was possible, and commanded his servant Moses, the lawgiver of the Jewish nation not to "suffer a witch to live." Here God not only manifested in the language of the learned Indiana insone Professor, an "assumption of personal sensuous communication with spiritual beings," but he-God, directly assumes that such means of communion existed, and commanded Moses to proclaim a law that they should be put to death, all of which "is evidence of insanity" on the part of God, taking the savant of the Indiana Hospital for the Insane as authority.

Let us for a moment look at the deeds of violence practiced by the Christians, all the way along down the line, marked by the footprints of blood, from the days of Christ to the days of the Salem witchcraft. Have not the priests, the judges and the common herd recognized the fact of "personal sensuous communications" with spiritual beings, by the enactment and execution of laws carrying out the behest of the Great Jehovah; "thou shall not suffer s witch to live!"

Now is it a fact that the belief in "personal sensuous communication" with spiritual beings is evidence of insanity, and if so, have not all those people been insane? It is not the belief in the fact of "personal sensuous communication with spiritual beings," but doubtless many have become insane, from the very nature of the communications received, some from truthful and some from false communi-

King Saul was warned of his approaching death as a result thereof he committed suicide. Our laws have determined in substance that all suicides are not in a sound mind-insane. Now it was not the truth of Saul's belief in "personal sensuous communication with spiritual beings" that made him commit suicide, but it was the nature of the communication itself. So it is in all cases of insanity growing out of spirit communion.

If communion with spirits is an evidence of insanity, then all those individuals that the Bible pictures so vividly, and presents to the world as possessing characters worthy of imitation, were bereft of reason. "And at night Paul and Silas prayed and sang praises unto God, and the prisoners heard them, and immedistely all the doors were open and every one's you of our presence? bonds were loosed" (Acts 16:25,26). Here was a dark circle, in which spirits manifested with extraordinary power.

Ezekiel was no doubt a trance medium, for he distinctly Gys, "And the spirit entered me when he spake unto me, and set me upon my feet" (Ezekiel 3.2).

John Wesley, the founder of Methodism communed with spirits.

Peter was a healing medium, curing the man lame from birth (Acts 8:6). He restored Tabitha to life (Acts 9:37 to 41).

Paul was directed by a spirit (Acts 21:4).

Mohammed was a medium and had visions. He went to Mount Hira, and as he came to the precipice he beheld the vision of angels, at every turn, and heard a voice saying, 'I am Gabriel, and thou art Mohammed, the prophet of God."

The apostle Paul possessed the various mediumistic gifts. He was clairvoyant, or could see with his spiritual eyes (Acts 9:12). He was clairsudient, or could hear with spiritual ears (Acts 18:9). He was also a physical medium, similar to Bastian and the Eddys

(Acta 16:26). The Shakers all hold communion with spir-

Its. Mother Ann Lee was a most excellent france medium. Rev. Henry Ward Beecher says, "Oh, tell me not that the Fathera of the Republic are dead-that generous host, that airy army of invincible heroes. They hover as a cloud of witnesses above this nation. Are they daad, that yet speak louder than we can speak, and a more universal language?" . .

" "I confess to you there is something in my mind of sublimity in the idea that the world is full of spirits, who are pursuing .their various efrands." According to the opinion of Dr. Evaris, they are all insane, -not only them, but the millions of Spiritualists that exists in various parts of the world.

It's a mark of extreme weakness of intellect in any person to attribute insanity to a belief in any demonstrated truth. It is not the existence of the fact, that makes people infone, but it is the circumstances flowing out we'm facts that overthrow people's reason. It is not the fact that money exists that makes people insane, but financial embarrasement often does. It is not the fact that religion exists in the world that makes people insane upon religious subjects, but the fear that they have by sinning incurred endless torments at the hand of an angry God. It is not the fact that sin exists in the world that causes insanity, but a belief that they have committedthe "unpardonable sin" has made thousands insane.

Dr. Evarts will do well to look around among the inmates of his asylum and inquire into their religious faith, and extend the inquiry to all other asylums for the insane, in America, before he again places himself on record upon the subject of spirit communion. He will find that there is a very small number of the inmates who believe in Modern Spiritualism. He will find a much larger number who rave about evil spirits, and yet never were believers in Modern Spiritualism, but have been protracted meeting connerts to old theological dogmas. He will and business men who have become issane from financial embarraest is, and yet firmly orthodox in religious fach. He will find many who have become physically and mentally diseased by an excessive activity of some of the organs, phrenologically speaking, of the brain-as often that of the passions as that of the higher fac-

The Doctor set out to do a kind act, by showing that Spiritualism is not responsible for Bro. Owen's insanity. We from long personal acquaintance with Dr. Evarts, know that he is an honorable man, but he has inconsiderately put forth a statement well calculated to prejudice the unthinking portion of community against the believers in so-called Modern Spiritualism.

His statement is liable to be quoted and sworn to in courts of law, as good authority upon evidences of insanity where man's liberty and property is at stake, by the tens of thousands of M. D.'s that are annually sheepskinized by medical colleges, but who are often almost destitute of good practical common

Suicide.

Special Telegram

TOLEDO, OHIO, July 29th .- This morning, at about 9 o'clock, Dr. Paschal Beverly Randolph, who claimed to be a nephew of John Randolph, of Virginia, and the author of "Pre-Adamite Man,"and a large number of physiological, spiritual, and theological works, and the founder of the sect known as Rosicrucians, who believe that all power comes through love; that love is akin to godliness, and through it God is reached, miracles performed, the future unveiled, etc., shot himself through the head and died instantly. He was about 50 years of age, a ripe scholar, and had traveled all over the

And thus has ended the earth-life of Brother

In many respects he was one of the most remarkable mediums of modern times.

We first became acquainted with him in New York City, in the year 1854. Within thirty accords from the moment he stepped into our presence, he was entranced by the spirit Dr. Benjamin Franklin, and gave us the most remarkable and deeply impressive dissertation upon the Philosophy of Life we ever listened to from mortal or immortal lips.

On the day previous to our first meeting Bro. Randolph we had come from Washington, D. C., where we had met Brother J. B. Conklin, who resided in New York City, and was one of the best mediums of the present ers. We called at his rooms on Broadway, and received through him a communication from an angel brother in these words: "Dear-Brother, what can be said to you more than what has already been told you, to convince

Are you not already convinced that spirits can and do communicate with mortals? If so, the next question that will naturally arise in your mind as well as in the aminds of others who desire to look at the subject in a philosophical light, is by what means do we communicate.

We make use of a substance far more refined than known electricity, and by the aid of the will power, are enabled to move tangible objects.

Dear Brother, I can not further communicate to you this morning. You will have a better opportunity to get light upon this subject before you leave this city. We replied that we were going to leave on the evening train, and that we were very anxious to get further light upon that subject. But we got no further response. We then went down to No. 18 William street, to our railroad office; then being President of the company, we found it necessary to remain over another day, and did so, contrary. to our morning expectations. The next morning we again called at Brother Conklin's rooms. Soon after calling, Brother Randolph came in, having just arrived from Utica, where he then

Mr. Conklin knew him, and shook hands with him, and on doing so was inspired to say to us: "Now, Brother Jones, you will get the remainder of your communication, begun by your brother yesterday morning.

No sooner had he said so than was Randolph's organism seized by a spirit wno jaculated in a deep tone of voice, "Bind his eyes," thereupon a handkerchief was bound around Randolph's head, excluding all light from his eyes, when three electrical shocks passed through his system, causing heavy tremors from his head to his feet, then he addressed us as follows:

"The nature of matter and the nature of mind is but little apprehended by the finite intellect of man. Men make distinction between matter and mind, God and Nature, where no real distinction exists. and. Nature, matter and mind are one -that is to say there is one eternal omnipotent substance-which is love. It has a real existence. Its minimum is matter, its mediate or intermediate is mind, and its maximum is God. The higher comprehends the lower, and infiltrates itself into every molecular atom and monad in existence.

"Now comes the application of that which has preceded. Every being in existence, be it human, brute or inorganic matter, gives forth an aura which connects that above with that beneath it on a plane of being. Spirits occupying the higher planes of life are capable of severing the aforesaid connection, and when the interposing force is removed, the affinity between the higher and lower rush them together, the result of which is detonations or raps. When the attractive force is used tables are raised.

BENJAMIN FRANKLIN" We replied by expressing our sincere thanks, and inquiring if our Brother who, commenced the dissertation the day before was present. Dr. Franklin replied, "To be sure he is and desires to converse with you."

Thereupon the Brother took possession of the medium and gave us a brief communication, explaining why he procured the aid of a more competent mind to finish the dissertation upon the philosophy of spirit control, and concluded by saying, "and now in attestation of this coming from the source it purports, I present you the hand of your brother Caleb;" which was the Christian name of our angel brother, and entirely unknown to the medium.

Dr. Randolph was then a young medium and was subject to the usual, aye, far more than the usual trials incident to mediumship. He was one of the most sensitive persons we ever met. Hence it followed that he was like a finely polished mirror that reflects the exact image of all that come within the rays of light forming the angle of incidence.

As his surroundings brought spirits exalted in thought within the aura of his being, or spirits all the way along down the line of development, so he reflected their sentiments, diverse and contradictory, almost hourly from day to day.

He told us of his trials and temptations. Suicide with him has been a matter of almost daily cogitation for over twenty years, and many times when he has written to us, suicide has been his theme.

He was on the transition plain, not only in race (part, Anglo Saxon and part African), but fine in mental structure-keenly sensitive to every neglect of those who pay more attention to color than superior intellect, and easily exalted to enthusiasm through his love of approbation, he, barometer-like, vibrated from ecstatic bliss to extreme despondency, according to the power and pressure of spirit

During the latter part of the rebellion and for sometime afterwards, he was connected with the schools for the education of the colored children at New Orleans. He then was a correspondent for this paper and his articles were read with deep interest by all of our sub-

Our letters to him during those days were full of encouraging words, recommend ing perseverance in the noble work he was engaged in. We told him to go forth bearing sloft the standard of freedom, and with a soice like that of Peter the Hermit, not to be confounded, to cry aloud for the perfect emancipation and equal rights of the colored

Soon after a so-called "Loyal Committee" from the Southern States visited Washington and several other of the prominent cities of the North, Chicago included; Dr. Randolph alone, as a representative of the African race,

was one of their number. A few of his fellow committeemen, far inferior to him in intellect, attempted to ostracise him on account of color, and keep him from the rostrum during the excursion. Randolph was so rensitive that he left the party and got to Chicago a day in advance of them. He came to us in great grief, and related the facts of the treatment he was receiving on account of the African blood that flowed in his veins. Death then seemed to him to be the only relief from the daily trials that beset him. We cheered him up by our assurance that we would use our best endeavors to place him right before the people in this city, and that the newspapers would do him justice, and that the ring of opposition should be broken. That assurance revived his drooping spirits.

