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

VOL. XVIII.

S. S. JONES, EDITOR, PUBLISHER AND PROPERTOE.

CHICAGO, AUGUST 21,1875.

SS.00 A YEAR, IN ADVANCE:

THE OBLIGATIONS OF SOCIETY

ALecture Delivered at Berlin Hights. on March, 1875. By Hudson Tuttle.

REPORTED EXPRESSEY FOR THE RELIGIO-PHIL-OSOPHICAL JOURNAL.

There was a time when man existed in the wilds of the primitive world, an individual govereign. What his condition then was; we may learn from the savage people who are nearly as low as he was then; such as the Australians, the Bosjesman, and the forest tribes of Borneo, although none of these reach the depth of savageness of this autocrat of the forest. The branches of the trees furnished protection from wild beasts and from the storm, or a more secure refuge was sought in the clefts of the rocks. Man was alone. He lived exclusively for himself, like the animals on which he preyed or preyed on him, had no thoughts beyond the gratification of his animal

The history of civilization is the narrative of the progress from this estate. The problem it presents is this: "Given a brute, how shall brutality be eliminated and the divinely human

brutality be eliminated and the divinely human evolved."

That pre-historic man stands before us brawny, sinewy, with shaggy, unkempt locks, and scraggy eyebrows, from beneath which gleamed black and sunken eyes, with cunning abrewdness, treachering. The jaws were furnished with prominent teeth, covered with coarse sensual lips; the nose was arched and prominent. Over his shoulders was thrown the skin of some wild beast, a club formed from a broken branch or a stone was his from a broken branch or a stone was his weapon of offense and defense. He was too golfish to be gregarious. He was, a hermit in the wilds of the primeval world. His hand was against every other, and every other was against him. There were no tribes. He even shunned the ties of family. The mother clung to her offspring until it was able to care for itself, and then the ties were broken never to be

Such is the startling picture drawn by those who have explored the evidences of man's primitive history, passing downward through the lake deposits of Switzerland, which stands on the borders of historic time, into the beds of drift gravel, where the only vestiges remaining to prove man existed in the days preceding the glacial epoch, a contemporary of the mastodan, at a time when Europe was a tropic clime inhabited by the lion, tiger, rhinoceros, and the elephant, and the flakes of flint so rude as to have passed, as natural fractures, washed from an older formation. Out of the wreck of this forgotten world, whose existence no one dreamed of fifty years ago, save fragments of bone and broken skulls, show the low estate of our ancestral man.

How vast the interval between that time and his first appearance on the highlands of Asia

in a vaguely defined historic character!

The revelations of geology are here met by tradition. In the dawn we perceive the form of Chaldean civilization, and beyond that misty in outline, collosal in its half-defined magnitude, older empires which arose and sank in the interminable waves of time. But the geological record, by no means touches the historic record. Countless ages intervene which the fancy aided by the study of savage people, can not even outline.

There is the prognathous skull of the drift far from the lowest, for the ages have swep away all trace of numberless ages preceding, itself indicative of great advancement.

It is thick, marked with great knobs and

ridges for the attachment of strong muscles. It is low browed, broad through the base, ex-tended backward, drawn out forward into massive jaws. Then there is an impenetrable night. No foot print on the shore of the ages. no carved stone, no fossil bone, no record in brazen metal, nothing but silence and dark ness, until suddenly in the gloomy twilight, numberless ages thereafter we see looming in the mists on the plains of Assyria, empires of collosal proportions, with their walled cities, their written languages, their vast armies, from which comes the neighing of steeds and the roar of chariots.

That interval was filled with pain and struggle. The inherent principle of growth forced itself through the darkness of that night. It seized upon every advantage, and the strong came forward in the dreadful struggle for existence.

There was the individual, alone, a hermit skin clad, defenseless, except by his club. Around him the wilderness, filled with savage beasts, and what he most feared, men savage liko himself.

What were his family relations? If we pass to Australia we shall find a similar estate of savage life, a fossil remaining for our inspection. The Australian selects a hollow tree for his house and goes out to seek a mate. He prowls through the forest like a beast of prey. If he chance to meet a female, his courtship is of short duration. It is unmarked with the gentle amenites of civilized life. He stealthily approaches her, knocks her down with a club,

and drags her to his rude retreat. This is the beginning of marriage, of the family, of the state.

It will be perceived that should the affections become sufficiently strengthened to hold the family together, an incipient tribe would be founded, and deriving the great strength of mutual protection, they would possess great advantages over the solitary individuals.

It is said that governments all rest on the family, and truly the family is the origin and foundation, the centre of departure of the so-

do not propose to sketch this progress,

which of itself would require volumes, and I only introduce it to show the origin of that bundle of customs, beliefs, usages and attainments, which we call society. I wish to introduce my discourse in this manner, that a reason may be given for the stand point I occupy, regarding man as an evolution from the lower world of life, and society as a higher evolution in the domain of the human mind, instead of a degraded being from a more per-fect state, and the customs of society as for-

eign, foisted upon him.

This evolution is subject to fixed and unchangeable conditions. Diverse as the phenomena presented by society, seemly conflict-ing and uncertain as are its individual phenomena, we are assured by those who have atudied the perplexing diversity, that births and deaths, the phases of crime, the occupa-tions of people, the intensity of their thought, their character is governed by unchanging

The whole social fabric is bound together with bonds no individual can break. Here is forced upon our attention the primary problem which law in the beginning attempted to define, from which has grown all legal enactments, and which forms the basis

This problem is to determine when the sphere and rights of the individual leave it and those of society begin. Here is the battle field of human rights, on which the combatants have fought with varying fortune since society began. The individual has been slowly and surely gaining on society, sometimes victorious and plunging into anarchy, sometimes defeated and made a slave.

The understanding correctly of the obligations of society to the individual, or the opposite, the obligations of the individual to society, is the solution of this interminable problem.

The primeyal man as an individual sovereign, owed allegiance to no one; he de-pended on himself. It is true his life was not complicated, a simple matter of eating and breathing, in which he was left alone. With the family, the tribe, the nation, and the acquisition of property, came the conflicting ats of the cian over its individual members The latter were compelled to surrender more or less of their individual liberty for the good of all. In those ages of war, when might constituted right, the conqueror was then ruler. The individual became nothing; the state, the rulers, everything. The effects of this condition still remains in all the nations of the old world. The government, be it an Emperor, a King, a Monarchy, is absolute over the individual.

In America, we consider this order changed. and our boast is that the government flows from the consent of the governed, and is an expression of their will. Yet we can not change what has been inwrought by the ages, with a word. Revolutions are not the work of a day, but centuries. If the active force of coercion has ceased, there is a force still stronger and more subtle brought to bear, that of public opinion. They who advocate the sovereignty of the individual overlook, or too lightly estimate the bonds which unite society since the time that the family held itself together, because it derived great advantage in the struggle for existence; by so doing new obligations were assumed, and as the welfare of all depended on the actions of each one, they became interested in the welfare of each of its members. Society was organized; laws framed to define these various and conflicting rights, constantly becoming more and more complex as new interests were involved, until the present time, when the best metaphyscians are led astray in their attempts to reconcile the conflicting claims.

There has supervened such a perfect mutual dependance, the society has become so thoroughly blended and unitized, that the whole body is intensely sensitive to the disturbance of its individual members. The depression of one trade, for instance, affects many others. One occupation can not suffer without all others feeling it more or less. The most insignificant pursuit has its own field and is woven by golden threads into the most extensive. No one can withdraw without damage to the others. Such is this close connection reminding one of the fable of the coach-wheel, the parts of which got into dispute as the coach was descending a mountain, which was the most essential, the hub claiming that it was the central pivot, the spokes that they gave it extent, the fellow that it gave circumferance, and the tire that it bound all together. When they waxed warm in argument, the linch-pin-cried out, it was overlooked, "Ah, my little fellow, what are you good for?" they all

'Well, I'll show you, for I will drop out and will see what will become of you." So it dropped out, the wheel came off, and the coach dashed over a precipice?

Those who would centralize government and grant it control over everything, argue after this fashion: The individual is a brick in the edifice, and lives not for himself but for

that edifice. The tendency of civilization has been to place greater and greater safe guards around he rights of the individual, assuring him safety of person and property, and freedom of thought. To do this is the essential function of government. It guards the individual from the encroachments, giving him liberty to do as he pleases at his own cost, so far as he does not interfere with similar rights of others. In the United States it has been held as a maxim. that the best government was that which governed least; in other words which allowed the greatest liberty to the individual and the minimum of control to itself. Our theory of government is that the individuals composing it unite for the purpose of mutual aid and pro-

tection. This end is best accomplished by allowing each individual his own chosen sphere of activity, and bestowing on the general government the power to compel their members to grant the same liberty they demand for themselves. If they will not confine themselves to their own spheres and trespass on the rights of others, the government must carry out the will of its component members, and punish the offender. In no other case, can it punish the offender. In no other case, can it rightly deprive any of its members of liberty, rightly deprive any of its members of inderty, and it can do this only because the individual has shown himself incapable of governing himself. In such cases the object should not he vengeance or punishment, but reform, and in this light our present prison system is a blot on the fair face of our civilization. We do not reform, we punish. The government promises protection to its citizens from the criminal class, and most justly removes the right from the individual to become his own avenger. Having done this, it is obligatory on it to render the detection of crime certain and justice unflinching, and propose such conditions for the offender as will tend to his re-formation, instead of plunging him deeper in crime. The sentencing of criminals for a fixed term, to emerge at its termination to resume their career of crime, is a farce. A man commits robbery, and is sentenced for three years, does the judge or any one else expect he will issue from his cell at the end of that time a better man, or less a rascal? No! It is not even so stated. It is so many years punishment, having received which, the debt of justice is canceled.

If a man will injure others, he should be confined where he can not do so, and sur-rounded by the best educational influences, and not allowed freedom until it is apparent

he has met with a reformation. As education lies at the basis of progress, is of vital importance that every individual become educated. This is a matter in which all are equally interested, and it becomes obligatory on the State, to assume its control. As the government discards religious influences. that education must be strictly secular, and whenever it is otherwise the government trans-cends its just powers. Experience has taught that it is cheaper to educate the children than to punish the criminals, but half the potency of that training is lost, if accompanied with sectarian bias. The Protestants at the reformation opened wide the doors of learning, and have never been able to close them. The Catholics recognized its value, but govern the school by the church, and dictate what, shall and what shall not be taught. Human fore-sight and reason is good enough in the priest but can not be trusted in the layman, a logic only correct by bestowing on the priest peculiar qualities by virtues of his office.

It is of incalculable value to all that education should be universal; as this is the only safe-guard against decay and degradation, it becomes obligatory on society to open free schools, at which all can receive the benefit of instruction. It is compensative therefore that the sectarianisms under none of its insidious forms, shall be taught, for then the State enters the province of individual beliefs. Its course of instruction should be exclusively confined to the facts of science, and demonstrated knowledge.

The question at present forcing itself on public attention, of compelling attendance at the public schools, here claims a hearing. There is no doubt but the issue was first broached by the Catholics, in the hope of breaking down our present system, nor can it be gainsaid that if free schools be founded for the purpose of educating all alike, and especially for the wants of those who can not provide for themselves, the object is defeated if these do not attend, and in practice those who need instruction the most, and by whose at-tendance society would be most benefited are the ones who stay away.

. It is not the concern of society where an invidual obtains his education, it is concerned only in its being obtained. Hence it may consistently require every child at a certain age to pass examination in determinal branches of knowledge; as at fourteen to be able to read, write and pass creditably in arithmetic, grammar and geography, and hold the parents or

guardians responsible. It is true the rights of society here closly trend on those of the individual, and there is no more tender point than the rights of a parent over his child. But the parent has no right to allow his child to become a burden to the society which must receive him, if he can avoid so doing, and hence if he will not educate it himself, he must be compelled to do so.

In this field lie all the family relations, out of which society itself originally sprang, and which it seeks to support. When society attempts the regulation of marriage it deals with the most subtle and complex relations of human beings. The reactionary element demands freedom in this relation, claiming it to be a contract entered into by two parties, and should be as readily canceled by the consent of the parties. They overlook the fundamental principle involved which distinguishes mare iage from all other contracts. In the latter, if broken, reparation can be made; the damages can be estimated in dollars, and the obligation canceled. In the former, each party changes even the form of their lives, under the inducement of the pledges of the other. The union is valuable because it is expected to be permanent. If these pledges be broken there can be no reparation. Furthermore, unlike other contracts, it looks forward to a third party or parties, as much or more deeply affected as the principals. It is for the protection of these, and the rights of the individuals themselves, that society is under the obligation to interfere.

Its own rights are also involved. Experi-

ence has shown that civilization and purest morality are cultivated best by the family. Around the hearth cluster the beatitudes of love, friendship, and lofty aspiration. Its influence purifies and ennobles, and by it the parents are compelled to bear the burdens they assumed when they enter that relation. The duty of the parent plainly is to care for and, educate his children, and only when he fails to educate his children, and only when he fails to do so under the pressure of circumstances he can not control, is he justified in casting his burden on society. As this contingency may arise at any time, society in self-defense is obliged to surround the family institutions with such restrictions as experience has taught essential to the best interests of individuals and the State. the State.

The mistake committed, which renders the objections of innovators plausible, is placing man and woman in an unequal relation before the law, a remnant of barbarism; of marriage by the club, as illustrated by the Australian, and the creation by public opinion, another relic of an early age, of a different code of morality for man and woman.

Against the general tendency towards individualization, recently there has est a counter current in favor of centralization. It was introduced by the war, and presses itself contin-

ually into notice.
It would place all the railroads, telegraphs, canals, banks, etc., in the hands of the general government, which expresses in its most concrete form society. This centralization if correct in principle, should not rest here, but embrace all great manufacturing interests, and that engine of power—the press. Then socie-ty would be everything; with such an im-mense patronage a popular election would be impossible, and we should have a tyranny to which the monarchies of Europe would be lib-

The old idea that the government should direct the individual, is one constant bane. We have men who should know better, constantly saying that the government should do this or that, charging it as the cause of hard times, panice, strikes and corruption, when should the government accorn such suggestions, it sentative government can not be better than the aggregate of its component members. It can not become corrupt, if these be pure. If rascals as a rule obtain office, it is because of a rascally constituency. Government has no right to do what individual enterprise can do better. Its province is to protect such Individuals in their enterprises, and open wide the door of competition, by forbidding mono-

In matters of conscience, in religion, when nothing can be demonstrated, and each individual is proportionally tenacious of his op nion, it is obligatory on the State to allow absolute liberty; guaranteeing all in their rights and forbiding interference of opposing beliefs. Because certain beliefs honestly held. are opposed to those popularly accepted, or be cause they may be deemed immoral, does not justify interference. Everyone must be his own judge in this matter.

Take for instance the ordinance of Sunday. It is well to rest one day in seven, and on physiological grounds the custom of its observance is a good one. In order to yield its full benefit it must be general, that the labors of one may not compel that of another.

Yet to make it a sacred day, and by legal enactment compel every one to observe it, transcends the sphere of the State. The individual is the best judge of his own actions on observing that day, and his methods. In the days of the Puritans, who strove as thoroughly as they could to chase pleasure and joy out of the world, every other place of resort was closed, that there might be no excuse from the church. It has taken two hundred years to outgrow that bias, and yet the museums and public libraries refuse to open their doors on the only day the laboring people can enjoy

The great danger which now threatens the liberties of this country is the insidious attack on the constitutional guarantee of freedom of conscience. The evangelical party who are engaged in this bigoted movement, unknowingly join hands with the Catholics they detest, and together form a strong force, while the utmost might of liberalism will find it difficult to stay. This movement has the destruction of common schools at heart, and with

them perish civil liberty.

True government is that which allows the individual the utmost freedom, and exercises that power which is necessary to guarantee this freedom, and execute those measures which society as a whole can better perform than the individual. The obligations of society end here, and the sphere of the individual

Contents of Little Bouquet for August, 1875.

The Terrible Night: The Phantom Dug; The Compact between Pletro and Vasco-the Spirit of Vasco Cellini; A Dream; A Mother's Jewels; The Fairy Toy; Sea Story; Blind Tom, the Medium: Jerusalem: Humor in Animals: "Blossom;" Dreams; Little Taings; 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 Gymnasi's Adventure; Editorial—The Philosophy of Life, The Children, Clairvoyance.

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PUBLISHING HOUSE, Caicago.

SPIRIT PHOTOGRAPHY.

Personal Experience—Remarkable Facts.

-by J. F. snipes.

Dear Journal: After a careful, personal and thorough test investigation of the work and claims of Mr. Thomas R. Evans, 392 Bowery, New York City, I have the pleasure of submitting to an interested public, the following statement of facts:

ing statement of facts:

Mr. Evans is a man of good exterior (in his best mood), large clear eyes, chubby cheeks (indicating good digestion), frank demeanor, and an equable temperament. His wife is an unassuming little body, with a penetrating, clair-voyant eye, dividing her time with her husband and six children, as medium and mother.

They removed to New York from Washington, and by spirit direction, they say. He

ton, and by spirit direction, they say. He seems to rely implicitly upon the advice of their risen and returning friends, in most busigess matters. The results of their mediumship will doubtless commend them to notice and trial by the Spiritualists and the public.

May 19th last, I attended, a circle at their rooms, as above. About twenty-five persons were present, the seers seated alternately. A small camera was placed on a stand in the cen-ter of the room. The medium and his wife sat opposite each other at the stand, their hands upon it. The lamplight was lowered, a song was sung to promote good feeling and negativity, with organ accompaniment, followed by profound silence. The light was raised in a few moments, a photographer's tin-plate from a number on hand, was submitted for careful inspection, and privately marked by Col. Olcott, of Eddy fame, and by myself with phonographic words; the plate was then placed in the camera as usual, then withdrawn for development, when there appeared upon the same marked plate, the following message in

clear, white, raised letters:
"Dear Friends: We are very happy to meet you all here to night. We will do the best ve can. — [Signed] This writing after careful we can. 🐃 DAGUERRE."

declared to be a perfect fac simile of the hand-writing of the father of the daguerreotype. The writing seemed as if written with a stick and white paint.

