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

OL. XVIII

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DIC.

is modern christian spirit-UALISM, TRUE PRIMITIVE CHRISTIANITY.

A Sermon Delivered at Spruce Creek, Huntingdon Co., Pa., on Sabbath, June 27th, 1875, by Cyrus Jeffries. Minister of the Gospel.

TEXT: 66 Teaching them to observe all things whatsoever I have commanded yous and lo. I am with you alway, even unto the end of the World." Matt. 28:30.

In calling your attention to the great subject before us, it will be my duty to notice faithfully, what the nations were to be taught by the ministers of Christ, unto the end of the world. Whatsoever doctrines he had commanded

were to be taught unto the end of the world, or unto the end of the gospel age, which is

still going on.

All that Christ and his spostles taught and did in their day, were to be taught and done unto the end of the world.

The text is Christ's words, and his words

were never to pass away. For He declares that "Heaven and earth shall pass away: but my words shall not pass away."—Mark 13:31.
Therefore whatever Christ commanded are hig words and are not accommanded are his words, and can not pass away. Should it be admitted that any of his words had passed away and become null and void, then it must be admitted that whatever of his words have

are of no use or henefit to mankind, which is contrary to both reason and revelation. For what would be the use of Christ cutab. liching a religion on earth that was only to last two or three centuries and then pass away

passed away are a failure, and consequently

And if it be admitted that a part of Christ's words have passed away, then by what parity of reasoning can it be shown that all his words

And if any of Christ's commandments in the economy of his religion were to come to an end, then his religion could not be perfect. But as his religion is perfect, it is evident that not one jot or tittle of his words have passed

Nor is there one word, or even a hint, in all the Book of God, that a single sentence in any of the commands of Christ, were ever to be repealed, amended, or done away. For being spiritual they are eternal, and must endure-for-

And as the text is the last words of Christ to man on earth, how, where or when, could these last words or commands be repealed or done away, since Christ never came back to repeal them himself, and no man or set of men had any authority to repeal them. Hence the commands of Christ, remain in as full force now, in this day, as they did in the days of Christ and his Apostles.

And as he is the same Christ in this day, he was in that day, and as human nature is the same now, it was then, and as good and evil are the same in this century, they were in the first century, and as the gospel is the same in this age, it was in the days of Christ. How can any of the commands of Christ be done away, or what would be the use of Christ giving us commands at all, if they or any of them

were to come to naught. The religion of Christ which was to be taught the nations was set forth in the follow-

ing commands: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind:-Matt. 22:87.

"Thou shalt love thy neighbor as thycelf."—Matt. 22:29. "Matt. 22:29.
"Have faith in God."—Mark 11:22.
"The table service." "Tais do in re-

membrance of me."—Lufte 22:19. "Heal the sick."—Luke 10:9.
" Work miracles."—I Cor. 12:10.

"Your sons and daughters snall prophe--Acts 2:17. "Shall see visions."—Acts 2:17.

"Discerning of spirits."-Acus 1, Cor. 11:10. 10 "Casting out devils."—Mark 16:17. 11 "Shall speak with new tongues."—Mark

16:17. 12. "Shall dream dreams."—Acts 2:17.
13 "Raise the dead."—Matt. 10:8.

These are the dead.—Matt. 10:5.

These are the commands of Christ, all of which were to be taught the nations, unto the end of the world, but councils, creeds, and commentators have long since declared the great majority of Christ's commandments null and void, and done away.

In order to notice the text in its fullness. I will take up each command of Christ, as they present themselves before me, and show that if they were carried out, they would be just what the angel announced to the world— "Good tidings of great joy, to all people."

The first commandment of Christ is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." -Matt. 22:37.

This command is obeyed by keeping in view that God is the great Father of our race, believing that he is our best and greatest friend. ever willing to bless and benefit his great family. It is only from this standpoint that we can truly love God. For we can love no being unless it in some sense appears lovely to us, and as Christ and his apostles has everywhere thught that God is love to all his children, we should truly love him with all our hearts.

But creeds and councils have long since repudiated the one God, as commanded and sanctioned by Christ, and set up three Gods in his stead. God the Father, God the Son, and God the Holy Glost, or three personal Gods in

one God, which can not exist any more than three persons can exist in one man. Father, son and Holy Ghost are three great principles existing in God, the same as soul, body and spirit exist in man, and makes man the image of God. The Father being the Divinity, the Son the humanity, and the Holy Ghost the life of that humanity, which, according to both reason and revelation is the one true and great living God. ever living God. Who, like his own great attributes, Wislam, Goodness, Love, and Eternity, has never had a beginning and will never

have an end.

And as a good, kind, and tender parent who will not even let a hair fall from our heads without his notice, we can love and obey as our Father, and become wise and happy in the great march of progression, immortality

and love But if like the heathen we set up more Gods than one, we divide up our love, not knowing which of the three Gods to worship, and there, by, fail of reaching the great object of our creation, because we do not believe and obey even the first commandment of Christ, for He

"Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first commandment."—Mark 12:29,

But if we teach that there are more Gods than Christ taught, then we do not teach what soever be commanded, which is a great wrong

both to Christ and our own couls. The second commandment of Christ is: "Thou shalt love thy neighbor as thyself."— Matt. 22:39

As the children of one great Father our race is therefore one great family of brothers and sisters, and each one like Christ, should live for the benefit of all, as well as for the happiness of ourselves. True happiness is found only in doing good for others. And the more hearts we can make happy the more happiness we will enjoy ourselves. Even the giving of a

we will enjoy ourselves. Even the giving of a cup of cold water shall have its reward.

But for want of obedience to this command, which Christ had so sacredly given to his ministers, to teach all nations, the great family of man is broken into opposing factions, following the councils, creeds, and disciplines of men, until the quarrel of sects, the wrangle of churches, and the war of denominations, have disturbed the harmony of man and have disturbed the harmony of man, and broken the race into fragments that everywhere dis-members the great family of Hod, and shows to day the folly of human religions. For the gospel of this century is by no means the gospel of the first century.

The gospel of this day is but the doctrines of creeds and counsels of men which is directly contrary to the teachings of Christ and his apostles, which was all spiritual.

If the Christian religion, as laid down in the gospel by Christ, is a Divine Institution, then there can be nothing human about it, but it is entirely a spiritual religion, and mankind have no need of any other doctrines than those commanded by Christ, in his Divine word, and if the ministers of the Gospel believed and preached just what Jesus taught, it would soon terminate all the unhappy divisions of sectari-an christianity, and finally bring our race, in one brotherhood to God, and all would love their neighbor as themselves. To love our neighbor as ourself, is to love him well enough to do him all the good we can, and to do him no harm, and every one that does this to his neighbor loves his neighbor as himself, because he can not do more than this to him-

"Have faith in God."—Mark 11:22. Is the third command I shall notice. Faith is the great essential of the Christian religion. It is the very substance of all we wish or hope for from God.

"Faith is the substance of things hoped for, the evidence of thing not seen."-Hebrow

Faith is therefore the great miraculous power of the spiritual religion of Christ, and it is that principle that has given his gospel such a vast superiority over all the other religions of the world. This/faith which is spiritual is an entire belief and confidence in that which unbiased reason and inspiration affirms to be true. It was by faith that all the mighty events of Biblical history were accomplished. And the loss of this raith is the reason why

these wonder-working and miraculous pow-ers are now denied in the church. For where there is no faith in the manifestations of Christ's spiritual power; there can be no display of his wonders. Even Christ himself could not perform many miracles where there was no faith.

"He did not many works there because of their unbelief."—Matt. 18:58. But to show the power of faith he said:

"If ye had faith as a grain of mustard seed ye might say unto this sycamine tree, be thou plucked up by the root, and be then planted in the sea, and it should obey you."—Luke

This great spiritual doctrine being driven This great spiritual doctrine being driven from the church by the creeds and councils of men, claiming to be Doctors of Divinity, as though Divinity was imperfect, and needed doctoring at the hands of men. And yet they did doctor the gospel, until they changed it from a spiritual to a material religion. Commencing at the Council of Nice, they continued to alter and amend the doctrines of Christ until the great majority of his commands were not only declared done away, but many of the not only declared done away, but many of the most useful and beneficial of his commandments to mankind, such as healing the sick, restoring the blind, curing the lame, etc., were entirely forbidden in the churches, and the gospel was left without a sign, a vision, or a miracle, until within the present century it

has pleased God to bring the heavenly doc-trine again to the sons and daughters of men, and which is now stirring the hearts of millions, and is proving by its signs and wonders, that Christian Spiritualism is primitive Christianity; and that the faith of that day is now

being restored to us in this day.

The next command I shall notice is that of

the Lord's Supper:

"And He took bread, and gave thanks, and brake it, and gave it unto them, saying, this is my body which is given for you; this do in remembrance of me, likewise the cup after sup-per, saying. This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me

on the table."—Luke 22:19, 20, 21.

The table service is one of the most important features of the Christian religion. The ministrations of the table were and are of most momentous character. It is here that Divinity and Humanity meet in communion with each other. The first great revelations that God ever made to man, were given on the tables of Sinai, on which the law of God was written for his people. And this table scene as above quoted and given by Christ is of vast import, and shows that Christ was the spiritual bread and wine, that was to supply the tables of e famished world, around which the sons and daughters of earth might gather in happy circles, and enjoy the bread of life by holding sweat converse with holy immortals. Christ

"I am the bread of life."—John 6: 48. "I am the living bread which came down from heaven, if any man eat this bread he shall live

heaven, it any man eat this bread he shall live forever."—John 6: 51.

Then is it not evident, that it is at the table we are to receive the bread of life. For there at the table is where Christ dispensed it to his disciples, showing them, that they were not only to give thanks for the spiritual body or bread he was administering to them around the table, but they were also to receive the spiritual blood or wine, which is the Naw Testa.

table, but they were also to receive the spirit-ual blood or wine, which is the New Testa-ment, with all its spiritual truths, for every word declared therein by Christ, are spirit.

"The words that I spake unito you, they are spirit and they are life." John 6:68, and show clearly that it is at the table, where spiritual communion should be held. And as it was around the table that Christ held this beauti-ful manifestation, or dark searce, for it was ful manifestation, or dark seance, for it was held at night, there can be no doubt of it being a spiritual circle, all having their hands on the table, for Jesus said, "Behold the hand of him that betrayeth me is with me on the table," showing that both the good and the bad had the privilege of coming to the table where they might receive the communications and instructions of the angels and of the spirits of just men made perfect. Nor can this be too often done, for Christ said, "Do this in remembrance of me," so, that as often as we meet around the table, we not only meet with the angels, but we call to remembrance our blessed Savior. To prove clearly that tables are the instruments through, by, and on which we can hold communion with God and the Spirit-world, I will read a few Scriptures to show its truth,"

"The altar of wood was three cubits high and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof were of wood; and he said unto me, this is the table that is before the Lord."

Eze. 41: 22. This declares plainly that the table is the altar, and that it is the table before the Lord. The table then is the altar of worship before the Lord, the place of singing and prayer, and spiritual communion with angels.

"And the Lord answered me and said,

Write the vision and make it plain upon ta-bles that he may run that readeth it."—Hab.

As it was by tables that revelation from God to man was first made, we should not think it strange, that visions both written and oral should be had at, and upon tables, as it is here commanded by the Lord that the visions should be made plain upon the tables, as it is

now being done by seers and mediums. "And it came to pass as they sat at the table that the word of the Lord came unto the Prophets."—I. Kings, 18: 20.

From this it is evident that the word of the Lord does and will come to those around the

"They shall enter into my sanctuary, and they shall come near unto my table to minister unto me, and they shall keep my charge."— Eze. 44: 16. They shall enter into the sanctuary or place of worship, and they shall come near to his table, not to eat and drink, but to minister to the Lord in spiritual things, as hundreds and thousands all over the land, are now beginning

to do, in keeping his charge, or the law of the

Lord.

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables, wherefore brethren look ye out among your seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parminus, and Nicholas of Antioch. Whom they set before the aposof Antioch. Whom they set before the apostles; and when they had prayed they laid their hands on them. And the word of God in-creased; and the number of disciples multiplied in Jerusalem greatly; and a great com-pany of the priests were obedient to the faith and power, did great wonders and miracles among the people."-Acts 6:2 to 8 inclusive.

The disciples were not to leave the ministry

to serve the tables; but they were to choose out. a circle of seven good persons to attend to the business of the tables. And these seven men were not set apart by the laying on of hands merely to wait on guests, eating and drinking at the tables, but they were set apart in the faith and power of Christ to do great wonders and miracles among the people, at the tables. These doctrines of the primitive christians are now the doctrines of the Christian Spiritualists in fall ists in full.

The next command of Christ I shall notice is that of healing the sick. The healing of the sick is a special gift of God to man as well as the gift of working miracles, of discerning of spirits, of prophesying, etc. For every person has his own proper gift of God to exercise for

the good of the race.

"But every man hath his own proper gifts of God, one after this manner and another after that."—I Cor. 7: 7.

The gift of the healing of the sick is one among the highest gifts conferred upon men. Then he called unto him his twelve disciples and gave them power and authority over all the devils, and to cure disease."—Luke

To heal disease is as strongly commanded as to preach repentance, and yet it is no where taught or obeyed by the churches, .

"And they shall lay hands on the sick and they shall recover."—Mark 16:18.

These are the last words ever spoken by Christ to man, and is as strong a command as

Christ to man, and is as strong a command as Thou shall love the Lord thy God, yet the churches have declared this command of Christ ended and done away.

"And he sent them to preach the Kingdom of God and heal the sick."—Luke 9:2. It was as much the business of the minister to heal the sick, as to preach the kingdon of

"And when he had called unto him, his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease."-Matt. 10: 1.

This was the gospel of good tidir cured the body as well as the soul.

"Heal the sick, cleanse the lepers, raise the dead, cast out devilt, freely ye have, freely give."—Matt. 10:8. "And they went forth and preached every-where, the Lord worked with them, and con-firmed the word, with signs following. Amen."

-Mark 16: 20. Wherever the true gospel was preached signs followed them.
'And these signs shall follow them that be-

lieve. "-Mark 16: 17. Every one that believed flown along the tide of human generations these signs were to fol-low, and these commands being the words of Christ they can not pass away, for he has de-

clared. "Heaven and earth shall pass away but my word shall not pass away."-Luke

Hence all those commands of Christ's to heal the sick are in as full force now, as they were when he gave them, and have nowhere been altered, repealed or done away by Christ. and none other could do them away. And instead of any of Christ's commands becoming a failure, passing away or becoming obsolete. the text says, If we will do his commands he will be with us unto the end of the world. And Christian Spiritualists are now fulfilling to the lefter, the commandments of Christ. They are healing the sick by hundreds and thousands, just as the disciples did in the primitive church, and shows clearly that the primitive Christians, and the Christian Spiritualists are one and the same people. The next command I shall notice is that of

working miracles. Christ says, 'And these signs shall follow those that believe. Is my name they shall cast out devils; they shall speak with new ton-gues. They shall take up scrpents; and if they drink any deadly thing it shall not hurt them."
—Mark 16:17-18.

These signs or miracles, were to follow those that believed, as long as one was found to believe so long were miracles to continue. work of miracles is a special gift of God to man and is classed in the cutalogue of gifts to

the Church as follows: "And God hath set some in the Church: First

apostles, secondarily prophets, thirdly teachers; after that miracles. Then gifts of healing; helps; governments; diversity of tongues;"— I Cor. 12: 28.

Hence the workers of miracles have their place in the church as well as all the other servants thereof.

"But the manifestations of the spirit is given to every man. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues. But these all worketh that one and the same spirits, dividing to every man severally as he will."—I. Cor. 12: 7-11:

These powers were all given by Christ to his people in the primitive church and as he has never taken them away, they are still in as full force as when he gave them, as shown by the Christian Spiritualists who are working the same kind of miracles in curing the lame, opening the eyes of the blind, unstopping the ears of the deaf, etc., in this day as they did in that day. And some Christian Spiritualists in this day are working special miracles in curing obstinate diseases by sending to the sick slips of paper, handkerchiefs, etc., the same as those cures performed by the apostle Paul.

"And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons,

and the diseases departed from them, and the and the diseases departed from them, and the evil spirits went out of them."—Acts 19: 11.

In this way do the believers in the whole gospel of Christ, the Christian Spiritualists work many wonderful and convincing miracles, which prove to all candid minds, that the gospel of miracles has never been done away, but is still in as full force as they were in the but is still in as full force as they were in the

days of the apostles. The next commandment that I shall notice

is that of prophecy:
"Wherefore brethren, covet to prophecy."— Cor. 14: 39

Prophesying is speaking under spirit control. "For the spirits of the prophets are subject to the prophets"—I Cor. 14:81. Prophecy is one of the great spiritual powers in the catalogue of gifts, given by God to his

people.
"To another the working of miracles; to another prophecy."—Cor. 12:10.
Prophecy is a glorious feature of Christ's

religion as it suffers us to converse with the immortals of the Spirit-world. All good communications through the prophets or mediums tend to convince, strengthen and benefit all the pure and good who hear them. This is the reason why we are told to "despise not proph-esyings."—Thess. 5: 20.