We called upon Gov. Oglesby, Gen. Logan, and a few others then assembled at the Tremont House, and the leading men of the party then being made up to go out and meet the "Loyal Committee at Michigan City," to escort them to Chicago. We related the facts, that Randolph was the only man of the committee that was a true representative of the African race, and yet he was being ignored. by members of that committee. Well do we remember the words of Dick Oglesby, with a no less emphatic oath than that so often used on proper occasions by President Jackson, with a little change of phraseology, said

Ogelsby, "By G- Randolph shall be heard. Where is he? He shall go with us to meet the Committee!" And go he did, and the next day he had a stand (there was several of them on Lake Park) and around his stand listening to his speech was five men and women to one at either of the other stands, and again the Doctor was happy.

Our readers will readily see that his African blood was a daily source of grief, not from his abkorance of it, but from the supercilious sneers of a class of people holding high caste in society. If Randolph had been an obtuse ignoramus he would have been out of reach of such influences, but being highly sensitive and of a most remarkably keen intellect, he felt every sneer like a dagger piercing to his inmost soul. In such a moment of frenzy he took his own life. Poor fellow! We pity him from our inmost soul. But nine days before committing suicide, he wrote us the following and perhaps

HIS VERY LAST LETTER:

BRC JONES .- I never felt so Joyous as I did when the telegraph confirmed your verdict on the Beecher business-not guilty, three to one, thank God! But when I read your editorial on the matter, I was as the boy who stole sweetmeats, tickleder still! Glory to God! and long life to Henry Ward.

Although misrepresented by many, I still live, and I give you full credit for all you have so bravely done to advocate free thought, free speech, free man, and free expression against free-love, as I now understand its advocates to

I returned recently from gold and silver hunting in the Pacific Desert. I found lots of it, but don't propose to take any more in mines, as I object to being murdered because I am a liberalist, especially by felons guilty of rape and robbery as those were, who threat-ened to hang me. This is the fourth time my life has been jeoparded because of my belief-1st, in 1850 in Spain; 2d, in 1863, in Turkey: 3d, in 1873, in Perrysburg, where they proposed to drown me, and no doubt would but for a good revolver in my pocket, and isetly a Methodist priest, and an ignorant wretch, were going to murder me in Bishop Creek, and would, but for good Frank Hutchinsons, his wife, his brother, and glorious John E. Jones, and Mr. Burcham, of Round Valley, who proposed to take a hand in

the game on our side.
While West I found plenty of gold mines, and brought some of the stuff with me, and sold it here for greenbacks; blenty of silver mines, and can post any one where to dig, if they have funds to work the lodes with.

It is asked, shall I reture to California. Never! I have had enough of it, besides which I prefer to conduct my constantly increasing business within the domain of civilization, where a man won't be murdered because he speaks God's truth; and as for money-Bah! I can make all I want right where I am. Its very hard work for a spirit to get down to some parts of this Pacific coast, and I prefer to be where they can, right here in Ohio. I am now engaged upon my new work, "Beyond the Spaces," and exploring the skies by scientific clairvoyance. I shall finish it, and then perhaps go to Russia to exhibit what I can do in the way of absolute triple clairvoyance, and am at all times ready to accept the boastful challenge of the Franco Russic Savants, to demonstrate my ability to see with out eyes.

Friend Jones, why don't you get up a World's Mystic Tournament in Chicago, where the Press may see, hear, and feel spirits, and where we seers, painters, poets, etc., may demonstrate the soul's capacity, while yet encased in flesh and blood! Do so! and let the skeptics confound us if they can! I will back my boy O. B. R., age 16 months, against the best skeptic of them all, and take a hand myself. We, you, and all of us who are true, ask no odds! Who's afraid? Not L

I am glad to see the splendid success of the RELIGIO PHILOSOPHICAL JOURNAL, and now that I am on the thither side of the to be fatal 29th of March, 1875, feel that I can work and win new victories, no longer afraid of a lack of greenbacks, friends, or faith in God.
P. B. RANDOLPH.

Toledo, Ohio, July 20th, '75.

What does he mean by the "thither side of the to be fatal 29th of March, 1875"? Who can! tell'us? Four months to a day, and the actual ' fatal 29th" of. July, saw him a corpse-a suicide-a disenthralled spirit.

Had he a premonition of the day, with the true month wisely concealed? Mysterious and inscrutable are thy ways, O Thou, ever pres. ent, Almighty Power-Infinite Wisdom.

That Expose.

The New York Sun says: "Dr. G. Bloede of Brooklyn declares that Katle King is materializing regularly at seances given privately by Mrs. Holmes in Philadelphia. He says he attended one of these occurrences recently, adding, 'Katle King not only appeared at the aperture, but came out in full form three or four times. Besides her, a Swabian woman, not recognized, it seems, by any sthose present, materializing herself and proved her gen. ulneness by talking in the Swablan distect of the German Language, which, as we may, presume, without appearing too bold, is not likely to be familiar either to Katle King or Mrs. Holmes. Besides, this strange form appeared to be at least two heads taller wan Katie."

Really, we are not rid of this question yet. Demonstrate her an impostor in one direction, and straightway she breaks out in a new place, gets her certificate of genuineness, exhibits a few times, is exposed again, and then an ancient Swabian, Camanche Indian, or a wild Patagonian appears, which brings her another certificate, which gives her brief prestige, to be followed by another expose, and well deserved censure. She is as much of an enigma to some, as perpetual motion, the Keely motor, or Mrs. Woodhull's elixir of life, is to the world generally. Her impudence, bold imposition, and skill at cheating as demonstrated before the Brooklyn society and at Philadelphia, when brough before another circle are ex-tolled as tightes, and her individual impersonstions of different spirits, are regarded as genuine visitors from the supermundane spheres, The question whether Katie did, or Katie didn't, is no nearer a decision to day than it was months ago. In England, she soon fell into disrepute, but in this county she seems to be remarkably successful in maintaining her head above water, for those who are gullable,

have as free an access to the columns of most Spiritual papers, as those whose mental discernments are so finely illuminated, that they can easily detect impositions and expose

Let Justice be Done.

A few weeks ago the Chicago Iribune and other papers contained a scurrilous article in relation to Jesse Shepard, the Musical Medium, leaving Dubuque without paying his hotel bills. The Luca State Register speaks of the matter as follows:

"We copied, some days ago, an article from one of the Dubuque papers, reflecting quite sed verely on the sudden departure of Jesse Shep and from Dubuque, leaving sundry hotel and printer's bills unpaid. In justice to Mr. Shepard we now wish to state that his friends at Des Moines have made diligent inquiry to ascertain the truth or falsity of the matter, with the result that receipts have been shown them acknowledging fall and prompt payment of all bills contracted at Dubuque, with the exception of a small balance on one printer's bill, objection being made by Mr. Shepard's agent as to the justice of the ac-

"This explanation, we trust, may correct any false impression from the article copied from our Dubuque exchange, as we are always willing to do justice where merited."

Mrs. Morse.

The Herald, of Ellsworth, Wisconsip, says "We regret to learn that Mrs. Morse, who recently lectured here, was denied admission to the M. E. Church. We regret it the more, because much aid was given for the construc-tion of the church building by "out siders" with the pisin understanding that its doors were to be opened to all religious denomina-tions when the desk was not occupied by the Methodists. In venturing these suggestions we can hardly be accused of prejudice or partiality, as we are not an adherent of Spiritual ism-not even having attended a single one of Mrs. Morse's lectures.

This practice is quite too common with the churches, and under such circumstances it is flagrant outrage against the rights of others. The Herald says she lectured there on last Tuesday, Wednesday and Thursday evenings; held a seasce on Saturday evening, and lectured again on Sunday afternoon and 'evening. Her lectures were attended by full houses and much interest therein manifested.

In our next we shall publish an able address by Hudson Tuttle.

G. W Nichols, of River Falls, writes to us speaking in high terms of the lectures of Mrr.

DANIEL WHITE, M. D., of 703 Pine Street, St. Louis, has our thanks for forwarding to us important items.

OUR THANKS are due those who have forwarded us papers containing matters of importance to all.

MRS. WREES is now located at 387 West Madison street. She is a fine test medium and the revelations given through her mediumship. are of a satisfactory character.

MRS. F. W. CALKINS, Clairvoyant and Magnetic Physician, was in this city last week attending to professional business. She is having excellent success as a healer and test medium.

Dr. J R. Buchanan.

The above named gentleman who has been so widely known as the editor and publisher of the Jounnal or Man, gave us a fraternal call while enroute to Minneapolis to attend the National Educational Association now being held at the above named city.

The Doctor is now preparing a work, which will be read when published with great interest, entitled, "Anthropology." He is one of the clear thinkers of the age.



Notices for this Department will be charged at the ale of twenty cents for line for every line exceeding wenty. Notices not exceeding twenty lines published

In Deerfield, Van Buren Co., Mich., on the beautiful morning of May 23d, 1875, the spirit of Saxual C. Lawis pedied on to join the angel band.

He was in his fird year of earth-life, and for twenty years has been a firm believer in the Spiritual Philoso-phy.

There is no death! the leaves may fail.

The flowers may fade and page away.

They only await through wintry books,

The coming of the May.

Capt. At MON READ, an old subscriber to the Journal. and a staunch Spiritualist, left his physical form and passed to the Spirit-life, from Saluria, Texas, on the 18th ult., in the 75th year of his earth-life, the last twenty-Ave years of which were brightened by a knowledge of

His disease, lock law, caused by a wound in the foot, was very painful, but he bore it patiently, longing to separate from the body and greet his friends that had

"gone before."