A similar plate was likewise marked, inserted, and withdrawn, exhibiting a clear head, and bust of a very aged man, large head, suaken lips and eyes, high cheeks, broad, square forehead, and thin gray hair. It was circulated for identification, but no one recognized it until it reached the last sitter, Mrs. Mary A. Winslow, when she clasped her hands and exclaimed, "Why, it's grandfather Crump, of England." Then going under control, said, "Yes, yes; it is me, and my son is with me," referring to the lady's father whom she had buried two weeks before. Said she came hoping to get her child, was not thinking of the old gentleman, that he never had a picture taken in life, and that the likeness was unmis-

Of course the reader will understand that these earth-forms are temporarily assumed, as they tell us, for the important purpose of recognition, and not to indicate their spiritual body with its improvements upon the physical, although preserving the distinguishing characteristics of the individual spirit.

A third plate was similarly treated; result, a fine likeness of James Fisk (to whose immortality we offer no objections), hair combed naturally, military mustache, etc.

The baptism of the fourth plate discloses the

picture of a little boy, which was recognized as Willie Lyon, by his mother, who does not believe a mother can forget her child, Dr. Franklin's experiment notwithstanding.

Upon the fifth and last plate appeared simply she words, "Good night," which were acceptable seasonable.

Mr. Evans offers (and with safety, I think), \$1,000 as a gift to any photographer, who is not a medium, who will obtain the same results under the same conditions, that is, furnish strangers recognizable likenesses of their "dead," and in the dark.

My skeptical nature inquired whether the brown coating of these tin-plates might not have concealed faces and writing previously prepared, which might reappear in the development, and arranged in order for use, with an understanding with some friendly visitor as to the respective. to the recognitions. But it is unreasonable to presume so many family likenesses from time to time should be acknowledged by persons who, for affectional reasons alone, are naturally interested in the truth of the matter.

Although the pictures obtained in the dark, are contrary to nature (of photography, as understood) those taken in the light are still more satisfactory to the common eye. In the first case clairvoyant vision sees and predicts the result, in the latter the ordinary sense is free to observe, the result being the same. It often happens, however, that persons have called in the day, sat repeatedly, and departed without success, material, time and labor wasted, occasioned by either too much repellant magnetism, or too much excitement; perfect passivity insuring receptivity.

I quote from two letters among others re-

coived by the medium from responsible par-tics. J. H. Whitney, Esq., proprietor of the Wood Sawing Machine, writes:

"My Dran Sin:—It is with feelings of gratitude that I inform you of the recognition of the dear spirits on both of our cards. Even a practical photographer, not a Spiritualist, who had taken many pictures of our darling daughter in the form, recognized her in spirit as the one he had previously made pictures for, some of which we have now. Dr. Eugene Crowell, Concluded on page 184:

Biography of Jonathan Koóns.

IWc propose to publish several articles and blograph ical sketches from the pen of Jonathan Koons, written in the early days of Spiritualism, and which first appear ed in the Lockport (Pa.) Medium. Soveral of Mr. Econ's children were physical mediums, and the man Restations at his Spirit Rooms, in Ohio, were of the most startling character.—Romon Jounnal.]

EDITOR MEDIUM: -In resuming the concluding subject of my eighth letter, I now continue with a remarkable and interesting case of spirit manifestation that took place in the neighborhood of my father's residence (by an unknown spirit) to Mrs. Grubb. The parties interested in this case stand unimpeached for truth and veracity, all of whom were near neighbors and social acquaintance of father's family, and in part, school mates with myself, when small. It happened within the years 1827 and 1829, that Mrs. Grubb was returning home from market with a child in her arms, mounted on a quiet, slow, sleepy old mare that she was in the habit of riding in consequence of the safe character of the suimal. The grey curtains of a setting sun were about being Withdrawn from the surrounding landscape that was rapidly changing its verdant robe into that picturesque scenery peculiar to a declining auturan, which impressed the passing observer with many serious reflections, when the unsus-pacting Mrs. G. was tracing her course homeward through a forest grove of small oaks and evergreens that lay bordering upon the premices of her own residence. Upon her near approach at the fork of two roads in the midst of this becutiful little forest, she saw in her advance a strange gentleman sitting against the base of a large chestnut tree, divested of all clothing except a white shirt and dark pantaloons, with his lower extremities prejecting in the road, and directing his ghastly eyes into her own face. On approaching this object within a few rods, her trustworthy animal evinced fearful signs of fright, upon which she accounted the singular stranger in an air of entreaty, in which mood she earnestly urged him to withdraw, and permit her to pass unmolested. By this time her beast became ungovern-She then demanded him imperatively to give the road, or she would make him suffor for his impertinance. At this moment, her beast wheeled about, almost landing her and the child upon the ground and took flight, in which the animal entered a road leading to the residence of a Mr. Evans, about a half mile distant. Several of the sons of Mr. E. happened to see her alarming approach, divested of bonnet, and her hair streaming in the evening breeze, with the bridle reins clinched in her right hand, and her child suspended at her cide under a deadly grasp of her left hand. The lucky observers knew the beast and rider. and they instantly ran to the road leading near by, and managed to check, and rescue the flying infuriates. As soon as Mrs. G. could be restored to the knowledge of her actual condition, she related her story to her deliverers. The anxious party were no little chagrined at the ingratitude and bad conduct of the strange intruder. Being thus infected, they mutually offered their assistance in propria persona to make redress for the impertment offense. They accordingly set out in different directions to inquire after the singular stranger, of the neighbors and these they might chance to meet on their way. No intelligence however could be obtained on this occasion in relation to the specter, as one observed, except what was witnessed by one of the party near the eventful spot on the same evening.

E. Evans, one of the party, armed himself with a borrowed corn basket, which he intended to return on the occasion, and took charge After giving his company and protection a short distance beyond the specified fork of the roads near the place of the eventful occurrence, and seeing nothing of an slarming character, by the consent of Mrs. G. he accordingly retraced his steps back to the fork of the specified roads and entered the other branch, which led to his brother's residence, where he purposed making the return of the borrowed basket, and see if the strange intruder had been seen or heard of in that direction. He had not proceeded far on his proposed errand, when his path was intercepted by the appearance of a small black dog, which he mistook for his own, and which he supposed had followed him unnoticed. The little fellow, as if glad of his commany, seemed to express his delight with a p culiar mode of behavior, and then placed i maself a number of paces in E's. advance in a sitting posture. E. having been desirous to meet with an opportunity to punish the little dog for his uncalled for accompaniment, considered this a good opportunity to inflict it. He accordingly brought the basket in a proper position to cap-ture him with it at his approach. On his ap-proach to the dog, he dashed the basket; in-verted, directly over him, when lot after a moment's pause and examination, he found his dog had either been frightened into the solid earth, or no dog had been there

solid earth, or no dog had been there.
In the midst of his confounding astonishment, an unearthly moaning burst fourth from dwong the thicket of laurel, checker berry, blue berry and wild honeysuckle bushes that pervaded the spot on either side, which seemed to be uttered in agonizing strains.

Not feeling disposed to investigate the subject further at that time, he quickened his pace to his brothers, and postponed further inquiries and examination to the ensuing morning. No further discoveries however were made on the occasion, except, that his little dog was proved innocent of the imputed

Next ensuing to the specified occurrences, Mrs. G. was returning home from a reighboring visit in company with Miss E. Kennard, and a younger sister to Miss K., who proposed to give Mrs. G. their "protection against the ghost across the eventful spot of her infatuation." Miss K., the elder of the sisters, Was not very sparing of casting other similar incinuating reflections. Mrs. G., however, unwaveringly affirmed her previous declarations, ghost or no ghost. Mrs. G. managed to interest her attendents with conversation, so as to have them lose the remembrance of the 'ghoat' subject by the time 'they approached, 'and passed over the spot.

The transitive pass was made near the same time of the evening corresponding to the time of the event. The ground was passed over in plow procession, without giving utterance to a cingle thought on the subject of the "ghost." So completly was the mind of Miss K. absorbed in the relation of love stories and matrimannial charms, by Mrs. G., as to become almost unconscious, so much at least, as to forget the time of the day, as well as the distance she had paced. Onward the party coursed their way when Miss K. interrupted the speaker with—Law! Mrs. G., yonder comes your son John! He is coming to meet you no doubt?

you, no doubt? Mrs. G.—"O no, Miss K., that is not John."
Miss K.—Who is it, Mrs. G.? If it is any
acquaintance, I will be his company on my rotura.

Mrs. G.—I have seen the gentleman once only if I mistake not, but he is a stranger.

Miss K.—Who knows but I will have him for a besu.\_'

Mrs. G.-Hush! hush! be circumspect! By this time the parties were within ten paces of meeting, when the suspicious stran-ger made an evasive escape behind a cluster of ger made an evasive escape benind a cluster of tall sprouts of a large rock oak stump, and was lost to their inspective gaze. "Now," said Mrs. G. to Miss E. K., "If you will bear me company, we will pass around the place of concealment and see who the gentleman is.

Miss K agreed to follow, upon which Mrs. G. sallied forth, keeping her eye steadily fixed upon the spot. so as to prevent an unobserved.

upon the apot, so as to prevent an unobserved

escape of the mysterious stranger.
Miss. K., however faltered, and remained in her tracks in the road with her small sister. Mrs. G. proceeded to the opposite side of the ambuscade, when, lo, to behold! the mysterious personage ascended aloft in the air, and passed out of sight in a westerly direction. The party did not occupy very many moments in regaining each other's company, and bounded off under double quick time in the direction of Mrs. G's. residence, about a half mile distant. Miss K., being of rather a nervous temperament could not be prevailed upon to retrace her steps home, the same road, with any additional company. The husband of Mrs. G., was consequently necessitated to accompany the Misses Kennards home, on a circuitous route, as they could not be reconciled to tarry the night in the vicinity of what they considered a retreat of ghosts, and hohgob-

From the foregoing occurrence, a number of others claimed to have witnessed strange things in the vicinity of that place, which I

deem unworthy to record. One additional occurrence relating to this case may however be enumerated, as it falls nearer home than the foregoing case.

My Brother S., frequently passed over the 'haunted' ground in the night on his return from 'courting expeditions.' 'On one occasion his return was made on a dark night and while passing over the dreaded territory, the foot-steps of a personage kept pace with his own for some distance, sometimes seemingly near his side in the road, and then outside the road upon the fallen leaves. It would be use-less to add, that he found it necessary to support his hat with bis hands, to keep his hair from crowding it off his head, if I am permitted to use his own language.

Whether or not this intrusion led him to fancy the same or similar manifestation to be of a satanic origin is more than I am able to establish at this time. This however being his conclusion in relation to what has recently transpired at my residence, leads me to infer a cause, and the most reasonable conclusion l can draw is, a lack of self confidence in his own judgment, in consequence of which, he walks in the council of his pastor. If I judge wrong, I hope to be connected through the organ of the Mediator of Conneaut, Ohio, under the parallel representation of the "Mediator of the city of Nazareth."

The next case in order, is that of a singular phenomena that made its appearance on Big Brush Creek, in the County of Bedford, Pa., on the premises of a Mr. Williams.

The case runs thus:—
"Previous to the decease of Mr. W, there arose a difficulty between Williams and a Mr. Weaverling, concerning the bounderies of adjoining lands of the parties. Williams was accused of removing a corner, and Weaverling, admitting the charge, was the loser in consequence thereof. Weaverling pronounced a curse upon Williams, in which he declared that the guilty offender would be compelled to manifest his guilt upon the spurious line he

had established, after his decease.

Not saying that the phenomena is attributable to this cause, it so happened after the deof the impassioned Mrs. G, to accompany her home, and see that no harm befall her on the nightly pervasion of a strange sound along, way. After giving his company and protection of a strange sound along, and near the disputed line, very much resembling the sound of a saw, while in the act of sawing. Nightly visits were made for the purpose of discovering the cause, amongst whom were men of all ranks and professions. All with whom I conversed concurred in the admission that the sound seemed to change during its continuation of the same night to different points, which was repeated on all occasions invariably. Nothing conclusive however was settled upon during its continua-

> Yours as ever, Fraternally Jonathan Koons. Millfield, O., Jan. 12th, 1857.

SPIRITUALISM AND MEN OF SCIENCE.

The Proposed Investigation of Spiritual Phenomena at St. Petersburg University.

Mrs. Fay, Mrs. Williams—Harvard Univers ITY—HOME, FARADAY, TYNDALL AND CROOKES -METHODS OF INVESTIGATION.

In the proposed investigation of the physical phenomena of Spiritualism by some of the professors at St. Petersburg University, it is possible that it will be difficult to obtain mediums. Nothing could be more wearisome and disappointing to everybody concerned than to introduce weak mediums for the purpose, for, in the presence of unsympathetic people, the manifestations they usually obtained would be likely to cease altogether, or to be so feeble as to prove inconclusive; therefore it is necessary to have powerful mediums who obtain manifestations with great certainty, so that, at all events, the professors will undoubtedly have something tangible to examine. Mrs. Fay, who would have been a capital medium for the purpose, has returned to the United States. Mr. Williams will not go to St. Petersburg, so almost the only other professional mediums suitable for the purpose are the Davenport brothers

Mr. Williams is fully engaged up to the end of August next, and does not care to go to St. Petersburg to submit himself to the judgment of scientific men. Why should he do so? The truth of the matter is, that men of science have hitherto, with some few exceptions, be-haved in anything but an honorable manner towards Spiritualism; and as their belief or dis-belief does not affect the progress of the movement to any very great extent, whatever they say or do is now regarded with considerable

indifference by Spiritualists. In 1857 a committee of the professors of Harvard University undertook to investigate Spirit. ualism; they published one report condemning what they saw, and promised to state the results of "additional investigations." Among these additional investigations were some experiments with the Davenport brothers, and the following is the account given by their English biographer. Dr. T. L. Nichols, of what took place:

"At the beginning they were submitted to a cross-examination. The professors exercised their ingenuity in proposing tests. Would they submit to be handcufied?—Yes. Would they allow men to hold them?—Yes. A doz. en propositions were made, accepted, and then rejected by those who had made them. If any test was accepted by the brothers, that was reason enough for not trying it. They were supposed to be prepared for that, so some other must be found. It was no use to put them beforehand, and insist upon breaking all small feet the adoring homage of the unique of the conditions under which they usually occur. For instance, Agassiz insisted upon walking far into the sunlit distance and to lose the

them to any test to which they were ready and

apparently eager to submit.
"At last the ingenious professors fell back upon rope—their own rope, and plenty of it. They brought five hundred feet of new rope, selected for the purpose; they bored the cabinet set up in one of their own rooms and to which they had free access, full of holes; they tied the two boys in the most thorough and the most brutal manner. They have, as any one may see or feel, small wrists, and hands large in proportion, good, solid hands, which can not be slipped through a ligature which fits even loosely on the wrists. When they were tied, hand and foot, arms, legs, and in every way, and with every kind of complicated knotting, the ropes were drawn through the holes bored in the cabinet and firmly knotted outside, so as to make a network over the boys. After all, the knots were tied with linen

"Professor Pierce then took his place in the cabinet between the two brothers, who could scarcely breathe, so tightly were they secured.
As he entered, Prof. Agassiz was seen to put something in his hand. The side doors were closed and fastened. The centre door was no sooner shut on them inside, and Prof. Pierce stretched out both hands to see which of the two firmly bound boys had done it. The phantom hand was shown; the instruments were rattled; the professor felt them about his head and face, and at every moment kept pawing on each side with his hands to find the boys both bound as firm as ever. Then the mysterious present of Prof. Agassiz became apparent. The professor ignited [?] some phosphorus by rubbing it between his hands, and half sufficested himself and the boys with its fumes in trying to see the trick or the con-

"At last both boys were untied from all the complicated fastenings without and within the cabinet; and the ropes were found twisted around the neck of Prof. Pierce."

The professors of Harvard University broke their promise, and did not publish the additional results.

In England, Faraday, before attending a seance with Mr. Home, asked Mr. Home if he would admit the "utterly contemptible character" of the manifestations. He also asked Mr. Home: "Would an insult to the spirits be considered as an insult to himself?" This is neither the language of an investigator nor of a gentleman, and Mr. Home of course made no reply. Prof. Tyndall wrote to Mr. Home that he was ready to investigate in the spirit of Faraday's letter (the insulting letter just quoted) such phenomena as Mr. Home might "wish to reveal to him." Assuming the spirits of the departed are now communicating with man, why should they or Mr. Home wish to reveal anything to Mr. Tyndall? Who made him a judge to decide whether the communication between this world and the next should be established?

When Mr. Crookes submitted to the British Association for the Advancement of Science some scientific experiments, detailing physical results obtained with mediums, a committee of scientific men refused to allow the account of the said experiments to be read or discussed before Section A, and Prof. George Gabriel Stokes, secretary to the Royal Society, wrote the refusal to Mr. Crookes, adding insulting remarks about what he called the "tricks of Spiritualists.

Dr. W. B. Carpenter, the eminent physiologist—in which somewhat narrow groove of science he is a good authority—also violently attacked Mr. Crookes on several occasions. One night he told a Chelsea andience that a paper by Mr. Crookes on Spiritualistic phenomens had been rejected by the Royal Society because of a grievous scientific mistake in one of the experiments, which alleged blunder Dr. Carpenter exhibited to the audience by means of apparatus which he fitted up for the special purpose, out of charitable feeling to a fellow-worker in science. Now it so happen ed that no such blunder was in the rejected paper, and if it had been it was of such a trifling nature that it would not have affected the argument; it would only have caused a difference of a small fraction of an ounce in a case where the scientific conclusions at issue depended on differences amounting to pounds, and where any mistake of even half a pound would have been of no practical importance. But, as already stated, Mr. Crookes never made the mistake at all, and when the error was pointed out Dr. Carpenter made no apology or retraction to him, or to the public, or to those who paid him for the lecture, for the bogus experiment which he fitted up and exhibited in the Vestry Hall at Chelses.