As Christ, the Great Prophet, was the ever

living Medium or Mediator between God and man,—so are the Prophets the mediums, or mediators between the beings of the Spirit-world and the beings of the natural world. A prophet, medium, or mediator is one that stands between two parties for peace, and can equally converse and reason with both parties.

"And the spirit entered into me, when he

spake unto me, and set me upon my feet, and I heard him that spake unto me."—Eze.2: 2. The spirit enters in and takes control of the

man, who is then a medium or a prophet: "And the spirit of the Lord will come upon thee, and thou shall prophecy with them, and be turned into another man."—I Sam. 10: 5. That is, the spirit of another man shall pos-

eess and control him: other spirit with him and hath followed me, fully, him will I bring into the land."—Num

Caleb being a good man was controlled by a good spirit, and was therefore greatly blessed by the Lord. The mediums or prophets of Christian Spiritualism, are identical with the prophets of primitive Christianity, and are now attracting the attention of the nations; to to the great truths of apiritual christianity, and who will finally obey whatsoever Christ has commanded.

The next command I shall notice is that of

seeing visions. Vision is one of the great features of the Church, and although it is no where taught in uny of the creeds and confessions of the churches, yet it is one of the commands of the inspired word of God, and is one of the grand means by which the sons and daughters of men can hold communication with God, angels, and spirits, for the benefit of the race: "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy and your young men shall see visions."—Acts

This commandment is imperative and declares, "your young men shall see visions," and is now being fulfilled almost to as great an extent as it was in the days of primitive Christianity. "And God spake to Israel in the visions of the night."—Gen. 40: 2.

This shows us that visions were had and obeyed by God's people of the most ancient times. "I was not disobedient to the heavenly visions." Acts 26: 19.

Like Paul we should always be obedient to the heavenly visions, as they al-ways tend to the blessing and benefit of the people for where there are no vision, the peo-ple will come to ruin. "Where there is no vision the people perish.—Prov. 29:18.

How necessary then is it that the people ask for visious and become Spiritualists who like the primitive Christians in the days of Christ and his apostles are now having heavenly visions in all nations. The next command I shall notice is that of

discerning spirits.

This is one of the most lovely features of the Christian religion. It not only proves to us beyond the possibility of a single doubt, that there is a glorious Spirit world, but it enables us to meet, shake hands and converse with our fathers, mothers, husbands, wives and children who have become immortal, and can return to earth to greet and make us happy by their heavenly, presence, and enventure our their heavenly presence, and enrapture our hearts by their enchanting conversation as hundreds and thousands now are doing in our own country.—"To another the discerning of spirits."—Cor. 12: 10.

The discerning of spirits is another of the great gifts of Christ to his people, by which they are made happy, and the fear of death forever banished from them. "And behold there appeared unto them Moses and Elias talking with them."—Matt. 17:8.

These two happy and immortal spirits appeared unto Peter. James and John, and they plainly discerned them, by the natural eye, as the people are now discerning in many places throughout our country the spirits of their departed friends. "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book, worship God."—Rev. 22:8, 9.

This great angel was of the prophets, a spirit of one of the prophets, and one who conversed with and showed John more of the

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dr. everts speaks. He Defines His Position More Clearly.

INDIANA H SPICAL FOR THE INSANE ')

Indianapolis Aug. 15 '75 |

8. S. Jones, — Dear Bir — I am obliged to
you for a copy of your J. unnal of the 14th inst. and the compliment of a three column leader, called out by a paragraph whic' slipped quite inconsiderately from my new, into a card which appeared in the Chicago Tribune, of July 25th. The fact that you have adopted the same misconception of the purport of that paragraph

which others have accepted, induces me to write what follows, which you may consider private or otherwise, as may assumbest to your-

The error which you have fallen into respecting my assertion in the card alluded to in this—you represent me as accusing every body who believes in the assumptions of Spir-itualism, modern or ancient, of "bearing evidence of insanity."

I did not, and do not assert that a belief in the assumption that spiritual communication; personal and sensuous, is possible, or has been, and now is practicable, is an evidence of insan-

I did not, and do not assert that a belief in the assumption that such objects as are even in common by all eyes turned towards them which purport to be spiritual objects "materialized," are spiritual objects, is an evidence of

I did not, and do not assert that a belief in the assumption that certain communications of a personal nature addressed to the individor a personal nature addressed to the individ-ual believers purporting to be communica-tions from the spirits of departed friends, philosophers, sages, posts, or "big Injuns," whether rapped, written, or spoken by medi-ums, obsessed temporarily, are truly spiritual communications, is an evidence of insanity.

What I did and do assert, is that 'an honest (not merest) assumption of personal sensuous communication with spiritual beings—(that is to say, a profession of personal experience—sensuous communication with spiritual beings—be sight touch conversation at beings—by sight, touch, conversation, etc., such as made by Swedenborg, notably)—"is evidence (not conclusive proof) of insanity."

Then you see I make a broad distinction between a belief in

tween a belief in, or an admission of the assumptions of Spiritualism, and the pretence of personal experience through the senses, inde-pendent of all mediumistic interpositions, of spiritual intercourse.

The distinction has the same breadth,—no more and no less,—than the difference between sensation and belief, both of which are psychical phenomena, dependent upon certain conditions of matter, and action of forces—intimately related, it is true—yet so widely separate that they are not usually contemplated as belonging to the same class of manifestations.

Sensation is the lowest, simplest, least complex, and hence most uniform response of sencory organization to the action of external matter and force. So uniform indeed is this simple primary response of the "within" to the action of the "without," that any pronounced deviation from this uniformity common to any given form or organization, (notably that of man), in evidence of derangement of the responsive organs themselves.

For example,—through all of the ages, the response of the senses of all the races of men to the action of the sun's rays has been sensations of light and heat.

So constant and so uniform has been this response, that, were any man even now in this age of wonders to honestly assume that the sun's rays are devoid of heat, or that they are tead of light, the evidence would be that his senses are deranged.

The response of the senses to the presence of a man has always been and yet is uniformly the conception of the form and substance of a

Were any person to declare, honestly, that the presence of a man impressed his senses only with the form and substance of a horse, or of a dog, we should attribute the assumption to

perverted sensation. Were the same or any other man to declare that his senses perceived the form and substance of a man, horse or dog, and the concur-ent testimony of many other persons' senses should be that neither man, horse, nor dog were within the reach of his senses at the time, we should infer a yet more serious derangement of his organs of sense; provided always, that we were contemplating these phenomen upon the plane of science, and not the plane of superstition; in the light which pertains to the maturity of a crescent race of intelligent beings, instead of the haze and mistiness peculiar to its

infantile condition. Belief is a much higher, more complex and heterogenious manifestation of the "within" or response of organization to the within matter and of force,—the "without," than is sensation. Hence "belief" as usually indulged into always free from doubt, and subject to modifications from day to day were not become modifications from day to day—can not be tested by the rule of uniformity, can not be bounded by the ordinary, can not be limited by probabilities, based upon anything that may have been recognized even as surely foundational

by a sect, class, or race of men.

Inferences of integrity or derangement of mind drawn from belief alone, fall short of the cartitude of inferences of derangement drawn from characteristics of sensation, in ratio of the differences in complexity and heterogeneity of these natural psychical phenomena.

An exception to the foregoing rule is to be found in the great certainty of unsoundness of the organs of sense to be inferred from the assertion of a belief of an anymoust.

sertion of a belief of an unusual, erratic, and hence improbable character, based exclusively upon the testimony of personal senses, which by their sensations give evidence of derange-

For example,—the firm belief of one of my patients that the sun is about to crush and consume the earth and all of its inhabitants, because he sees it falling from the skies, and can not correct this error of his senses; or the ineradicable belief of another, who thinks that bis wife is confined in a dungeon underneath his room because he hears her voice distinctly everyday, and listens to her conversation with other men; or the belief of another, (a distinguished gentleman, whose mind was not de-ranged by a belief in the assumptions of Spiritualism, including sensuous communication), who vehomently asserts that he killed two men the other night with a chair, who believes that he saw those men prowling around the house armed with clubs, intent on beating him, be-fore he retired to bed; that he heard them approach the door of his room in the night; that he heard them speak opprobleus words con-cerning himself and his dead wife; that he heard them force the door; that he saw them in his presence; that he struck them with a chair; and heard their skulls crash beneath with the blow; that he stepped upon the lifeless form of one, and saw them both dragged away by his commanding order, his great astonishment being only that he found "Tom" sound asleep in the passage where such a tragedy had been enacted; this puzzles him.

Fortunately such beliefs are exceptional and such evidence of grave disorder of the senses

Fortunate are we that we may accept the testimony of the senses of others equally as erratic, possibly as much diseased as the foundation of "belief," without furnishing evidence of personal disease, or impairing the intersity of our own minds integrity of our own minds.

Whatever application may be made of the doctrines thus suggested rather than developed as implicating Moses, or the prophets—Saul the King—or Saul of Tarsus, does not affect their claims a particle. Science has met more formidable obstacles than will ever grow out of an affirmation, even that some of those most noted personages were subject to parox-yams of mental deraugement. I am not very familiac with Bible history; but I think some of them were regarded as insane by their contemporaries, who saw more of them than we are presumed to know about them. But they should not affect our estimate of whatever has been found to be valuable in their lives or utterances. Again I am obliged for your personal recognition, and the memories revived thereby.

Very respectfully, O. Events.

Am Irresistible Conflict.

BY S H PRESTON. .

Religion and Republicanism are irreconcilable antagonisms. Religion is serfdom; Republicanism is fetterless freedom and untrammeled independence. Both can not peaceably occupy the same domain. One must die if the other lives. Rule to one is ruin to the other. Through all the years of history the spiritual power has striven with the secular for supremacy. And one of these must eventualsupremacy. And one of these must eventually bring this great country under its supreme jurisdiction. Our late great war was simply the clash between liberty and slavery; and Robert G. Ingersoll truly says: "Infidelity is liberty; all religion is slavery!" Liberty, that glorious tree golden with the priceless fruit of all the past, springs not from the gore soaked soil of superstition. The world has seen no such despotism as spiritual despotism. The spirit of creedal Christianity is invariably intolerant. To day it seeks to snatch the rights of the race from our sacred charter—to put man out of our constitution and to put in

JESUS CHRIST. To day our government, which has righted the wrongs of enslaved black men, is unable or unwilling to secure the rights of citizenship to worthy white freemen, because of their belief. A black Christian drives a white Infidel from the North Carolina legislature. An honored representative of the people is expelled from a State Legislature on account of his creed, and upon the motion of a

BLACK BIGOT.

Why, that was the Sumpter shot of a coming conflict that shall yet convulse this continent. Already are citizens being denied their legal and constitutional rights on the ground of their infidelity. Dr. Treat's testimony is re-fused in court, because he is an Infidel. Julius Nieland is denied his naturalization paners because he is an Infidel. Hon. J. W. Thorne is thrust from a elegislature because he is an Infidel. John A. Lant is lying in Ludlow fall because he is a naughty talking Infidel. Rev. Mr. Edwards cays: "Infidels have no rights we do respect." Rev. Dr. Cummings contands that "Infidels should be

CRUSHED LIKE VIPERS;"

and like vipers they doubtless would be crushed, were this republic to come under the rule of religion. America is destined to be the last great battle ground, between faith and freedom; and the conflict is nearer at hand than most people imagine. Says W. F. Jamieson: are very few persons who believe we shall have a

RELIGIOUS STRUGGLE.

There were not many a short time before the firing upon Sumpter, who thought we should have a bloody rebellion. The incorporation of the name of God in the United States Con stitution will inaugurate a religious war on this continent."

Here is a sample of the sanguinary talk ful-minated in Christian conventions called for the purpose of taking measures to put God and Christ and the filthy old Bible in our Federal Constitution. Rev. A. D. Mavo, Unitarian, talks thus: "We sent 500 000 soldiers to heaven and sunk uncounted millions of do lars in the sea to defend American civilization from an aristocracy proclaiming the divine right of human slavery. And if need be, we have a million more young men and the rest of our property to protect our civilization against that anarchy which begins with rebellion against

ALMIGHTY GOD." In the Cincinnati convention Prof. J. R. W. Sloane, D.D., declared:

"The weapons of our warfare are not carnal, but they are mighty through God, to the pulling down of the strongholds of sin and Satan. We do not forget, however, that Christ has said that he came not to send peace on earth, but a sword. A nation, like an individ-ual, reaches its goal through conflict, through agonies of war and strife. If she is to come forth triumphant, her garments will be red as are those treading the wine press."

Francis E. Abbot, in his Remonstrance at

the same convention, said: "I make no threat whatever, but I state a

truth fixed as the hills when I say that, before you can carry this measure, and trample on the freedom of the people, you will have to wade through

SEAS OF BLOOD.

Every man who favors it votes to precipitate the most frightful war of modern times. You threaten war when you avow a purpose to de-stroy the equality of religious rights now guaranteed by the constitution to all American

Let us not forget the lessons of history. Many are not aware of the magnitude of this gigantic movement for converting our magna

charta into a CHRISTIAN CREED.

A politico-religious party is assuming im-mense proportions. It is silently increasing in power, while the press and people slumber. Christianity sees that her self-salvation solely depends upon insiduously seizing the prestige of political power—that she must get the guarantee of government for her Gods, or they will soon be gone. And priests and the plous press are trying to coax the people to give

jewish jehovah

the epiritual sovereignty of these United States. Infidels and patriots, and every well wisher of man, must arouse if they would meet the aggressions of the Christian church. The issue to day is Christianity versus civil and religious rights in this republic. Bigotry again, begins to brandish his brutal brand over press and platform and the prostrate people. Carrion-hunting, Christian Comstocks are even com-missioned to ransack the mail-bags of the United States. Political preferment begins to rest upon the creeds of candidates. Parties are becoming powerless before the bigot's beck. There is something for liberal leagues and clubs to canvass to day of more vital consequence than Jonah and his whale and. CAIN'S WIFE.

Treason and pious politics are being plotted in strong religious amendment societies and in young men's Jesuitical Christian associations. Christianity and corruption are even now hold ing high carnival in this American republic. "Éternal vigilance is the price of liberty." West Winfield, N. Y.

THE ARCHANGEL MICHAEL AND HIS IDENTITY WITH CHRIST.

An Outline of a Discourse Delivered by the Rev. George Duncan, In the Christian Spiritualist.

We now approach a very difficult subject. For more than two thousand years expositors, Jewish and Christian, have attempted to tell us who Michael is. All speculations on this nubject are beside the mark upless countenanced by the Word of God. A careful exegents of the various references to Michael which occur in the Word of God will help us in our investigation of this very intricate theme. We shall attempt to show that Michael is not a chief angel as some maintain, is not the highest creature as others aver, but is the Lord Jesus Christ Himself, as many of our ablest exegegets believe, and with, to mind, at least some show of reason. We shall arrange our thoughts on Michael

I.—HIS NAME.

At this point many difficulties meet us. 1 Why has he a name? It was not till towards the close of the Jewish captivity that an angel of God received a name from the Hebrews, while on the other hand the Chaldeans gave all their angels or tu-telary divinities names; they had a profound angelology, because psycho theology, was studied angelology, because psycho theology. Was studied by them with avidity. The Jews were deficient in metaphysics and psychology, while in moral philosophy and theology proper they, of course, never had their equal. Angels came and went, but it was with the God—the supreme Deity—and not with these lesser powers that the Jews were concerned; give them Jacob's God, and angels have no value to them, only in so far as they carry out the works of cob's God, and angels have no value to them, only in so far as they carry out the works of the mighty God, hence they give no distinctive names to the angels. But it is very clear that during the Babylonish captivity they began to develop something l.ke angelogy, as the Apocrypha abundantly proves. Doubtless, they were taught by their heathen captors, but this will not account for the introduction of two specific names in the highly dramatic work of will not account for the introduction of two specific names in the highly dramatic work of Daniel. Which heathen were capable of teaching Daniel? When quite a young man he proves himself the profoundest philosopher and theologian in Chaldea. Neither Daniel nor those Jews which dwelt immediately around could be taught anything in theology by heathers. In fact, they were so profoundby heathens. In fact, they were so profoundly Jewish that they often risked both fortunes and lives in the maintenance of their opinions and ceremonies. For Daniel to have accepted the theological teachings of any heathen divine would have been tantamount to his yielding his claims as a prophet of the living and true God. Besides the names Michael and Gabriel, which appear in the book of Daniel for the first time in Scripture, were not given to the angelic visitors by Daniel himself, but were heard by him in vision as applied one to an-other by the heavenly messengers themselves. The names were thus revealed by the angels themselves, and not bestowed on them by ei-ther Daniel of the Chaldean philes phers. The names were more appellative than proper names, not connected with the communication then made only, but with a distinctive work in the economies of providence and grace. Michael and Gabriel had well-defined work to do, and were to be brought conspicuously be-

foreus in the New Testament, and, therefore, it was proper that these two should have 2. Why has he this name?
It would seem as if a marked distinction was observed among the angels that visited this earth previously to the era of. Daniel.