His funeral was conducted by his faithful friend and nurse, Dr. Hall, without any orthodox ceremony; the deceased's neighbors and friends followed him to the grave and taking a stient leave of his body, committed it to its mother earth.

J. S. E.

Passed on to the Higher-life, CHARLES NOSLE, M. D.

of Philade'phia, in the 75th year of his age.

Of Philade phia, in the 18th year of his age.

Da Noble was a member of the Society of Friends, his parents having held privathent positions among them. He was a very genial man, always pleasant in his intercourse with all classes, at his presence in the sick room was a bleasing.

When Modern Sphittualism first appeared in this city, the Doctor was interested in it, and his examinations led him to accept its truths. His first alice, Mary, had plassed to the Spirit world sometime before this, and he was always delighted to receive communications from her. His interest in Spiritualism was unabated.

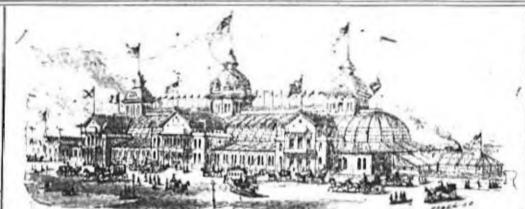
Some years ago, he removed to Germaniown with a view of giving up the practice, but being of an active of mind, and designs some thing to occupy his time, he entered into the Tou dry incluses, first as a silent partner, and afterwards on account of the death of his partners, he, with his ron, as unsed the guites business, which has been quite extensive, giving employment to a large number of hands.

Latterly his health has been railing, and he has spoken of the prospective change, with much interest, saying that he knew there were many on the other side ready to meet him when his work was some here. He parsed anddenly away on the Stith of July, leaving a very large circle of friends who will miss his pleasant and kindly inter course.

H. T. Child. M. D.

. H. T. CRILD, M. D.

J. S. E.



Inter-State INDUSTRIAL XPOSITION of Chicago. Open from September 5 to October 9, 1-75,

The Greatest American Exhibition of the Year! EVERY DEPARTMENT FULL OF MOST INTERESTING NOVELTIES.

SCIENCE, INDUSTRY and ART Combined. NO INTELLIGENT PERSON, OLD OR YOUNG, SHOULD FAIL TO SEE IT. : REDUCED PARES ON ALL RAILROADS ... at

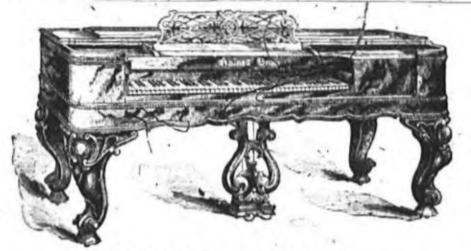


BUY THE

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Shuttle See by Marhine and and the importance to and to us for our intest terms in purchasers as well to LARGE DISCOUNTS FOR CASH. IT COSTS NOTHING TO TRY THE HOME MACHINE,

JOHNSON, CLARK & CO., 111 State St., Chicago, Ill. Pirase oblige us by stating where you saw this advertise men!



PIANOS ON TIME.

For the baneat of many persons who wand like to buy a first class Plane, but do not wish to pay all cash, we publish the following terms upon which we will sell to any reliable person in any part of the Northwest

5 4's) each, and \$50 per menth until p and is paid for. 6 4000 On the months time.
On three, six his, and twelve months

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Every Plane Warranted Five Years

REED'S TEMPLE OF MUSIC, 92 Van Buren St.

Business Botices.

We know of many cases where women have had their home duties greatly lightened by use of Dobbins' Electric Sosp. (made by Cragin & Co., Philadelphia). We advise you to try It and satisfy yourself of its merit. \,

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

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and curs in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an unconscious thance medium, clairyoyant

AND CLAIRAUDIENT. From the very beginning, here is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any per-No disease seems too insidious to son. remove, nor patient too far gone to be re-

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

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

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

SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Miss. C. M. Morrison, Boston, Mass., No. 102 Westminster St., Box/2519.

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

A. H. ROBINSON.-MEDIUM.-CHICAGO. wish you to make an examination of my head and try and see if you can give me any relief.

I have a sore on my left temple, which came
about five years ago, and is now getting in to
the edge of my eye brow. Bome physicians
think it a cancer and others the reverse. I
sem a man in my thirty sixth year; have been
under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain the until I had the sore cut out in San Francisco last year; since then I have something like heuralgia in my head at times, and more frequently darting pains from one

temple to the other. Enclosed please find three dollars with lock of my hair. 'If there is any thing that you wish to know that 'I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain,
Yours with Respect,
LEWIS C. POLLARD.
Los Nietos, Cal., Oct., 3rd, '74.

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

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

Your Humble Bervant, Los Nietos, Cal., Dec. 9th, '74. LEWIS C. POLLARD.

MRs. A. H. Robinson:- I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect, LEWIS C. POLLARD. Azuss, Cal., May 29th, 75

A Spirit Physician Materializes and Cures His Sick Patient.

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

Yours respectfully,
Mrs. S. I. Pack.
Topeks, Kan., April 12th, '75. Box 651.

Mrs. Robinson's Tobacco Anti-

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to
any part of the country by mall, on pecipt of \$1.00. It
is warranted to cure the most inveterable user of the weed,
when the directions on each boar are followed. Newspapers and quacks will tell you that this antidots is made
from gentlan root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Are. Robinson's Thobacco Analotic tome
up the system and restores it to its normal condition, as
it was before inshibting the hankering desire for a poisonous weed. It is a remosty presented by a band of chemists long in spirit-life, and is warranted to be perfectly
tarmless.

Thir House will pay any chemist one thousand delicars
who will, upon analyzing this remedy, flad one particle
of gentian root, or any other poisonous drug in it.
Address Runsio Periocophical Publications or
local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

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

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Bobinson's Tobacco Antidote has effectually destroyed my appoints or destre DAVID O'HARA.

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

F. H. SPANES.

I have need Cobsecto, both obewing and smoking, about twelve years. One box of Mrs. A. H. Bobinson's To-bacco Antidote has cured me and left me free, with no desire or hankering for it.

Orwego N Y
Mr. R. T. Wyman, of Waukau, informs me that he
has used one box of Mrs. A. H. Robinson's Tobacco
Antidote, and that he is satirely cared of all desire for
the weed. Inclosed find two dollars. Please send me a

Oshkosh, Wis.

For sale at this office. \$1.00 per box. Sent free of ostage by mail. Address Religio-Philosophical Pub. ishing House.

Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accomulany each

MRS. A. H. ROBINSON.

Healing Psychometric & Business Medium RELIGIO PHIL SOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO

RUILDING, CHYCAGO

ARS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose
the disease most perfectly, she prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the
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better practice is to send along with a lock of hair, a
better practice is to send along with a lock of hair, a
will, without delay, return a most potent prescription and
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but when her spirit-guides are brought an report with
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through the posities and regulate forces latent in the
system and in nature. This prescription is sent by mail
and be it an internal or an external application, it should
be given or applied precisely as directed in the accompa
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seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that
science takes copylisance of.

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

Mrs. Hourseow also, through her mediumahlp, dise
noces, the disease of any one who calls upon ber at her

the disease.

Mrs. Hoarsson also, through her mediumship, disences, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, its done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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ply.

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THE SHAKERS.

One of them Visits the Eddy Brothers.

HE GIVES HIS REPORT TO THE "SHAKER AND SHAKERESS "

Thursday, April 221, found Brother Daniel Sizer and your correspondent at Chittenden. Rutland County Vt., the home of the much talked of Eddy brothers, mediums for spirit materializations. Presuming a short sketch of the facts seen, heard and felt would be of interest to many readers of your paper, I herewith tender the following account.

Chittenden, like many old settled New Eng-

land townships, consists of a few straggling farm-houses, built near the most fertile spots of

rough looking hills. -

The particular house, made notorious by these materializations, is a plain one, standing a few feet back from the road, with some claims to modern additions in the shape of an Ell, running back from its center some 40 ft. with width of 20 ft., two stories high. The upper room of this addition being devoted to the spirits, is entered by a door in the back center of the old house. Its one large room is entirely unfurnished, with the exception of a stove, three or four common chairs, two long rough benches, a common table with leaves 4x2 ft., on which are placed various common musical instruments-violin, accordion, har-monicon, tin horns, bells, etc. At the sarther end of this room the fl or is raised 2 ft. forming a platform 4 ft. wide by 2 ft. high, running the width of the room, and inclosed by a low railing, except at south end, where are steps. The cabinet is on this platform, and is formed by taking the space from the chimney (which stands in the center of the back wall) to north side of building, inclosed with lath and plaster partition, leaving door space next to chimney, f rming a room 8x2 ft. The door ray is covered by an old blanket, hung on ooks at upper end.