An ex-councillor of the Royal Society once asked us "why Spiritualists did not ask the Royal Society to investigate the phenomena." Our reply was that "Spiritualists had already investigated them, and felt little interest in the opinions of the Royal Society."

The truth of the matter is, that in the occasional scientific investigations of Spiritualism, neither Spiritualists nor mediums care much about the results, whereas the self-appointed judges hold the opinion that the whole hangs upon their decision, and that what they say will settle everything. No learned body can force an unpopular truth upon the world before its time, consequently if any scientific body says that these things are true, it merely prepares martyrdom for itself; and other scientific bodies, with that kindliness which is characteristic of the absence of Spiritualism, will grayely come to the conclusion that the will gravely come to the conclusion that the scientific certificators of Spiritualism are mad or the dupes of impostors. These scientific committees are in reality on their trial before mediums, and not the mediums on trial before the committees. If the committees tell the truth, their temporary sacrifice is great; if they save their akins by evading the results, the martyrdom to which the medium may have been subjected is all thrown away, and which-ever way they decide makes very little differ-ence to Spiritualism. In England, thousands of families know the phenomena to be real, and constantly see them in their own homes, consequently in the minds of very great numbers of people in this country the estimation of scientific men is at an extremely low ebb, and they are scarcely awarded even that respect to which they are honorably entitled for the knowledge they give to the world in con-nection with those subjects which they under-

The wrists of Mrs. Fay are all scarred with the burns made by clumsy investigators in sealing tapes with wax. Colonel Olcott's new book narrates how Horatio Eddy, the celebrated American medium, was tied at Lilla Falls, New York State, by a committee, to a wooden T cross, by whipcord passed through holes bored for the purpose. He was kept so for the space of an hour, until, owing to the tightness of the ligaments at the wrists, the blood ness of the ligaments at the wrists, the blood trickled from under his finger nails. Colonel Olcott-says that the Eddy brothers have been mobbed, stoned, shot at and reviled, that they have been cicatrized by burning wax, by pinching manacles, by the knife, by the bullet, and by boiling water.

Another fault of scientific committees is that although they may have seen nothing of the manifestations, they always know all about

up and down the room, so that the quietness: and passivity essential to the production of results with that particular medium could not be obtained. When Agassiz was asked to sit at the table he refused.

It must be remembered that the Spiritualistic movement has no control over mediums. Those of them who get a professional livelihood are all working independently, and if they are good mediums they can get good en-gagements; they have also a connection of re-spectable friends at whose houses they can give seances, and be protected from both outrage and insult. What possible inducement have they then, with the examples we have quoted before their eyes, to recognize the au-thority of any committee which announces that it is perfectly ready to sit in judgment upon them? Men of science should show cause why mediums should consent to be judged, and should give some guarantee of honor able and gentlemanly treatment. What right had the St. Petersburg professors, when a gentleman once placed under a deep obligation by kindly attending to favor them by the presentation of some new facts in science, to begin by intimating that he was an impostor, by suddenly presenting a glass table, and in their ignorance insisting upon receiving from glass what had hitherto been obtained almost entirely from wood? Mr. Home would have paid them in their own coin had he intimated that they, his hosts, were impostors, and had he presented them with a wooden cylinder with instructions to make it into a fractional elec-

Professor Swing—The Hindoo & Rainayana."

trical machine.—Spiritualist, London, Eng.

EDITOR JOURNAL:—Leand you a criticism of a lecture by Rav. Mr. Swing. of Chicago, written for the Detroit Daily Post. It may help to show that the fine emotions and noble ideas that are the inspiration and salvation of humanity are the common heritage of all,-Pagan and Ohristian. ristian. Youra Truly, G. B. Stebbins.

To the Editor of the Detroit Post:

I read a few weeks ago a report in the Nev York Tribung, of a lecture by the Rev. Mr. Swing, of Chicago, on "The Novel," its place in literature, etc., as delivered in the Second Avenue Church in Brooklyn. The same lec-ture has been given in the West, and is thoughtful, as well as eloquent and brilliant. Its gifted and erudite author, however, falls into one error, only to be accounted for by our limited knowledge of Hindoo literature. After saying that woman and the sentiment of love must be part of the novel, an important and central part, indeed, he says the Hindoos have no novels because their poor ideal of woman makes such productions impossible.

I have before me an English work published by MacMillan & Co., of London, a translation of part of the Ramayana, by Frederika Richardson. The Ramayana is ancient, famous and widely read by the Hindoos, as a work greatly prized and, indeed, sacred in its charocter. Critics vary in its probable date, from 500 B. C. to 2 000 B. C. It contains 24,000 verses or slokas—a Sanscrit word for its peculiar metre, supposed to have been invented in a moment of inspiration by the poet Valimki, and subsequently used for heroic poetry.

Miss Richardson renders into English a French translation, by M. Fauche, but has the assistance of Dr. Haas, an eminent Sanscrit scholar, and aims to keep close to the spirit and idea of the original.

The two words Rama and ayana signify the adventures of Rama, who was a hero of the warrior caste, and was also supposed to be an Avatar, or incarnation of Vishnu. His heroic and virtuous career, his meeting and marriage with the loving and beautiful Sita, her separation from him by the craft and power of Ray-ana, the King of the Rakshakas, or demons, her trials and temptations, all overcome by the sweet dignity and lofty power of her stainless womanhood, and the strength of her love for her husband, the fierce struggles and deep lain plans for her recovery, and their happy and safe reunion at last, make up the plot of Miss Richardson's work, which she gives the fit title of the "Iliad of the East," although the faithful and noble Sita is a far more perfect woman than the beautiful but faithless Helen of the Greek poet.

The marvels of valor, the mountains torn up and tossed in the air, the magical devices and sturdy deeds of hosts of spes, demons, hags, and warriors, quite equal the exploits of Homer's gods and men on the plains of Ilium, and the serené and lofty courage of Rama is heroic indeed. Descriptions of beautiful scenery glow with the wealth of Oriental imagery, and the rare beauty of woman is told in richest poetic language.

To show the ideal of womanhood, I give a few extracts which tell of Sita's trials and de-

liverance. . She had an interview, in a hut in the forest, with Anasuya, the aged wife of Atri, a venerable pilgrim. He says to her "Thou art welcome, O Flower of Beauty. My rade hut is come, O Flower of Beauty. My rude hus is all unused to welcome one so lovely; but if thou wilt enter and approach my faithful consort, aged and very feeble, she will open her arms to thee tenderly, as does the waning night to the radiant star of morning." She enters, and as they converse the aged woman says: "Thy words have the fire of youth, and love sings in thy voice as through the notes of the kokila. The past comes back to me as I the kokila. The past comes back to me as I hear thee. The music of thy voice brings back the dead past to me. Listen, my gentle singing bird. By virtue of my austere life I have obtained many gifts from the generous Immortals; one I have reserved for thee. Thou shalt walk adorned with celestial radiance, which shall add fresh lustre to thy surpassing beauty. The soft tints of thy raiment shall never fade, and these flowers that I twine in

"I shall be more beautiful in his sight," whispered Sita. "O Pearl among sucient women, you have filled my heart with gladness." From this ideal of beauty and affection let us pass to the ideal of pure love and its conquering power over passion and pride. Sita is the captive of the evil King Ravana and sits amidst a group of his hideous servants, waiting bis dread coming. 'Like a star in the clutch of the monster

thy glossy hair shall never lose their sweet-

Rahu. Sita sat surrounded by these hage. Presently swung through the woods the sound of music and meniment; and drawing nearer the silver laughter of the dancing girls. It was the Lord of the Rakshakas. Like some beautiful wild creature brought to bay, she sprung to her feet, and shaking her long hair around her, stood beside a tall tree. As he advanced along to her, Sita met his amorous gaze with bright, deflant eyes and the mighty Ravana grew pale and trembled, while the freil and timesous Sita never followed. frail and limorous Sits never faltered—so much more powerful is love than fear." As he pleaded with her, in impassioned language to be his bride, and said. "Come to my heart, my beloved, and I will set thy beauty on a throne whither it shall draw to the light scorn of thy

dark Ravana, as he stood shaken by his strong emotion. She said "You speak to me of passion and fire. Love has another sense. It is a radiance, not a flame; light rather than heat. If it burn it is that it may shine the more; passion is only love's minister. Think you to waken unholy fire in the breast where reigns a star? to tempt one who has known the glory of love that Brahm has made the heaven of life, where luminous souls flash out like suns,

letting day in upon the gloom. ' The baffled Rayana leaves her, and his hags fill the air with fearful threats, until one of them, awed by Sita's serone aspect, says: "Beware. I dreamed last night that Rama slew all who tormented Sita. Watch her, intently listening to the singing bird; the Immortals. give the lower creatures power to converse with her, a proof that they regard her with

favor. At last she is brought back to Rama, who professes to doubt her, and she ascends a func-ral pyre, seeking death by fire rather than her husband's doubt. As the fiames creep toward her she prays:

"Agni, God of Purity and Light! If I am true and bright of soul, as Thou, prove my in-nocence to Rama and all this host. A golden flame, clear as the sun, swam around her. Then from the midst sprang Agni, the resplendent God, bearing the Princess from the pyre and placing her in Rama's arms, "I hold thee," he cried. "my own, my love," and wept for joy. "Didst thou doubt me, Rama?" she asked. "Nay, or I bad not trusted thee to the God of Fire! But it was needful there should be no speck on thy soul's whitenessfor thy own sake first, then for the sake of all here—that they might learn that loveliness of outward form can not make vice more tolerable: and there where is not utter reverence is no true love! Dost, thou forgive me, O my Queen?"

She answered not in words, but clung more closely to him.

Fitly closes this marvelous story by the coming of a "cloud chariot gilded by the sun," wherein sits Dasratha, the father of Rama, who comes from the supernal realms to blees his children. Had the gifted lecturer have read this work he would hardly have said that the Hindoos had no ideal of woman fit to be the inspiration of a story. Detroit, July 31st, '75.

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## Newspapers and Magazines

For sale at the Office of this Papers Banner of Light. Rosion. 8 . . . Spiritual Magazine. Memphis, 15 " "

#### Spiritual Phenomena Among the Esquimaux.

The following is extracted from a notice in the Saturday Review, of a book entitled Mythologie et Legendes des Esquimaux du Greenland. Par l'Abbe Morillot.

According to the old belief every being endowed with animal life, human or other, has a soul distinct from the body, which it could quit without necessarily causing death, and into which it could return. Although visible to especially gifted men only, it had exactly the same form as the body to which it belonged, while of a more delicate and ethereal essence. After the death of the body its existence continued, and traces are to be found of a belief in transmigration presented under a strange aspect. Not only could the soul of a living man animate a dead one, not only could it en-ter the body of an inferior animal, not only could it be cut to pieces and come together again, but the lost portion of one soul could the replaced by the corresponding portion of another. A belief in ghosts and haunted houses, universally diffused over Greenland, is apparently attributed by M. Morillot to the influence of the Scandinavian settlers; but we do not see how the ordinary every-day spectre of the country village could do otherwise than flourish in the presence of the aboriginal creed described above.

The Christian missionaries succeeded in bringing these odd notions concerning the soul into a tolerably orthodox condition, but they were not equally fortunate when dealing with the "Inue" (in the singular "Inua"), or genii, who still retain their primitive form in the minds of the Esquimaux. By these, according to ancient tradition, the whole visible world was governed, under the supreme rule of Torarsuk; and although some of them were merely human souls, elevated after their separation from the body, others had always been "Inue" and nothing else. High among the "Inue" proper are the "Ingersuit," who dwell on the sea coast and who are subdivided into a good and evil class. The former protect the conductors of the "Kejak" the (Esquimaux boat), and among the rocks may sometimes be found a pleasant spot upon which their habitations are built. In such a place the fishing impleare built. In such a place the fishing implements proper to Greenland, but fashioned in a superior style, may also be discovered, and there are provisions in abundance. The good "Ingersuit" not only protect fishermen, who would often perish without their assistance, but fish on their own account, having boats of their own. They are generally invisible, but it is known that their form is human, save that their noses are abnormally small and that they have red eves. they have red eyes.

The religious system above described was favorable to the growth and maintenance of a powerful hierarchy. With the aid of the protecting 'Inua' the Angakok (in the plural Angakut) or priest performed the high functions attached to his office. To obtain a position so elevated a training from infancy was required, and the child selected was first en-dowed by a priest with the gift of clairvoy-ance. It was necessary that he should conance. It was necessary that he should conquer all fear of spectres or genii, and by frequent acts of devotion, such as fasts and invocations to Tornarsuk, always performed near the same spot, the soul of the neophyte was freed from the bondage of the flesh and the outer world. When he had reached this degree of elevation the great Tornarsuk himself appeared to him and presented him with a "Tornak," or assistant genius. During this process of initiation, as it may be called, the neophyte became insensible. There are caverns in Greenland where stones with a broad surface are to be seen, and it is said that the future Abgakok was to rub this with a smaller future Angakok was to rub this with a smaller stone, until the voice of Tornarsuk was heard from the depths of the earth.

The power of the Angakut was enormous. The power of the Angakut was enormous. They were at once the legislators and judges of the people. They regulated all matters connected with religion; they alone were able to contend against sorcery. The latter faculty is most valuable, for all the sins committed by the Esquimaux, sorcery, which was always practised for the purpose of inflicting injury, was the most deadly. Every kind of evil could be attributed to the exercise of the blackest of extra Angadent who touched with blackest of arts. An adept who touched with human bones the implements of a fisherman ensured the utter failure of a venture; and by mixing them with food he could cause sick-ness, insanity, and death. Morsels of a seal placed upon tombs rendered the owner of them unlucky in all his bargains. Arrows were fashioned which were sure to hit their mark, and inflict incurable wounds. Some of the more experienced sorcerers were able to pursue the intended victims with souls released from their bodies and encased in new forms, which were only discernible by an Angakok or clairvoyant child. . Whence the sorcerers derived their power is not recorded, and it is strange that in such a complete system of demonology as the religion of the Esquimaux we find no attempt to personify the principle of evil.

One of the most important rites performed

by an Angakok was called a "Torninek.". In

the evening several persons assembled in a house from which light was completely excluded. Persons in mourning and persons of ill-repute were equally inadmissible. The Angakok caused his hands to be tied behind him. placed his head between his knees, and sat by a drum and a suspended thong. A hymn was then sung by all the company, and when it was ended the priest began to invoke Tornarsuk, or a familiar genius, accompanying his voice by blows struck upon the drum. The enrival of the Tornak was made known either by a flesh of light or by a necoliar sound. by a flash of light or by a peculiar sound. If information on any subject is required or advice is to be asked, the priest puts a question, and a voice, which is that of Tornarsuk, or more frequently of an Inua, is heard to reply from without. These replies sometimes share with those given by oracles of greater repute the quality of being hard to understand. Sometimes on the occasion of these solemn as-Sometimes on the occasion of these solemn assemblies it was necessary for the Angakok to fly like a genius, instead of invoking one, especially if something was to be learned or done a long way off. In this emergency he raised himself from the ground, and shot through the roof, which apened in proportion to the magnitude of his power. Whether he crossed the land or sea, his passage was always visible, and left a trace indicating to his fellow-priests the road he had taken.

#### SPIRITISM.

A Short Oration Thereon—The Closing Remarks in a Recent Lecture by Dr. E. B Wheelock:

[From the Marshalltown (Iowa) Daily Times.]

'Tis now that a vision of lucid thoughts, aublime, comes over me. In silent whispers from over the sea, I hear, or seem to hear, the following,—as the sweet echo of a reply to the aspirations and queries of every human soul. Spiritism, what is it? 'Tis thus we hear now

the grand reply.

It is the palm of millions of flowers whose blushing leaves ever bloom in that new and holy continent, whose name is Harmony, and

eagle of the upper heavens; the royal ensigna of everlasting liberty, spreading its wings suof everlasting liberty, spreading its wings supernal from shore to shore; from the Atlantic to the Pacific, and from coast to coast, with its broad breast upon the earth's equator; with extremities extending to the poles; whose beak reaches up on high, and rests supremely grand in that afar-off Summer-land, the land of eternal bloom. It is the culminated song of Angels; the music divine of each rolling sphère; the blending of the divinity-of our earth with the divinity of all the celestial orbs. It is excelsior of all that is good; the night goog that sings of sweet home, the home night song that sings of sweet home, the home of the weary, and the home of all. It is the Divine Drawing-room for the souls of the oppressed, and the perpetual dwelling-place of Scraphs, and the paradise of "Just men made perfect." It is no less than the reflected sunlight of the ever-living God. It is the sweet voice of the loved and loving earth, chiming in holy anthems with the heavenly music of those whom the church have called dead. It is the morning dawn of a new and bright era; the heralding Angel of religious freedom, and the destroyer of human fetters; with progress for its watchword and onward for its motto. It is the unsinkable ship upon the celestial sea of a new Zion, destined to ride triumphant over the boiling waves of human pride, and passion, over all the mountain waves of present prejudice and hate; over all the silly whims of human ignorance and folly, and proudly sail at length into that haven of supernal beatitude; into that city where our fathers live; where our mothers dear, and our sweet lovers dwell; where earth's heroes no more sweep down the battle plain, with sabre stroke, or dying groan. But where each immortal spirit with aspirations high, and with the vigor of eternal youth will ever climb the flowery hills of a new paradise, unending, where the beggar and the prince, each robed in the royal vestments of eternal beauty, will ever more keep step to the bugle notes of one unending

harmony. Such to me is the culminated essence of both ancient and modern "Spiritism." Why then should we wonder that a Materialistic Priesthood should ever feel to fight and give it battle? For to be carnal-minded is death now, as much as in any other of the human world.

Marshalltown, Iowa, July 1st, 1875.