Take a few instances: Abraham is in the plains of Mamre, three angels appear, but one seems to be superior in dignity and in nature to the other two. He remains behind while the other two in the burnhar capacity of mere the other two in the humbler capacity of messengers go to take cognizance of Sodom, whose destruction they were about to encompass. We read of the "angel of the covenant," "angel of the Lord's presence," the angel in whom the Lord's name is," as different from and superior to a mere angel. In the first passage he is identified with the Lord Himself; in the second as the Savior of the covenant people and in the third he is pointedly distinguished from an ordinary angel. The angel that appeared to Joshua is characterized at once a the "Lord," and the "Captain of the Lord's hosts." These distinctions led the way up to Michael. This name appears twice in Daniel once in Jude, and once in the Book of Revela tion. It was familiarly used by Jewish Rab bins. These divines held that Michael sat on the right of God, Gabriel on the left. Raphael behind, and Uriel in front. They tell us that Michael, however, was the chief and leader of the archangels, that he was God's peculiar angel and prince of the world. Some of the earliest fathers held the same view, but the divines of the Reformation very commonly held Michael to be the name of Christ. The word Michael means, "Who is like God?" and seems to point to the Supreme Lord, and in a way very common among the early writers of the early part of the Old Testament. "Who is like Thee among the gods, O Lord?" "Who is like the Lord among the sons of the mighty?" such an ascription of divine power when turned into a personal appellation seems to imply that the qualities expressed in it belong to the person. As a distinguishing epithet it can apply only to Christ who actually possesses the unrivaled attributes of God. He has the name which is above every name. He is Michael and He alone can bear that name.

·II.—His Titles. These are at least four, and very important

1. Archangel: In our religious phraseology we often use this word in the plural, but really there is but one archangel. The word occurs only twice in the Bible—once in 1 Thess. iv. 16: "With the voice of the archangel;" and in Jude v. 9: 'Michael the archangel.

Christ has the voice of the archangel. Michael is the only archangel. Therefore Michael is Christ.

Gabriel is never called an archangel, neither are any of those creatures of Jewish fancy called archangels in Scripture. Christ is an archangel. Michael is an archangel. What is the conclusion? Either that Christ has not a name which is above every name, or that Michael is a designation of Christ.

2. Head of the angel prince. So ought the words to be rendered which have puzzled many minds—"One of the chief princes," Dan. x. 13. These words seem to favor the idea that Michael was only an exalted creature; but rendered as they ought to be then the words are wholly in keeping with our

The Jews held this title of Michael to indicate superiority to others who were essentially of the same class. But the word is used to exhibit the relationship of the Michael to the angels; he is their chief, leader, archangel. The term, like archangel, is never used in the plural, and is applied to one person, and that person is Michael.

3. Great Prince We know this is a famous title of the Lord Jesus. He is the Prince of Peace that cometh in the name of the Lord, Prince of the kings of the earth, the Prince rather than Captain of the Lord's hosts. Michael the Great Prince. God would not thus speak of a mere

He that is the Great Prince is Christ. Michael is the Great Prince. Therefore Michael is Christ.

No title has been so emphatically used as this Great Prince.

4. Your Prince. This title, perhaps, more than any other would lead us to believe that Blichael is the Lord Jesus: "Your Prince," "Prince of the house of Judea;" the Son of David; the Prince of the covenant people—the one who presides over their states and destinies: "Who standeth up for the children of thy people to protect and deliver them." He redeems them, and even those that are in the dust shall be raised up by Him. Michael in these passages (Dan. g. 18-21; xii. 1) is represented as being the all important personage of the covenant. Their Prince—Christ—was to be given as a "prince" and leader of the people. Therefore Michael must be Christ. These titles singly, and in their combination, we think can be applied to Christ, and to Christ alone. III.—His Appearance.

We have a portrait of Michael in the book of Daniel, and we have a potrait of Christ in the Apocalypse of John, we shall compare these and we shall find by their marked resemblance that they most probably refer to one and the same person. "And I looked, and beheld a certain man in linen, whose loins were girded with fine gold of Uphas, his body also was like the beryl, and his face as the appearance of lightning, and his average as leaves." was like the beryl, and his race as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of the multitude" (Dan. x. 5-6). Compare these words with Rev. i. 13-17: "And in the wides of the conditions." in the midst of the candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were like wool as white seconds. like wool, as white as snow, and his eyes were as a flame of fire, and his feet unto fine brass, as if they burned it in a furnace, and his voice as the sound of many waters." Also Rev. ii. 18: "These things saith the Son of God who hath his eyes like unto a flame of fire, and his feet are like unto fine brass." Such was the glorious person that appeared first to Daniel, and then to John. Let us ask what was the effect of such a visiom upon the prophets? Daniel fell helpless to the ground as if, he had swooned; John, he fell to the ground as if dead. The voice came to Daniel, "Fear not!"

The voice dame to John, 'Fear not!" Danielhad a vision of the things that were to be; John had a vision of the things that must shortly come to pass. The vision in Daniel can not refer to Gabriel, because with him the prophet discoursed familiarly, but when he had the vision of the glorious one, then all strength left him, and those that were with him fled in abject terror. Both visions refer to the one person, the true Michael Jesus Christ, who is

Son of God and Son of Man. IV.—His Work. Two distinct kinds of work are mentioned.

1. The protection of Ierael.

This work we have already seen performed by him and spoken of as his assigned task. He was the "Lord," "Angel of his presence," "Prince of the Lord's books." hosts," etc. We can trace his presence and his active interference in all the affairs of Israel. He is the protector, reprover, and deliverer of Israel throughout. One passage in Jude which refers to Michael has long been a hard nut for critics to crack. What are we to understand by the body of Moses? Are we to understand by it the old law, just as we understand the new by the body of Christ? Moses and Christ are never placed in opposition but in antithesis. If we turn to Zechariah we will, perhaps, get the key to the meaning of this perplexing passage: "And he showed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right, and the Lord said unto Satan. The Lord rebuke thee, O Satan, even the Lord that hath chosen Je rusalem, rebuke thee" (Zech. iii. 12). Here at least we have the persons—first Michael, whom we have seen to be the angel of the Lord, and secondly Satan; again, we have the rebuking and we have also the exact form of the rebuke What, then, was the occasion of this rebuke Had it anything to do with the body of Moses i Certainly, everything to do with it, Joshua was strenuously attempted to restore the Church and State of the Jews—called by Jude the "body of Moses"—a figure common in those days, and everywhere found in the New Testament Scriptures. The faithful protector of Israel was present, and he rebuked Satan in God's name. The word is did not, not "durst" not rebuke thee; "The Lord rebuke thee," said Michael. Michael was here faithful to his charge over Israel, whom he had redeemed and borne all the days of old.

Help Needed.

How shall reformatory efforts be advanced without help? Is it claimed that there is no necessity for reformatory movements? Then what means it that thousands are so often out of employment—are in want and live at so great disadvantage among their fellow-men? Indeed, those who have means and hames of their own are becoming dangerously situated. their own are becoming dangerously situated. The dependent laboring masses are already thinking and talking of revolutionizing—of compelling distribution of wealth: It is a horrible thought! The question now is, are those who have wealth sufficiently advanced in civilization to meet this state of affairs and settle it civilly? It is believed they may do so if they will. But how is it to be done. We see one way, and one only. It is to help the laboring masses of the poor, to establish cooperative industrial communities, in which the management of business shall be by the laborers and the profits divided to each according to the amount of labor each performs, without dividends for capital invested or property qualification for voting, in which order and system shall be adhered to.

and system shall be adhered to.

Educational bodies, Odd Fellows, Musons and others, adopt systems, adhere to them without loss and perpetuate them from generation to generation. No one could accomplish this without the help of others; and not until united effort is made to supply every one's physical needs together with the intellectual and moral wants of man's nature, shall "the tears and woes of this world be submerged by the healing tide that shall flow from the feurthe healing tide that shall flow from the fountain of benevolence and peace, and one law—that of universal brotherhood—bind all nations, tongues, and kindreds of the earth."

position that Michael is more than creature. Chief, head, leader of the angel princes—the angels are Christ's angels; "Son of Man with all His holy angels."

Why should not Spiritualists inaugurate communities wherein "truth shall be left free to communities governed by churchianity. We to conhat error?"—while it is not thus free in the paper.

Let communities governed by churchisnity. We improve the paper.

labor—as one from the spirit side of life has said of us—"laying the plank across the mighty gulf of ignorance on to the prairie of promise where unity can be established and

the wilderness blossom as the rose."

We want Spiritualists, good and true, to help us, not those who are absorbed in "free-loveism," or any other fauaticism.
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Only An Erring Onc. BY JOHN J BIPPUS.

Only an erring one! gone to her home, Gone from the scenes of her strife. Cone where sorrow and care is unknown, Gone to a better life. Gone to live with the angels above; Gone from the soul killing sneers, Gone where only mercy and love, Wait her through infinite years.

Curse her not, Sister, even like you. She was once pure as the snow, Ere the tempter appeared to her view, Bringing disaster and woe. Once she too smiled in innocent bliss. Listened to yows ever sweet. Once she received a lover's fond kiss. Never then dreaming deceit,

Only an erring one! tis the old tale, Doomed to be told through all time, Repentence denied her, 'twasof no avail, She had to suffer for her crime! An outcast, forsaken she wandered for years, While he that wrought all this shame, Still revels in wealth, a stranger to tears. The act never tarnished his fame!

IV

Only an erring one; gone to her tomb, Not a soul careth the while, Only an exring one died in her bloom. Died, on her face a sweet smile. Yes, she is happy, the path that she trod, Rugged and thorny at best. She has forsaken, and with a good Gad, Her sins are forever at rest. Fort Craig, New Mexico.

THE HAMBURG TURNPIKE MYS-TERY.

A Ghostly Form that Stalks Abroad at Midnight—A Farmer's Story Corroborated—Is it the Gliost of the Diurdered Man?

[From the Buffalo Leader]

There are but a few Buffalonians who are not familiar with the Hamburg turnpike, per-ticularly that portion of it which, leaving the Ohio street bridge, hugs the shore of the lake, and for a good mile-stretch is a hot and dusty road in Summer, a place for cutting blasts and drifting snows in winter; on one side, the waters of E-ie forming a grand water passage to the West, on the other side a few houses, part of them deserted, with windows boarded up, crumbling chimneys, and dilapidated fences, and weeds rioting in grounds where in times past busy hands had turned the soil and expectant eyes have watched the growth of the succulent vegetables, or the varied beauties of opening flowers; a lonesome piece of road to travel over in the night, with no light but the moon and the twinkling stars; no sound of busy life, only the mournful sighs or angry roar of the lake as the calm or tempest changed her mood; a fitting place for crime to lurk in, or for ghosts to take their midnight ram-

A few weeks since a farmer was journeying home from Buffalo; the hour was late, much too late for a quiet tiller of the soil to be traveling over a lonely piece of road, but he had sold his load at a good price and could feel a well filled wallet stowed away in the pocket. He had done so well that he could afford to treat himself to a ticket at the theatre, being fond of amusements, and thus it was that he crossed the bridge at midnight. The moon was in its quarter, shedding a faint light upon the surroundings, and all around him was a heavy silence, broken only by the ripple of the waters on the sandy beach and the sounds of his horses' hoofs.

What befell him we will give in his own

words. He says: I was about a quarter of a mile from the bridge, and was jogging along at a pretty good pace, thinking that another hour would find me safely at home and in bed, when just ahead I saw a man walking slowly, with his head bent and in deep thought, or he might be scanning the ground before him. I should think he was about five feet seven inches in height, of pretty solid build, and thinking it might be a neighbor of mine who I knew was in the city on business, and who resembled this one in person, I hailed him, for I always liked company when traveling at night. Receiving no answer, and supposing he was too deeply engaged with the thoughts of his business (a law suit had taken him to Buffalo) to hear me, I cracked my whip at the horses in order to rouse him from his reverie, but he paid no attention, and to my surprise the horses began to show signs of restlessness and a disposition to shy off from the road. I must confess that I began to feel a little uneasy, and as I came closer I thought my eyes were at fault, for I could hear no sound of footsteps. Could he have taken off his boots for the comfort of walking? I could not see them hanging on his arm or from his hands, and wondering at the strangeness of 'my horses' actions, and perhaps a little angry at the thought that my neighbor was playing upon me, I gave my horses a cut that made them spring full ten feet, and close to his person. In an instant he turned and faced me, and was gone! I am not naturally a coward, but when I felt my hair spring up like so many wires, I knew I was frightened, for the face he turned to me was no live man's face. That I can swear to; it was whiter than a sheet, and where the eyes should be were two spots of fire that seemed to burn right into me. My horses gave a great plunge and then rushed over the road at a pace that I don't believe can be beaten by anything with four feet. You may not believe me, but I tell you I was as sober as you are at this mo-ment; if it had been human it could not have disappeared like a flash, for there were no trees on either side of the road for it to hide behind, neither would my horses have been so frightened. I might have been a little startled but a man's hair ain't apt to crawl at the sight of a human being—no, sir, it was a ghost, if there ever was one, and if I was to live a thousand years I should never believe anything

This was the farmer's story, to which at the time we paid little attention, being inclined to attribute it to a superstitious feeling inherent with some men; but more recently rumors have come to us which would seem to give some weight to it.

A young man engaged in business in this city, and who is known to be naturally courageous and truthful, tells us that he had been to visit some relatives in the country. It was a social gathering, and festivities were kept up until a late hour. He was hurrying home with thoughts intent on the enjoyments of the even-ing, and had nearly resched the bridge when his horse became quite restless. This aroused him, and looking forward he saw a man walking slowly toward him with his head bent

movement was made to vacate the middle of the road, he called loudly to him; at the sound of his voice the stranger raised his head and in an instant was gone. Here, too, there was no chance for hiding, and as his horse dashed forward at a break-neck pace our young friend had all he could do to keep his seat.

In recounting the adventure, he says: "I had but a glimpse of the face, but that was enough for me. It was a most unearthly one, and made me shiver as if stricken will a chill; and when I go to the country again you may rest assured I shall either come home earlier

or take another road." As we hear of others who have met with much the same experience, always on this same treeless stretch of road and about the midnight hour, the query arises. What is it? Is it the power of magnetism set into superstitious activity by the peculiar loneliness of the place, or has the time come when restless spirita shall put on their garments of flesh and visit, during the solemn hours of the night, the scenes familiar to them while they were yet of this world? It is but a few years since a wellknown citizen was assassinated not far from this locality and while returning to his home. The investigation was pursued but a short time, and then unaccountably dropped, and his murderer is to this day unknown. Could be have taken this road to escape from the scent of his crime? and is the unavenged spirit of the murdered man looking for the footprint of the assessin in the sands of the Hamburg turn-

Sunday School Theology.

BROTHER JONES:—I nerewith inclose to you, for the Journal, "sunday School Theology," being an authoritative catechism to be taught to our children in the Sunday schools. This was lately published in the Berrien County Journal, a secular paper. It is to us a cheering indication of the tendency of the secular press, to place and keep before the people, the horrid monstrosities of that old, blasphemous, heathen mythology, that has bound us in mental chains so long. How long, oh, how long will Spiritualists and Liberals generally resign their children to the blasphemous in-struction of the Church and State manipulators, under the specious plea of moral instruction! Yours fraternally,

WORTHY PUTNAM. Berrien Springs, Mich.

SUNDAY SCHOOL THEOLOGY.

A sincere, worker for the salvation of the children, and a lover of our future country, as he wishes to see it, has handed into us for publication. the following synopsis of authoritative. Theology which is taught to our chil-

SUNDAY SCHOOL TEACHING. The following from the Gospel Banner, Me., gives a bird's eye view of the doctrines taught

in the Sunday Echool: These questions and answers are taken from "A Short Catechism for Young Children," published in Philadelphia. In the year 1864 this Catechism was used and committed to memory by every pupil, adult and infant, in the Sunday school connected with a prominent orthodox Congregationalist church in Eastern Massachusetts, whose pastor was a graduate from Andover.

Q Does your wicked heart make all your thoughts, words and actions sinful? A. Yes; I do nothing but sin.

Q. Is your life very short, frail and uncertin? A. Yes, perhaps I may die the next tain? moment.

Q What will become of you if you die in

Two.

What are these two kinds? A. Original and actual.

Q What is the original sin? A. It is that sin in which I was conceived and Dres original sin wholly defile you, and

is it sufficient to send you to hell, though you had no other sin? A. Yes. Q What are you, then, by Nature? A. I am an enemy to God, a child of Satan, and an heir

Q. Can not your good thoughts, words or actions recover you by the covenant of works? A. No; everything I do is sinful.

Q Can God pardon your sin without a satisfaction to his justice? A. No; he will by no means clear the guilty.

Q. Why could none but Christ satisfy for your sin?

A. Because none but he could bear

infinite wrath. Q How long will the wicked continue in heli and the saints in heaven? A. Forever and

What will the wicked forever do in A. They will roar, curse and blaspheme

What will the righteous forever do in heaven? A. They will behold the glory and

sing the praises of God in Christ. Another person, who says he believes in nat-ural goodness, and not so much in popular Theology, has furnished us with an effusion of a profane poet, which he likes, and thinks is full as true if not more so, which he desires us to publish in contrast, which we cheerfully do, wishing to give all a fair chance to select the good and true for themselves, as follows:

How innocent is childhood! How much like heaven above! Its heart forever glowing with tenderness and love!