This evening, April 22 !, there are eighteen

persons present from various portions of this

country and Canada. We assembled in the beance room at 7:30 r M, taking seats on the benches, the majority being on front bench, they joining hands. Wm. Eddy now enters the cabinet, while his brother, Horatio, takes a seat among the audience and plays upon a a violin, accompanied by any one who can sing the various melodies—old religious hymns, Spiritualist songs, ballads, negro melodies and sentimental songs. In the course of five or ten minutes the curtain moves aside and there stands a spirit, so-called. Presently the spirits step out on the platform, walk around, dance, speak, rap, materialize pieces of cloth out of nothing visible, call up some of the audience to feel of them, dance with them, etc. The light in the room, in the meantime, being a common kerosene lamp, burning at half light, then again turned up to full blaze, and held within 10 ft. of cabinet door, showing every feature as plain as daylight, color of hair, eyes, akin, clothing, everything indicative of one's personality. Our first scance last of fifty minutes during which time my watch ed fifty minutes, during which time my watch lay at my side, face open, and with pencil I noted the appearance of each spirit, time out and length of time between their retiring into the cabinet and the appearance of another spirit. The abortest time being one and a half minutes. F.fteen different forms, of vari ous sizes, appear this evening, some Indians, characteristically dressed in colored bead-work, belts, caps, leggings, etc., and a large proportion of the others recognized by differ-ent parties present as relations, etc. We atent parties present as relations, etc. We at-tended four of these seances, with audiences varying from eight to twenty-four persons present, some constantly going and comingthese four seances, forty five different spirite made their appearance, all of whom were recognized by some one or other present. Some were able to speak; those seemed to be the most successful in doing so who had been materialized a number of times. Among the many occurrences interesting to the spectators,

low me to mention a few. A woman and her husband, of high social, osition and liberal means, form a part of the audience before whom a spirit shows himself, a young man of twenty five or thirty, with beard on lower part of face, dressed in black, whom they recognized as a nephew, called Charles. He walks backs and forth on the platform, showing peculiarity of gait, build and dress, answers questions by raps and speech. At second appearance he moves for-ward to railing and reaches his right hand out, beckoning to the woman to come forward. which she timidly does, extending her right hand which he grasps with his right, and while shaking her hand, pats the back of her right hand with his left hand. This is in plain sight and audible to the audience.

because of some personal peculiarity, deformi-ty, or circumstance connected with them, al-

Again, a woman appears who is recognized as Ellen, a neice. Inquiry is made if her little child of three years is present, and can materialize. Affirmative answer, and she retires into cabinet, to again appear in a few minutes, leading a little child at her side, whom she turns round, lifts up in her arms, bends down and kisses three times in a motherly fashion. Each person present receives tokens of recog-

Aside from the materializations, we attended one each of light and dark seances. In the light circle a curtain is drawn across the corner of the room, behind which a table is placed covered with musical instruments. The medium sits in a chair placed in front of curtain, some one selected from the sudience sits beside him, with arm bared to the shoulder, which the medium grasps with his hands. A blanket is now pinned around them both, leaving only their heads in view. The man's free hand is now thrust out of the blanket and held by some one of the audience. 'Immediately music began, bells ring, horns blow, a guitar is thrust beyond the curtain in full view and played upon, horns are thrown over the curtain, hands appear and stroke the faces of those present, patting them, pulling their beards, etc. A pencil is taken by the spirithand and various signatures and messages written out upon cards, which are thrown out, together with various instruments among the audience. Two one quarter inch iron rings, of diameter sufficient to alip easily on upper arm, are next taken by the spirit-hand, and in-stantly the man next to medium finds them on his bare arm, without the medium moving his hands; all this while the large keroene lamp stands at full blaze between the audience and

In the dark circle things are somewhat different. The medium occupies a chair in the center of the floor, some six feet from the audience, one of whom ties his hands behind him with a rope, which is again secured to back of chair in which he sits; this is done as firmly as chair in which he sits; this is done as firmly as ingenuity can do it. A man now takes his seat in the medium's lap at the safe time holding the hands of another person who sits in front of him, but who might be supposed to be an interested party to the performance. The light is now extinguished. Then begins a medly of sounds, table moving and thumping, bells ringing, voices speaking through trumpets, and finally playing upon instruments tunes descriptive, of a storm at sea. Suddenly

the instruments seem to be in all parts of the room, flying through the air, performing in concert the only music worthy the name, we have heard. This is very harmonious and pleasing purporting to be a welcome of some parties to the Spirit land. In the midst of it came a crash, and all is still as death for a moment, when some one remarks, "You have broken the circle, by releasing hands," which proves incorrect. A-noise now commences as of a number of men running around the room, dancing, whistling, whooping, stamping, play-ing rough music, which continues ten minutes, when the spirits, speaking through the trump et, say that a company of wild Indians had taken possession of the place and, drove, away those who were performing. The lamp is relit, and the musical instruments found in different parts of the room, with medium tied as at first, and in same place: Cord examined and found all right Light extinguished, when the spirit welcome is finished-yerses are im provised by spirit voices, on any subject se lected by those present. A short lecture delivered various questions answered, and se ance concludes.

Among the spirits who materialize is a wom-an, whom they all seem to venerate, known as the Witch of the Mountains She comes upon the platform with a quiet dignity, speaks in a clear incisive tone, pointedly and to the (purpose, raising to elequence in her language and delivery, teaching the highest moral ressons, and always making a deep impression on her hearers. Of one of these occasions, when we were present, she spoke in a voice loud enough to be heard two hundred feet, by a large audience. She made the statement, that within five years it would be a common occurrence for spirits to speak on the rostrum, to meet friends in their own homes and in the streets, and be as familiar as mortals. She has made the assertion that it will be done at Chittenden, in broad day light in 1875

An incident of our late seance may be of interest to many. There appears a Shaker sister, whom the andience recognized as a Quakeress. while we know her as one of our sisterhood who departed many years since. She answered many questions, and was succeeded by another sister, who had deceased only a few months, who also answered questions. They both were unmistakably dressed in full Shaker costume, even to csp and handkerchief. This of course was very satisfactory to us—their names, Mary Ann Patterson and Marthy Poole,—special friends.

I have met many, since our visit, who were

anxious in their inquiries, and all evidently interested in some form or other. To those, who have not seen or heard, queries number-less present themselves, as to the reality and meaning of it all. I unhesitatingly pronounce the materialization genuine-a reality. Its morality does not seem to be a point in the case at present. It is an open avenue through which comes a stream of human souls, vividly suggestive of society here good, bad and indifferent, without any, at present, apparent object in view, but the satisfaction arising from a reunion with earthly friends. As to the meaning or possibilities in the case, I hazard no opinion, for they seem illimitable.

Here is a new force developed, unique and without precedent in the realms of science—a force evidently capable of changing the whole face of society. New channels of thought open, and new modes of revealing to human beings the hidden secrets of God and nature by means of which the creation of new heavens and a new earth-s re-organization of all mundane institutions—la reduced to a mere matter of time.

THOMAS SMITH.

Canash, N. Y.

Criticism on the Bible.

BRO JONES:-- I will next notice a few of the contradictions in the Pentateuch. The 1st chapture of Gen. v. 20th, says that: "Gold said, let the waters bring forth the moving creatures that hath life, and the fowls that may fly above the earth, in the open firmament of heaven" (V. 21:) "And God created every winged fowl after his kind, and God saw it was good." This was the fifth day. On the sixth day, in verses 24 and 25 not a is said about the fowls though other creations are mentioned. The 2nd chapter, v. 19 says: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air." This is a positive contradiction of the 20th verse of chapter first, which no attentive reader can fail to see.

The first chapter, verse 27th says: "So God reated man in his own image " male created man in his own image . . male and female created he them." Here the man and the woman are created together on the sixth day, and after the creation of the "fishes, fowls and beasts." In the next verse "God blesses them." and gives "them dominion," etc. In the 21 chapter, 7th verse, it is said: "And the Lord God formed man of the dust of the ground, and breathed into his nostrile the breath of life, and man became a living soul." Verse Sth: "And the lord planted a garden eastward in Eden; and there he put the man, [without the woman] to diess it and to keep it." (See verse 15). Adam's now in the garden keeping "batch." But the Lord seeing his loneliness, said. "It is not good that the man should be alone; I will make him an help meet for him," (vorse 18). (Verse 19th), "And the Lord brought them unto Adam to see what he would call them. " And Adam gave names to all the cattle, and to the fowls of the air, and to every beast of the field; but for Adam there was not found as help meet." This business must now be attended meet." This business must now be attended to. (Verse 21), "And the Lord God caused a deep sleep to fall upon Asam, " " and he took one of his ribs, and closed up the fiesh instead thereof:" (22), "And the rib which the Lord had taken from man, made he a woman, and brought her unto the man This is the first surgical operation on record, and without chloroform. Here man is created before "the cattle, fowls and beasts," and the woman is not created till Adam had them all named; while according to the first chapter, the "fishes, fowls, cattle, and beasts" were created first. This is too bad for an inspired writer. The reader will notice that the extracts from the first chapter, the name "Elo him"-"God"-is used; and in those from the second chapter, the names "Jahovah Elohim"
—"Lord God"—is used. This would infer
two authors, and may account for the contradictions.

Next, the deluge. In the sixth chapter of Genesis it is said: (19.) "And of everything of all flesh, too of every sort shalt thou bring into the ark, to keep them alive with thee they shall be male and female." (20.) "O fowis after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind, two of every sort shall come unto thee to keep them alive." But in Gen. 7: 2, 8 the command is: "Of every clean beast thou shalt take to thee by seems, the male and his female, and of the beasts that are not clean by twos, the male and his female; of the fowis also of the air by seems, the male and his femal, to keep them alive upon the face of all the earth." Here is an astounding contradiction which no lover of truth can question. But this is not all. The eight and ninth verses of chapter seventh says: "Of the clean beasts, and of the beasts that are not clean, and of the fowis after their kind, and of cattle after their

fowls, and of every thing that creepeth up in the earth, there went in two and two unto Nosh into the ark, the male and the female, as God had commanded Nosh.' This fulfill ment agrees with the command in chapter sixth, but it contradicts that in chapter sevsixth; but it contradicts that in chapter sev-And God commanded Nosh to "bring enth. forth every living thing that is with thee; . that they may breed abundantly." And "eyfry beast and fowl went forth out of the ark." (8: 19. 20): "And Noah builded an altar unto the Lord; and he took of eyery clean fow), and off red a burnt offering on the alter.
And the Lord smelled a sweet savor " If this be true, then the "clean beasts and fowls" must have been taken by "sevens," or there would have been none left to breed from

A few remarks about the name of Daity. In Exodus 6: 2, 3 it is said: "And God spoke unto Moses and said unto him, I am the Lord. and I appeared unto Abraham, unto lease, and unto Jacob by the name of God Almighty, but by my name Jehovah was I not known to them " In G nesis 14: 1, 2, 4, and 6 Moses says: "After these things the word of the Lord came to Abram in a vision, say ng, fear not Abram. And Abram said, Lord God what wilt thou give me? And behold the word of the Lord came unto him saying, etc. And he believed in the Lord." In chapter 25 h, verse 21 Moses says: "And Isaac entreated the Lord for his wife, because she was barren; and the Lord was entreated of him, and Rebekah, his wife, conceived "In chapter 28th, 13th and 16 h verses, Moses says: "And behold the Lord stood above it and said, I am the Lord God of Abraham; and Jacob awakened out of his sleep, and he sail, surely the Lord is in this place.