#### Mr. Peeble's Home and Library.

The English trance speaker, Mr. Morse, in a letter to the Banner of Light, from New York, speaks thus of Mr. Peeble's residence, library, fruit orchard, etc.:

"While in Philadelphia a long cherished desire obtained its realization. When our good brother and able author, lecturer and extensive traveler, J. M. Peebles, visited London, Eng. the first time, we met, and a friendship lasting up this time resulted. Admired and respected by all who met him in England, Mr. Peebles has left a name behind him in my own country that he may well be proud of, and he deserves it, too, every bit of it. To return; he extend-ed me an invitation at the time I mention, to viet him at his home in Hammonton, N. J. At that time I had neither inclination or intention of visiting America. However, the old proverb, slightly altered, says, "Man proposes. but the angels, dispose," and here I am. Mr, Peobles called upon me in Philadelphia and reminded me of his invite. I accepted it at once, and on Wednesday, June 23d, at 5 P. M., I arrived at Hammonton. Calm and pleasant, it formed a grateful contrast to the noisy city life we had left behind. A brief walk of about fifteen minutes, along a good, firm and broad road, lined with trees and well-kept farmsteads, brought us to Brother Peeble's domicil-a modest frame house. Standin four acres, and approached by a winding car-riage drive. A fence-work of dwarf evergreens faces the main road, and lends quite a pleasant effect. A magnificent cherry tree, full of rich fruit, shaded the porch, and made the plazza a cool retreat. With a smiling face and a cheer-ful voice Mrs. Peebles advanced to receive us, and in a little time England and America were seated at the supper table discussing things in general, and friend Peeble's strawberries in particular.

The results of many of Mrs. Peeble's artistic labor adorn the walls of our Pilgrim's home, in the form of a number of handsome pictures, showing alike the lady's taste as an artist and her excellence as a medium, while scattered round the different apartments are innumerable evidences of Eastern travel. Ascending to an upper chamber I was ushered into the sanctum sanctorum of our friend. It is at once a library and a museum—a library of between one thousand and two thousand volumes. many of which are old and rare works gathered in distant countries. In the collection are many unique maps and manuscripts, and all the different bibles of the world, beginning with the Vedas of the Hindoos, and so on down the tide of time to the Sacred Roll of down the tide of time to the Sacred Roll of Suakers and the Book of Mormon. This literary workshop contains also relics, antiques, specimens from Chinese pagodas, Buddhist temples, porcelain from the Mosque of Omar, shells from the Jordan, pebbles from the Dead Sea, head-gearings and other paraphernalia of the Orientals, every article an object of interest, and every object eloquent of some mystic story. This library is a fit retreat for its erudite possessor.

Out in the grounds, in the fruit exchard, are peach, cherry, apple, pear and other trees, all giving excellent promise of an abundant yield, while other articles of food are also spreading their emerald ensigns to the breeze on all sides, Mr. P. usually spends the summer months at home, dividing his time in working in his gardens, writing in his library, and occasionally lecturing to the Spiritualists of his town. The Spiritualists of Hammonton, be it noted, are out of debt, and own a capital hall. I held a public meeting on the evening of my visit with the most gratifying success. Next morning at 8:14 cars started for Philadelphia, and at 9:5 again trod the pave of the Quaker City, Mr. cebles being with me; we parted, he going to Dubuque, I to my residence. Our regrets at separation were mutual, for I much esteem our good brother, and I have every reason to believe he does me. Thinking these few items concerning one so well and favorably known as Brother Peebles might be of interest to your readers must be my excuse for their in-

New York, July 7th, 1875.

#### Letter from Bishop A. Beals.

DEAR JOURNAL:—Again I find myself among the genial hearted friends of Hamlet, where I was enabled to do efficient work last winter for the cause of spirit communion.

"Last Sabbath I spoke to a large and intelligent audience, and some of the growing orthonox were in attendance and judging by the good attention paid, feel that the good seed had taken root in the heart of many an awakened mind, and when fanned by the gentle breezes of heaven, we may hope to see ripen and bear abundant in the near future of God's

lushing leaves ever bloom in that new and oly continent, whose name is Harmony, and pelement is love.

It is the real Eagle of America; the bright space of the busy season among the farmers, yet my

meetings have been well attended and a growing interest manifested for more.

Next Sabbath I am to hold a grove meeting at Leon Centre. It was there that our good sigter Libbie Watson was early developed as a medium and speaker, and though but a child in years, yet she was enabled through her influences to sway the vast audiences that came out to hear her, and with the magical wand of truth, she let fall a sunbeam of heavenly light through the dark clouds of mental bondage. which has at last warmed into living verdure in the soul of reason.

I have engagements up to the month of October. I go from Leon Centre, to attend the Lockport Convention of mediums, the 7th and 8th of August, from thence to LeRoy to remain during August.

Hamlet, New York, July 26th, '75.

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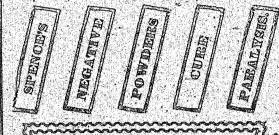
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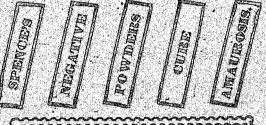
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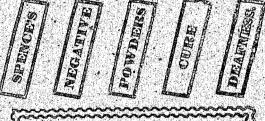
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CHICAGO, SATURDAY, AUGUST 21, 1875.

#### Persecution of Mediums.

The insanity of Robert Dale Owen, of which the symptoms were detailed in the World of yesterday, suggests the question which has been mooted before, whether some measures can not be taken by the authorities to break up the business, and punish the charlatans who, in consideration of the payment of money, pretend to raise the dead.—New York World.

In all ages of the world the spirit of persa cution has prevailed, and unbridled in the minds of a certain class, it has been instrumental in causing great suffering and misery. Those who have been bold enough to entertain opinions conflicting with the priesthood, or those of bigoted pretensions, have always brought down upon themselves the fierce thunderbolts of condemnation, or have been subject to torture at the stake. The same spirit of intolerance that existed in the 16th century, in fact extending back to ancient times as far as history illuminates the misty pool, prevails to this day as an undercurrent i the minds of religionists generally, ready to burst forth and overwhelm the world with war and bloodshed! Bismarck claims that the Catholic priesthood, headed by that old dotard, Pops Pius IX, caused the war between France and Germany.

Thank God, the Declaration of Independence, beaming with brilliant thoughts and thundering contiments, and destined for the superstructure of an colightened, patriotic, and liberal nation, was penned by the immortal Paine, though the credit thereof was given to the iconoclastic Jefferson, the founder of the grand old University of Virginia, which before the war was the peer of Yale or Harvard, and between whose walls, according to the expressed wish of Jefferson, no prayers or religious exercises were to be a part of the educational training of the students. Yes, the hand that wrote the Declaration of Independence, was moved with the emotions of a goul-illuminated with liberal thoughts. but those who were instrumental in defacing it with slavery, with reducing millions to a heartless bondage, were Christians! They were instrumental in founding slavery in Virginia-they threw over it the cloak of sanctity and invested it with the "spirit of holi ness.".

Those who do not like to see mediums "raise the dead," or afford a channel for inter communion between the two worlds, would suppress them, would proceed in an intolerant manner, and enact laws to abolish the holding of circles. A Catholic priest in Canada would not permit the corpse of a heretic to be buried in the Catholic cemetry, in a lot which he owned himself, not even after the civil authority decided that he should. Why not suppress the Catholics for this spirit of intolerance: No! give them full religious swing! Let them have their meetings, processions, convents, their monks, nuns, indulgences, confessions absolution, anathemas, bulls, parochial schools. etc., etc., but when they try to subvert the the institutions of our country and destroy our public schools, or interfere with the inalienable rights of man, then meet them and hurl them back with terrific violence to their proper place.

Spirit communion interferes with the rights of no one. The teachings of the Harmonial Philosophy never instruct a person to follow a life that leads to insanity, murder, or licentiousness, although a Spiritualist may be guilty of all the crimes in the calendar, and he may

There is Mrs. Stewart, of Nokomis, Montgomery county, Ill., who is a raving manisc. She was committed to the Insane Asylum in this State. The unfortunate woman has a delicate and exceedingly sensitive physical and mental organization, and her lunacy is believed to be the result of intense religious excitement, produced by being an active and earnest participant in a series of religious re-

vival meetings which had been in progress at Nokomis. No one, however, would entertain the idea of suppressing religious meetings, be-

cause a devout member had become insane.

Kluge, of Iowa, under instruction of the Scripture, "Spare not the rod," cooly and deliberately whipped his own child to death, and to-day he is suffering therefor—suffering the excruciating pangs of remorse between the walls of a penitentiary! Spiritualism inculcates kindness, and a spirit of forgiveness and henevolence. It teaches that one can best elevate himself by aiding and assisting those he

neath him. And there was another high-toned religionist by the name of Rev. Reynolds, of Virginia, who was long-winded in the pulpit, and vociferous in prayers, who, when his daughter refused to marry a man odious to her, whom he had celected, forced her to take off her dress, and under the injunction of Scripture, "Spare not the rod," he took a horse whip, and lacerated her fair young shoulders until she promised to accept this man as her companion for life. Twice during the preparation for the wedding, did the daughter implore mercy of her inhuman, pious father, but just so often did he with the whip reopen the horrible wounds that he had previously made. Fortunately, before the marriage, she managed to make her troubles known to friends, and succeeded in having a guardian appointed.

While Spiritualists may become insane, or cominit orimes, the teachings of the angels are always one of love, inspiring all to live a higher life. We would give all persons the right to worship God in any form they choose, but if any class of people or sect that should have their ceremonies or exercises suppressed, those who bow before the principles enunciated by the angels, are not the ones, for their teachings never lead to crime, and never encourage it, though there are isolated cases where Spiritualists have become insone, the same as some persons become dyspeptic by eating wholesome food, or consumptive by breathing pure air, or rheumatic while attending to their legitimate business.

Although the injunction of the Scripture, "Spare not the rod," has led to murder and torture, and "Salute each other with a holy kiss," led to adultery, and the "Songs of Solomon" to licentious lives, we would not suppress the various sects that have sprung from the Bible—give them perfect freedom, but hold them amenable to the civil law.

True, when Kluge was sentenced to the penitentiary for life, it was a signal rebuke to his interpretation of the Scriptures. We would treat all impostors the same way as he has been. That person—of course not a medium and not a Spiritualist—who through the instrumentality of falsa whiskers, curls, masks, etc., receives your money, and then presents you a figure purporting to be a spirit—such a person should be put in the same cell with the child murderer, or the wife murderer Rev. Graham. But that would be no persecution of Spiritualists or mediums, it would only be the action of the law against a villaint

Mrs. Carrey, an estimable lady of this city, on one occasion tore down the door of a cabinet, and detected Reynor with his wigs, curls, false faces, etc., with which he "manufactured" spirits, and he did it quite successfully. The arrest and imprisonment of this bare-faced fraud and contemptible puppy, would have been no suppression of a medium, but simply the suppression of a villain, and the quicker such are incarcerted with the Orthodox criminals, the better it will be for the world at large.

There are, however, all over the country, mediums, messengers of the angel-world, who bring us glad tidings of great joy, and woe be to those who persecute them or try to suppress their heaven-born gifts! To do so, however, is in the line of Orthodox business. See Calvin, the founder of a religious sect. Oh! how he persecuted Pierre Anneaux, forbidding him to carry on his trade, and finally imprisoned him, and condemned him to pay a fine of 3,000 francs. He banished Frenchmen and Italians who sought refuge in Geneva. He caused the death of D'Argillers, and was instrumental in having Servetus burned at the stake, green wood being piled around him. Under his dictation and influence, Bellot, Dubois, and Alexander were whipped in public and then burned to death. During the five most peaceful years of his reign, thirty-five persons were burned alive, but not until their right hands had been cut off, and their entire bodies branded with red hot irons.

This spirit of intolerance has been suppressed to an undercurrent, and being held in only partial abeyance, it breaks forth to public view occasionally. It showed itself when the Quakers were banished from Rhode Island: when the Salem Witchcraft persecutions were perpetrated; when Mary Dyer was hung on Boston Commons; when Abner Kneeland was imprisoned; when Mr. Coveney's beautiful monument in Michigan was defaced; when the Protestants in Mexico were murdered while engaged in worship; when the Catholic priest in Canada refused to allow the burial of a heretic in a Catholic cemetry; and now we find it has a disposition to present its foul current to view in the suppression of mediums In this case, however, it has accomplished nothing.

The Orthodox may threaten; they may hurl their anothemas at mediums, but the grand work of feeding the world with heaven born truths, will go bravely on; those long since dead will appear in the light, the sick be healed through angelic aid, and humanity become illuminated with a light divine.

Japies M. Alling will answer calls to lecture in the West. He has been holding forth at Brunswick and Cleveland, Ohio. He is represented as an eloquent and logical speaker, Address him at 144 Ontario St., Cleveland, Ohio.

#### DEAD SHOT.

A Materialized Chost Willing to Risk a Bullet — Remarkable Test to be Made in St. Louis.

We learn that a new test of the truth of Spiritualism, is to be tried in Saint Louis, Mo. The Globs and Democrat of that city

It will be seen from the correspondence below that W. C. Clark, a Spiritualist, who resides in this city, has agreed to submit himself to a very severe ordeal to prove the gen vineness of his materializations. To shoot at a materialized spirit is an experiment to which mediums have never before consented. Many marvelous tests have been made, but they were generally harmless, and it may be said that ghosts have shown quite an aversion to gunpowder and projectiles. Distinguished experimentalists, such as Mr. Olcott and Mr. Crookes, declare that they have frequently enjoyed the liberty of caressing and kissing them (noticeably remale ghests), but it has been a uniform assertion on their part that the stmospheric concussion of a pistol discharge would be too great a shock to the nerves of both spirit and medium. Mr. Clark, however, claims that he has the power to stand the test, and will submit to it under the strictest conditions. A skillful marksman will be celected for the occasion, who will be per-mitted to load and aim the rifle, and, if any physical being is personating the ghost, some-thing is liable to drop. A large hall is to be selected for the exhibition of the feat, in order that all may have an opportunity of witnessing it. Due notice of the trial will appear in the GEOBE-DEMOCRAT.

It was Mr. Clark's intention to give a private seance first to a select few, in order to demonstrate his power to endure the ordeal. and then offer a second exhibition to the general public. He has been advised by the spirits, however, not to try this thing but once. He claims that he has a band of spirits about him, comprising thirty-two disembodied beings. The head of this band is one Peter. Peter is the wandering soul of a doctor, who died thirty years ago, and for the last nine years has acted in the capacity of guardian spirit to Mr. Clark. Wednesday night he met Peter and the rest of his band, and had a consultation concerning the propriety of giving two seances. Peter, like a sensible creature, counseled him not to submit to such a novel test, and in no event to try it but once. The reason for this advice was that the spirit was able to materialize only by the odic or mesmeric force which it received from the medium, and that to shoot at it would be a very great shock to the medium, and that a second trial would be a positive injury to his physical health. Peter finally agreed to help pull him through one seance, but refused to permit a second. Mr. Clark remarked that the cause of the pallid appearance which generally characterized Spiritualists was the fact that they expended too much odic force in materializing efforts.

This talk about Peter, and his band of spirits, and the "odic force," will, of course, sound like sheer nonsense to the general reader. Yet, Mr. Clark appears to be a man of practical, common sense, and at the same time professes to look on "Peter" as an invaluable counselor. The following is the correspondence:

#### THE CHALLENGE.

Sr. Louis, August 4, 1875.

DEAR SIR—Having attended a scance given by you, and having seen the wonderful materializations. I will give you fifty dollars to produce one face at the aperture, if you will let me or any person I may name fire a shot at it with a rifle. If it is a spirit-face, it cannot hurt it, and it will satisfy me it is not you with a mask on your face. My conditions are that you will disrobe yourself and put on clothes I shall produce, and permit me to fasten you to the bottom of the cabinet. Yours respectfully,

### THE ACCEPTANCE. St. Louis, August 4, 1875.

H. Timkens, Esq.:

DEAR SIR—Received yours of to day, and accept your proposition with pleasure. Will meet, with you as soon as convenient and arrange time and place. Respectfully yours, W. C. CLARK.

Daniel White, a prominent physician of St. Louis, makes the following comments on the above, which he forwarded to us.

Bro. Jones:—The enclosed article I clip from to day's Globs and Democrat. Since reading it, I have had an interview with Mr. Henry Timkens, who is well and favorably known as a large and prosperous carriage manufacturer in this city, for more than 20 years. He is a German by birth, whose honesty and integrity cannot be questioned. He regrets exceedingly that his proposition was made public; but, nevertheless, he proposes to carry out his part of the programme to the very letter. He says 20 years ago he was considered an expert marksman with the rifle, and if a face appears at the cabinet window he will endeavor to put a ball through it. I learn from him that Mr. Clark is recently from California and of whom I know nothing. I will keep you posted in relation to what may transpire in the future. Fraternally Thine,

DANIEL WHITE, M. D.
STILL LATER:—CAN A MATERIALIZED SPIRIT BE

Having rented Concert Hall, No. 208 Market street, for the fulfillment of my acceptance of the challenge received of the 4th, this is to notify all who may wish to witness the test that it will take place Monday evening, Aug. 9. Doors open at 7:80 p.m.; close at 8:30 sharp. Admission \$2. W. O. CLARK.

#### Strange Noises.

It appears from the Daily Times of Chattanooga, Tenn., that shortly after the death of s Mrs. Kennedy, the house she occupied was rented by a man named Goodwin, a shoe makor. In the middle of the night he was awakened by the cound of a sewing machine apparently in the same room. The whirl and rattle of the machine was followed by a noise like that of tearing a strip of domestic, after which the machine would resume its work. Some times he would hear a sound of chopping wood, each blow of the axe being distinct. Then a noise of sawing wood, followed by the fall of the billet upon the floor. Night after night for nearly two weeks he heard these noises and frequently got up to examine the house and find out the cause of the disturbance, but to no avail. Finally he left the house, not, as he said, that he was afraid of ghosts, but he could not live without some sleep, and he could not aleap for the noises.