So pure its every feeling; So calm its holy sleep; Oh, well, 'tis said that angels, Their vigils o'er it keep.

We just wish to say that we don't take any stock in "original sin" or total depravity when universally applied; or, the "wrath" of God; Not that there are none totally depray ed, and worse than deprayed, even, but that all, including innocent children, are not so, and that God never gets angry. Our God is love, and our religion is founded in love; and no man or woman is perfect in character with-out adopting pure Christian principles.—From the Berrien County (Mich.) Journal

" SUNDAY SCHOOL THEOLOGY."

Will the pious person who presented the catechism,, under the above head, in the last number of the Berrien County Journal, be kind enough to inform us, whether it is given as a fair and honorable average specimen of Sunday school instruction, or not?
THOS. W. ANDERSON.

In answering the above kindly request of my dear Brother Anderson, I would say that I have not the data to know whether the Sab bath School Catcohism, published in the last Berrien County Journal, "is a fair and honor-able average specimen of Sunday school instruction, or not." I do know that the Cate-chism is authoritative, and to be faught to our children—those principles underlying our holy down. With some effort he urged his horse orthodox faith, as set forth and approved by is sent, we credit that proportion of the year, to within a few feet of the stranger, and as no the church and the greatest divines of the pres. which makes us trouble, and it is more diffi-

ent and past ages. Why does my Brother in-directly throw in a doubt of the truth, purity and utility of that catechism by his query? as though its teachings were abhorent to reason, humanity and goodness Can he, as a true be-liever, have the least objection, to have his children taught the truth and holiness, contained in the 8th and 9th paragraphs of that catechism as follows?

Q What are you then by Nature? A. I am an enemy to God, a child of Satan, and an heir of hell.

Q. Can not your good thoughts, words or actions recover you by the covenan of works? A. No; everything I do is sinful.

Now, my dear Brother, the world is fast growing Infidel to our holy orthodox faith; and my prayer is that you may not waver from the "faith once delivered to the saints," I am of Puritan stock, and the blessed, good, old hymns echo devoutly in my memory still, such as the following:-

"There is a nover ending hell, And never dying pains,
Where children must with demons dwell In darkness, fire and chains,

Have faith the same with endless shame To all the human race; For hell is crammed with infants damned,

Without a day of grace." Now, Brother, let us read and sing such blessed hymns to our children, much and often. Such noly teaching will exhalt their ideas of God and goodness. How well we know, and all know, that the young and capacially the children of the clergy, that have heard the most devout prayers, and holy preaching and been instructed in the way of holiness by such awest, beautiful and sublime hymns as the above, are the most amiable, and the most certain to shun evil; are highly esteemed, "deal justly, walk humbly, love mer-ey," never convicted of crime, honored and useful citizens in the world.

I modestly sign myself, as you call me; "The Pious Person."

Spiritual Admonitions.

BRO J'NES:—In the JOUGNAL bearing date July 31st, inst., I find under caption of 'Seven Day's Wonder," "Visions and Dreams, "the premonitions of a practicing physician, and I am induced in like manner to address you, hoping you will bear with me. I am in like manner an Alopathic physician, having practiced for 30 years, and an honest investigator of Spiritualism, and appeal to you or some of the many enlightened members to explain to me the following phenomena:

In the first place, in 1852, I had a patient, a niece, very sick, and having just began imp practice in this town, I felt a great interest in establishing myzelf. It was then what I am about to relate occurred. I had bought and repaired a plank house—the outside siding was nailed directly to the planks,—the lathing and plastering nailed directly to the planks on the inside, making as you see a solid wall. I moved my family into it, and then, the first phenomena I had ever noticed, of this class, occurred. My wife and myself were sitting near the stove late in the evening, and talking of this patient, my niece, when all at once an unusus! and unprecedented noise was heard in this solid wall, as if a million of rats and micwere in conclave, striving in battle, and making an inconceivable, unheard of noise, for some five to ten minutes. My mind at once took in the idea that it was a warning, of some unusual occurrence, and about this sick girl; and that she would die, when it instantly ceased, apparently its object accomplished.

t had in this case advised medical council but was refused. The young lady died, and I was remorselessly abused to my injury. Now since then, some twenty three years, I have had this premonition in every instance of a case of death; if an infant, by young mire crying in the wall; if a youth, as of mice run ning in the wall; if an adult, as of rate in the wall or over head. The greater the feeling or surprise of the death, the greater the commotion they would make. This has continued to this day.

I have certain dreams that I also regard as premonitions. Last Winter and Spring, I was sick with fever and my friends dispaired of my life, and during this time I saw many of my departed friends around me at all hours; angels innumerable; also objects, hideous and monstrous, though at respectful distance. I also remember as being in another world, another planet, which aff rded an entirely different race of beings—different in form and construction, a mild, harmless and inoffensive race of beings.

Now, Friend Jones, have I been all this many years laboring under a hallucination of mind; or am I something of a medium? If so how may I develop myself?

Yours Truly, D. J. DEVENDORF. Van Ettenville, Chemung Co.; N. Y.

You are a medium. Your guardian spirit found that he could make certain sounds that would attract your attention, and that he could then impress your mind psychometrically to a realizing sense of the true meaning of such sounds.

He can also impress your mind in like manner in the still hours of night; you call it dreaming.

When you are called upon to visit a patient you will find it profitable to remain calm and negative as possible for a few moments on tak ing such patients by the hand, to the end of getting a correct diagnosis of the case, togethor with the proper remedies.

Such facts will be given to you by angels of superior intelligence, and upon your impressions at such times you can implicitly rely. Yours is a noble and worthy, profession, and you will do well to continue in it; always heeding angel whispers to your inmost sou'. —Ed. Journal.

THE REV C. HAMBLIN, who has for many years been a missionary, among the Mohammedans, declares that the rose colored accounts of the progress of Christianity in the Islamic States are false. "The delightful picture," he says; " of the success of Arab missionaries in winning whole African tribes, elevating, refining, and civilizing them with wondrous success, is not very much more exaggerated than the tales of the Arab story tellers in the Turkish coffee shops "

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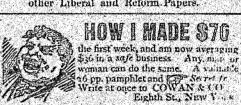
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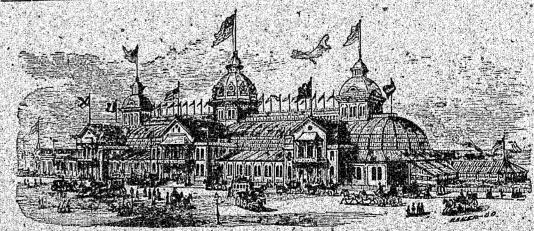
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CHICAGO, SATURDAY, SEPTEMBER 11. 1875.

DA. B. P. RANDOLPH.

A Plea in Favor of Committing Suicide and Killing Incurables.

Mn. Epiron:—Speaking of Randolph you say, "Poor fellow! We pity him from our inmost soul." Permit me to inquire, what for? Had he been taken from this life by a terrible disease or railroad accident, you would have said, "He has ascended to his higher home, and while we mourn his loss, and regret that he can labor no more in this life, yet we know he will be better, happier there, and able to continue his work with more satisfaction to him self, than while confined in this tenement of

clay."
"But," you say, "he shot himself; committed suicide!" What then? Think you that he will consequently have to suffer for the commission of a sin? That his own race will be retarded by the deed that suddenly introduced him into another life?

I acknowledge I do not believe it, and I see no reason for the pity you express. He was fifty years of age, and had done much to make himself known and esteemed. He had lived faster than the majority of men, and the remainder of his life, in all human probability, would have been but a struggle, more or less futile; to sustain himself in his original position of an independent thinker and actor. More or less futile; and every year he would have realized his increasing weakness, unless complete imbecility had come to relieve the torture of his soul.

I tell you, friend Jones, there is nothing but the agony of a guilty conscience, more terrible than this experience; and there are few sights in life more sad than that of a man, mighty in intellect, strong and successful in laboring for the welfare of others, a bright and shining light, cheering and strengthening the benighted oppressed ones of earth, as he goes down the hill of time, and his powers become impaired. Alast too often we are mortified and ashamed because of the weakness he displays. Too often he manifests a time-scrving, pusil-lanimous spirit, neutralizing, as far as it can

do so, his grand and noble labors of the past. Look at John D. Bright, of England, to day the man who was almost worshipped for his fearless blows for liberty and progress. Where is he now? Into what channel has he drifted? If he is so unfortunate as to live a few years longer, he will become a tory. And we could mention a score of eminent men in this country, who have done all the good they can accomplish, and yet, who live on and on, with "Ichahod" stamped upon their foreheads so plainly that he who runs may read it; whose acts, hereafter, will cause humiliation and anguish to their friends and whose sun will set behind clouds of darkness and disgrace. O that they had died five, ten years agol . Then like stars of the first magnitude, they would have shown undimned by the blemishes that now obscure them. Then their bright, strong spirits would have gone to the other life, pre-

pared to enter immediately upon a continua-tion of their highest labors in this. Randolph probably perceived all this and acted accordingly. You say he committed the dead in "a moment of frenzy," Are you certain of that? If suicide had been with him "a matter of almost daily cogitation for over twenty years," he must, in that long time, have brought to bear on the subject, all the reason and judgement of which his mind was capable; having looked at it in every concervable light, and this deed was probably the result of his settled conviction, not of a momentary

impulse. Having had no personal knowledge of the man, I can not speak advisedly in this case, but I am aware of others who have also studdied the subject for many years, and who have come to the calm and deliberate conclusion, that when they find themselves no longer of any use or comfort to themselves or others, when they perceive that their labors in this life are at an end, it is their natural and moral right and duty, to hasten their advent into an-

Time was, when the use of an umbrella was denounced as an attempt to subvert the will of God, and the man who dared to interpose it between himself and descending torrents; was anothematized as a sacriligous wretch. We

hear nothing like that to-day.

Time was when the man who sought to avert a terrible disease by vaccination, was persecuted, and even threatened with violence for the vicked deed. Now, it is generally and successfully practiced, and no voice is raised against its moral character.

that they had nothing to do but to "submit to the will of the Lord" in the matter, even if the household was composed of a dozen diseased, deformed, imbecile creatures. Now men are beginning to understand that it is their most serious duty to see to it that only healthy conditions, both moral and physical, attend the birth of a child. They find that it is practicable to have fewer children and better ones, and thus generated properly, there will be no need of a regeneration

Now, while the body of a suicide is no longor dragged ignomineously to the cross-roads, and a stake driven through it after it is burried in its obscure grave, yet his soul is consigned by Orthodoxy to endless perdition, and even the editor of a liberal and progressive paper, pities the poor fellow, which seems to me tantamount to say: "What a terrible loss he has sustained! The time is coming when men will feel and know that they have as much right to order the time and mode of their exit from this life, as they have to inaugerate the existence of an other human being, or to control any event of their own lives.

We daily see aged and diseased persons dragging through most miserable lives, yet clinging with a most pitiful cowardice to their weak and tortured bodies, and like vampires, absorbing the vitality of those around them, who might otherwise be a benefit to mankind and bring them down to their own imbecile condition, instead of sensibly and righteously taking themselves and their infirmities out of the way. We predict that men will behave in a more rational manner before another contennial.

One of your Readers.

In connection with the above article was the

"As the enclosed article gives only theory and not fact, the name of the writer is withheld. You will use your judgment in publishing it in your paper.

Yours for light and truth." Is it possible that you, too, are contemplating suicide, and therefore wish to withhold your name from the world? Of course, it is perfectly natural for a person who desires to commit murder, to bring into requisition some plausible reason that will partially, if not wholly, justify him in his own mind, for committing the horrible deed. The Internationals of France, who plundered the people and had but little, if any respect, for human life, fortified their position with what they considered sound logic, and under its cover, they saturated their hands in human blood, took forcible possession of private property, and applied the torch to buildings they wished to destroy.

Under the idea that land, property, etc. should be an free for common use, as the air we breath and the water we drink, lawless characters have committed the most fiendish depredations! Slavery, a crime against God and nature, was founded on the logic of events —particularly the Bible. One political party uses money to carry an election, because the other resorts to a like unscrupulous practice. No crime, however beinous, that has not woven around it a complex net-work of excuses. Under these circumstances, it is not strange that he who commits self-murder, or is about to do so, finds some plausible reason for the act.

The murderer sends a spirit prematurely to the Spirit-world! Who is daring enough to step boldly forward in this enlightened 19th century and justify him in his atrocious deed? Not one! The thought of the act—its cruelty, the shock to friends and society, always genarates feelings of horror, and no one can look upon him who has coolly and deliberately committed a flendish murder, without shud' dering and shrinking from him, as from a ser-

Now, self-murder or deliberate suicide is equally as great a crime, for in this case, too, a spirit is sent prematurely to the Spirit-world, and his circumstances, in most cases not bettered in the least, but generally made worse.

He who uses a pistol, dagger, or poison to destroy life, commits murder when so doing, whether he extinguishes his own life, or that of some other person.

To day Randolph is the same uneasy character in the Spirit-world, as when here, and he wishes, no doubt, from his inmost soul, that he was back again on earth. Brilliant in intellect, deeply logical in his writings, and eloquent as a speaker, yet he was eccentric-felt that he was not appreciated by the world, and that his color was a stigma on his character as a man. This was his delusion on earth,

and it is his temporary delusion in Spirit-life. He died under a feeling of inappreciation and death augmented-intensified those feelings, the same as all the rest'he possessed. The feelings of shame, revenge or hate, are intensified in the Spirit-life, and each must run its course, until counteracting influences modify the action of the same. Why is this? Simply on the general principles that all our per ceptions are quickened—intensified—the bad as well as good.

Those who die under the influence of love towards all, with malice towards none, when they awaken in spirit-life, find their soul grandly illuminated with a light divine, and their reception there excels the pageantry of a triumphant march of a victorious general returning from the spoils of war; but he who dies under the influence of malignant hate, gravitates to that sphere where that can flourish intensified, until modifying influences can be brought to bear.

The writer of the above letter is evidently ashamed of his position, hence conceals his name. The harboring of the thought to commit suicide, leads one to do it, and we should not be surprised if he sometime put his

doctrine into practical effect. But says one, "Is not my body my own? It belongs to me exclusively, and when life becomes a burden, I have a right to commit suicide."

To better his condition pecuniarily, a man commits a murder, a vile heartless murder. Time was when people thought that chil-dren, if born in wedlock, should come hap-hazard, as fast as possible, irrespective of the diseases or disabled condition of the parents; The writer of the above to benefit his own condition, as he supposes, also commité a brutal murder—spicide! Both committed crimes

There are those whose minds are no longer illuminated by reason, who are insane, and, of course, not responsible for their acts. Such persons are not held amenable to the law for their atrocious conduct. Perhaps when Randolph shot himself, he was laboring under temporary insanity, and did not realize the enormity of the effense he was committing.

Euthanusia has but few advocates at the present time. When we systematically kill incurables or hopelessly crippled, we make a plunge into the midnight darkness of heatherdom. To forcibly eject a spirit from its physical home, by suicide, murder, or killing imbeciles and incurables, we sin against high heaven-against all laws human and divine, perpetrate an abortion, and suffering will eurely follow.

The mother, suffering some inconvenience from carrying an embryotic child in her womb, before it is fully developed, through poisons and instruments, ejects it, sends it forth only partially developed to die. She owned her own body, and suffering from her condition, she removed the cause, just as hundreds of cowards, imbeciles and uneasy, diseatissed characters, do by ejecting-driving out their own spirit by suicide on account of suffering some inconvenience in life!

But the mother carrying an angel in embryo in its fairy home, the womb, has as much right to force it forth prematurely into the physical world, because she suffers temporary pain therefrom, as you have to force your own spirit into the Spirit-world, because you have serious trouble.

No one but a coward and imbecile, will deliberately commit suicide in his * sane : moments. Those who are incane are like the blind groping in darkness, and are as apt to fall in a pit, as walk on safe ground.

At times during Earth-life, all are surrounded with dark storm clouds, and their pathway seems lined with briars to prick them, and broken glass to cut their feet; beyond 'that is the glorious sunshine, fields of flowers, green arbors, and econes interlined with all kinds of pleasure, and he who expects to escape the former, and attain the latter, through the instrumentality of suicide, will be sadly mistaken. Why, if such was the case, suicide would be the "royal" road to happiness and pleasure, whereas it has a tendency to prolong the miserable state of mind in which one is living, and which, to banish, he commits suicide.

MISS MOSEMAN'S PRAYER.

An Astonishing Story Told by the Rev. S. H. Platt-Enabled to Walk After Twenty-five Years of Helplessness—Was it Faith?