This is a most glaring contradiction and it takes a vastly credulous man to believe such statements.

INVESTIGATOR Rural, Ill.

MRS. MARY I. C. YOUNG. Her Examination Before the New York Protective Committee.

This lady? native of Washington, having signiand her willingness to submit her medi umship in the way of plano manifestations to a thor sugh examination before the Committee under as nearly as possible, absolute test con-ditions, presented herself accordingly before the Committee and few invited friends, in all fitteen persons, on Wednesday evening, July 21st, at the parlors of the Chairman, Dr. J. B. Newbrough, 128 West 34th St.

Her proposition was that the piano be placed towards the middle of the parlor, with the back of the instrument facing the company. A cleet was nailed to the floor near the back teet of the piano, to keep it from rolling or

1. In a bright gas light the medium sat at the piano and began to sing and play. about half a minute, in response to the lady's request of the attending motor, the front of the plane commenced to rise and fall about three inches from the floor, keeping exact time to the music, being slow or fast as the time varied in the expression, and concluded by coming down on the front castors with violence. The medium requested less force, when the violence ceased. The piano then rose higher beating time without touching the floor in the downward motion.

Playing as before. Medium placed her left foot under the leg of the plane, when the instrument continued beating time upon her foot, thus demonstrating that one knee at least itad nothing to do with the movement. Medium stood up and played, thus show ing that neither knee was under the piano, and

yet it kept graceful time as before. 4. By request, five gentlemen were now allowed to sit upon the piano, as follows: the front, their limbs hanging above the floor, Dr. Newbrough, 245 lbs; H. J. Newton, 175 lbs; together 420 lbs; on one end of the plano. H. G. Newton, 125 lbs; J. F. Snipes, 125 lbs; at the other end, Charles E. Loomis, 115 lbs; Edgerton, 140 lbs; together 505 lbs. Then while the medium played, the plane arese its whole length in front, four or five inches, beating correct time, as if studying to follow the intentions of the fingers, playing part of the time on the medium's foot. The weight thus raised, and repeatedly, was as follows: Plano 260 lbs; two front men 420 lbs; two thirds of the two second men, 166 lbs; and one-forth of the other almost 35 lbs; total 881 lbs. The light was as strong as could be desired, and it was easily to see and know pos-itively that the medium exerted no power whatever in this remarkable demonstration.

5 One of the committee (Mr. Snipes) then raised the piano at one end with both hands very readily, but when the medium, standing apart, requested the spirits to prevent him and keep it down, exerting all his strength he could

not raise it a particle. Each and all present, went one at a time,

and placed the right hard under the plano, using no force; the medium standing aside, placed her hand under the first hand, but with out any pressure, when the plane was elevated as before, thus showing that no force was used by either hand. 7. Medium again sat and played, the hand

of the chairman between her knees and the plane, in the sight of the rest of the Committee, with no contact save the medium's fingers on the keys, when the heavy instrument marked time to a number of tunes, following the meas ures, slow or fast, and with great delicacy.

8 Finally, the medium gradually released her fingers from the keys, stood up, removed all contact whatever with the plane, when like an intelligent thing of life, it moved its entire

intelligent thing of life, it moved its entire front length up and down, several duches, quick and slow, as the medium familiarly requested. . An able address of welcome and advice from

the presiding spirit then followed, through the mediumship of Mrs. L. H. Preston, and a sum of money was raised and presented Mrs. By order of the Committee the Secretary

was instructed to prepare a report of the facts for publication in the BANNER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL. The committee would again urge the Spirit-

ualists of other cities to elect similar standing committees for inter-communication. There are many good mediums willing to submit to critical tests, and they are the persons we should protect and assist. We hope every lecture hall before long will be provided with scientific and spiritual proofs stronger than lectures.

J. F. BNIPES, Bec'y. New York City.

THE BILVER LAKE CAMP MEETING of Spiritualists and Liberals, under the management of Drs. Gardner and Richardson, is very successful and gives great satisfaction. Last Sunday there was a large attendance, and the exercises in the large tent were unusually interesting. The beauty of this charming Grove and Lake is probably unequalled by any similar resort in this part of the country, and those who have not seen it but would gaze upon it in all its. Material glory, should visit the Camp Meeting which will continue till August 9th.—Boston

Poices from the People.

Al, IOWA. - Miles Hayse writes - I like your paper very much, and can hardly do without it. HUDSON, MICH .- Mrs. E. Ball writes -I de

rive great pleasure in the perusal of your paper. HOUSTON, TEX.-Louis Rothkam writes .-My subscription expired last May, but the dear old Journal came to band as usual, and I am ever so thankful to you for sending it.

NEW ORLEANS, LA.-R. R. Roberts M. D. writes -I am doing well in my practice here, ance the establishment of my Physio Psychopath, and Dynamic Surgical Institute, and Herald of Health, a copy of which I have sent you.

ALBIA, IOWA. A. C. Barnes writes. I will do all I can for the Journal., for I like its management. Many who do not take it, borrow it as often as they can, and talk about Spiritualism with

RIVER, FALLS, WIS -B. N. Lawrence writes -Please allow me space in the JOURNAL to ask for information, as to mediums having their eyes open while in a trance state. I have seen several mediums when entranced, and with two exceptions their eyes were closed.

It is often the case that mediums while on tranced have their eyes open.

SOUTH WRIGHT, MICH. John Morgan writes. I can not do without the good old Jorn NAL. As I eat no pork, drink no whisky, do not chew or smoke any cursed stinking tobacco, nor use any opium, I think I can afford to pay for one Spiritual paper.

PHILADELPHIA, PA -J. K. Rogers writes,—Please accept thanks for waiting on me, and my warmest wishes for your success in this life, together with a continuous progression in the life to come, when death meets you with his smiling face, and strikes off the shackles of a mere existence, and bids you live-live forever!

PLAINVILLE, NY .- Harrison Williams writes, PLAINVILLE, N Y.—Harrison Williams writes,
—I have taken your paper about difteen months,
and I can say that I admire it very much—not on
account of the doctrine of Spiritualism that it advocates, but on account of its liberality. Spiritualism may be a true philosophy, but instead of
knowing I only hope that it is so —I will byesti-

MACON, ILL - As G. Harris writes - Spiritual ism has also been unpopular in this place, never having had a spiritual lecturer here, but any amount of pri-sicraft, to whip the bigot in the trace, but thanks to the JOURNAL, the sky is bright ening. There are scores here now that freely be-lieve in the doctrine, but are afraid to avow it, but are longing to see some of the wonderful mani-

SOMERSET, KY - Miss Magdalena Lyons writes. - My dear uncle, W B Moore, took the RELIGIO PHILOSOPHICAL JOURNAL. He was a constant reader; but he is dead now; not dead, but gone before, his spirit having winged its flight to the beautiful Summer-land to dwell with the loved ones there. I am only sixteen years of age; to doubt you will think me quite young to be seeking for knowledge; just the right age I suppose.

MEDORA, IND -A Subscriber writes,-I am pleased with the Journal. We have a few Spirit-nalists in this county and a few circles. A debate nalists in this county and a few circles. A debate commences at Courtland, Jackson County, ind., Aug. 17th, '75, between Prof. Nixon, Spiritualist, and Rev. Jacob Wright, Campbellite, the debate to continue five days or more. If there are any test mediums who travel this way, here will be a good place to stop. Success to you and the glorious truths proclaimed in the Journal.

MT. MORIAH, MO .- John H. Carpenter writer -I am sorry to hear that the Dubuque Spiritual Camp Meeting was a failure, and that the Social-Freedomites were permitted on that occasion to promulgate their infamous doctrine. I highly ap-preciate the noble efforts of the Journal in the advocacy of the Spiritual Philosophy, and in the sturdy blows it is dealing old theology and free-May they both go into obscurity to

LENA, OREGON, -J. S. Vinson writes. -I wish a say through the JOURNAL that there will be a Grove Meeting at my place on Butter Creek, in Umatilla County, Oregon, to commence October 1st, 1875, and continue over two Sundays. All are invited, especially materializing and test mediums. Come, friends, and renew your health under the influence of the invigorating atmosphere of eastern Oregon. The harvest is truly ripe but the laborers are few; come, help us in this our first general meeting.

ALTOONA, KANSAS .- Wm. Witten writes .- A great many tieople here are being awakened to a sense of their erroneous idea of religion and true reform. Works of the most liberal writers are anxiously sought for and the people are now wil-ling to take a common sense view of the Bible, and use their God-given reason as a guide. I do be-lieve the time is not far distant when even Tom Paine's memory will be revered and honored as a true reformer, and his writings eagerly sought for. I hope your independent JOUNNAL and its editor may live long, and still continue to cheer the broken hearts of poor humanity everywhere.

broken hearts of poor humanity everywhere.