#### Death of Mrs. J. H. Conant.

As we put the forms of the Banner to press, we can only briefly announce that this excellent medium and good woman has passed to Spirit-life, after years, we may sav. of great physical suffering, at the age of 44 years, 8 months and 8 days. Her translation took place this (Thursday) morning, at half past one, We shall more fully notice her life-work in our nextissue.—From the Banner of Light, Aug. 7th.

We most sincerely condole with our Brothers of the Banner of Light and the other friends of Sister Conant, who have so long stood very near and dear to her in the social relations of life.

From personal acquaintance we know that Mrs. Conant was one of the most remarkable mediums of this new era of spirit communion. She was accessible to, and the monthpiece for, spirits of the most humble attainments as

well as for those of the more refined and high-

ly developed phases of intellectual culture.

Spirits who had near and dear friends remaining in earth-life, have for years used her organism as a medium for transmitting intelligent communications to such loved ones, and apparently the satisfaction in many cases, has been mutual to spirits and mortals—the recognition being perfect.

Questions of a profound metaphysical character have often been answered in a manner to evince the acumen of a master mind, not inferior to that of the most accomplished acholars and savants of moderntimes.

The transition from the material to the spiritual plane of life, was not unexpected to Sister Conant. She had been rapidly ripening for several years, during which time the physical system was gradually giving away, until her spirit, like a beautiful jewel falling from a casket, passed on to the higher life, there to take its place by the side, and in the midst of the loved ones, who have long and patiently awaited her translation from the pains and sorrows incident to physical debility.

Sister Conant was an amiable woman, who had learned much in the school of experience, which she will find of inestimable value in her spirit home.

That phase of mediumship through which remarkable intellectual development of departed spirits is manifested, greatly taxes the physical system of the medium, often prostrating it as though suffering from an extraordinary mental effort. Indeed such spirit-control is to the medium a royal road to knowledge. That mental capacity which is gained by long years of close echolastic application in the schools, seems to be imparted to the medium by spirit contact,—the medium often being left master of a subject that has been elaborated but once through his or her organism, while in an unconscious trauce state by a controlling spirit. But this wonderful mental unfoldment of the medium's mind is usually at a corresponding physical debility. Hence it is that mediums are very sensitive and impulsive. They speedily pass through the trials and sorrows of earth-life, and yet they often suffer and enjoy more, and have futellects more brilliant than millions that live to old age with the best advantages for mental culture.

#### THE LIVERY OF HEAVEN.

What was Found on the Person of a Thief After an Eventful Chase.

It appears from the Kalamazoo Gazette that Sheriff Blaney had a most remarkable chase after a thief a few days ago. It appears that a fellow from the country had hought a suit of clothes and gone to the Grand Rapids and Indiana Railroad depot preparatory to take the train. Having occasion to step out he left the bundle in a seat. He was no sooner out of sight than John Howell, a moulder, picked it up and lit out the back door, closely followed by the young man owning it. The race continued up the track to near the round house. The thief continued to gain all the time, the pursuer gave up the chase, returned to the depot, and reported the case to Sheriff Blaney, who happened to be there.

So Mr. Blaney started on the chase a second time, the rain pouring down in torrents. The trail of the man was soon struck, and then commenced a grand chase, through 'swamps, creeks, marshes, scrub brush, patches of nettels, etc. The fellow was so closely pushed that he finally swam the river. Mr. Blaney then took the buggy which he had ordered one Sanford to follow him with, and drove across the river, and came upon his man near Comstock. In the mean time the fellow had put on the new clothes and buttoned up his old coat over them. He was brought to town, and on his person were found a Bible with W. H. Stowe marked in it, and several letters. Among others, two from the Rev. A. Byers, of Com stock, who gave him a letter of recommendation to a widow in Indiana, with an idea of marriage. Also one to the Rev. M. Miller, of the Young Men's Christian Association, of Cincinnati. In this letter Mr. Byers says. "That the bearer, Brother John Howell, has been with us about six weeks, and during that time. I believe, has not missed one prayer meeting, and on the Sabbath he has been in his place in the Sabbath school, and more public worship."

Ar a recent meeting of the Niagara Presbytery, a committee approinted to prepare a paper on unemployed preachers made some striking statements. "We have a surplus of five hundred ministers in the Presbyterian Church. Whether this is the result of an extraordinary spirit of consecration, unusual educational facilities, or the pay, place, and perquisites of the office, we can not stop to inquire."

B. F. Underwood, the distinguished Materialist, has been holding a debate in Canada, with Rev. Burgess.

#### Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without delay.

We pay all bills every week, on presentation—to do so, we have to collect from those who owe us subscriptions. We therefore most respectfully ask our patrons to give this call prompt attention.

One Dollar, even, from those who can do no more, is better than no payment at all.

#### A Strange Droam and Its Strango Fulfillment.

It appears from the Boston Herald, that an Ameaburg (Maca.) man had a singularly prophetic dream under the following circumstancen: His father and mother had recently died within three or four weeks of each other, and one night in a dream he saw his mother standing by his bed, and a little distance away he sawa cot bed with a peculiar coverlet, on which a man lay with his back turned towards him. His mother called him by name and said, "Here are seven dollars." He attached no significance to the dream until, when he went to the post office, he received a letter stating that his brother, who was on a western railroad, had been badly crushed, and requested his presence immediately. On arriving athis brother's home he was struck with surprise when he found him lying on a cot bed, with the same kind of a coverlet as he had seen in his dream, with his back turned towards him.-The brother died, and the gentleman was still more astonished when, on settling his affairs, the first bill presented was just \$7 in amount. Strange as the story may seem, it was told by the man himself, and he is a gentleman vihose veracity no one would impeach.

#### Letter from Cleveland, Ohio.

Brother Jones:—I see by a notice in the last Banner that the disciples of Woodhull and advocates of adultery and licentiousness, propose holding a convention, commencing this week, at the "freelove" head quarters, Vineland, N. J.,—Coonly, President; Stansberry, Secretary. Well, this is all right, I suppose; so long as they keep their numbers down to the old seed ones, there is little or no danger of any one having any regard for character or reputation, having anything to do with this clique, who have done about all the mischief they can in this country. The list of speakers is sufficient evidence of what may be expected from this congress of "reformers." The only thing I can suggest as an antidote, would be a reading at the commencement of each sension, of Giles B. Stebbins' answer to Mrs Saverance's "freelove speech," at a recent convention held in Iowa, which they could take in large or small doses, with entire certainty of its salutary and purifying influence.

# Cleveland, O , Aug. 4'b, "75

Hudson Tuttle has an able address in this

G. W. Lawson treats on Hammodian and Hoodlumian in an interesting manner, this week.

LOUISA TULLY, please give your P. O. address, also what P. O. the Journal has been sent to.

Bro. M. D. Cowdern, of Geneva, Wis., would like the address of Mrs. Miller, the physical medium.

Mark Twain, apropos of a new portable mosquito net, writes that the day is coming "when we shall sit under our nets in church and slumber peacefully, while the discomfited flies club together and take it out of the min-

ister."

WE shall publish in the next number of the the LITTLE BOUQUET a remarkable communication given through the mediumship of J. J. Lucas, on the 'Office and Condition of Little Children in the Spirit-world." It is well worth-the price of subscription one year.

MRS. HOLLIS, THE MEDIUM, gave us a call on Tuesday. She came to this city at the earnest solicitation of friends. She is stopping at 383 West Randolph Street. Mrs. Hollis ranks high as a medium of rare gifts, and is a lady of refinement. Investigators should attend her seances without fail.

Considerable excitement has been created at Marion, Iowa, at different times this season, over supposed spiritual manifestations, said to have occurred in some of the shops, the postoffice, and even at sittings in the park. Of late the sensation has deepened, and the lecturer for the state association of Spiritualists is there to give a series of lectures.

A GIRL has recently gone through a remarkable attack of catalepsy at a public hospital in Paris. She fell into a lethargy, and her respiration became almost imperceptible, but her color and pulse were natural. Soon afterward her muscles became hard and stiff, and during six days she lay rigid, taking no food, and being wholly unconscious. Her recovery was slow, and attended by relapses into a cataleptic condition.

DE. BABBUT writes us that he proposes to commence the instruction and development of a private class in Magnetic healing and the outlines of Anatomy, Physiology, Bathing, etc., on the first Monday of September, to continue from one to three months. Able physicians will occasionally assist, and a certificate will be granted to those completing the course. Board per week \$6 and upward. Those interested can address E. D. Babbitt, M. D., 5 Olinton Place, N. Y. See advertisement.

#### Spiritualist Meeting.

The Steuben County Association of Spiritualists will hold a Meeting at the Clear Lake, August 28th and 29th. Speakers, T. H. Stewart and others.

. L. S. Taylor.

# Philadelphia Pepartment

------HENRY T, CHILD, M. D. Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

#### MEETING OF SPIRITUALISTS.

Official Report of the Ninth Annual Meeting of the Pennsylvania Society of Spiritualists, held at Heise's Woods, near Columbia, Pa., Aug. 1, 1875.

The meeting was called to order by the President, Dr. Child, and after short addresses by him and Mrs. F.O. Hyzer, the following report was read and adopted:

NINTH ANNUAL BEPORT OF THE PENNSYLVANIA STATE ECCIETY OF SPIRITUALISTS.

As the years roll on the influence of Spiritualism are widening and deepening; they are designed to reach all classes and conditions of society, and to aid each individual by giving them a knowledge of life here and hereafter. The idea that it consists only in communications from the other world is soon laid aside by the sincere investigator, who finds that the mission of the angels, is not only to identify themselves, and make known their presence and thus prove the great fact of continued existence, but they come to earth's children especially commissioned to teach the true Philosophy of Life,—to give us a better and more real appreciation of the present by presenting some facts and laws relating to the future.

It must not be assumed that this grand movement which distinguishes the nineteenth century of the Christian era f om all others, is to be measured by the labors of the Spirit-ualists, important and extended as they are, reaching over all parts of the world. The influence of the fact that the two worlds are closely linked and inter blended, is not confined to those who know it, on the contrary there are thousands of people, who are becoming more spiritual because of the existence of Spiritualism in the world, though they may know little or nothing about it; or may even be opposed to it. Its influence is perceptible in their lives, rendering them more beautifully spiritual, softening the asper-ities of their beliefs, and blessing them and the

The field of labor of this society has been comewhat limited, notwithstanding the great extent of our State, and the numbers of earnest inquirers therein. There is an opening now which it will be important for us to fill, in the coming Centennial in which our State will be the arena of a vast variety of interesting and important scenes. The review of the progress of a century is of the highest importance to

of a century is of the highest importance to humanity, and perhaps in no other department more than in the spiritual advancement which has been made by the human race.

Modern Spiritualism dates its origin twenty-seven years ago, but the foundation on which it rests,—individual freedom,—the right of man to think and act for himself, if it do not date a certainly received a michdate a century ago, certainly received a mighty impulse when the immortal Declaration of Independence was made. This was one of the greatest steps in favor of spiritual liberty the world has ever had. Without it the efforts of our spirit friends would probably have failed, an they had in several instances before. But as light and knowledge became disseminated among the people, the iron hand of tyranny, both civil and ecclesisstical received a most powerful check. Our New England ancestors, egnecially realized the value of popular couca tion, and built their school houses wherever they erected churches, and thus education, which is the only safety of a free people, and the most efficient means for their elevation, became better appreciated, the school master had been abroad and his influence had moulded society to such an extent that spirits were enabled to introduce that which we believe, is of the highest importance to mankind, a knowledge of man's spiritual nature, and the proximity of the Spirit-world to this.

Spiritualism teaches three fundamental and important truths. That man is a spirit now and here. That that spirit has continued existence, unbroken by the change called death, and that under favorable conditions it can and does hold communion with those who remain in the form. The religion and philosophy which results from this is calculated to elevate mankind and give them a better understanding of all that relates to this life, and thus prepare them for the life to come, which is proved to be but a continuation of this, under circumstances and conditions adapted for the further advancement of the human soul.

Our success as a society must depend upon the earnest efforts of our members. We therefore appeal to all who feel disposed to co-operate with us and come forward and aid by their influence, their counsel, and their means. On motion the following committees were appointed:-

On Nominations: Dr. J. L. Rhodes, Henry Brenneman, Mrs. Emily Willards, John S. Isett, and Mrs. Stevenson. On Resolutions: Dr. Rehn, Dr. Rhodes, and

Miss Sarah A. Lewis. The meeting was then addressed by Mrs. Katie B. Robinson, who was followed by Dr. Child. There was about a thousand persons present, most of whom were deeply interested, as it was the first time a meeting of this kind had been held in this section.

Afternoon session. The Committee on Nominations reported the following named persons, who were elected: President, Isaac Renn of Philadelphia; Vice Presidents, Dr. Washington Barr, of Harrisburg, C. Stevens, A. J. Musser of Columbia, Elizabeth Hence, Falsington, Buck Co.; Secretary, Henry T. Child, M. D., 634 Race St., Philadelphia; Board of Managers, James E. Shumway of Philadelphia, S. Minnie Shumway of Philadelphia, S. Minnie Shumway of Philadelphia, S. Minnie Shumway Like S. Leat of Shanna Constitutions. Shumway of Philadelphia, S. Minnie Shumway, John S. Leett of Spruce Creek, Thornton Comfort of Philadelphia, William R. Evans of Carverville, Bucks Co., Dr. Fetherolf of Tamaqua, Jacob Keughn of York, David Havard of Chester Valley, Lydis A. Schofield, A. Mary Wise, Mary Packer, S. A. Anthony, Emily Willard, Lucy Folkrod, Annie L. Rhodes, and Katie B. Robinson, of Philadelphia; Tressurer, J. L. Rhodes, 918 Spring Garden St. Philadelphia.

Gardon St., Philadelphia. The Committee on Resolutions reported the following, which after some discussion, were innanimously adopted:

WHEREAS, in the course of time our American Republic has nearly completed its one hundredth anniversary since the Declaration of Independence, therefore, as the people of this country have decided to celebrate its centennial anniversary by an International Exposi-tion to be held in Philadelphia, in 1876, we the Spiritualists of the State of Pennsylvania, assembled at the call of the State Society, feel that a duty devolves upon us to aid in promoting the great cause of humanity, by taking the necessary action to call the Spiritualists of the world, to meet in an International Convention, that we may take such steps as shall make our efforts more effectual in making mankind live higher and better lives, therefore,

Resolved. That this meeting take such action as may be necessary to carry the foregoing preamble into effect by instructing its officers to make arrangements for establishing a suita-ble head quarters in Philadelphia for mediums, speakers and Spiritualists and to institute a bureau of information, a reading room, and a

circulating library.

Resolved, That the President and Secretary be requested to communicate through the Spiritual papers with all Spiritual, Liberal and Progressive Societies, asking their co-opera-tion and support in carrying out the spirit of this preamble and resolution.

Resolved, That the Executive Committee be requested to take such measures as they may deem expedient for establishing a suitable head quarters in the city of Philadelphia.

Mrs. F. O. Hyzer addressed the multitude in

an able and elequent manner, and closed with a poem. There was an audience of more than two thousand persons.

Dr. Child spoke under spirit influence so that most of this immense audience could hear him. He said: Spiritualism has not only come to teach us that there is no death, -that we live on continuously after the change called death,—that death and the resurrection are always connected, the one following immediately after the other. It has come to teach us the Philosophy of Life,—to explain the laws of inspiration, which, though they have existed in all ages of the world, have been but little understood. Spirits from the land of the blest,—the home of the angels, inspire us with living, burning thoughts. The human mind is a storehouse of germs, embryolic and imperfect, yet the germs of fall the otic and imperfect, yet the germs of all the thoughts that shall mark the character of the individual through all the coming future.

The physiologist will tell you that in the upper and lower jaw bones of the new-born infant, may be found the germs of all the teeth that will ever come forth, each little germ folded up in there and yet distinct and well marked as the basis of a future tooth. So it is in the mind, the germs of thought are there, and they come forth sometimes crude and impariect, as mere ghosts of ideas, so weak that they can not stand. Each one of us has had dim and shadowy thoughts in regard to some great truth. It is the mission of the spirits to vitalize these germs and make them so strong that they will carry conviction to the world, and be uttered without any hesitation.

Thus most of our ideas in regard to Spiritual

truths are first seen "as through a glass, darkly," but afterwards they stand out in bold relief and we accept them and live by them.

Spiritualism is thus bringing truth to mankind and enabling them to divest themselves of all the fear that the church has enthroned there. It teaches the great truth, that as a man thinketh so he is, and that man has to work out his own soul's salvation, not with fear and trembling, but with earnestness and boldness of feeling and purpose. We have to build up for ourselves good physical bodies, for the religion of Spiritualism teaches us to begin here to build up healthy physical organizations. Then on the mental plane, it is our duty to have this so unfolded and developed, that we preceive and receive all the truths that we are capable of comprehending, and spiritually we should labor to produce such conditions as will enable us to realize that harmony, which is heaven wherever it is found. .

After brief remarks by Mrs. Hyzer, Dr. Rhodes, and others, Dr. Child gave the closing address, and the meeting closed.

#### Anglness Aotices. -

THERE has never been found a person who tried Dobbins' Electric Bosp, (made by Uragin & Co., Philadelphia,) that did not say at once, it was the best soap she ever used. Try it once, you'll always use it.

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

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

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

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 Mrs. C. M. Morrison, Boston, Mass., No. 102 Westminster St., Box 2519, v18u12t18.

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. Some physicians think it a cancer and others the reverse. I am a man in my thirty sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut cut in San Francisco last year; since then I have something like neuralgia 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 re-Yours with Respect, Lewis C. POLLARD.

Los Nietos, Cal., Oct., 3rd, 74.

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

MRS, A. H. ROBINSON:—Enclosed please find paper.

lock of hair 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

remain, 🚄 Your Humble Servant, LEWIS C. POLLARD. Los Nietos, Cal., Dec. 9th, '74.

Mas. 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 treat ment for some time yet, to prevent its coming out again. Hoping to hear from you seen, I subscribe myself.