We are glad to note the fact that prayer in one case at least has been attended with most satisfactory results. We congratulate the Rev. S. H. Platt on his fortunate recovery. Put down a mark in favor of sincere petitions to God; and one still longer and in deeper and more lasting colors, in behalf of healing medi-

We glean the particulars of this remarkable case from the New York Sun, a paper that seems of late to treat Spiritualism with great fairness. It appears from that paper, that this reverend gentleman is the author of several standard philosophical works, among which are "The Christian Law of Giving," "Elijah the Tishbite," "Princely Manhood," "To Every Man his Work," and "Queenly Womanhood." He is inclined to be skeptical as to the power of prayer to avert or remove temporal ills. Shortly before he preached his first sermon as an ordained Methodist minister, he was kicked by a vicious horse, and his right leg was disabled. Four years ago, while limping slowly along the sidewalk near his house, he struck his left knee against the corner of a dry goods box. Precisely the same result followed as when the horse kicked him, and within a few days he was wholly disabled, and could move only with the aid of two canes or crutches.

Last month he was at Ocean Grove, and one evening after having preached sitting to about four thousand persons, while he was in his cottage suffering considerable pain, and trying to recruit his strength, two ladies were announced, one a Miss Moseman, who claimed that the Lord had sent her to cure him. He received his visitors courteously. Miss Moseman told him that if he had faith in the Lord's power to relieve him, his crippled limbs could be cured, and the minister answered that he had no doubt of his power, but he questioned his willingness, and he asked her whether, after experiencing the divine revelation that the Lord would enable her to effect a cure, she had ever failed? After a little hebitation, she replied that she had not, but when persons had come to her and asked her to pray for them, her petition had not been answered. "This," said Mr. Platt, speaking of the occurrence, "took hold of my faith at once." He told Miss Moseman he "would believe as best he could," and she knelt before him and began to pray. Her petition was very simple, evidently unstudied, and seeming to be addressed rather to a near personal protector than to the throne of the Most High. It lasted about two minutes, and toward the close the supplicant placed her hands upon Mr. Platt's knees. "Rather," said the clergyman, "because there was no other place to rest them on than with any, purpose of affecting a cure by manipulation. So little vitality or magnetic force didshe seem to possess that I was unconscious of any warmth from her hands as they lay on my knees." Having finished the prayer, Miss Moseman arose, and the conversation was resumed. •

Mr. Platt had not experienced any unusual sensation in his injured limbs, but as he was speaking a very singular feeling was perceptible in the joints, "I never," he said, "felt anything like it before or since. It seemed as | chill, Mass., Sept. 5th.

though a sort of condensation or toning up of the fibres around the knees was in progress the sensation apparently spreading upward.' Very soon he was able to put his feet on the ground and walk with a somewhat uncertain step. Miss Mossman expressed no surprise when she learned the result of her simple petition. She went away unassumingly. The clergyman's limbs graw stronger every hour, and he threw aside one of his canes immediate ly. "I continued to use the other," he said. "not because I really required it, but I had carried it for twenty-five years, and I did not wish to seem presumptuous; but a week ago to-day (Saturday) I went out without any support, and walked two miles; and I could have walked ten, for I did not feel in the least fatiqued."

This cure, of course, has created a general feeling of susprise among the members of his congregation. It is only, however, a proof that Miss Moseman is a healing medium. The spirits saw that through her magnetism they could restore a worthy man to health, and impressed her to visit him, and to induce passiviby on his part, inspired her to pray.

Mediums-The Bangs Children.

. We have heretofore published many articles in regard to the marvelous physical manifestations of spirits through the mediumship of the Bangs children.

While these manifestations have been very marvelous, now they are of still greater interest to the investigator. For instance, the spirits will take a watch from the pocket of a visitor and hold it to his ear and tell him that they will stop it from ticking, and at once do so. Then they will tell him they will let it run again, and it will do so at once, he regular as if it had not been stopped. They will write names in a good bold hand with a pencil, upon the investigator's shirt bosom. They play upon musical instruments and keep accurate time to a regular music box, while the mediums are most thoroughly confined. Then the spirits will tie the mediums so firmly that it is with great difficulty for any one to untie them.

Another very nice performance by the opirits is the manufacture of bracelets out of ribbons and beads.

The beads, very fine and of different colors, are furnished, together with ribbons, needles and thread, by some one before the seance commences. The spirits in the space of ten minutes, (so says Mr. M. G. Butler, of Niles, Ohio, now at our elbow, and a reliable gentleman, who was present at the scance last evening), manufactured inside of ten minutes time, two beautiful bracelets. The beads of different colors were artistically inwrought with a needle and thread into the three different colored ribbons, which were intertwined, so as to make very beautiful work. The principal medium is a mere child, a little girl about eleven years old. There are three of the children, another girl older, and a little boy, the youngest of the family.

The Bangs family reside at 485 West Van Buren Street, and are among our most respectable citizens.

Facts Better than Fiction.

We are in receipt of a letter from Bro. D. D. Home, Geneva, Switzerland, with which is inclosed another letter from the Baroness Levin of Peterhoff, Russia, denying many of the statements made by Jesse Shepard, under the head of "Russian Spiritualism," in the Journal of June 12th. Mr. Shepard intimated that the Baroness was not altogether satisfied with the manifestations through the mediumship of Mr. Home.

This statement the Baroness most emphatically denies ever having said, and goes farther in her expressions, which would if published, come far short of being complimentary to Bro. Shepard.

A straightforward unvarnished narration of facts, will generally serve a man through a life time, while a highly colored statement, bearing the semblance of fiction, prompted by prejudice or vanity, instead of being a stay and support, often proves to be only a broken reed piercing the hand that leans upon it.

A Warning to . Widowers.

According to the Toronto (Canada) National, the Hamilton Spectator chronicles the appearance of a specter Grimsby. The haunted man was a widower known as Old Kitchen, whose deceased wife had, before her death, a year ago, threatened to haunt him if he ever had anything to do with another woman. He promised to comply with her wishes, and kept his word until a short time since, when, in company with a man named Taylor, he drove to Smithville to visit a couple of young ladies. On his return home, late at night, Kitchen became visibly uneasy, his 'agitation increasing as they approached an old church, in a graveyard attached to which, his wife was buried. When opposite the spot, "the white robed form of a woman was seen to rise from the graveyard, and float through the air toward them." Kitchen screamed out in an agony of terror, the horse gave vent to a wild snort of fear, and ran down the mountain at breakneck speed, and the apparition continued to follow them, floating through the atmosphere in terrible preximity to the faithless widower. The other man states that it "looked like the corpse of a woman with the dead clothes on. The face was quite dead and expressionless, and the eyes were closed; one hand was extended toward Kitchen, almost touching his head, and the other pointing toward Smithville." Finally the buggy was smashed against a tree and the occupants thrown out, and when they recovered from the fall the ghost was gone.

. W/L. JACK, M. D., resumes practice at Hay-

Death of S. J. Finney.

This distinguished Spiritualist passed to Spirit-life, July 27th \The San Francisco Chronicle, speaks of his death as follows:

"The intelligence of the death of Hon, S. J. Finney of San Mateo, will be received by all who knew him with genuine sadness. He was a man of great brilliancy and extraordinary intellectual resources. As a forensic debater he had no superior in this State. His defense of the justice and policy of the Fifteenth Amendment in the Assembly at Sacramento will not soon be forgotten by those who heard it. He was a bold, sincere, erratic man, who dared to think for himself and to defend his conclusions, however unconventional or unpopular. The circumstances of his death leave it a matter of doubt whether it resulted from accident or from his own voluntary act."

The following paragraph is going the rounds of the papers concerning his death:

"State Senator Finney, of California, was some years ago a witness against or the prosecutor of three or four desperadoes who resided in San Mateo County, but they escaped both the gallows and the State prison, and it was said at the time that they would one day kill him. So impressed was his wife with this idea that she advised him to sell his property and leave; but he declined, saying that if they were determined to kill him they would follow him wherever he went. Very recently he was found dead, pierced by a bullet."

THE REV. JOSIAH TYLER, a missionary at Natal, South Africa, writes to the Observer, a letter about anakes. Snakes are over plenty there, the python being the largest, often twenty feet long and eight inches thick in the largest part. It is not much feared, however, bacause it is not poisonous. The natives kill it with spears and clubs, and eat parts of its flesh. A python will attempt to swallow any living thing, and Mr. Tyler avers that recently one of them began on a sleeping boy, drawing in one of his legs before discovery and release. A more dangerous snake is called inambs, and will attack humam beings unprovoked. It is usually from ten to fifteen feet long, and is venomous. "The appearance of a snake in a native's dwelling," he says, "is always regarded as a bad omen. Ordinarily, after such a visitation, an ox is slaughtered as a propitiatory sacrifice to the spirits which have sent the snakes on some evil errand. A part of the beef is generally laid aside especially for these

Mrs. Mary M. Hardy.

This medium has returned to Boston, after a successful sojourn in England. Her husband expresses their high appreciation of the Spiritualists there in a letter to the Medium and Daybreak, as follows:

"We have met with nothing but kindness, love and respect since we landed on your shores. Nothing seems to have been left undone by you all to render our short stay in your midst pleasant and happy; and be assured, dearfriends, we leave you with tearful eyes and hearts overflowing with gratitude. Phis brief visit will be treasured by us as one. of the most pleasant experiences of our lives, brightening and smoothing the not altogether

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

We pay all bills every week, on presentation -to do so, we have to collect from those whoowe us subscriptions. We therefore most reapectfully 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.

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able new subscribers, at a nominal expense, to

see what kind of a paper we publish.

The Little Bouquet Orphan's Fund. This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay

John J. Bippus, Ft. Craig, New Mexico, \$1 00 Who will next be inspired to a similar deed of noble charity? We shall report.

Mrs. H. Morse lectured at Postville, Minn., to a large audience. She is doing a good work in the West. · ·

Grand Union Camp Meeting.

The Spiritualists and Liberalists of Northern Michigan, will hold a Union Camp Meeting of Saranac, Ionia Co., Mich., commencing Sept. 15th, and continuing five days.

Eminent speakers will be present to address

the meeting. Among the number expected are: A. B French, of Ohio; Mrs. Colby, late of Boston; E. V. Wilson, of Illinois; Dr. B. P. Barnum, of St. Johns, and others.

It is also expected that there will be present a large number of mediums, representing the different phases of mediumship. We also have made arrangements with the Detroit & Milwaukee and Detroit, Lausing &

Lake Michigan Railroad companies for half. fare on these roads to and from the meeting, also with the hotels and others of Saranac, for reduced rates during the meeting. In short, the Committees are making every arrangement in their power to make the meet.

ing one the largest and most harmonious ever held in Northern Michigan. Everybody is invited to be present and let us have a grand pentecostal time. Committees will be in attendance on the grounds to give general information in regard to the wishes and wants of the friends pertain-

ing to the meeting. By order of Com.

Spencer L. Shaw, Rec. Sec'y:

Philadelphia Pepartnent

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

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

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE inner-lape. ,

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

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

H. T. C.1

Communications Through Katio B. Robiuson, 2123 Brandywine St., Philadelphia.

MARY W. LEE

[Note by the guides.] There is a spirit here who tells us that she was recently murdered by her husband, and her little boy had a very narrow escape; she gives her name as Mary W., and we think the last name is Lee. She

I have been strongly attracted to your circle to-day, because my poor mother weeps and mourns over me all the time; she feels that she might have saved my life. Dear mother, these things are to be. He became insane and evil spirits took possesion of him and he knew not what he was doing. A wild spirit of jealousy and revenge laid him open to these influences. In the world of spirit I have not found it so dark as you imagine. The death blow made me unconscious, and my sufferings were very short. I met my dear father and others in the Spirit-world, and I soon found my condition was better than it had been on earth. I am glad my poor boy escaped the madman's blow, and I love to watch over him, and I shall try to keep him from harm and guide him in the way of truth. Mother, in this world I find myself free from all those who are repulsive to me. In the autumn of your life I shall be with you to guide you. I see that your spirit longs to hear from me. I shall be with you, when you come here I will be glad to welcome you to your home. I have learned a great deal since I passed away. I was very happy when I was told I might send a few words to you, and I hope you will get them.

FRANK ISETT.

Well, how do you do, Dr. Child. Father knows you, and I think that perhaps mother would be glad to read a few thoughts from me, and so I have taken this method to give you a communication. I want them to know that Frank is not dead, and when they form a circle and welcome us all back we shall be very glad. I know that father enjoys these things and I am certainly pleased when he can go to circles or mediums. It will not be long before there will be a celebration at home, and I shall be there in spirit to join in it just as if I were in the form. I have this to say to my dear mother, that I know she loved me dearly in life, and when she understands that I still live and am near her, she will be willing to receive communications from her Frank, I am not going to say that I am altogether satisfied with leaving my body; there were many things in this life that I wanted to do; there are a great many things that are beautiful and make life on earth desirable. In this world there is not so much quarreling and disputing. I should be glad if my mother would feel an interest in Spiritualism. I do not wish her to accept everything that goes under that name, because there is a good deal that is not worth accepting. I would like them to form a circle. It won't be very long before father and mother will come to join us in the better world, where I shall certainly be able to prove that I still live. God bless the dear old folks. I love to look at them as they are going down the hill of life together. It is beautiful where they can know that their children in the body and out of it are living near them. I am glad to see father and mother are able to do so much good in the world. I often see mother going about doing good to the poor in many ways, and I know the good angels will repay her. Go on, mother, sow the seed in kindness and when you meet your Frank, on the other side, you will be able to look back on these things with pleasure. I want all my friends to know that I am happy. My dear sisters are with me in Spirit life, and we live together in harmony and love. Sometimes I think if you would form a circle in the right way, and have a lit-tle patience we would be able to identify our-selves clearly to you. I am happy when I can thus return. I am getting along well in my studies in Spirit-life, for we have schools here as well as with you. With much love to all at home, and with the request that father will go on doing all the good he can, and learning ing more of this blessed light. I remain still their noble boy, for that is what they called me. Mother has often said perhaps he could have been available to the said perhaps he could have been available to the said perhaps he could have been available to the said perhaps he could be the said perhaps he have been saved, and wondered if there could not have been something more done. No, dear mother, I was to go when I did and as I did, and now I am better off, and we must all learn to be satisfied with the inevitable. God rules in all things, and in the end we shall see how he makes all right. Farewell now.

Austin Avery of Haverill, Mass. 4 We find there is an increasing demand for information from the Spirit-world, even among those who make no outward expression of this. We also see that there are many circles being formed in many places, some of them entirely private. When we come up to your morning circles we find many here anxiously waiting for an opportunity to send some tests to their loved ones, but all these things are governed by law, and unless there is a degree of order and harmony in the circle as well as among the spirits who come to communicate the result will not be satisfactory. Spiritualists have not paid sufficient attention to this, and hence it is not so perfect to-day as it; will be in the future. There have been many disturbing elements, and the results will be that more small private aircles. results will be that more small private circles will be formed. We have always liked these, and would encourage the friends of Spiritual ism to form them wherever they can. If these are harmonious and regular in their meetings, we shall be able to give still greater evidence of the truths of our beloved religion Turning to

RLY. ČYRUS JEFFREYS,

who was present, he said: I am glad to see you have formed such a circle, and while you do right to pray for good and true spirits to come to you, do not drive those away who come to you even if they are not what you call good, but try to instruct and lead them into higher conditions; you have a great work to do in this way, and you will find your reward in helping those who are ignorant and undeveloped. The world always condemna

Spiritualism if such spirits come; they do not know that it is not Spiritualism that makes such spirits; but the conditions of humanity, and as soon as mankind cease to send such spirits into the other life, the difficulty in regard to these will cease, but at present it is the only means by which many of these can be helped out of their present unhappy conditions. When mankind come to be more harmonious among themselves they will not only escape the trouble which these spirits now bring them, but will be able to do a great and good work for these unfortunate ones, who are more sinned against than sinning.

There are many little children gathered here

this morning. It is pleasant for spirits to return and find a welcome, and attraction such as you give to them. There is a spirit here named Willie. Your aunt Rachel is here. She was a good woman and is much attracted

Beveral other spirits gave their names and were recognized by Mr. Jeffreys. He then asked for directions about the home circle, which were given, and a number of spirits named who had already reported their names at the circle. Then came

- WELD.

When a man has laid down to die, and his faith is unsettled, and trempling and fear seems to surround his soul, you can never know the peculiar sensation that is passing through his mind. This was my case. I was surrounded with worldly wealth, and had all that was needed within my grasp, but I was called to give up the physical body, and now called to give up the physical body, and now after all these years, strange as it may seem to you I am permitted to come to you. I liked the honest expression on your face when you were bending over my couch. I liked the honest manner in which you told me of my fate, and that I had better prepare for the Spirit land. I return to-day to thank you for the few words of comfort, and the few ideas that you presented me in the last hours of my life, for they enable me to float higher into the better world, where I found everything natural and beautiful. You removed much of the dread and unful. You removed much of the dread and uncertainty that was on my mind, and I soon realized that there was but one God,—a Spirit of infinite love that never turns aside from law, but moves on in majesty and beauty. I saw that good and evil were combined on the earth plane, and I realized that the future would bring all to that plane where the weary soul shall find rest from the overtaxed conditions of the body.