ATLANTA, GA.—H. Thaden writes.—I send you by to-day's mail a copy of one of our city papers, containing a very interesting item, as I think, concerning the faith of the murderer, Purifay, who was hung here on the 25th uit. It seems Purifay was not inclined to risk the saving properties of any one religious sect exclusively, but desired a combined effort, estimating as I suppose, his crime too gross to admit of a division. This peculiar view of his case created a lamentable confusion among the different D. D's, each one exhausting his wits to satisfy Purifay as to the efficacy of his plan to save his soul, when at last the priest tried to outdo them all by taking a Bible oath on file assertion that he was able to save Purifay's saul, denouncing the plans of all the other sects as accursed, and—the representatives thereof as fools and knaves. Other words of very curious meaning were then freely indulged in by curious meaning were then freely indulged in by the ministers and the priest, when at last the Sheriff saw proper to put the whole party outside, leaving Purifay to decide the matter privately. The Protestant ministers afterward got another charge at him; a great many questions were asked him, and much praying done, but Purifay stated that he did not feel like it was doing him any good, that he would put his trust in God. The report now is, that Purifay since his execution frequently appears to his accomplice, Jack Stafford, who seems to be terribly annoyed by him. Stafford is still in jail awaiting his trial at the supreme

MURPHYBORO, ILL.—Mrs. J. Dailey writes.—
For some time 1 have thought I would give the readers of the Journal, an account of a death-bed scene that came within the range of my own observation. No doubt many of the readers of your valuable paper, are familiar with the account of the abooting of Patrick Kavanaugh, on the 26th of last April, and who passed to spirit-life on the 12th of May. I was personally acquainted with Mr. Kavanaugh, and knew him to be a good citizen, a kind husband and a very indulgent father. He was ceared in Ireland, and was it Catholic, but was very liberal in his views. He still, however, sent his children to the Catholic school, and contributed more largely to that church than any one in our city; in fact we can not say too much in praise of his charity, as all that asked received from his purse. He was our city marshal at the from his purse. He was our city marshal at the time of his death, and had many warm friends. He had taken his daughters to a ball, and was shot on returning. He was an honored member of the Lodge of Odd Fellows, and that being antagonistic to Catholic principles, he had some enemies in the church. Their envious and malicious spirit could church. Their envious and malicious spirit could not bare to see him more popular and prosperous than themselves, hence they tried every means that they could devise, by talking and lying to separate him and his wife while he was living, and not being able to succeed, after hunting him like so many blood hounds, ever since he belonged to the lodge, they finally concealed themselves behind some rubbish, and shot him through the neck, while he was returning to his sleeping wife and babes. He lived, however, two weeks, during which time the Odd Fellows waited upon him with untiring patience; all this time gliding noiselessly through the house, speaking in whispering

tones to inquiring friends, and giving words of cheer and comfort to the distressed family. Much of the time Mr. Kavanaugh was able to talk, and he never asked for the pricat, although he re-mained in his senses until the last moment. I was mained in his senses until the last moment. I was at the house when his wife sent for the priest. We were all sitting quietly, obeying the orders the of surgeon to keep quiet, for lear of starting the blood, when the R=v Father Jungman entered, book in hand, the wife conducted him to the dying man's bredside. He asked Mr. Kavanaugh to drive the Odd Fellows from the room, as they had failed to save his body, and let him and the Catholics save his soul, to which Mr. Kavanaugh replied, "they are my brethren and I will not do it," plied, "they are my brethren and I will not do it, whereupon the priest informed him his soul would whereupon the priest informed him his soul wouldbe lost in hell. "You must here renounce your
membership with this devilish order, or you can
not have the prayers of the church, priest, or your
own family—even your little children shall not
pray for you." The dxing man then replied,
"There is nothing in the Ocaer of Odd Fellows to
keep my soul out of the Ocaer of Odd Fellows to There is nothing in the Ocales of Odd Fellows to keep my soul out of heaven, and I never will re-house my membership." And with this came the blood oorlog from the wound. He said no more but beckoned the priest from the room. He then went into an adjoining room and commanded the wife to put the devils, as he called them, from the house, or his soul would rest on her hand. He raged like a wild beast, and only waited for from the house, or his soul would rest on her hand. He raged like a wild beast, and only waited for the word from her to have the floor stained with more blood, but the wife being a woman of some sense, and knowing what was well for her, did not give her consent. The priest then refused to give him a church burial, and insisted on his son not attending his father's interment, but the children loved their father, and this being a free country, they went. The Odd Fellows buried him with great respect, and will take care of the family, but the poor widow thinks he is lost. I have said what I could to comfort her.

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Mrs. Cora L. V. Tappan has made a second visit to Manchester, and her inspirational discourses have again exceeded our expectations. We need not describe her quiet yet distinct speech, her flowing and well-fluished periods, or the rapt attention of her audience, but will proceed to give a faithful report of her discourse on Tuesday evening, June 24th, at the Temperance Hall, Grosvenor Street, under the able presidency of Mr. Oxley; who, in thoughtful, well-chosen words, introduced the gifted medium, after announcing that the subject selected by her and approved by the audience, out of the five suggested, was:—"What bearing has Spiritualism on the Arts and Sciences, such as Paintings, Sculpture, Chemistry, etc.

After invoking the aid of "Our Father, the Infinite Spirit," Mrs. Tappan spoke as fol

We choose this subject as being the most un likely to have been premeditated or studied, since Spiritualism in its moral o- religious phase must have been studied by any person prepared to discuss the question. We promise that you shall not go away uninterested from a subject which involves many of the chief ques tions of human interest, since in the world of science and art is included all that practically belongs to the finer daily uses and re'hetics of life. Of course, everyone familiar with the subject of inspiration knows that Spiritualism has an intimate bearing upon all these ques-tions; but heretofore the world of science, and sometimes the world of art, has ridiculed the idea of any inspiration being attached to the technical formalities or discoveries of science, the application of human art. The geniuses re inspired by genius the whole world admits, but that an age of art can be governed and controlled by inspiration as much as an age of re-ligion, has scarcely, perhaps, entered the minds of any save the most profound students of history and philosophy. Nevertheless, it chances to be a fact that art is contemporaneous in its career with religion, and that every form or expression in style of painting, in architecture, in sculpture, bears the written evidence of the history of the nation to which the art might belong. You can trace to day, if you will, on the remains of the ancient relics of art in Egypt all that belongs to her great-The cuniform inscriptions ness and power. The cuniform inscriptions discovered in the ancient disentembed cities reveal what learning was before the Goths and Vandals invaded the Hellenic nations. The power of ancient art, however, in its first stages, must be considered as belonging to that period, which, in the term of philosophy, might have been denominated the fron or Metallic Age, an age when art as-sumed all its substantial forms and bases from mathematical science; and it is undoubtedly true that coeval with architecture in Egypt was mathematical science, which revealed the plan of architecture, and which made every temple, building, figure, sphinz, statue, or other expression of human power a direct em-bodiment of some form of this worship. There was no separate existence for art or science in those days. When the mystery of the Triangle itself was discovered, they were compelled to bury its true significance beneath religious symbols, that it might not be destroyed by those in religious power. In the form of the Pyramids, representing precisely the shape of the triangle, the base of which represented one side of the divinity, and the two other points the other side, and the spex the Divine mind itself, were typified the forms in which the ancient priest and scholars veiled their though to the world. The art of Egypt was the art of Nature; it was the expression in bold and bar ren form of either that which was physical and materialistic in man, or of that which was mathematical and scientific in the human Hence you have none of the softness of outline, none of the coloring that corres ponds to the finer art of the Hellenic nations nothing that pertains to the offier types of inspiration, but only a Ceres veiled in the form of the sun with winged life; only Isis pictured in the image of a leaf; only the various deities

veiled in mysterious statues, tablets, and forms that now baffle the skill of man to understand. Egypt was the cradle of learning. Memnon. who invented the first letters known in the world, was an Egyptian, and was worshiped by later nations of the Egyptians as a deity. His was the inspiration of learning, without which all the mysterious lore of the Eastern nations would never have been known. Cadmus, who invented sixteen other letters of the ancient alphabet, was also an Egyptian. His inspiration, added to that of the first who invented letters, produced the entire epoch of learning in Egypt, and we have there the art of learning and mathematical science in its pris tine and perfect development. Besides which the Egyptians possessed arts that are now unknown, and had learning that now baffled the skill of modern science to understand. building of the Pyramids alone remains a mystery and marvel for ever in the science of mechanical power, and those wonderful clay images, the deities of the ancient Egyptians, are not to be imitated by any form of modern art. The inspiration under which this power came was the inspiration of an angel, the angel of the first dispensation of learning upon earth, whose human name we have stated was Memnon, whose successor was Cad mus, but whose real image was veiled in the form of Isis, the representatives of the earth, the mother of men and of the arts and sciences. It was believed by ancient men of learning in Egypt that every power of thought was de-rived from the gods, and that those delties in direct person came and dwelt among them, since there was a suitable temple or tabernacle for them to inhabit. Hence it is undoubtedly a fact that all the cities of ancient Egypt were dedicated to some deity. We have traces of an abejent city whose brilliancy and splendor far outrivals aught that imagination can now paint with a temple of hypothesis and the control of the cities of t paint, with a temple of burnished gold and streets of molted brass, dedicated to the son of Ceres, or the eye of day, which was typical of the Divine mind. This city and this temof the Divine mind. This city and this temple have perished, as have other splendid cities dedicated to other Egyptian deities, whose names were Legion; but all of that wonderful country and its wonderful laws was the expression of a peculiar disposition of power, which accompanying their religion, revealed the genuine root of all knowledge that is now known in the world. known in the world. You trace your knowledge to Rome and Athens. Thales of Miletus brought the knowledge of the Egyptians (600 years before the Christian era) into Athens, and founded the city of Thebes; hence there remains the evidence of that Eastern learning which has survived. which has survived perhaps the devastation of time, but which has never been fully revealed nor interpreted by the human understanding. .

The arts of the Egyptians were colossal, statuesque, deific; they had little idea of coloring save in brilliant contrasts and Oriental effects; no idea of depicting human portraiture

or the countenances of men; but all portraiture was of their deities, all statues represented their gods, and every form was sphinx-like and mysterious, bearing the veiled record of some divinity that inhabited the peculiar time and place. Within the temple devoted to Isis place. Within the temple devoted to Isis was lotus flowers revealing the secret of human religion; and maidens clad in white dedicated to the shrine of Isis, were wont to come there and perform their daily devotions. No female unless endowed with some gift of the spirit, or unless highly and nobly born, or unless possessing some quality of rare sweetness, could be a priestess at the shrine of Isis; and within that temple of flowers, worshipped by the Egyptians, were all forms of birds or beasts made sacred to their deities, were pic-tured upon the walls or carved in pillar and stone about them. Hence every act of the an-cient Egyptian became an act of art as well as an act of devotion; and it is an injustice to those remote times to judge of them or of their civilization by such remains as are now found with modern interpretation. If you would know what really possessed them, you must judge by the men of learning and of letters who led the people; and when you consider that the nations whom you now regard as heathen and barbarous were the first to invent methods of human speech and arithmetical calculation, you can judge that their barbarism was not so great nor their heathenism so intense, since they worshiped at the shrine of that mind and that intellectual power which could give to the earth, not only forms of beauty and endurance, but living thoughts that would abide

After the foundation of Greece and Rome by the Egyptians, the seat of learning and of art was transferred thither; and within that epoch commences at that is known in modern his tory of either art or learning of any kind. Within the history that antedates 500 or 600 years before the Christian era up to that time, and indeed, to within 200 or 300 years, very little is known chiefly owing to certain acts that occurred in what is known as the middle ages of the Christian centuries, to which we But to Greece and Rome was shall refer. transferred not only the scat of empire, but the seat of art and learning. The Romans were evidently more Oriental, since theirs was The Romans were more the religion, or rather the policy and art, of eloquence and power. To Greece we trace the remnants of the Egyptian learning and art that blossomed out into those wonders that have made Greece the citadel of human art since that time. To Rome we trace remnants not only of Egyptian, but of Persian, Assyrian, and other Indian countries that peopled Rome with an eminently impulsive and mighty people, whose chief art was their government, and ose law was their power of controlling the

minds of the people. The history of Grecian, art is an epoch by itself.