Yours with Respect, LEWIS C. POLLARD. Azusa, 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 papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I were them. I was inpressed that he was one of, and sent by, your band. One night when I was in fearful dis tress 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 throw 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. Topeka, Kan., April 12th, '75. Box 651.

Mrs. Hobinson's Tobacco Anti-dote.

The above named sure ramedy for the appetite for the become in all its forms, is for sale at this office. Sant to any part of the country by mail, on receipt of \$2.03. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Nowspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious the health to use it. Mrs. Robinson's Tobacco, Antidote tones up the system and restores it to its normal condition, at it was before imbibling the hankering desire for a poleon cus weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be parfectly harmless.

narmiess.
This House will pay any chemist one thousand dellar, who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.
Address Ramoro Philosophical Publishms. House Chicago, Ill., either for wholesale orders, single boxes or local agencies.

#### TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Autidoto. One box of Mrn. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartly recommend it to any and all who desire to be cured. Thanh God I am now free after using the weed over thirty LORENZO MIDEICELL

I hereby certify that I have used tobacco over twenty years. One box of Lirs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire

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

F. H. SPARKS. I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's To-bacco Antidote has cured me and left me free, with no desire or hankering for it. G. A. BARKER

Oswego N. Y.
Mr. H. T. Wyman, of Wankau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me a box. D. H. FORBER

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House.

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

#### MRS. A. H. ROBINSON. Healing Psychometric & Business Medire

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO

RB. ROBINSON, while under spirit control, on it ceiving a lock of hair of a sick patient, will diagross the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosit; the better practice is to send along with a lock of hair, shrief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when should will without delay, return a most potent prescription an remedy for aradicating the disease, and permanential curing all cursiva bases.

remedy for eradicating the disease, and permanenti-curing all carabis cases.

Of herself she claims no knowledge of the healing art but when her spirit guides are brought in support with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by real and be it an internal or an external application, it should be given or applied precisely as directed in the accompa-nying letter of instructions, however simple it real seem to be remember it is not the quantity of the com-pound, but the chemical effect that is produced, the science takes cognizance of.

science takes cognizance of.

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

the disease.

Mrs. Robinson also, through her mediumahip, diagnoses, the disease of any one who calls upon her at he residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Hapifits are very remarkable, not only in the healing art, by as a psychometric and business medium.

Theres:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of Character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

ply. Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expanses of reporter, amanuses, and postage.

N.B.—Mus. Romnson will hereafter give no private sittings to any one. If privacy is required, it must be bulletter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no notice will be taken of letters cont.

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Price, 25 cents. Postage, 2 cents. \* For sale, wholesale and retail, at the office of this

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#### TESTIMONIALS.

This certifies that I have raised the East Tennessee White Wheat, known as Burk's Golden Straw, for two years, and from two well prepared acres I cut and threshed this season 102% burhels by measure, which is 110 bushels by weight. It makes more and better flour and less bran than any of the twelve varieties I have raised. It ripens earlier on high land than others and stands the vinter better.

A. E. BLUNT.

July 8th, 1875. Mr. Blunt is Postmaster at Cleveland and is well known as one of the foremost practical and scientific farmers in East Tennessee.

Mrs. L. L. Osmenr—This certifies that I drilled this wheat and raised it at the rate of 73% bushels to the acre this season. Frecommend it as being the champion in this country, and would advise every farmer in the South to procure some of the seed and give it a trial. Respectfully, Cleveland, Tenn., July 17, 18:5.

LYNCHBURGH, VIRGINIA, July 29, 1874.

DEAR SIR—The Wheat ripens here seven to ten days earlier than any other variety. We saw a farmer this morning who raised this wheat. He had 20 scaled bushels weighed carefully by a dirinterested party, and it averaged 70 rounds to the bushel. Our millers say they can get as much flour from 4% bushels as from 5 oushels of other varieties. States winter better than any wheat introduced here, and is greatly preferred to say wheat we have. Respectfully, LEE TAYLOR BROS.

We have. Respectfully, LEE TAYLOR BROS.

Bradloy's Board Up.—Last week the Chattaneoga Commercial was cr. wing lustly over a Hamilton County man who had raised 66 bushels of wheat upon one acre and a half of ground, and wanted to know who could beat it? Bradley walks to the front and lays Hamilton far in the shade. Capt. A. E. Blunt, the postmaster at this place, cut and threshed from two acres of ground one hundred and two and a half bushels of wheat measured up from the thresher. Mr. Commercial, how will that do for high' If anybody can beat fifty-one hundels and one peck to the acre let him speak out or forever hereafter hold his peace. Old Bradley is ahead as far as heard from. The 1625 measured bushels from the two acres, made by weight 110 bushels.—Cleveland Banner.

A. E. Blunt, of Bradley county, raised 102% bushels of wheat, measurement, or 110 by weight, on two acres of ground. How is that for high?—Knowville Chronicle.

CLEVELAND, TENN., July 15, 1875. CLEVELAND, TENN., July 15, 1875.

This is to certify that we are personally acquainted with Mr. L. L. Osment, a citizen of this county for the past twenty years, at we further state that all orders for seeds, intrusted to his care will be promptly filled.

W. H. MCK & MY, Clerkand Master of Chancery Court, J.-H. RUCKER. County Court Clerk; W. H. CURRY. Sircut Court Clerk; D. M. NELSON, Attorney at Law; ISAAC LAW, Sheriff of Bradley county; C. DOUGLAS, Justice of Peace, Bradley county; D. Modow Ell. Tax Collector, Bradley county; J. M. PATTERSON, Editor Cleveland Herald; A. E. BLUNT, P. M.; H. HIX, Mayer, City of Cleveland; ED. BURGESS, City Marshal; Monelley & Son, Publishers Cleveland Banner.

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Mn. L. L. Osment—This is to certify that I sowed 18 acres of the Osis the lat day of October, 1874. 1% hushels to the acre, ordinary land, and in June, 1875, I cut and threshed, from one selected acre out of the 18 acres, 19% bushels. I am satisfies that one hundred bushels can be made to the acre on first class land by sowing 2½-bush-els the acre. Respectfully, J. H. LEA. v18L23t2

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\* \* \* The most striking feature of the phenomena.

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Bigotry and Backbone.

BY B H PRESTON.

"He is a slave who fears to speak For the fallen and the weak; He is a slave who will not choose Hotred, ecoffing and abuse, Rather in silence shrink From the thoughts he needs must think He is a slave who fears to be In the right with two or three."

Mankind has become a contemptible coward Humanity has lost its backbone. Mrs. Grundy in the Semiramis that sways the world to day The Legrees of popular prejudice and opinion remorsalessly lash their coult gauge through all the great slave shambles of society. The earth is becoming peopled with bloodless, soulless, sycophantic serfs and hypocrites. But all the 1,391 080 000 of the earth's present population into a crucible, reduce them down to Luthers, and how many, think you, there would be? How many would have gone into Worms 'in spite of all the councils of hell, and though as many devils were there as tiles on its roofs?" How many Giordano Brunos, who would have fearlessly faced the flames coner than have suppressed or surrendered their convictions of truth? How many Galiless, who would have dared to re-affirm their grand discovery before all the cruel Christian world, and a second time have unflinchingly braved its inquisition, its dungeous, racks and

fagot fires. Ay, how many Thomas Paines, who would have stepped out into the front with pen and gun and have trod triumphantly through "the time that tried men's souls" in one hemisphere; in the other hemisphere have braved the ghastly guillotine in the discharge of duty to a fellow man, albeit he were a culprit king; and finally have dared to hazard all the thunders of all the Christian Sinals and all the poisoned shafts of superstition for the sublime prerogative of thinking in advance of their age? Say, howmany? Ohi but it once needed men to maintain an opinion of their own. It cost something to be an Infidel in times bygone—to brave an all powerful, merciless church, its hellish fires and fiendish engines of cruelty. Ohl for the strong souled heroes of other years, those grand old Pathfinders whose unfaltering feet left their blood prints along the rugged road of investigation. whose flamepleached bones whitened the Mt. Calvaries of Truth and Discovery. Though all the water drops of all the seas were precious pearls; though all the sand grains of Sahara were kohinors, each outvaluing that which sparkles on Victoria's brow; all would count but as worthless dross against the world's best blood

and tears lavished as the purchase prices of emancipation through all the generations gone: Ah, who can now conceive of the sublime heroism of those grand old guardians of the right of the race to think and speak, who therished and consecrated the ark of mental freedom amidst the fiercest flames of persecution, and passed it on, a priceless legacy, from one to another through all the sweeping storms of the years safely down to us. Fallen slong the roadside of the centuries are the stakes and crosses and fagot piles. Quenched forever is the bigot's torch. No longer are men unjointed, crushed and mangled, or torn by white hot bincers because they do not comprehend the mysteries of godliness. No longer do loving and tender and beautiful women rot in iron chains for Christ's sake. Thanks to the heroic Infidels gone before us who bared their brave breasts to all the blighting blasts of bigotry and persecution, and who with a splendid courage dared to do and suffer and die, the libty of thought and speech has been vouchsafed vorld to-day. And yet the wronged and weak and whimpering world dare not shake off its severed gyves, dare not rise up in all the strong grandeur of untrammeled might and independence. The terrible tyranny of mejories is still triumphant, and the great god of public opinion still sits in the world's tribunal and flourishes his tremendous scourge over the prostrate multitude. Once men would suffer being roasted alive over slow fires sooner than subscribe or submit to what seemed false to them. Now men will suppress their honest, life long convictions, will surrender the secret, most cherished sentiments of their souls, and without a grimace, will swallow down all the sickening old pills of puerility that theological quacks may present, sooner than see themquacks may present, sooner than see them-selves classed with the minority. And the majority of journalists and judges, politicians and professors, senators and scribblers, and the great unthinking masses, are the idolators of a dirty ragged, greenback God, and the subser-vient slaves of an outworn but dominant su-perstition. An a superstition series by perstition. Ay, a superstition actually be-lieved to day but by a foolish few, and only professedly accepted by the hypocritical many for the considerations of pocket or position. The truth is, the civilized world at the present hour is Infidel: There is not a believer in creedal Christianity to-day. You may ransack every nook and corner of Christendom, and you will not find one so called Christian who really believes a single dogma of any churchwithout attaching to it some interpretation or qualification of his own, without some individ-ual reservation. But thanks to the Protestant liberty of private judgment, the Bible still remains the paper idol of the nineteenth century, because each person finds it a convenient sa-cred arsenal of argument to prove that black is white or white is black, and because they can find in its ambiguous, conflicting texts a sanction for every transgression in the long black catalogue of crime.

But the bear stories of Elisha, the fox stories of Sampson, the whale stories of Jonah, do not pass to day as revelation of the Creator of the Universe with even the most supersnusted, spectacled old granny who still believes Friday an unlucky day, that William Tell truly shot the apple, and the hatchet story of little George Washington. Some rustic idiot

"—To whose passive ken Those mighty spheres that gem infinity Are only specks of tinsel, fixed in heaven To light the midnight of his native town,"

mpy still believe that the sun and moon stopped stock still at the beck of Captain Joshua; but all the "undevout" astronomers are "mad" and do not. Even the most stupidly wise unto salvation who have gulped down their faith stretched gullets, both Jonah and his whale, will slyly confess their doubts about Cain's wife, and skeptically shake their foolish heads over the ghost and Virgin transaction. Not one among the most gullable victims of Christian superstition now accept the whole of this old Jew book as one holy lump of inspiration, or adopts one single churchianic batch of belief; and yet so long as a subservient and fashion subverted society consents to clank the chains of sacerdotal slavery and bow down in worship of a paper Fetich and ancient lies, so long as old Prejudice sits upon the sovereign of popular thought and sways the sceptre of public opinion, so long will the great mindless multitude creep and cringe like cowardly curs in their consecrated creed-clasped collars. Deacon Tanner is afraid the vats of his little "one horse" tannery will suffer for lack of deacon skins should it be whispered abroad that he entertained the mathematical heresy that three Gods rightly added together

made more than one. Brother Baker would never again must the world come finder the not for his soul's salvation have it reach the sway of superstition. ears of his patrons that he could only co opre hend the miracle of feeding multitudes with five loaves and two small chubs, by supposing them served up on multiplication tables. And that saintly old soul, Sister Spinner, suffere pious fidgets lest her pastor (who laughs in his sleeves at the twaddle of his own Sunday g rmons) should discover her unfavorable opin ion of Paul, who commanded her, as a Christion wife, to submit herself unto her husband, a drunken, beastly brute, as unto God, and to he subject unto him in everything even as the church is subject unto Christ. The hypocritical laity strive to shield their skepticism from the knowledge of each other, and the canting, high salaried clergy fear to look each other in the face lest they laugh at the holy farce they are acting for Christ's sake and their pockets. And priests and people still carry on the farce because it pays and is fashionable; while sneak ing, hang-dog Infidels and Spiritualists out-side the church, fearing to compromise their purses or positions, abet it by their cowardly silence.

To-day there are hosts of Spiritualists and Infidels tongue tied through fear that an open disclosure of their real and honest opinions would work them injury in their trade or influence, who dare not advertise in a liberal paper or take one from the post office unless carefully concealed in a wrapper. People who pay for a pew in some fashionable gospel house, they never enter for the sake of social standing in community; who patronize church fairs and festivals, lotteries and Godly grabbags for the sake of their country groceries, and to secure the custom of the brethren for their codfish and molasses; cffice seekers who will help shingle a meeting house, kirs the parson's toe or any other part of his person, who are ready to swallow all the creeds and Bibles, Jonaha and whales, and Gods and overshadowing ghosts in the theological factory for the sake of the brethren's votes. O tis damnable, but true! But no, let them never be named as Infidels. They may not believe the fish and snake and apple fables, may reject the holy ghosts and Gods and goblins, but they are none of us. Put their names upon some mouldering monument in an old orthodox, weed grown graveyard, but let them never be uttered by lips that would speak the praises of Galileo and Bruno, of Taylor and Keenland and the Holyoakes, and the grand immortal Infidels whose names will whiten on the world's history through all the wasteless years to come.

But the grand army of progress is advancing. The old bloody, gray bearded hosts of superstition must ere long surrender. For eighteen dim long c nturies Christianity has swept the nations like Eastern pestilence, and our beautiful world with fire and It builies back every forward step of sword. the race to day as it has through all the ages yone. It would again take back the world into old murkey midnight. Its intolerant spirit is still unchanged and it breaths a mediæval blight to day upon the fair young tree of American Republician like a hot sirocco from the desert; and never will the grand white column of human freedom stand secure until the crushed carcass of this age-cursed despot, shall be put beneath the sod forever. Every church spire is a standing menace to the civil rights of man. Every hireling priest is an ecclesiastical assassin feeling for the life of mental liberty. The same spirit of Protestant intolerance that touched the torch to the green oak pile that consumed Servetus, and filled Geneva with Calvanistic horror; that wasted the Irish Catholics with sword and fire, and slaughtered the Garrisons of Scotland; that slew the Salem witches, pressed the life from Giles Corey, and with burning irons trustworthiness is proved. That done, nobody wonderful manifestations took plan. wasted the Irish Catholics with sword and ored the tongues of New England Quakers: this same religious spirit breaths its malignacy over the public mind to day, and the life of all our liberal institutions are being stiffed in the poison coils of that Python of another age, the Ohristian church. Infidel citizens are denied their legal rights, are driven from the witness box and courts and legislative halls. "Infidels have no rights we are bound to respect," says i modern Calvin. "They should be crushed like vipers," says a modern—Torquemada. "The time is coming when Christians will love God so intensely that they will put to death even their own children who may be found holding and teaching heretical opinions," says an Americal Loyola, the Rev. Mr. Wells, Seeretary of those Protestant Jesuits, the Young Men's Christian Association of Northern Ohio. Toleration by a churchman is treason to Christ -to Christ, who came not to send peace, but a sword; who came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law,—to Christ who said, "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple;"—ay, to that Christ who commanded him that hath no sword to sell his garments and buy one.

Already has an irrepressible conflict com menced in this Christian country that will yet convulse the continent. America is destined to be the last great battle ground between the priest and the patriot, the persecutor and pio-neer of progress, between the religionist and the champion of reason and the rights of the race. Once more will the red crossed crusader struggle with the Infidel, not this time, however, to regain the empty sepulchre of Christ, but to clutch and convert our sacred charter into a sacerdotal crown for his resurrected ghost, and to seat that upon the stone at the sepulchre of the Goddess of Liberty.

Science and superstition are as antagonistic as freedom and slavery. Religion and Republicanism can not peaceably occupy the same brain or territory. And one of these ere long must bring these United States under its supreme jurisdiction to the final exclusion of the other. Superstition and Christianity would set back the pointer of progress on the dial of the centuries. They would take back the world through the dreary dark ages of fear and force and fraud, again to the era of crimson-handed Constantine; would carry it back again to the times of pure primitive Christianity, when Christian riot and bloodshed, outrage and murder, filled Antioch, Alexandria, Chalcedon and Constantinople, and all the great Christian Capitols of the East; when warring priests and brutal butchering bishops, followers of the Prince of Peace, drenched Christendom with gore and filled it with anarchy, with pious poisonings, and plunder and pillage; when one Christian sect caused the widows of another Christian party to be scourged and slain; the holy virgins to be stripped naked and flogged with the prickly branches of palm trees, and scorched over slow fires; when the infuriated soldiery of rival Christian Councils, included by fearth beford and the continues. inspired by frantic hatred and the anathemas of conflicting Christian churches, cut out the hearts of each other by thousands in the streets in the name of Jesus Christ; when one bishop would kick to death another bishop, as the Bishop of Alexandria did the Bishop of Constantinople in the "Robber Council" of Ephesus; ay, back to the time of St. Cyril, who caused the murderous monks of Alexandria to dray the pure and gifted Hypatia into a conse-

In every age and every clime religion has been the synonym of slavery; Infidelity, of liberty. Too long already has Christianity cursed this earth. To day it seeks to clasp in its bloody clutches our peerless, snow-pure Charter, won by Infidels in "the times that tried men's souls." and left by them a sacred legacy to us. To day a priestly party is trying to conjure back the old Jehovah from the Syrian hills, and invest him with the spiritual soverhills, and invest him with the spiritual sover-eignty of these great States. Many do not comprehend the significance and magnitude of the movement to Onristianize our Constitution; do not apprehend the meaning of giv ing our Centennial a religious character, o realize the pious politics and treason that is Jeanitically being hatched in powerful Amendment societies, and Young Men's Caristian Associations. It is time that Infidels and every well wisher of man fully open their eyes to the portents of present events; and ever remembering that "eternal vigilance is the price of liberty," to bring themselves together in one area. gether in one grand protective brotherhood for the preservation and perpetuation of their republican privileges. And joining hand and hearts, braving everything, sacrificing everything, if need be, and trampling under feet, all favors of factions and monopolies, of parties and priesthoods and people, to work unwear-iedly with tongue and pen and votes, and arms if need be, sooner than suffer the shadows of a soul-blighting superatition to shut out the bright young morning of science and freedom, and settle forever like the blackness of t midiæval midnight over the land hallowed by the deeds and memories of Paine and Jeffer son, Frankling and Washington. West Winfield, N. Y.