I was soon introduced into a beautiful school where some of your friends enabled me to see more clearly the perfections of the better world. I had left, as you well know, things in such an unsettled manner that I every time I turned towards the earth I was troubled. When a man dies and leaves property in regard to which there are disputes he realizes these When a man dies and leaves property in regard to which there are disputes, he realizes these. There are many who remember me, and who know that I tried to do the best I could. My life in the Spirit-world is happy, and I thank God that I can come back and talk to you. Funderstand you to be looking to true spirits to come to you, and I see you are surrounded by that class that will enable you to do a great deal of good, but you must remember when deal of good, but you must remember when you call for good spirits, you must not shut your door against the poor and undeveloped ones, for these must be relieved and assisted, and it is often the case that mortals can do more for them than spirits can. If there was more of kindness shown to the poor inebriate you would find less of evil and more of goodness throughout your world. You have many friends here who are glad to see you engaged in this investigation. We shall come to your circle, and try to give you something through your own good wife that will enable you to recognize me i remember the advice you gave me just before I left the physical body, and it enabled me to go out in faith in the one true power,-the one divine spirit. I have changed much since that and so are you. I am much pleased to meet with you. I was told yesterday that I should have the privilege to talk with some friends.

CAROLINE -Brother, I always loved a spring morning. It seemed to me like a dream when I entered spirit life, but I thank God that I had some little knowledge of Spiritualism. It affords me great happiness to come back and give a few words of encouragement to those I love. Aunt Rachel is present and desires me to speak Aunt Rachel is present and desires me to speak to you. We are often at your circle. You will soon have satisfactory evidence given you. When I reached the Spirit-land I saw there were mourning hearts at home,—the dear companion that I had left, and I could realize how they wished I was with them again. I felt all their grief, but everything was so beautiful and fair beyond anything that I had been taught that I felt very happy, and I am glad that some of my friends are Spiritualists and that some of my friends are Spiritualists, and will do all they can to open communication between us. I tried to live a good, honest

I was at my own funeral, and remember well what was said, the kind words that were spoken, the mourning hearts that were present. I often visit the dear old home, and see the dear ones that are there. My elder child-dren are with me much of the time.

JACOB KITERNER Says, well, well, well, I did not think I was going to find you. It is a blessed thing to know you are not put out of sight. I am all right, have my own peculiar ideas. I am about as well off as I used to be. I think religion never did amount to much; people that professed the most were often the worst. I did not go to hell, have not seen the devil, but I found my own peculiar place. Some people like me. I am just as well off as I ever was and a great deal better; it is all right any how. There is a little boy here who says he died with trouble in his throat; he was on your lap just before he died; he says his name is

JOHNNY PARSONS. I will come to your circle and jump right on your knee. I have a little horse and cart, and a little dog that father used to have. There are places in the Spirit-world where we can have all these things. It is a big place here. I have, not been around much, but I would like to come and tell you what I have seen. We always have good times here.

Passed to Spirit Pile

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

PETER P. Good, SE., of Plainfield, N. J., passed to Spirit-life, on the 19th of August, 1875, in the 86th year

His remains were buried in Greenwood, L. I., N. Y. He had a full knowledge of immortality and inter-communication between the two worlds.

Gone to the Summer land, from her residence in War ren County, Iowa, Mrs. Catharing Hammond, aged

tims rame, to key off this earthly form and put on the gaments of the algher life, she passed through the orreat of death, firm in the faith that in the great hereafter she would meet her family and friends.

She leaves a large circle of friends, to mount her loss, B. S.

On the morning of the 18th Aug., the spirit of SARAH, the beloved wife of W. P. Hollembeck, took its flight. Her sickness had been long and painful, and her sufferings the part two years were only known to those who

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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, main,

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

 $_{\gamma}$ 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 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, Los Nietos, Cal., Dec. 9th, '74.

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

Yours with Respect, Lewis C. Polland.
Azusa, Cal., May 29th, "75.

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awoke I was lying flat upon my back (a posi-tion 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.

York, I was so free of pain.
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application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

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tions one year. †

Jesus, is He Man or God.

BY I K HOSFORD

ARTICLE NUMBER TWO.

BEO, JONES.—I some time since set before your readers, the contradictory character of Motthew and Luke's testimony, upon the subject in hand, showing clearly, as I thought, that they impeached themselves.

that they impeached themselves.

In your issue of July 31st, I observe a very interesting article, from Mrs. M. P. Henderson, upon "the character of Jesus," in which she in speaking of my former article, says: "Your correspondent, falling to comprehend the twofold nature of Jesus Christ, falls into error, in his search after truth, rej cts the very testimony, which if rightly understood, he with all other investigators, might distinguish as the foundation rock on which is built the whole exacture of our beautiful science of life. That Matthew's geneology beginning with Abraham and running down through David to Joseph, who was the husband of Mary of whom was born Jesus," is a band of Mary of whom was born Jesus," is a true ctatement of facts as far as the natural man'is concerned, no Spiritualist should doubt: nor chould they, knowing the philosophy of spirit control, have any doubt that a spirit called Christ, was the controlling guardian of Jesus .. If we can admit this statement to be true, then we have two geneologies to look after, and Matthew and Luke are both truthful witnesses of a great fact, if properly under-

Now, Mr. Editor, the sister has fixed it up beautifully. I haven't a word to say against her logic, and will say that in my opinion she has greatly improved upon both Matthew and Luke; and her admissions throw great light upon the subject, and is very good Spiritualism; but is nothing like either the testimony of Matthew or Luke.

The sicter passes gently by the unnatural genealogies, and takes the natural; while the Christian as gently passes the natural and takes the unnatural. She says, I fail to comprehend the two-fold nature of Jesus. She is right; I do. Does the sister comprehend it? I think not. I think I could comprehend in come degree, a two fold being in Jesus, or any other man: Body and spirit, or a three-fold physical being—flesb, blood and bones; and I might make duals or trinities of each of these. -But I can not comprehend how a man or even a God can have a two fold spiritual nature; one human, the other divine

I fully admit the sister's theory, but doubt the conclusion. The conclusion that Jesus was naturally begotten; and as a pure and ex-alted medium was controlled by a spirit called Christ, who taught to the world a beautiful spirit philosophy; and gave exalted views of God, (or good,) is perfectly consistant. But does that give Jesus two natures? If so, some of our mediums have hundreds of natures, ac-

coxding to the number of their controls.

I understand the philosophy of spirit control to be, that the spirit of the medium for the time, steps aside, or remains passive; and the spirit uses the medium's organs as though they were its own, and so soon as the control steps soids, the medium returns to his or her normal state again.

But in the spirit and medium, I only ass two separate, individual natures, not a two fold nature. Does the slater see her error? But I seemed to hear her say John's testimony, (from which she quotes largely), sustains my theory. I admit that some of it does; and that some of it utterly overthrows the sister's theory. I think that every careful reader of John's Gospel, must admit; for I think upon examination, we shall find that John impeaches himself in his first proposition; as in nearly | In the comfort and consolation, certainly every other proposition that he makes, either in his gospel or epistles. I challenge the entire clerical profession to produce any writing from heathen mythology, either sacred or pro-fane, with as many contradictions to the square inch, as there are in John's Gospel, taking it in its plain reading; and if it can not be taken in its plain reading, I know of no genge in which it can be taken!

I now wish in all kindness without any desire to shock the sister or any one else, to ex amine critically John's first proposition. in his testimony and see if he stands any better as a witness than Matthew and Lake. Some of the early fathers in apologizing for John's Gospel being so different from Matthew, Mark and Luke, inform us that John wrote his gospel as a supplement of the others. That is John having read Matthew, Mark and Luke, now many things in the life and nature of Jesus that they had omitted to state or make plain; and he wrote his gospel to make up the deficiency. And I might state that most of the modern theologians hold to the same opinions. John seems to have discovered that the other evangelists had failed to make Jesus God; and in his first proposition he comes to the rescue and in a very plain manner tells us he was God, and then as emphatically denies it. But let no one say that I "boldly impeach" John's testimony as the sister says I have Matthew's and Luke's. But I ask that John's testimony shall decide for itself. John 1:1 —"In the beginning was the word,

and the word was with God; and the word was

God." Very plain, the Word was God.

John 1:14 — "And the Word was made flesh, and dwelt among us." What! does John say that God was made flesh? Certainly he does. Then the sisters' theory that Jesus was God, by apirit control, is knocked into pie. "For a apirit hath not fish and bones as ye see me have."—Luke 24:39 And my Christian brothor, where is the incarnated delty; if the outer and grosser nature of Jesus was God? But, Inco grosser nature of Jesus was God? But, John, did anybody see God after he was made flesh? Yes, "He dwelt among us and we behold his glory, as of the only begotten of the father."—John 114. But, John, your answer is not quite so plain as we would have it. We wish to know if you were able to hear and see and handle God after he was made and see and handle God after he was made flesh. Yes, "That which was from the beginning, which We have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life."—1st, John 1:1. That is plain John. We know now that God became a may, flesh and bones; that he had length, breadth and thickness, and that his avoir dupois must have been somewhere from one hundred and thirty pounds to two

tone, more or less, according to bulk.

But the D D's, are not satisfied with the obove. They say, "Great is the mystery of Godliness:" that John don't mean that when he cayo it; that he don't mean that God was made flesh; and that we could see him and handle him. They wish to cross examine the

"John, did you say that Gcd was made flenh?"

" Yea.y "Do you still say so?"
"Not God is a spirit."—John 4:24.
"John did you say that you had cean God?"

"Do you still say so?" "No man bath seen God at any time."— John 1:18 and let John 4:12. "Not that any man bath seen the father."—John 6:46.

Now, John that is satisfactory says the D. D's. We understand that Jesus Christ in his flesby nature was human and that the Word (God) was incarnated in him, and spoke redressed in the coming near upheaval. All protect you.

through him. John is that the way that you would understand it; that God was in Christ-Jesus, the living principal, that talked and taught; and by the power of his words cast out devils, cured diseases and raised the dead? "No!" says John, "for ye have neither heard his raise at any time nor seen his shape." his voice at any time nor seen his shape.' -John 5:37.

"Hold, John!" says the honest, impartial judge; do you mean to say that neither the outside or inside of Jesus was God?

"Most certainly I do." "But John how do you reconcile those state

ments?" The witness answereth not. But the D. D's. answer, "Great is the mystery of Godliness faith must swallow what reason can not ex plain."

Reader, the witness may stand unimpeached before a Christian tribunal; but I will stake my reputation, that there is not a civil court in any civilized country, that would not de-clare such a witness either insane or guilty of perjury. There are not less than twenty seven plain, strait out, flut contradictions in John's testimony, and it is upon this testimony that

the clergy hangs our eternal all.

Oh, friends of humanity, let us search after truth, and in our searchings; "prove all things and hold fast that which in good." Edinburg, Ind.

The Committee of Learned Doctors.

BY J EDWARDS

In the city of Philadelphia, there has been for some time, and is now, a committee of very learned Doctors of Divinity, who are at work upon the prophecies of the Bible, more especially, however, the prophecies of Daniel and John's revelations. Dr. Beiss a Lutheran preacher, is the moving spirit in the committee, and has the reputation of being one of the most profound scholars in this country. The committee have already issued in book form several works upon the subject, as well as a large number of pamphlets, which have a wide circulation. circulation.

The conclusion arrived at by the committee is that the world to day, stands upon the very verge of a mighty change or revolution. On this point the committee and Spiritualists will generally agree. The committee, however are of the Orthodox Calvinistic school, and the theory advanced is that the millenium, so long and devoutly looked for, has set in, in a very few years, Christ will make his second advent into the world. In commenting upon the prophecies of the ancient seers, and the signs of the times, the committee is forced to an extended notice of the phenomena produced through Modern Spiritualism, and its connection with Bible prophecies. All the phenomena of spirit power to return and hold communion with the denizens of earth is admitted, but hold, that none but lost or wicked spirits do return; that only those who have experienced regeneration or the new birth, and whose sins have been blotted out through the efficacy of Christ's blood, will be saved; that this class of persons when they die, their spirits ascend so high up in reaching the New Jerusalem described by John, that they never return to earth again.

The committee do not ignore the fact of the daily occurrance of spirit phenomena, but claim it is all wicked spirits. I do not suppose a single member of the committee has ever investigated the subject. To admit bad spirts can return to earth, why can not good spirits return by the same law? Spirit philosophy admits that all grades of spirits do return; but as Paul declares, try them, whether

they be good or bad. Spiritualists have the advantage in knowing if any member of the family passes away, even if a child, or a supposed good Christian member, it carries to the spirit land, certainly as much, if not more, love and affection for friends left behind, than wicked spirits, and are therefore by nature the very class of spirits, who wou'd desire to return to console and assist friends left behind.

The experiences of Spiritualists, who have thoroughly tested the fact, know full well, any and all classes of disembodied spirits can and do return and hold communion with us mortals, whilst the conditions in the after life is one of rewards and punishments, in accordance with the deeds done in the body. It is a glorious philosophy taught us from the spirit land, that all spirits come under the law of eternal progression; that all mankind will eventually enjoy a free and full salvation.

According to the Philadelphia Committee. all of God's created children, will be eternally lost, but those who have made their robes white in the blood of Jesus. It is generally conceded, that these are only about one third of those called Christians, who come under the rule and standard as laid down by Ortho doxy, who can possibly be saved and go up so high as never to return to earth again. case then stands, that only one spirit out of a hundred thousand will ever reach the abodes of happiness. It is no wonder, then, the commit-tee arrived at the conclusion, that the air is literally filled with spirits.

.The committee show a great contest has been going on, between a personal God and a personal Davil, in which the Davil in the past ages has got decidedly the best of the contest, but the millenium has set in, and in a very short time this Satanic Mejesty, who has been running around so long, seeking whom he might devour, will be captured and fettered with chains for a thousand years. Well if there is such an august personage going around as a personal Devil, Spiritualists will undoubtedly say, "Catch him."

For some time, utterances from the spiritland, has assured us, that our planet, is on the verge of some tremendous unbased.

verge of some tremendous upheaval. which when it does come, will doubtless affect the moral, social and political relations of the human race. But whether the Philadelphia Committee have correctly divined the dark and mysterious utterances of Daniel and John, and understand the subject any better than spirits on a higher plane of knowledge, re-

mains to be seen. That the advent of Modern Spiritualism in our world, is the forerunner, casting its shadows before of what is to follow of the impending crisis, there can be no doubt. . The recent movement of the Emperor of all the Russians. of getting up a convocation of all good and worthy mediums, at the Capitol of his Empire, is significant, and shows the good sense of the Emperor, to cause a scientific investigation into the truth or falsehood of spirit phenomens. Suppose in addition to this grand preparation of the public mind, the spirits should, as many of them have stated in a few months or a few years more, they will material ize and show themselves to mortal vision in broad day light, and from the rostrum address audiences. It will not require the wisdom of a Bolomon to realize the effect to flow from auch manifestations. God and wise angels only know the modus operandi of the coming revolution. That it is to result in good to suffering humanity, there can be no doubt. There is a law of just compensation as much imbeded in nature, as the law of progression ever works a certain and sound solution. The injustice, cruelty and tyranny, the sufferings of the oppressed innocent, must and will be

WINTERES AGO.

The Spirit Room of J. Koons, Athens County, Ohio.

BRO SMITH:—I am now on my way home from Khone' Spirit Room, in the state of Ohio. Agreeable to my promise, I will endeavor to give you a plain, unexaggerated statement of the wonderful manifestations which I saw, heard and felt, at Mr. Koons. For the last three years, I have seen Spiritualism in many, very many different phases, and it is my desire not to represent to you anything in any differ-ent manner, in this instance, from its actual occurrence.

We arrived at the spirit-rooms on the 29th day of November last, at about 10 o'clock A.
M. Found Mr. Koons residing in a very secluded part of the world. He has a large farm, and some ten children, the oldest of whom is about sixteen years of age, and is now the principal medium used by the spirits. I spent several hours during the day in listening to the conversation of Mr. K., whom I found a very intelligent man, full of ideas, which ring like true metal.

I found the spirit room built of roughly hewn logs, and about sixteen feet square. Two rows of beaches are fitted upon one side to accommodate the visitors. On the opposite side is a common table, upon which are some plates of copper and zinc, arranged with wires and forming a sort of battery, which the spirits use in making their manifestations.

On the side opposite the door hangs, on page, the musical instruments used by the spirits, consisting of two drums, two violins, a trumpet, tambourine, accorded and trian-

One other table standing in the centre of the room, comprised, with two or three chairs, the entire furniture and contents of the room. About 5 o'clock in the afternoon after my arrival, I went into this room, with the sen of Mr. K., and requested of the spirits a private interview.

I seated myself by the table in the middle of the room, with the boy on the opposite side from me. The trumpet, through which the spirits speak, lay on the table near its edge, and close by me. I inquired if the spirits would not speak to me in an audible voice. The trumpet became immediately agitated, and soon fell to the floor. I took it up for the purpose of placing it again on the table, and while in my hands, it was, by an unseen agency, taken therefrom and elevated to a point in cy, taken therefrom and elevated to a point in the air, a little higher than my head. It soon changed its position, the large end of the trumpet being reversed, and approaching nearer to my face, through it, a voice, in an ordinary tone, says, "How do you do Mr. C.; we are glad to see you." While this was being uttered, I distinctly felt on my face the vibrations of the atmosphere. I then carried on a conversation for several minutes with the spirit, the trumpet being used by the spirit as the organ of its speaking. During the entire conversation, the trumpet continued elevated in the air near my head, and without any visible support. ble support.