In the midst of wars, each one of which was sufficient to exhaust all forms of civilization, there sprang up contemporaneously in Greece cities that led the world in learning, men who were the guide of all philosophy, blossoming out in poesy and song, into drama, into painting, but chiefly into sculpture and the higher mathematics. In this epoch, we may say, centres that part of the Hellenic period which made Greece, but for her physical appetites and material splendor, the queen of the world. To Athens we look for the greatest eloquence and law-making power. To Troy we look for somewhat of the Warlike beauty and glory which made her afterwards famous; to all the cities of that wonderful Archipelago, which makes up the gems of the sea, we look for whatever is known in human knowledge, learning, and art. We must, therefore, consider that we owe everything that is classical and severe, whether in mathematics or in sculpture, to Greece; but we owe our glory and

which made her atterwards famous; to all the cities of that wonderful Archipelago, which makes up the gems of the sea, we look for whatever is known in human knowledge, learning, and art. We must, therefore, consider that we owe everything that is classical and severe, whether in mathematics or in sculpture, to Greece; but we owe our glory and our divine conception of color and form to Italy. The seat of empire became also the seat of whatever is beautiful in art. What with the devastation of the Middle Ages, and the destruction by the Goths and Vandals of the first periods of R man art and of Romanhistory, very little remains to show what was done during the first epochs of that wonderful realm. But this much remains, that the period of painting in proper form and color must have been contemporaneous in its origin with the founding of Rome; and that the height of

perfection in those arts must have been, and was, according to the Pre-Raphaelites, before the invasion of the Goths and Vandals, and when Rome was in the epitome of its pride and

the invasion of the Goths and Vandals, and when Rome was in the epitome of its pride and power.

We, however, can only say that those were ages in which the warlike nature of man, and the ambition and pride of kings usurped the softer elements of humanity, and that with the death of Socrates, and with the persecution of such minds as Piato, we may judge what Greece became as Rome gradually—rose into

power. Degraded and destroyed by her own

embition, Greece was gradually succeeded by the Roman Empire, under which the arts and

sciences could only flourish in spite of wars, not with them. The Casars, perhaps, may correspond to the Pharoaha, who in the last days of Egypt's empire ruled her to her destruction, so the Casars ruled R ime to her destruction, making all that art and learning had ever done for her but as a bauble compared to the ambition of a single race of men. Had it not been for the godlike geniuses—revived in the fifteenth century, all of art in Rome and Greece must have perisined with the darkness of medieval time; but what with the splendor of Michael Augelo, who restored to his own people the severity of the learning and art of previous times—for he was a man of learning as well as of genius and art—what with Raphael, picturing those divine forms that, however lacking in strength, gave to humanity all of the grace and beauty which is ever expressed by inspiration; what with Leonardo da Vinci, revealing also somewhat of the severity of Angelo, somewhat of the severity of Angelo, somewhat of his own; what with the later art that crowned and beautified the whole, making that single period so rich that if Rome had had no other period of life whatever that work.

whatever, that would have sufficed; what with the planning of the splendid edifice that to day drowns the world, and even without a church and without Papal power, would make Rome the seat of architectural beauty for all time; what with the power of the Florentine who devoted his life and his energy to the inspiration of poetry—Dante—who, in the eleventh century, could scare the disgraceful kings and petty dukedoms in the palace, rebuking them

petty dukedoms in the palace; rebuking them in the eye of heaven for their profilgacy; what with the sublime drams that lent inspiration to Michael Angelo and gave grace and genius to the long line of poets and artists who have followed; Rome could afford to dispense alike with her political and religious history, leaving art alone as her highest and holiest inheritance. Had this seen the case, the world had

been richer and Rome prouder to day.

It has not been so. She whom it was once the pride of Roman citizens to name as the mother and protector of freedom, of whom it was once the boast that whoever was a Roman citizen had protection throughout the world, became the prey of kings and priests; became the dupe of ambition, and therefore the slave of all that ambition calls her own; and we have but the records and memorials of those wonderful and divine expressions that will for ever make Rome the citadel and empire of hu-

Cotemporaneous with the reign of darkness, however, other things were going on in the world. The middle centuries of the Christian were centuries of invention. Laurentius of Haarlem invented, it is said, the first letters in the art of printing, not in learning. This was followed by Guttenburg, who made cut types; but it was left to William Caxton to bring into England, about the year 1470, the first experimental printing press, and in West-minster Abbey—which was then vibrating be-tween the control of political and warlike combatants, and could be used for a printingpress as well as for the lodgment of soldiersthe first experiment was tried of the art of printing in England. Albeit that can not be said to be a "dark" age which gives to the world a system which in so short a time-little more than four centuries—has filled the world with all the learning that has ever been known upon it; albeit it can not be said to be a "dark" age which gave also the mariner's compass, whereby in dark nights and upon the stormy seas the sailor can find his pathway and the haven of his repose; albeit it can not be said to be a "dark" age that revives for the benefit of mankind the evidences of ancient lore, and gives birth through the art of print ing and of learning, to a Galileo and his con After this we are prepared for any re vival of learning, of art, of science, of civili-zution. For it will be remembered that dur-ing the brief reign, we think it was of Pericles, in Greece, though that reign was only fif ty years, arts and sciences went beyond any ecedent period in their culture and perfection. It will be remembered also that the an-cient law-giver Lycurgus left two hundred years for his people to forget him, undergoing banishment that they, having laws which he believed were beneficial, should not violate those laws, as they had promised not to do, until his return. Therefore it will be remembered also that in the intervals of peace which have been known throughout Europe but very rarely, science and art have taken precise and and exact proportionate steps; and wherever there has been a period of tumultuous warfare there is a period when art and science degenerated. Whenever there is a period of peace, whether it be for ten, or twenty, or fifty years

there art and science flourish.

Up a short time, painting has had no home save in Italy; but we have lately witnessed in the Dutch schools, and later in the French, and finally in the English school of art, that variety of portraiture and that perfection of form and for which make up the types of national tase, always bearing in mind that every living expression of art that abilies to-day is typical of the peculiar period in which it has flourished. If this may be said of art, which is always great, and if, as Del Sarli had it, art is but the threefold form or pyramid leading to the Divine Mind; and if that threefold form be painting, sculpture, and literature, then all the nations of the earth that have experienced even one f rm of this art, have experienced somewhat of the Divine flame and fire; and every genius that has given birth to a perfect statue, to a splendid painting, to a fine poem, or to an elevated thought, has given birth to an inspired au-

We are asked to state what is the relation of Spiritualism to the arts and sciences. When we state that every gift and grace of the human mind must emanate from the Deity, everyone will agree with us who believes in the Drity; and we state that all minds endowed by genius with expressions of power or poesy are so endowed by gift of inspiration. We say it advisedly, Raphael, under the divine inspiration of one attendant angel, breathed his loftiest forms upon canvas; Dante, under the beneficent dream and guidance of one heavenly thought and aspiration, was lifted through his divine drama into Paradise. Every gifted soul is inspired. Plato, whose thoughts stand out as a distinct form of philosophy in the world, was led to his lofty conception of immortal life by his attendant angel. talking to his de non, reveals to us that men of learning know themselves to be inspired and guarded day and night by a superior soul It is only the material mind, only the weakling that scorns the assistance of inspiration. He who says that man within himself is capable of doing all these things that are great, confesses himself an imbecile; but he who says that his loftiest thought and his noblest aspiration are breathed into him by a power that he can not understand-that he paints when seized with his ardour 'of inspirationthat he writes his glowing stanzas when the breath and the fire are upon him, he is the man who makes his stamp upon the ages, and whom all the world remembers as great.

In modern art there is one encouraging sign. You will remember that even Michael Angelo and Raphael were condemned to execute their choicest productions under the mandate of priestly rule. You will remember that, although religious, they perhaps rebelled to this outward anthority. To-day there is no restraint like this. Genius has its free expression in every form-in this land at least; and what with that epoch in Germany that has given the greatest learning to the world, and that epoch in France which has given the minutiss of scientific detail and investigation; what with the production of thought by Kepler, and the wonderful power of Humboldt, we have a summing up of what science can be under the power of godlike minds who do not scorn to acknowledge the Divinity that controls Nature. Humboldt was the Plato of science—the mind that made the atom, the worm, and the star, respond to a breath of Deity. Kepler was the prophet of science who foresaw what his age scorned, and led by many centuries the slow schools to which we

To day, on pictured wall, in the studio of the artist, and in the divine conception of the sculptor, you have a new epoch of art. The Realistic period, which succeeded that of Raphael, is now gone, and is succeeded by the Ideal type. Nature herself is clothed in spiritual sura, and angels with ravishing counte-nances bend above the couches of the poor and dying. The mother watching her child is pictured with an angel above her, bearing the child away to the regions of bliss. Palmer in his divine marbles pictures the spirit's flight, not full of the terror of death, but full of the rapture of the divine aspiration and lofty purpose. Rome is filled with modern students who study the old masters only to make shapes that are more divinely fair because clothed more in the inspiration of the soul. Your literature is flooded with evidences of a new You have men of genius like the late Lord Lytton and Charles Dickens, and like all who have written for the people or the learned who fill the mouths of their heroes with lofty expressions of aspiration; guardian angels watching over them, and the new thoughts concerning the other world creeping into all the avenues and corridors of romance and poesy. You have a Poet Laureate penning lines that, if credited to any professed believer in Modern Spiritualism, would be pronounced a perfect expression of what we believe. You have men of science in their laboratories with the experimentum crucis of all forms of natural science before them, who cast aside their instruments and declare that there is something behind matter which even they can not solve. You have a spirit abroad in the land which stalks into the pulpit, and you have the man

of God saying from his place, as we know a learned divine has said in the metropolis of Europe, "I do believe we can hold communion with departed spirits." You have, therefore the evidence that there is a power, whatever it is, that uplifts men from the brute greation, that endows him like Herschell with the gift of prophecy, that he may tell by accurate mathematic science where there is another central sun round which the solar system re-volves; and then, when no instrument is found sufficiently clear to discover it, one is made and lot the world is there which he predicted must be there by the strong power of his faith in the infinite perfection of the universe. So this power of spiritual life discovers to every mind some sleeping germ of genius, some bid den well-spring of thought, that it only re quires the strong lens of knowledge or of faith to develop, and which, pointed aright, shall prove to all mankind that the real age of art is the real age of inspiration; that between guanout that the tris arch of perfect knowl edge and perfect truth bridges it over, and that all artists, poets, and philosophers are ministers of God, endowed with a divine gift for uplifting humanity .- Medium and Day

ECCLESIASTIC VS. CIVIL AUTHORITY.