COLORADO.

Letter from J. H. Foster.

CRITICISM ON MRS WILCOXSON'S COMMUNICA TION-MR PECK'S MEDIUMSHIP-PERTINENT THOUGHTS IN REFERENCE TO TESTS

EDITOR JOURNAL:—I, too, want to have my little "say," and that I may be the better understood I desire those who read this communication to first read thoroughly the letter from our much-respected Sister, Mrs. M. J. Wilcoxeon, in the Journal of June 19th. I want to say a few words, not of a very pleasant nature, to Spiritualist friends. There are many processes in nature that are painful; it is sup posed, however, that were we "undefiled," i healthful, and obeyed all nature's laws, there would be no pain. I am not exactly "Mr. Skeptic," who Mrs. W. talks to, but I stand pretty close to him in the estimation of some Brother and Sister Spiritualists, not in my own estimation however. I am so thoroughly convinced of the truth of spirit communication that the failure of hundreds of mediums, such as Mr. Peck and others, to submit to test conditions would not shake my faith, and yet I am told that I have not within me the material to make a good Spiritualist, and so, as it were, I must be "read out." Certainly, if to constitute a "good Spiritualist," one must have such a capacity that they can swallow the belief of others as to the genuineness of a medium for even their knowledge to that efmedium (or even their knowledge to that of fect), and feel that they individually know it I fear I shall never be a good Spiritualist. Not every one is able to distinguish between a justifiable belief and knowledge. There are many believers, and of no mean order of intelwill more boldly defend him, etc." I submit whether the evidence from such an investiga tor does not carry greater weight than that at forded by persons who take it for granted at the start that "it's all right," and who apply tests which are no tests at all; such as securing with handcuffs belonging to the medium and to which he may have fifty keys on his person for aught that is known to the contrary. say it is decidedly unbecoming in such persons to deplore the lack of test conditions which was allowed by R. D. Owen and others in the recent Philadelphia case and at the same time to ask others to become convinced of the perfect reliability of a medium because they are convinced of it themselves. We all have just a streak of egotism in our nature, sufficient to make each one consider himself the best judge for himself, and I think we all should allow others to convince themselves in like manner as we say we have become convinced. It will carry no conviction to tell a skeptic who has had the privilege of making the fastenings; that his skepticism has interfered with the cabinet manifestations, when he knows that in the dark circle he was ten times as skeptical and only one-tenth the distance away from the medium, and ready at any instant to catch the medium if fraud was practiced, and yet the manifestations all went on as usual.

It seems to me that spirits must respect hon est and reasonable ekepticism. I aubmit that the actions of some Spiritualists tend to create skepticism as to honesty of mediums. Allow me to cite a case. "A" is a recent convert, skeptically inclined. He visits the house of "B," a believer of years' standing. He is more fixed in his conversion by things transpiring through a visiting medium, then stop ping for a time at 'B's' house. A year afterward "B"tells "A" that "X" (visiting medium) ward "B tells "A" that "A" (visiting menium) could, when he thought it was required, "play the fraud" a little. Now I submit that were I the suppositious "A," that I should be justified in ever after looking upon "B" as not exactly the person to pin one's faith to, as to the honesty of any particular medium. True; "B" is to be respected for her honesty, but it is of that character that bigots distrust. that character that bigots distrust.

An enthusiasm for what we conceive, or even know, to be the truth, is apt to beget a tendency to highly-colored pictures of facts which prove the truth of what we highly prize. I have felt this in my own case and doubt not it is a failing in our nature, which is dependent on physical law. Negative evidence is not to be relied on, say some, yet I submit that the evidence of a cool-headed witness who is intently fixing his mind on the phenomena transpiring and who, with others, is not by any means certain that any three instruments are moving at the same time, is at least good

for something.

I attended three out of four of the seances given by Mr. Peck, at this place, and though held at a private house belonging to persons whom I much respect, I am free to say that the opportunities afforded to satisfy skeptics were not such as I could have desired. I ask what convincing power it has to secure a man with his own handcuffs and place him in a cabinet, and, after ten minutes, during which time no phenomena have taken place, and, at the medium's suggestion, open the door that those present may see that all is secure. Why such a farce? Does it convince any one except those who are already convinced?

Mrs. W. makes a special plea for Mr. Peck. I contend that just such unthoughtful acts as will be committed by friends under such advice will do more to make enemies and crated church, strip her body naked, tear her confirm skeptics in their doubts than any fail-fiesh from her bones with sharp shells and fling the mangled remains into the flames. O, ditions. If any conditions are made with a your sickle in hand cutting down the old systicms one year.

view to prevent fraud or collusion, they should be such as really amount to something. I would be a farce to allow a near friend to the the hands and then refuse to allow a skeptic to pass a thread through the knots, saying that such skeptic was presupposing the medium to be dishonest. The very fact of tying or handcuffing is a presupposition, if the other is, and it is just such words as I have supposed which create suspicion.

Personally, I have been accused of interfering with the spirits, etc., etc., as one of a committee selected to make conditions, I tried to do my duty to both Mr. Peck and the audience. and I am pleased to know that at least one skeptical friend was convinced though perhaps some enthusiastic believer was annoyed at the little time lost. A skeptic's time and money is of as much value as a friend's, and to invite such a person to a seance to be held under test conditions, and then make such conditions as are of no account, is certainly obtaining money under

· False pretenses and should be avoided as much as taking from the medium "his means for feeding his absent wife and precious children!" I ask how else can a medium "secure a standing among friends;" save, by proving his claim to medium-ship? Not every one who saith Lord, Lord! etc.; and those veterans, such as Olcott, Owens and others, know this even better than I do. Bo little which I have been told as to some of the "laws involved," has been confirmed by my experience, that I am inclined to, per-

haps, too hastily come to the conclusion that much less is known than is supposed on this point, of conditions which may interfere with the manifestations. I know this subjecting a medium to test conditions is a very delicate thing. I never felt placed in such an uncomfortable place as I

did when on the committee to which I have referred. It was indeed a solemn position and my sympathy was so great that I felt more like weeping than aught else. The case of a minister coming to a strange place is cited. I contend that should a man come to a strange place and announce himself as a minister and offer letters of introduction there is no implied sucpicion in reading them, neither when a minister quotes from the Bible in looking for the passage. A medium's test conditions are his letters in my estimation and I shall ever treat them as such.

An allusion is made to the impossibility that "one pair of hands can set anthole band of musical instruments playing in exact time and tune, while they rush like lightning over the heads of: the audience and around the circle. while hands pat you and the trumpet speaks."
The italics are mine. No such manifestations in a dark circle will convince any one of the genuineness of cabinet manifestations, and so far as three out of four of the circles held here by Mr. Peck, I must say that I am not satisfied that the above is a calm, cool-headed description of them. Those who have practiced ventriloquism, as I have, know that wonderful effects can be produced by that power, and hence the simple speaking apparently through the trumpet, of itself, is not a test. In conclusion I wish to bear witness to the

character of Mr. Peck, so far as a few day's acquaintance and investigation would be a guarantee. I submitted Mr. Peck to a test of having his arms and hands secured in a bag and the manifestations were of a character to justify me in saying that I know them to have been genuine. One evening we were called to the cabinet-window where one of A. J. Davis' Diakks, tried to pass himself off as the spirit of a dear friend, but I couldn't see it exactly in that light, though I am quite convinced that

When persons are told that such and such wonderful manifestations took place through a certain medium who was secured by a committe of skeptics, they naturally wonder, when the time comes, that they are privileged to witness manifestations through the same medium, that objection should be made to having skeptics on the "committee to secure." By reference to the first page of the Jounnal of June 19th, it will be seen that, in the case of Mr. Peck, at Georgetown, Colorado, the committee was chosen from among the most skeptical in the audience. I ask, if done at one place, why object to it at another?

I must admit that what transpires in the presence of Mr. P. is truly marvelous, and to me unaccountable save on the spiritual theory. Because certain things might, under the loose test (?) conditions, have been produced by the medium, it does not follow that they were so produced; but it seems to me that were I a public medium, I should demand conditions which could not be doubted.

It is because I love the cause of true solid Spiritualism that I write as I do, for it has seemed to me that the cause must cry out save me from my (our confident enthusiastic) friends. Greeley, Col., July 7th, 1875.

Letter from a Spirit.

I have the following letter that purports to come to me from a spirit lady, that is, a lady that lived, whose physical body is dead and buried, which letter may be interesting, at least, if nothing more, to your readers.—If came to me as a private communication, through the postoffice, mailed by a friend of mine, who endorses for the genuineness of its spirit source, written by a spirit medium, one of his family, under the control of the spirit lady.
Below is a copy of the spirit letter in full.

A. C. BARNES. Albia, Iowa.

THE LETTER

It is by the golden chain of friendship that the natural world unites itself to the Spiritworld. Infinite is the link and endless the chain. Dear brother, I am bound to you in love and sympathy, because it is the omnipo-tent law of development to wind upward and onward spiritually to the far hights of the life to come, assisting each other along in the shining pathway of progression. Our lives have been cast in a beautiful world filled with rare specimens of love and science, exercising their power in and over us all. Controlled by this overruling mentality, reaching toward the zenith of its power, the ceaseless activity of our brain draws the atoms together by which thought traverses the vastness of immensity, circling from the centripetal to the centrifuga life of law whence back again it comes carrying to the brain the results of its search—har mony and action. And it is thus, when your soul longs for the bliss of the beautiful land, we come with your thought, and our footsteps are at the threshold of your door, though silent may be the impression resting upon your brain, celestial will be the ray of supernal light flooding the ingates of the temple; we are with you—the darkest hour of adversity but draws us nearer to the soul. This life is so transient, the waves so soon bear us on across the mountains to reap the rewards and punishments of our acts.

You are doing a noble work laying the plank across the mighty gulf of ignorance on to the beautiful prairie of promise where unity can

tems of the past and assisting in the growth and development of our race—then weep not over your fate; though small be your portion of this material world, large and grand will be the reward over there.

Your sister in human emancipation, freedom and aspiration.

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This photograph, an enlarged copy of the original take en in London by the magnesium light, represents the full-form materialized spirit, Katie King, alias Anni-Morgan, who for three years, ending May list, 1874, came through the mediumship of Miss Florence Cook in the presence of spectators. The gentleman helding her hand is Dr. J. M. Gully, well known to Americans who have visited the water-cure establishment at Great Malwern. March, 1874, Mr. C. F. Varley, F.R. S., the electrican of the Atlantic cable; and Prof. Crookes, F.R.S., celebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet, all the time that spirit Hatie was outside it, moving about among the ejectators or conversing with them. March, 12th, 1872, Prof. Orookes, by means of a phosphorus lamp, saw Katle standing close behind Mies Cook in the cabinet, and satisfied himself of the distinct objective reality of the two. May 6th, 1874. Renjamin Coleman, Esq., (to whom we are indebted for this photograph) was present at a seance, of which he writes: "Mr. Crookes raised the curtain, and he and I and four others who sat by me saw, at once and the same time, the figure of Katle, clad in her white dress, bending over the sleeping form of the medium, whose dress was blue, with a red shawl over her head." Mrs. Florence Marryat Ross-Church, who was present at three scances on the 9th, 18th and 21st of May, 1874, testifies that she saw the medium and Katle together; that she felt the nude body of the latter under her dress—felt her heart beating rapidly, and can testify that, "If she be psychist force, psychic force is very like a woman." "I must not omit to relate," she adds, "that when she (Katle) had cut, before our eyes, twelve or aften different pleces of cloth from the trout of her white truic as souvenirs for her friends, there was not a bole to be seen it, examine it which way you would. It was the same with her vell, and I had her do the same thing soveral times." The disappearan Read the following graphic description:

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I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could regionally his:

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Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June. 1871. I then commenced using it as directed, and

all the incredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 18,800 witnesses, if necessary, and will answer correspondents if desired.

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Springfield, Mo. gw Don't forget to sond a letter stamp to pay the postage on the answer desired. Mr. Smith inclosed a lock of his hair along with the

dark brown color, soft and illvely as that of a young man of twenty. Mrs. Robinson disguess the case and fernishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant

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A True Prayer. BY THOMAS & COLLUE.

A begger sat by the highway. Minus on arm and leg: "Pity," cried he, "give a little to me, Who can nothing do but bez."

The cun in radiant splendor Ficoded the earth with light; And from field and world like a shadow roll'd Away the dark of night.

The fliwing all'd the air with fragrence, Birds sang in every tree. And the wide land lay, with a perfect doy, Linking it most fair to see.

A fine ledy, clad in garments
Of silk, and shim'ring lace;
Onmo riding down from the hill-pide toum,
Near to the bergar's place.

"Ledy, lady, I lost an even, I lost an arm and log,
Where the careing shell made the carein

And to I am forced to beg. "Only a little from your store,

Lody, to give me bread; Ah. ve fought that day, as men never may, who're arraid to join the deed." The icdy turn'd her glance away Her eyes were dark and cold;

And the rode along, among carth's glad cong. With God's sunlight on her gold. The gleaming gold upon her hands, And 'mid her night hued hair; But the gave no dole to that weary coul,

From the ctore the had to spare. Down the clope of the winding road, A little maiden came; Thorpunlight laugh'd as its beams sho quaff'd. And crown'd her with soft flame.

Beyond the brook the school-house stood, And there she spent the day, And she seen did stand, pall and book in hand. By the beggar main'd and gray.

"Pity, my little maid," said he, "I have had nought to eat This day, and I fear I will period here. For feebly my heart doth beat.

"I lost an arm, my little maid,
I lost an arm and leg,
When we storm'd the hight, at the down of And I can do nought but beg."

Her pail the emptied in his lap; And the draw forth the small store Of money laid by, and without a night Gave all, the could do no more.

Her eyen grow brighter for the tears;
"I have no more," mid she,
"But I wish I had, it would make me glad,
As glad as I e'er could be."

"God bless you, dear!" the beggar said; The sunlight made reply. Not a shadow lay in the maiden's way. The earth was bright as the sky.

And the act was a truer proy'r Than spoken words can make; To the God above 'twas an act of love, Done wholly for love's sale.

HAMMONDISM AND HOODLUM-ISM.

Some Questions for the Study of Parents and the Public.

LECTURE BY'G W LAWSON.

I start out by admitting that Mr. Hammond wishes to do good, and believes he is working for that end, and that personally he is as much of a gentleman as any of us. I question if his work, among children, does good?

Mr. Hammond deals in a power that actual-

ly exists: a power that works with terrible carnestness in the brain, or somewhere in the consciousness of man. He calls the feeling experienced by the convert, religion; and the motor force producing that feeling, the direct power of God! Science names that power, Human Magnetism! His methods are those of Mesmer and the Biologists! He forms all the churches into a magnetic battery. The whole believing membership are gathered around him, all desiring, praying and willing conversion! His conditions are those of the horse shoe magnet. He can do nothing without his positive circle, the membership on the one hand. The people in attendance are the negative pole, and he then requires passivity, or a yielding of the congregation to his proceadings. His devices to remove all counter magnets from the room are often skillful, and amusing to one understanding the laws of magnets and polarities. Even the Press of the place must be muzzled by a committee of influential "patrons," and all reports must be got up by the possesses possesses and all criticism from the possesses of the pattern. And all criticism from any source is forwarned as an attack upon all the ministers of the

AND NOW FOR ACTION. The laws of the terrestrial magnet have been followed to this point. Something more than ferruginous iron sand is now to be moved. Magnetism up to this point has been only exhibited by the North Star, the navigator's needle and the lode stone; but now Mr. Hammond wills and prays; the church members will and pray; after the manner of the spiritualists the whole mass is harmonized by music. Then Mr. Hammond waves his hand and passes his mental magnet around through the congrega-tion. Lo and behold, a mystery! Some sands have adhered, and are drawn into the circle; again and again, for days and weeks the will power is exerted, the mental horse shoe is shoved around among the human sands and the magnetic law of human mesmerism has prevalled, and many souls are drawn to the magnet, as Brother Hammond would say, are

Now, what is this feeling that Brother Ham mond has sent around among the people. - Al most all the world, and at least one half of professing Christians believe it to be a myth. I believe it to be a fact, a force.