At seven o'clock in the evening, a circle met in the room composed of about twenty-five persons. All were seated on the benches except Mr. K and his son, myself, and a Mr. D., who were seated around the table in the centre of the room.

The presence of the spirits was announced by a tornado of sounds, apparently made on the drums and other instruments. This prelude which was almost deafening, lasted some two minutes, and then all was perfectly quiet and silent. Very soon the trumpet was taken up, and a spirit voice asked, "What music will you have, something lively?" The instruments, without any human agency, were then taken down, and several tunes were excellently played. During the music, two hands, a little larger than human hands, were seen by the whole company, dancing, or beating timeto the music. These hands were two or three feet over our heads, and were surrounded by a dark reddish light. When a tune was ended, a voice through the trumpet would say, on, we do you like that?" The tambourine was repeatedly passed around the room, laid on our heads and our hands, and taken away without any human aid.

One of the pieces of music was accompanied by apparently, female voices, making perfectly heavenly music and harmony. A hand without a visible body, was presented to each person in the room, which was examined and shaken by all the company.

I asked the spirits if they would not write me a communication without human aid. They replied yes. Paper was then brought by the spirits from the other table to the one at which I was sitting. A pencil lay on this ta-ble, and it was by the spirits immediately raised up and commenced writing. I saw one hand write, one cross the t's, and one dot the i's, all at the same time. The communication was then, by the spirits, folded up, and handed to Mr. D., who sat next to myself.

I was present at two other circles, at which I received, in an audible manner, several com-munications from the leader of this band of spirits, of a very elevated nature. While the spirits are communicating, there

seems to be around all in the room, an unseen influence, which opens to a remarkable degree each person's interior man, to the reception of

all ideas advanced by the spirits.

I have thus briefly detailed to you those things which I know to be spiritual manifestations, and I desire to assure all sceptics, that no human agency can effect those manifesta-tions in the manner which they are daily done. But those who doubt should go and witness these things for themselves.

Truly Yours, J'B. Conklin. Buffalo, Dec. 12th, 1854.

Poices from the People.

KIRKSVILLE, IOWA.-E. A. Wareham writes —Thave become disgusted at many of our would-be leaders of Spiritualism for their crouching to and tampeting with the freeloveltes.

SPRINGFLEID, IEL.—Jes. White writes.—I still hold on to the old JOURNAL, I being one of the first subscribers. Go on, dear brother, in the good work you have so nobly commenced.

ALBANY, N. Y.—Geo. R. Price writes.—As I have been for a long time an attentive reader of your paper, the most fearless pioneer of outspoken thoughts of any paper in this country, and the one to be most dreaded by all orthodox churches, I feel that I am well acquainted with you,

SOMERSET, KY.-Magdaline Lyons writes.-Ohl the pleasure it affords my sching heart; you can not even imagine how exceedingly helpless I was when I received those beautiful and interesting magazines. May the guardian angels of love and purity ever be near to watch over, shield and protect you.

CARBONDALE, ILL.—John Seley writes.—I desire to tell you something about our circles here. We have held circles here for one year and a half or more. We have partly developed 28 mediums of different phases.

BARRE, VT.—U. G. Hoyt writes.—I am not willing to part with one number of the JOURNAL so long as it brings such indescribable glories of the higher life; glad tidings of great loy to my weary soul in my long years of suffering on this mundane earth.

WASHINGTON, D. C.—J. Edwards writes,—The more the Journal is circulated and read it receives the commendation of all people whom I have heard express an opinion. Its fearlessness in ut. tering what is supposed to be true, and equally condemning what it thinks is wrong, merits the approval of an intelligent and discriminating pub-

DENVER, COL.—Orson Brooks wites,—Enclosed please find P. O. Order to the property subscription for the best publication (in my opinion) on the subject of Life and Immortality, that is given weekly to this earth, and which will insure me the weekly company of said Journal until Aug. 8th, 1876, should I remain in this sphere; if not, somebody else will get it to show them on in life's journey as it has me. in life's journey as it has me.

ST. LOUIS, MO —A Subscriber writes.—In the JOURNAL of Aug. 7th, page 166 is an article headed, "Criticism on the Bible." In the case of Abraham offering up his son Isaac, Investigator refers to Cor 22: 1, 2; also of the son of the bondwoman, Cor. 21: 13. Now if he will turn to "Gen. 22: 1, 2; also 21: 13, he will find the cases referred to, there being only 16 chapters in the 1st book of Corinthians and 13 in the 2d. Now, Brother Jones, it would be well for writers to be more careful in their references. ful in their references.

RUTLAND, VT.—Mrs Augusta M. Stone writes.—We have passed five weeks at the residence of the Eddy brothers, and have attended circles for materialization with Wm Eddy every night; dark and light circles. For physical manifestations, with Horatio Eddy, twice or three times a week. We can vouch for the honesty, integrity and truthfulness of these young men and know there is no deception, trickery or fraud in their manifestations. They are, above suspicion. We are at liberty to examine all parts of the house, each and every day if we may feel so inclined, even to removing the floors. even to removing the floors.

MAQUOKETA, IOWA —H; M. Arnold writes. The JOURNAL has become a necessity with me. I would feel lost without its weekly visits. Mrs. Mattie Hulett Parry gave us a course of five lectures in July to full and attentive houses. She won the esteem and respect of all who heard her, for her outspoken and plain arguments. She gave social-freedom some pretty hard raps, so that no one could mistake her position. She has made many warm friends here; and outsiders pronounce her lectures inferior to none of the most popular lady lecturers that have visited this city.

FRIENDSHIP, N Y.—H. G. A. writes.—As I see nothing in your paper from this place, perhaps you would like to hear how the Spiritualists get along here. We have been holding circles over a year, and think we are getting on very favorably. There is one trance speaker and several that are not fully developed yet. We have two young men that sit for material zation in the cabinet. We hope in the course of time to get something worth seeing and hearing. Can see lights all over the cabinet now, the curtain moves alightly at times, and the mediums say they can feel the spirits touch them on their hands and faces.

VILLA RIDGE, ILL —W. H. Leidigs writes.—
Spiritualism is breaking out in spots all over this
country. It is more contagious than small-pox,
but not half so easily cured. I have never met a
man or woman who had seen enough to convince
them that spirits can and do communicate with
mortals on earth, that ever could or was convinced
to the contrary, no matter what argument was
brought to bear upon them. I occasionally send
you a trial subscriber, and hope they may all
make life time friends of the dear old Journal,
I could not well do without it is my family, and
when I get through with it, it generally takes a
circuit around among the neighbors, although some
of them are strongly orthodox, somebow or other of them are strongly orthodox, somehow or other there is something in or about the Journal that seems to attract their attention.

MT. MORIAH, MO .- John H. Carpenter writes. We have recently been entertained by a course of instructive lectures by Dr. E. R. Wheelock, while on his way south from a lecturing tour through the States of Iowa, Illinois and Wiscon This is the third time our worthy brother has made his advent among us, and under his ministration and the influence of the Journal the cause of Spiritualism moves steadily on — On Sunday the Spiritualists of the county met in a pleasant grove near here, and listened to two stirring addresses near nere, and listened to two surring addresses by the Dostor. Before the afternoon address the old believers related their early experiences in the cause of the angels, which was very interesting. The clergy are taking great offence at the progress of truth. They denounce Spiritualism as witch-craft, and think that its adherents should not be suffered to live; so you see, Brother Jones, we are in great peril; but let them howl, their minds are too contracted to understand its principles, and yet so expansive as to gulp down all the lies, errors, and contradictions of the Bible. Verily they strain at a guat and swallow a camel; but the world moves despite their cry to the contrary, and superstition is destined to be supplanted by a rational and demonstrable religion. NEW YORK.—Emily E. White writes.—Please

permit me to relate through your columns, my story of Edward Hale, of the 1st Minnesota registory of Edward Hale, of the 1st Minnesota regiment who died soon after the battle of Bull Run. Before the war we had a little disagreement which resulted in an estrangement, and I wish to tell you the way we have become reconciled. I was sitting with Mrs. Lindsley, (formerly Mrs. Waterman, of Boston), who had failed to give me a message from my brother who is in spirit-life. I was thinking of him and listening with indifference to "Sunshine," who controlled her; but suddenly there was a change in her voice, and she addressed there was a change in her voice, and she addressed there was a change in her voice, and she addressed me in the deep, manly tone of my old friend Hale. He referred to the old difficulty and the cause, naming the third person concerned in the affair. He used the same words and phases that I heard from him years ago, and talked in his friendly way as of old, felling me of matters that Mrs. Lindsley could not have known, as she is a stranger to myself and family. I have not even known her by regutation. I hope this may meet the eyes of some of his old friends in Minnesota, who have faith. He often visits that land of wheat and oats, taking an interest in the progress of affairs there. He is a blessed guardian spiritand is doing all in his power for poor suffering humanity. He all in his power for poor suffering humanity. He gave me words of cheer and encouragement. It was a very pleasant surprise, and I feel very gate-ful towards him and also Mrs. Lindsley.

MURPHYSBORO, ILL.—Mrs. J. Dailey writes. —I have received the number of the Journal containing the death of Mr. Kavanaugh. I was pleased to find it worthy of your attention, and while I have no words to take back, I wish to add that Mr. Kavanaugh had many warm friends, made up of honorable citizens, in the Catholic back, it is the catholic made up of honorable citizens, in the Catholic made up of honorable citizens in the c made up of honorable citizens, in the Catholic church, that did not belong to the Odd Fellows, as well as those that did. They did not sanction the deed committed by the desperadoes, and did not uphold the priest in what he said and did; there are those belonging to the church, like Mr. Kavanaugh, above such deeds of cruelty; it is to this class those remarks are directed. It has been denied that he was shot because he was an Odd Fellow. We did not say he was, though the tone of the story runs that way. I will give the words of the widow: She says, "he has never been allowed to remain in peace since he joined the Odd Fellows. A portion of the Catholics have followed him, waylaid him and beat him until he was bloody, before he was killed. His friends have carried him off and concealed him to keep him from being murdered. There was scarcely ever a carried him off and concessed him to keep him from being murdered. There was scarcely over a celebration in the Lodge that they did not molest him in some way or other." She further believes he was killed for no other offense, since he was murdered on the night of their last celebration by a man concealed from view. This is the language of the wife to me at different times.

SUFFOLK, VA.—Thos: I. Kilby writes.—While I am writing my mind is impressed to give you an account of a remarkable manifestation which I had the fortune to witness some months back, in Portamouth, Va. I was on a visit to Mr. I. I. Williams,

who has a daughter. Mrs. Annie Summers, a remarkable medium. Besides the family of four or five persons, there were three or four visitors at the scance, which was held at night, full lamp light at the time. Very soon after taking our seats the medium became entranced, and turning her face towards me, called me Ps, and then in broken whispers gave the name of Susan. Then the con-trol seemed to leave her. I will here remark that I lost two children with scarlet fever and sore throst years and one was parted Susan. But I lost two children with scarlet fever and sore throat years ago, and one was named Susan. But the following was the most actounding to the company, and deeply interesting. After remaining in the trance state a few moments, she brightened up and addressed me again, saying, "I know you and you know me." I remarked that I could not recognize the control. The influence then said, in language very different from the medium's natural tone: "My eyes are blue; my hair is auburn; and I am a musician," at the same time moving the hands and fingers rapidly as if playing on a piano. This continued a few minutes, when the medium swooned; then raised up and walked across, the room, and returned, addressed me excitedly, thus: "I know you and you don't want to know me; I "I know you and you don't want to know me; I will not know you," and began to play with the hands as on a plano, at the same time reels to and fro as a drunken man, saying in strong language, "My name is W. L. G. Oh, l'quor! oh, liquor! died drunk! died drunk!" repeating these words several times, and then fell prostrate on the floor, dead to all appearance. The whole company was deeply excited, and her mother and other relatives were greatly alarmed, thinking she was actually dead. I was perfectly amazed on hearing the name, I knew who it was. She lay on the floor two or three minutes, and then with a long breath two or three minutes, and then with a long breath raised herself up wiped her eyes and took her sent again, in a natural condition, and inquired of us what had transpired. We told her the circumstances which seemed to surprise her as she said she never knew the person she had person ted. I confess I was overwhelmed with astonishment, for I am sure I had not thought of the young man for a year or more, and now for the sequel. This young man resided in Suffolk, Va., and during the war a confederate regiment was stationed there; and as is usual in war times, sentinels were stationed at all the approaches to the town, and this young man and another obtained leave to take a ride in a buggy into the country, and while out young man and another obtained leave to take a ride in a buggy into the country, and while out they got on a spree, and in that mood they returned to town a little after dark, and when near the sentinel they were ordered to halt and give the countersign. They cursed and said they had none, and would come in. The sentinel again hai'ed them, but they heeded not, and dashed on, when he fired his gun and young G. fell dead, while in a state of intoxication. HERON LAKE—Lucy A. Crapsey writes.— Please give us a little space in your paper to give

Please give us a little space in your paper to give you a short report of our visit to the Spiritual friends in Fairmont, Winnebago, Shelbyyille and Sterling. My husband lectured two or three times in each place, after which I contributed my mite by speaking in favor of the Spiritual faith, and recommending it as a source of consolation to all who were sick and sorrowing, and also as a means of purifylog our lives and preparing us for a higher sphere when we pass over on the other side. My husband has been a Lutheran preacher, and his name is still there with them. About eighteen months since he became converted to Spiritualism. He lectures on Bible Spiritualism. We are both endeavoring to show that the Scriptures sustain and teach all the phases of Modern Spiritualism. I find in this way that we can reach many who and teach all the phases of Modern Spiritualism. I find in this way that we can reach many who would not listen to what we had to say if we discarded the Bible altogether. Church members, especially whose early education has led them to believe the Bible infallible, must be led along by degrees, and after awhile they will get out of the old rut, and go aboard the Car of Frogression. We hald general circles in each of the above named held several circles in each of the above named places. At Winnebago some new believers were added to our number, and some mediums developed, one a lady from Wabashaw, who was spending the summer there. She was wonderfully influenced to write inspirational poems. At Shelby-rille the mediums, were regived and gave some ville the mediums were revived, and gave some excellent instructions as to the manner of using vater in fealing the sick. In fact, we were confirmed and strengthened, and fully determined to spend our lives in this glorious cause, for the good of humanity Church members as a general thing, are more bitter towards Spiritualists than those they call the "world's people." Do we wish to prove (from a Bible standpoint) the gift or sense of clairvoyance, we have numerous instances where Christ and his disciples saw what was transpiring at a distance. The gift of discerning spirits or seeing spirits is quite common among the Spirit-ualists, and is also one of the special gifts enum-erated by St. Paul. Then, in the New Testament we are told not to despise prophesying, just as if the apostle looked forward to this very time when the Spiritual gifts would be despised by those who profess to love the cause of Christ. The material ization of spirits is the crowning glory of spirit plenomens, dispelling the last shade of doubt that lingered in the minds of believers. "But," says one, "can we find anything in the Bible to corroborate this phase of Spiritualism." Let us see. ate this phase of Spiritualism." Let us see. "Jesus taketh Peter, James and John, and bringeth them up into a high mountain apart, and behold their appeared unto them Moses and Elias talking with him." They retired up on a high mountain from the busy nolsy scenes of this world, where the sight of their eyes would not divert their minds from spiritual things; when sound the sound state of th their minds from spiritual things; where no sound could be heard, but the sweet notes of the song bird which acted, no doubt, like a charm in harmonizing their small circle. What a joyful time, they had; so much so that they exclaimed, "It is good for us to be here." Just so we feel when we are made to know our departed loved ones are near us. But time would fail me to mention all the passages in the Bible where it speaks of their seeing angels or spirits, holding converse with them, asking direction as to future conduct. Sometimes a multitude of heavenly hosts would appear unto them, singing praises to God with such pathetic sweetness and melody, as to thrill each

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THE LAST MATERIALIZATION OF A SPIRIT.

Mis Farewell Address; and Presentation of a Charmed Diamond Ring to the Medium.

From the Medium and Daybreak, Eng.

For some months past the public have been reading accounts of the wonderfully perfect materializations of the spirit "Thomas Ronalds," who entered the other life some three years ago. This spirit, attracted in the first instance by the presence of his brother, Mr. P. Eorillard Ronalds, materialized his face at the cabinet window used by Mesars. Bastian and Taylor. The face was instantaneously recognized. From that time the spirit continued to make almost nightly appearances; at the second or third time materializing a voice, speaking to his brother, and giving him repeated tests of identity. At length a circle was formed under the auspices of Mr. P. Ronalds, for the full-form materializations. This circle held its regular weekly sittings for a period of come ten or twelve weeks, during which the spirit of "Thomas Ronalds" presented itcalf in the full form each time, and came to be as well known to the usual members of the circle as any friend of the earth. No materinligation in England has been more complete. and none has afforded such perfect opportunities for identification.