The Controvers over the Right of Burial in the Guibord Case in Canada—The Church Authorities Continue to Deny Sepulture to the Corpse, in the Face of a Decree of the Courts.

When the Teronte Globe, July 20th.]

When the intelligence reached Canada that the judicial committee of the privy council had decided the long pending Guibord case in favor of the appellants, every one hoped that we had heard the last of the matter, and that the body of Joseph Guibord might be quietly buried and allowed to rest henceforth in peace. But a sharp controversy in the Montreal Herald between M. Doutre, the legal representative of the Guibord party, and M. Rousselot, the cure of Notre Dame, shows that public expectation has been disappointed; that poor Joseph Guibord awaits burial; that M le Cure is still contumacious in refusing to allow the body of Guibord to be buried in consecrated ground, and that Mr. Doutre is still as determined as ever to assert and insist upon the rights of his client.

The judgment of the judicial committee was given in November, 1874. The appellants were the Institute Canadian of Montreal, representatives and assigns of the widow (deceased) of Joseph Guibord; the respondents were M. Le Cure et Marguilliers d l'Œ ivre et Fabrique de Montreal, the corporation in whom is vested the Roman Catholic cemetery, known as the Cemetery of La Cote des Neiges. The officials termed "Marguilliers" occupy a position analogous to that of church-wardens in an English parish. The cemetery is divided into two parts, one devoted to those who are recognized as dying in the Roman Catholic communion, the other to suicides, excommunicated persons, unbaptized infants, and criminals executed without bespoken of, therefore, as consecrated, the latter as unconsecrated

ground.

In 1844 the Institute Canadiau, a literary and scientific society, with library, reading room, and other appliances, was established at Montreal. Of this Joseph Guibord became a member. A quarrel arose between the Roman Catholic Bishop of Montreal and the Institute, from the latter declaring that he (the bishop) was the sole and proper judge of the morality of certain books in the library, the bishop citing the council of Trent as his authority for acting the part of censor. The result was an appeal to Rome whether the claim of the bishop was sustained, a decretum being issued forbidding any person to belong to the institut, while it taught pernicious doctrines, and especially proscribing the Annuaire de l'Institut Canadica of 1868 In forwarding this decision the bishop pointed out that contumacy on the part of any member of the institute would involve deprivation of the sacrament "meme a l'article de la mort" An attempt on the part of the institute to effect a compromise was denounced by the bishop as "hypocritical" and

altogether insufficient. On the 18th of November, 1869, Joseph Guibord died suddenly from an attack of paralysis. He had been some s'x years previously dangerously ill, and it is worthy of notice that on that occasion a priest administered unction to him but refused to administer the holy communion, unless Guibord would re-sign his membership of the institute, which he refused. It would appear that his death was too sudden to admit of the question being again raised on that occasion. Guibord is admitted to have been a man of good character, and in no other respect to have offended against the authorities of the church in whose faith he died. His widow immediately applied to the cure and clerk of the fabrique, tendering the usual fees, to allow the burial of her husband for the consecrated portion of the cemetery. The cure replied, under the advice of the administrator of the diocese in the absence of the olshop, that he was commanded to re-fuse absolution "mems a l'article de la mort" to members of the institute, and cou'd not therefore permit " la sepulture ecclesiastique to Gulbord. An agent of the widow asked that the burial might take place, religious cere-monies being dispensed with, but this too was refused. The widow then appealed to the courts, claiming burial for her husband as a right to which no act of his had legally disen-titled him. The application was decided first in her favor by the judge of the superior court, but that decirion was reversed on appeal to the court of revision, and a further appeal to the court of queen's bench was also adverse to the Guibord family. Then a final appeal was made to the judicial committee. While the proceedings were pending the widow died, and the Institute Canadian, being by her will the devisees of her property, and her universal legatees, became the appellants in the final hearing of the case.

It must be borne in mind that this was no attempt to impose secular constraint on any doctrine or dogma of the Catholic church. The primary injury done was the refusal to bury Guibord in any other manner than would have been regarded as infamous—among criminals, sulcides, and other outcasts; but as "universal legatees" of the widow Guibord, the appellants were also interested in the matter of costs, now very heavy, and which are, of course, chargeable to the estate. It may also be noticed that their lordships refused to deal with the cure in his spiritual capacity; they only recognized him as a member of a corporation (La Fabrique) owning or holding the cemetery.

Their decision was (1) that the respondents had falled to show that Guibord was, at the time of his death, under any such valid ecclesiastical sentence or censure as would, according to the Quebec ritual, or any law binding upon Roman Catholics in Canada, justify the denial of ecclesiastical sepulture to his remains; (3) that to admit that the respondents were bound to obey the orders of their ecclesiastical superior, would be "to dispense with the application of the general ecclesiastical

law," and "enable the bishop to prohibit on any ground, revealed or not revealed, satisfactory to himself, the ecclesiastical burial of a parishioner." "There is no evidence," they add, "that the Roman Catholics of Lower Canada have consented to be placed in such a position." Their lordships, therefore, advised her majesty that a peremptory writ of mandamus should be directed to Les Cure et Marguilliers, etc., commanding them, upon application being made to them by or on behalf "of the Institute Canadian, and upon tender or payment of the usual fees, to prepare or permit to be prepared a grave in that part of the cametery in which Roman Catholics who receive ecclesiastical burial are usually interred for the burial of the remains of Joseph Guibord." The judgment carried costs.

It does not appear by the correspondence now published in the Herald that the formal

decree has yet been received, but pending its arrival M. Doutre applied to the cure to allow the interment to take place, offering that it should be conducted in so quiet and unostentatious a manner as not needlessly to cause excitement or any demonstration on either side. But M. Rousselot has no regard for the royal mandate. His professions of loyalty are profuse, but he is bound, he says, by the orders of his superior, the bishop, and can not disobey them. If M. Doutre is a Catholic, the cure tells him it is his duty to submit himself to the church, not to appeal to the civil power—to go "to his grace the archbishop of the province, to the holy see, to our holy father, the pope, the only competent judges in the order of things." If M. Doutre is no longer a Catholic, then, says the cure, "leave the church quiet, and ask nothing more of it." "At the present time," he continues, "I acknowledge no more than in 1869 the right of the civil courts to intervene in questions which belong wholly to ecclesiastical authority; and not with standing my profound respect for our gracious sovereign, and my perfect submission to her authority in everything of a civil order, I am, and shall be, obliged to refuse burial to J. Guibord in consecrated ground so long as my bishop forbids it."

Inter-State Industrial Exposition of Chicago.

Our readers who shall visit the exposition this year will have the pleasure of seeing, and the opportunity of studying one of the most interesting and instructive displays in the several departments of Science, Industry and Art, ever presented to the American public.

Among other attractions, the following are of special interest:

The American Pomological Society willhold its biennial Convention here, commencing on the day of the opening, September 8th, and its members will make a Continental Exhibition of Fruits, in the Exposition building. This great fruit show will be supplemented by the Illinois State Horticultural Society, our best Florists, and South Park Commissioners, with a collection of plants and flowers filling the entire Conservatory and outside grounds.

The Chicago Academy of Sciences, departing from the usual custom of Scientific bodies in this respect, will place a large part of its own great collections on exhibition, and take entire charge of the arrangement and display of all other contributions to the Natural History Department. This fact alone is sufficient guaranty of excellence to all who understand its significance.

Every American Artist of acknowledged merit will have in the Art Hall, one or more examples of his work. Many of the most prominent, including such artists as the two Beards, Whittridge, Bjerstadt, McEntee, Gifford, Church, the two Harts, Brackett, Page, Cropsey, and many others, will have from five to seven each, forming groups, and for the first time in the history of American Art, enabling the public to witness a competitive exhibition by the whole galaxy of American artists. Positive arrangements are made, and a large number of the Paintings are already (Augus 1st) here in the galleries. You will certainly not be disappointed in any respect unfavorably.

Under the directions of the Committee on Fine Arts and Chicago Architects, there will be an elaborate exhibition in Household and Decorative Art—the special structure for it alone costing \$1 200 and the contents many thousands.

The display of interesting Processes of Manufacture, always instructive, will be very much greater and more varied than ever before.

All or nearly all the leading manufacturers of Machinery and other interesting objects have applied for space, and the display of machinery in operation will be unparalleled.

Hon. John P. Reynolds, the Secretary, says, "On the whole, you may rest assured that the building, vast as it is, will be chose full of good things, that the people who come here will be well cared for in all respects at very moderate rates, and that not to see this exhibition will be a serious loss to any intelligent person, old or young, in this country."

MRs Lincoln's mental condition is unimproved. She remains in the insane waylum at Batavia, Ill., where she has careful attendance, and is often visited by her relatives. Althoughshe dresses shabbily, her mind is constantly occupied with plans for new clothing. A friend who saw her there recently says: "As she shook hands with me at parting. I thought I could perceive in the diplomatic bow and smile a return of the old society manner, and my heart was full for the woman who sat down silent and alone in her solitary room, to keep maginary company with Senators and Ambassadors. It has been urged that this is a development of her life among Spiritualists, but it is the result of scenes photographed on the brain, which only the angel of death can

The Witch of Endor

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