There is such a fact as

64 THE EXPERIENCE OF BELIGION." It is manifested by a glowing and ecstatic condition of the mind or soul, sometimes amounting to complete trance. To the vision all sublunary scenes are changed; the sky is lit with gold, the sun is an orb of effulgent calcium. The green earth looks greener. The heart growssweetly into tune with the surrounding beauty. The young convert feels to adore and worship God. He feels lifted away from the

This is the convincing testimony of "the spirit," and the convert believes,—believes whatever religion he has heard about, or has been brought up in, whether it be Hammond or Moody and Sankey Protestantism, or salva-

tion by the Virgin Mary, or the "Immaculate Jesus," or the good. Indian communing with his departed father in the happy hunting grounds; or the Fcejee Islander bowing to his black stick deity, cut in the form of a very unshapely man. The feeling is alike to all; the same when the hardshell Baptist or proud Presbyterian believed that hell was full of infants, a span long, who were ceaselessly rolling their agonized eye balls in billows of liquid sulpher, while their little white bodies were forever rosating in unquenchable fire; or when they believed, as now, that sinless babes go straight to the bosom of Jesus, and that hell now eaches only such

HAMDENED SINNERS 1

- and Walter -

PEGLING IS THE SAME,

the conviction is the same; each one believes the conviction is the same; each one helieves it is God, and that his religion is true, and all by the same testimony—the feeling within; yet the feeling in each one is produced by the same law, by the excitation of the same faculties and organs of the brain. Missonaries to foreign lands not having observed this fixed law and fixed result, are often uncharitable to their heathen brotheraland wonder that they their heathen brothers and wonder that they are so hard to convert, while each perhaps wonders at the absurdity of the other's belief.

Now let up move a little deeper into this question and examine into this thing called religion. Like all other things it has a patholo-The brain of man is the workshop of the Without this nervous ganglia a man could have no more religion than a salmon or a mollusk. Upon its correct organization we depend for any and all of our feilings, for the emotions of love and hope, of fear and courage; of shame and pride; of morality and religion. Prof. Buchapan in his truly scientific work on Anthropology, or Man in his Form. very clearly shows the modus operandi of emotion, or the soul's pathway through the brain, the organization provided for its manifesta-

Mind acts upon matter by the connecting link of magnetism. Terrestrial Magnetism pervades all matter. In the mineral world it is mere magnetism. In the animal and human world it has received corresponding powers and qualities. It has become the vehicle or messenger of life, sensation and intelligence, and upon the orders of the mind move through all surbordinate atoms. Atom contains attributes. The divine is in all things. Delic Magnetism conducts deific will through the universe of worlds, and forms. Human Magnetism conducts human will through human forms. Magnetism is motion for and under human will.

Brother Hammond now finds a person in the audience who is passive. His will is at rest; his soul has no feeling of any kind. Then the operator tells him a sweet story; Sankey sings him a tender song; feeling begins to move; Hammond's voice quivers, tears

TREMBLE ON HIS EYE LIDS; a picture of unmerited suffering of a savior, is drawn. Then pandemonium is portrayed; devils snatching for their victims; hell's wide open jaws yawning to receive him. The subject recoils under the mania of fear. Hammond shows him then the gates of Heaven and Jesus standing with outstretched arms to smatch the poor wretch from death, hell and demotion. damnation. Hammond slaps his hands and tells the excited subject to make a rush for the gate. He fetches him into the ring about the altar. Here molecular action is most intense. The pervading atoms are rapidly changing into molecules generated by the activities of the central upper brain. The organs of yeneration, spirituality and mortality are opening up—the last vista of human life. The milk white ether that lies between the world of matter and the world of mind, bursts upon the astonished vision. Spirit forms that are working with the operators on the other side. soon show themselves to the shouting and as tonished convert and he sees his Jesus. He is fully magnetized by the seen and the: UNSEEN CIRCLES

that have operated upon him, and as he balieves, he is saved! From what? · A molecular built hell, just similar to the case of the mania

All this excitement of faculties may not in jure the aged, nor very seriously affect those in middle life. But it is often fatal to the childhood brain. The little Sunday School books that tell how Johnny, Paul, Luke, Mary, Martha and Ruth got religion at the age of seven or ten years, and then go on and show

how they soon died, are no fiction.

The law of their death was written by the The law of their death was written by the untimely exercise and growth of a portion of their brains that naturally only belongs to old age. Veneration and spirituality, and mortality ripen only in old age, unless forced by the hot bed process of magnetization. Nature's laws are inexorable and higher than any of man's notions or beliefs in religion. The infant mind must grow up naturally. The immature buds, the infant fruit, must have the vernal, not the antumnal sun for its growth and development. That exercise and experience which is proper at the age of seventy, ence which is proper at the age of seventy must not be induced at the age of seven. The office of the organ of "mortality" is to provide for death, to conduct the spirit out of its frail earthly tenement by and at old age. The back brain and the front brain have all had their exercise, their growth and their development. The effections, the passions, and the intellect have all had their earthly training, and are fitted for the continued life of the spirit in the "Better Land." It is then that the aged man looks back upon his pathway and says, "I am content, now let me die." He yields himself to the activities of the "lost friend" and "Mortality" gently and gradually opens the door for him to leave his earthly tabernacle of clay. Spirituality and Religion throw open the gates of the other world and cast him into the arms of loved ones gone be- Those organs and faculties usher him from the tenements of time into the temples of eternity. But this is only when a man or 10 wo-man has lived a true natural life.

The human brain when properly organized and developed is a symmetrical spheriod; not a square, nor a parallelogram, nor an irregular angular round. It comes forward in order, and in season; first in activity is the frontal side brain, the alimentive faculties that build up the body; then the passion forces that develop sexuality, vigor and power; then the social faculties, families and brotherhood; then intellectuality, the vigor of practical life and business pursuits, and lastly the religious ele-ment carrying the man forward to the other life. This order can not be reversed or in-

fringed upon with impunity.

The injury to the child's brain caused by the "demagnetization" of the top brain in religion, is easily detected. It is manifested by a

CONSTANT NORMAL HEAT in the region of those faculties. The health is impaired, the growth is impeded, the body acquires a stoop. There comes a link inside the shoulders in front and the mammillary glands adjoining shrivel, the child grows up hollow breasted virility, the throat and voice are weakened; he is very nervous and excitable, is

unbalanced in natural powers, perceptions and faculties; frequently children thus injured die young. Those that survive never reach a ripe old age. They are poor in flesh, bony, "rawney, scrawney" creatures, and their children are apt to be hoodlums, for the reason that the parents are unbalanced, diseased, unnatural. The "demagnetized" faculties and organs of the brain, can never be reproduced except as a germ. Alimentiveness and Amativaness as a germ. Alimentiveness and Amativeness

are stunted.

It is for the same causes and by the same law that the children of really religious preachers are almost universally hoodlums. But the father will tell you it is because the devil has taken advantage of him, and has revenged himself on the father for making war on his kingdom, by turning the children into his, the devil's imps. It is simply violated iaw. The father has not cultivated his whole brain, but only three or four organs, and has demagneare stunted. only three or four organs, and has demagne-tized or burned those. Hence his child is simply germinal. It is put back into rade un-cultured animality, celibacy in the priesthood, (were they all as pious as they pretend to be), would be far better for the true growth and development of the human race on this

Another grave error in religious parentage and one that also

INDUCES HOODLUMISH;

is the false and pernicious teaching (feeling) that the reproductive act is carnal and sinful, a deed of shame, when in fact, in truth and in nature, and under nature's God it is the highest act of human life, the reproduction of a human soul, an immortality akin to Deity, and to inhabit morading heavens.

a human soul; an immortanty and to inhabit unending heavens.
Religion brings children into this world "scarce half made up, and that so lamely and unfashionably," that Hoodlum is the proper name for them, and regeneration through the blood of a thousand Saviors (years of growth in future worlds) can only cure the sad evils of defective generation wrought by the injurious practices and pernicious facts above enumerated.

It is only when science and knowledge shall take the place of Religion and belief that the fully developed human brain will be possible on earth. Like begets like, errors believed are falsities reproduced. The more religious the parentage, the more devilish or demented the offspring; it has passed into a proverb; it has become one of the world's fixed facts.

Its remedy is to live to nature's laws! Works speak louder than words! God in his works, can not be overturned by any God in his words! Superstition and belief can not turn aside natural law.

A few days ago two beautiful young school girls died in Salem. They were about four-teen years of age and died from colds caught last winter attending

REVIVAL MEETINGS on stormy nights, and one of them from im-mersion in ice cold water. This young girl was ignorantly murdered. No attention was paid to the times and seasons of nature. She was just born into puberty. All the elements of her nature had been unduly excited. She was plunged under the icy flood. Catamenial suppression immediately followed, and quick

consumption cut off her thread of life. To show the force of superstition and ignorance of religionists: A woman, a member of that church replied, when told that little Em-ma had died from the immersion, "It is not so, she was serving God, and He never lets any one die serving him." Probably she does not believe that Holyoke Church lately burned up with sixty or seventy persons while worshipping God.

Sankey proposed to go to Eaton College in England, and convert the two or three thousand students of that famous old college. Here were being educated the hope of England, the sons of her nobility; those boys, who in a few years, will hold the helm of state, and govern that great nation; in whose hands will repose the liberties of the commons, and the rights of the people. The wise governors of that institution considered it unwise to allow those skillful mesmerists to manipulate the brains of the future statesmen of England, and

they politely let down and out of the job, Messrs. Moody and Sankey, magnetizers. The whole per cent, of these mesmerisms are among the ignorant; the emotional and the young. It is among the latter class that unmitigated and permanent evil is wrought, not only to the subjects themselves but to the

generations that follow them. It was observed by Lord Barrington, in his Life of Daniel O'Connel, that he had that high and full contour of the upper chest, denoting a rounded fullness in the upper lungs that belonged to monks and the orders of the religions. It is this region, commencing at the base of the neck running to each shoulder and extending down the chest a few inches that constitutes the negative pole of the organs of veneration, spirituality, philanthropy and mortality, as discovered and located by that learned and systematic explorer in physiology and phrenology, Prof. Buchanan, of Cincinnati.

These high faculties can be attained by cultivation, long, serious, ardent and laborious; but never by youthful "demagnetizations." From that hour they shrink and cease to grow; decay and death soon follow as related in the little Sunday school story books. If the parties survive, the shock to the upper lungs in-

HEREDITARY CONSUMPTION of the pulmonic type, and the family for generations perishes early ignorant from whence they received the death dealing blows.

Intuition sometimes guards the young. once knew a little boy seven years old, who got religion and began reading those little Sunday school death books. When he had perused a dozen or two of them, he got scared, and believing his life to be in danger, from being good, he counter-checked the situation by going out into a fence-corner near the house and deliberately swearing like a trooper for a few minutes, after which he felt perfectly

Half a century ago people believed in Hell, and perhaps thought if a child got saved, and died right after, it was all gain. But now, God, somehow has got a better character. Religionists do not believe in the lake of fire and brimstone, nor of inherited damation, so there is no need of killing our poor little lambs, to save them from an angry God, nor is there any need to cripple their tender

Fathers and mothers, let us protest against the Sunday schools being turned into magnetio bătteries

for the murder of our innocent, growing, blooming, healthy children. But rather let those heavy old magnets like Hammond, Moody and Sankey, turn their subtle forces upon old hell deserving sinners. Go over them brothers; go through them, burn them, torture them, beat them through hell with a goot bear.

You make sorry admission for your religion when you say you can't recruit for the churches except among the children! That grown people will have none of it! Go after the old ones, show them how their old bald heads will devils to break bark over. How they will 16. I carving the copy a few days after, the likeness. | \*\*\* For rale wholesale and retail at the office of this

volve on the great mill wheel of hell; pinioned unto its blazing vein with thongs of rattlesnakes, how they will go down, down, into abysmal deeps of liquid fire among dragons, krakens and devil fish, and only come to the surface once in a thousand years,—there, to behold, smiling over the battlements of Heaven their happy children, brothers, sisters, fathers and mothers—and mothers in law, perhaps. There will they see the New Jerusalem, and God on his throne; and the Saints and the Elders; and the four and forty thousand virgins all bathing in the limpid waters of the "river of Life freely." Then the old hardnened sinner will cry out, "How long, oh, Lord, how long" must we stay away; and then the old wheel plunges him under again for a thousand years. Yes, scare us, old sinners, Brother Hammond, but spare our sinless babes.

It is due to some of the clergy, to state that they have seen the evils of the hot bed system of forcing religion upon infants. The Episcopalians, Unitarians and the Catholics refuse to allow their children to be acted upon by these magnetizers, and warn their flocks of the bale ful and perniclous effects. These men are not less true lovers of their kind. They teach morality to the infant and "religion" to the

But we may hope that the time will surely come when a wise, learned, truly loving, truly mated and natural parentage, reverencing God's laws, will produce children whose noble heads will present the fullness of the faculties; when angular, uncouth Hoodlum heads will disappear, and the glorious spheriod will be

complete.

What a field for the labors of science.

What a work for intelligence to perform. THE HOODLUM IS MADE

in the workshops of the emotions, the field is large and the labors are many. The last cen-tury furnished some gallaut leaders on behalf of science, Franklin, Jeasson and Paine. The present era has many more. There is Draper and Denton, Spencer and Darwin, Huxley and Wallace, Varley and Crookes, and Tyndall, who have found in matter the promise and the potency of all living forms. Then let us not despair, nor feel faint and sick by the wayside, when we see the thousands that are being driven around like sheep to the shambles before the wand of the magne-

No; let us rather feel and act for God and Truth, for Nature and Right, and

"In the world's broad field of battle, In the bivouse of life Be not like dumb driven cattle, Be a hero in the strife!"

Concluded from First . Page. a very wealthy and estimable citizen of Brook lyn, has shown me three spirits likenesses taken by you of members of his family, all of which were readily recognized."

David Bruce, Esq., 182 South 4th St., Williamsburg, L. I., writes: "I take the earliest opportunity of expressing the great gratification of myself and friends in beholding the photograph with the spirit likeness of my old friend, Mr. Henry Witt, late of this place. On taking it home, and handing it around among the members of my family, and his immediate friends and amiable widow, it was readily recognized with bursts of surprise. This spirit-likeness saves me a great deal of tiresome argument. The circumstances under which it was taken precludes all suspicion of fraud or collusion. were entire strangers to each other, and the time occupied in talking and taking the pho-tograph being not more than ten or twelve minutes. If necessary the names of scores of ladies and gentlemen could be obtained, testifying to their ready recognition of the old gentleman's face."

The following sitters, among others, have obtained likenesses of spirit-friends. The relationship and address are given. I have seen all of the pictures, and received personal assurance from many of them: Mrs. C. L. Gade, 109 E. Washington Place, New York City, (wife of Editor Commercial Advertiser) received two of her children; Dr. J. B. New brough, 128 W. 34th St., New York, a child, Mrs. Taylor, 329 W. 431 St., New York, her son Mrs. Fisher M. Clarke, 789 Seventh Avenue, New York, two of her children (she saw them clairyoyantly before hand. Mrs. C. is a lady of long acquaintance, and highly esteemed for her amiability as a lady, and for the exercise of her spiritual gifts unprofessionally); Dr. Slade, 18 W. 21st St., New York, a Highlander

C. H. Daniels, N. Y., was instructed by spirit-friends to visit the medium while in Washington. Out of twelve sittings, obtained eight of his own family; left his photograph for trial in his absence, and obtained his mother. He afterwards saw some of them materislized at Dr. Slade's. Judge A. G. W. Carter, N. Y., received twenty four faces, represent ing all ages and both sexes, members of his "band," Mr. Jackson, Williamsburg, L. I., received his mother and son; D. Stratton, Baltimore, a friend; C. H. Watson, Baltimore, his mother; Mrs. Compton, Havana, New York, her mother; perhaps the best effort yet made by a spirit in this branch of spirit science; clear, full-length, cabinet size, features and dress distinct as life, the patierns of the floor transparent, the form overlapping the chair and shoulders of the sitter. I enclose copy herewith. The family likeness is unmistakable, the daughter having grown

since the mother departed.

Alfred A. Maxwell, photographer in the same gallery with Mr. Evans, after several weeks association, proposed one day to try the chemicals; had no intention of sitting for any other purpose; and he received an excellent likeness of his former photographic friend, Robert Weston, of this City. Mr. Maxwell takes the ordinary pictures, while Mr. E. takes

takes the ordinary pictures, while Mr. E. takes the extraordinary.

About four weeks since an extraordinary (to nim) circumstance befell Mr. M. Mr. E. was sitting a gentleman for a spirit picture. Mr. M. was idle in the adjoining room, sitting and dozing, yet interested in the experiment. Upon developing the plate, to the great surprise or the three, a distinct likeness of Mr. Maywell appeared beside the sitter, among the Maxwell appeared beside the sitter, among the painted shrubbery of the background. The supposition is that while asleep his spirit, or double, followed the interest of his soul, and stood beside the sitter, thus proving the independence of the spirit from the body. The same law, perhaps, accounts for apparitions of the living in all such cases, and is as interesting as it is remarkable.

esting as it is remarkable.

June 19th, I made a personal trial. The first and second attempts were unsuccessful. The third time I obtained a second impress upon the transparent glass, but could not recognize it as man, woman, child or thing. Meanwhile I requested a copy of it on paper, which was promised in a few days. It is important to state here that I was permitted to bring my own plass, and watched the entire process. own glass, and watched the entire process from beginning to end, which I did with the most critical regard; so that in this and subsequent developments I can positively affirm that no opportunity was afforded, or sought. for fraud. While waiting for the copy I invoked my "dead," when my father assured me the effort, though feeble, was his own. Re

as far as it went was indeed that of my father. The same stoop forehead, high cheek, thin features etc.; the lower part in shadow. The reason he assigned for no better result was the anxiety of the sitter, and his own inexperience. I expect better things yet, tempera-

ment permitting.

June 29th I tried again, desiring my father.

After one or two failures, I finally received a clear, half-size figure of a middle-aged lady. clear, half-size figure of a middle-aged lady, with a very sympathetic countenance. I did not recognize it. I had a copy sent me to Staunton, Va., a few days later; family could not remember her. I saw a medium in Staunton, who declared it was my mother's aunt, dead many years. Returning to New York, and keeping the secret, I consulted a reliable friend and medium, when my spirit father informed me it was my mother's aunt, of many years on giving her name and conof many years ago, giving her name and conversation with him.

Mr. Evans is now with the Eddy Brothers, taking pictures of the materialized friends as they emerge into matter,—a fine opportunity for the pilgrims to that shrine. On his return to New York I expect further personal success, and hope to give you further particulars in in time. Heanwhile those interested can test my statements personally, or by photographic

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