After the departure of Messrs. Bastian and Taylor, he continued to manifest, as opportunity served, through Mr. Arthur Colman at cenness held in my room. Two of those cances have been described in the pages of the Medium. His brother and myself were looking forward to the happiness of frequently coping and speaking to him in these embodiments, when, to our surprise and consternation, about a fortnight ago he announced in the direct voice that he had received a call to a higher sphere of life, and would never more manifest to our senses in the materialized form. Just the night previous we had had his most perfect embodiment, when he had ap peared to us with a "John King" lamp, fully lighting up his face, moving about the room with life like activity and ease, and conversing with us with all the freedom of one in the body like ourselves In short, his return to our midst was so perfect that it did not seem right he should disappear back into that once nameless void from which he had come—that Spirit-world peopled to the eye of the clairvoy-ant with the forms of risen human beings. Now to hear that we were never again to have such a pleasure was like another death, and fell upon our hearts desolately, like an ice-cold freezing rain, killing the tender buds of our newly awakened hopes.

The spirit requested another special scance. at which he would assume the form for the last time, to bid a flual adieu to his brother. This was arranged for the night of the following Tuesday, the 27th of July, and was held at the time appointed, The spirit materialized with unusual power and strength. He brought with him his lamp, and remained with us in continued conversation for the space of an hour, if not more. His voice was stronger than ever before, and he spoke in the most solemn and impressive manner regarding certain things he wished his brother to do for him. Kneeling before us upon one knee. with one hand held by each of us, as we leaned over to draw as near to his face as possible, after earnestly enjoining upon his brother the accomplishment of a certain duty which he wished him to undertake, he made a most startling disclosure to us.

"I have to inform you," he said, "that my loot life on earth was a re-incarnation. In a former existence I was a Persian prince, and nunareas or years before Christ, In that life I was possessed of a quantity of beautiful and valuable jewels. Strange to say, I have become aware of the existence of some of those jewels in this very city of London. They are diamonds of the purest water and brilliancy, and, moreover, they are charmed stones, and would therefore be of inestimable value to their possessor. I chaser of those stones. They are for sale in a shop in this city. I know exactly where they are, and the price—a price much beneath their value. They are five diamonds set in a hoop-ring. I can give you the name of the man, the name of the street, and the price. But you must lose no time, for there is a person after them, and if you do not purchase them by eleven o'clock to morrow you will lose them." He then gave us the most circumstantial directions as to the situation of the shop, the name of the jeweller, the exact position of the ring in the window, even going so far as to tell me what omnibus I was to take to bring me to the spot, that his brother might have my aid in finding the ring. "Be sure," he continued," that you say nothing to the man as to the value of those stones—a value beyond all earthly price, indeed, for they have been endowed with rare virtues of a spiritual kind. This ring, my dear brother, I wish you to present to our medium. Arthur Colman, as a testimonial of my gratitude to him for his services in enabling me to materialize for you. It has given me a very great pleasure to return in this way and confer with you again. You can not estimate as we spiryou again. You can not estimate as we spirits can all that a medium gives up for these materializations, and I feel I can not thank him enough for giving so unselfishly his life and strength to our service. Therefore I wish him to have the ring. It will be a talisman to protect him; it will increase his power as a medium, and with that fing he can never want for a friend; indeed, he will bear a species of charmed life. I wish you also to make a formal public presentation to him of that ring. You must ask a few friends to meet you here on a certain evening for that purpose." He then mentioned by name the friends he wished to be present. "You will present the ring to young Colman from me, and I will control Mrs. Woodfords to make certain disclosures concerning myself." Much more was said. Our adjeux, tender and affecting, as to one we were never to see again (except clairvoyantly), were made, and again and again were his solomn injunctions repeated. We were only permitted to kiss his hands, his head he would not allow us to touch, and our dear brother, rising to a standing position, slowly retired from us, repeating in a solemn tones, "Fare-

well! farewell!" It is needless to say that on the following morning the ring was sought, and that we carried out his directions to the letter,—going in, asking to see the ring, purchasing it, and the ring the ring of the ring of the ring. leaving the shop without saying anything to excite the suspicions of the vendor. The power of the flashing jems made itself felt be-fore we left that shop. Mr. Colman had ac-companied us, and neither of us could long trust ourselves to look at those stones, their in-

fluence hearly sending us into the trance.
Filled with astonishment at the revelation the spirit had given his brother and myself as to his former existence, I could think of very little clse, and my mind was full of inquiries. The spirit has become almost my constant companion, and day by day he gave me, as opportunity served, little items of information, his Persian names being given—the first one in my ear, the second by writing,—on two sepa-left the earth-sphere and risen higher, unless

rate occasions. He also arranged to accompany me to the British Museum, to point out to me, by the ail of certain books, his lineage. I repaired to the Museum, utterly ignorant as to what I was to ask for; but I was told when I got there. The books were brought to me, and whilst reading through the several dynas ties of the Persian Empire, the spirit pointed out to me the name of his father. That was all the information he could then impart, but he has promised me more.

CATHERINE WOODFORDE.

THE PRESENTATION OF THE RING AND PARE-WELL ADDRESS OF THE SPIRIT.

In accordance with the expressed wishes of the spirit at his last materialization, Mr. and Mrs. Burns, Mr. L'nton, Mr P. Ronalds, and Mr. Arthur Colman repaired to Mrs. Woodforde's residence at 8 p. m., on Tuesday, the 8:d inst: After a few explanatory words from Mrs. Woodforde, acquainting us with the object of our meeting. Mr. P. Ronalds, rising, presented the ring to Mr. Arthur Colman, addressing him in the following

."Mr. Colman.-I have much pleasure in presenting you, as a remembrance from my spirit-brother, Thomas Ronalds, this diamond ring. On Tuesday night last, when he mater-ialized for the last time before ascending to the higher spheres, he, speaking with his own voice, requested me to procure this ring and present it to you as a testimonial of his grati-tude for your help in affording to him and to me the great happiness of conferring together again, as it were, in the flesh. It has not only been a great personal gratification, and happiness to us both, but my brother, by your means, has been enabled to perform a great work for the cause of Spiritualism. Hethanks you through me for your service, and wishes you to carry through life a remembrance of him and this work. My brother was once the owner of these stones, which possess remarks. ble properties. He will explain how they were once his through Mrs. Woodforde. He told us the other night how we were to find them, giving the most circumstantial directions as to the procuring of this ring, in his own voice, whilst materialized. This is one of the most remarkable things which has ever occurred in our communion with the other world; but my brother has some still more remarkable disclosures to make, which I must not anticipate.

I beg you will accept this ring, and wear it for both our sakes, guarding it as the most precious thing of your life, as indeed it will prove to be when you know all. I have had much pleasure in carrying out my brother's commission, and feel that this gift will prove a bond of union between us three for ever. I will say no more, leaving it to him to express himself more fully through his medium, Mrs.

Woodforde." After Mr. Ronalds resumed his seat, Mrs. Woodforde was controlled by her guide, "Lily," who welcomed the guests in a kindly manner, and then addressed a few impressive words to Mr. Colman. Thomas Ronalds then assumed control, and taking the ring from Mr. Colman's hand replaced it on the third finger of his left hand, with these words:-

"My blessing go with it, Arthur! Nover let it leave your finger; guard it as the most precious thing of your existence. You will be made to feel its wondrous virtues throughout your life. My spirit will be near you, love you, and protect you. I thank you for the happiness you have afforded me and my brother, and the work you have helped me to do, by which I hope many may be led to see the

Then turning to us, the spirit continued his "Friends! In this work of repeated materializations of my spirit-form which I have just completed—because, being called to a higher plane of existence, I shall never more clothe my spirit in temporary flesh at your circles. I was commissioned by a band of higher spirits. I acted under their orders from the first, when with the kind aid of our dear brother, 'George Fox,' I began to materialize at the seances of Messrs. Bastian and Taylor. I did not then know I was so near my ascension to a higher sphere of life. I have since my death lived upon the earth-plane, those spheres of spiritlife immediately surrounding your planet. I was occupied in shuffling off what still remained of the mortal coil—all earthliness; fitting myself by every means in my power for that myself by every means in my power for that higher spiritual life I have now risen into. One of the fields of progress opened to me was working for the good of mankind at your circles. We always raise ourselves when we try to raise others. I have to reveal to you, my friends, that I, Thomas Ronalds, the spirit who has so frequently materialized here in London, was a re-incarnation upon this planet. In my former existence I was a Prince of Per-

In my former existence I was a Prince of Persia; my name was Hafiz Hemishpha, and I was a descendant of Kai Kaoos, called Cyaxares I. by the Greeks, of the Kaianian dynasty, some 600 or 700 years before Christ. I was not aware of this previous existence when first I entered the Spirit-world after my last incarna in, but by correes I entered into the knowledge that I had doubtless lived before. Within the last few days of your time, since, indeed, I received my call to ascend from the earth-sphere, I have lived through an eternity, and entered upon an eternity's stores of knowl edge, principally by the aid of a wondrously wise Jewish spirit, or, more properly speaking, angel, who has revealed to me, and awakened within me, the recollection of former states of existence. They are mostly undeserving of being dwelt upon here; the principal one, and the one before the last, having been that of a Persian prince. Rising from that life to a state of great happiness in the Spirit-world, the desire for re-incarnation was not awakenthe desire for re-incarnation was not awarened within me for a long period. At length my
soul felt its necessities; the planet had advanced to a state of higher civilization. I required
new experiences of mortal life, new conquests
over self and the grossness of matter. This also is too vast a subject to dwell upon this
avening. Who can read the secrets of a manual evening. Who can read the secrets of a man's life? Who can judge of the unfoldments of a soul, and its necessities? Only God, and that soul itself. I descended to earth again, and was born of American parents. What I gained by that existence I know somewhat, but

by the higher spirits of whom I have spoken. The Jewish spirits of whom I have spoken, was formerly a priest, possessed of wonderful knowledge of spiritual things, and such powers as might be called magical; but he exercised them with the wisdom of an angel, for he was good. Those diamonds I have presented to Mr. Arthur Colman this evening were endowed by that pricat with high spiritual properties, and were presented to me by him. He informed me of their continued existence, and instructed me how to find them. As they were spiritually endowed, it was desired that they might be possessed by one who could appreciate and profit by their virtues. No eye of a sensitive can look upon those stones without shrinking, and feeling the potent influence

not yet all, for the soul of man is wonderful,

and himself is revealed to himself in the slow progress of eternities. This revelation is a part of the work I was deputed to perform

by a particular dispensation for purposes of usefulness to mankind. Indeed it is too painful a process for the more etherealized inhabitants of our world to resume those garments of heaviness, as I have so frequently done. And now I will say, Farewell! My blessings upon you all!"

Mr. Arthur Colman then, addressing Mr.

Peter Ronalds, said:— "I hardly know how to express my thanks for this magnificent present. I know not what I have done to deserve it. I think it a great honor to have been Mr. Thomas Ronald's medium. It has given me much pleasure to sit with you; and I feel that your brother has conferred on me a great privilege in chosing me

as the instrument of communicating to you his last request. I can not possibly thank you (Mr. Peter Ronalds) sufficiently. I shall always wear this ring, and always think of you and your spirit-brother. Possibly we may never meet again; but I pray God to send his blessing on you."

Not the least remarkable incident of this interesting evening is the fact that Mrs. Burns clairvoyantly saw the communicating spirits. In the first instance, "Lily," with whom she was previously acquainted; and in the second instance, "Thomas Ronalds," whom she recognized as the same spirit-form she had on several accessions seen at Rastian and Taylor's circumstance. eral occasions seen at Bastian and Taylor's circle. But on the present occasion the striking peculiarity was that she saw the same spirit. Thomas Ronalds, presenting two distinct and separate forms at the same time! One was the familiar form she had seen before; the other was richly attired in Oriental costume. But both were Thomas Ronalds, the American gentleman, and Thomas Ronalds, the Pérsian prince! This duality of manifestations, which did not arise from any sympathy which Mrs. Burns has with the doctrine of re-incarnation, must have been occasioned by the power of the spirit to represent itself in two characters at the same time, as it was understood there was only one spirit. It can not, therefore, be regarded as an argument in favor of reincarnation, for one of the figures was a manufactured article, and so might be the part of the personal experience in a past life. Many other apirits were present.

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Spirit-world and its glory than ever mortal eyes before had seen. "Are they not all mineyes before had seen. "Are they not all min-istering spirits, "sent forth to minister for them who shall be heirs of salvation."—Heb.

All the immortal millions of the Spirit-world are ministering spirits, and they are everywhere around us now, and if our spiritual eyes were opened, like the servant of Elisha, we would see these heavenly children of the Summer-land everywhere about us. But the primitive doctrines of Christianity are becoming sowell developed, through the obedience to all of Christ's commandments, by Christian Spiritualists, that spirits are beginning to manifest themselves in wonderful numbers, to the natural eyes of living men and women, among all nations, and it will not be long until the materialized spirits of our departed friends, will become familiar to us, and we shall enjoy their heavenly presence every day. It is the teaching of all that Christ commanded as mill-ions of Spiritualists in the United States are now doing, that is bringing about this glorious phenomenon. The church may condemn and denounce it, the press may pass it in silence or sarcaem, but Spiritualism has already as sumed such proportions that her claims have arrested the attention of the nations, and the wisest minds of earth are receiving its truths as the pure religion of Christ, and the salvation of the world.

The next truth I shall notice is the command of Christ to cast out devils. "In my name shall they cast out devils.": Mark 16: 17.

There are also bad as well as good spirits. bad spirits or devils, are those demons that enter in and take possession of men and women, and cause them to commit all manner of sin. crime and death and these devils, or the spirits of wicked men who have died in sin, also afflict men and women, with all kind of sick-ness and diseases. "For nuclean spirits crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed." -Acts 8: 7.

Sometimes these evil spirits will come into men and women in a moment and cause them to commit dreadful crimes. "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house, and David played with his hand as at other times, and there was a javelin in Saul's hand. And Saul cast a jav elin, for he said, I will smite David even to the wall with, and David avoided out of his presence twice."-2 Saml. 18: 10, 11.

By this we can perceive that evil spirits enter into evil men, and cause them to commit crime. "Then goeth he, and taketh with himself, seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the

first."-Matt. 12: 45. From this it is shown that many evil spirits can possess the same man, even a whole legion was cast out of one man. Hence it is no wonder that the earth is full of sin, disease, and crime, since mankind are possessed of such countless numbers of evil spirits. But since God and the angels, and the good spirits have all nower over them. all power over them, they can do no harm to any one only those who are willing to become possessed of them. It is just as Mr. Wesley says, "That it is as easy for spirits to speak to our hearts, as it is for men to speak to our ears. And it is in this that the invaluable blessings of primitive Christianity to mankind are developed. The mediums of Christian Spiritualism being able to see, detect and point out, the evil or bad spirits, that possess the hearts of men and women, and having the same power the disciples and primitive Chris-tians had, they are able to ca-t out devils, cure diseases, heal the sick, etc., and thereby bring health, happiness and bliss to the people. The next truth I shall notice is that of new

or strange tongues.
"To another divers kind of tongues."—1 Cor. 11: 10.

The gift of divers kind of tongues, were given to the followers of Christ that they might be able to teach the people of all nations, what soever Christ had commanded them, and that too in every man's own language, that all na-tions might fully understand the whole doc-trines of Christ, and thereby bring all people, nations, and tongues, into one great brother-hood, to the Father God. As on the day of Pentecost, where there were assembled at Jeru-salem, men out of every nation under heaven, and heard the disciples preach as it is declared. "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2: 4.

The Spirit gave them utterance was the concontrolling spirit. This is what amazed and convinced the people so wonderfully. "And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans. And how hear we every man in our own tongue, wherein we were born."-

Acts 2: 7, 8.

so affected the people that three thousand of them believed and were baptized with the Holy Ghost the same day. "They shall speak with

new tongues."—Mark 16: 17.
This was the last command of Christ and as Christian Spiritualists are fulfilling it to the letter, they prove themselves to be the true followers of Christ, especially since they are breaching it to the nations, just as Christ commanded it.

The next command I shall notice is that of dreams.

"And your old men shall dream dreams." -Acts 2: 17.

It is here said that the old men shall dream dreams. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction."—Job 38: 15 16.

Some of the highest instructions that ever come from God and the angels to men, came in dreams. The destiny of Israel was made known to Joseph in a dream. And the history of nations were made known to Daniel, in Nebuchadnezzer's dream. "I, the Lord, will make myself known unto him in a vision and will speak unto him, in a dream."-Numb.

.Dreams then, are one of the methods by which God holds communication with men "And the angel of God spake unto me in a dream, saying, 'Jacob; and I said, here I am.'"—Gen. 81:11.

"But while he thought on these things, Be hold, the angel of the Lord appeared unto him in a dream."-Matt. 1:20

"And when they were departed, bahold the angel of the Lord appeareth to Joseph in a dream, saying Arise, and take the young child and flee unto Egypt."—Matt. 2: 18.

The Scriptures show that God by the angels

or spirits instructs, warns and guides men by dreams, as well as by other means. I have not the time now to notice the many scenes and events that have been presented to mankind in dreams, but will proceed to notice in the last place the command to raise the dead. "Raise the dead."—Matt. 10:8

Raising the dead, is not meant the raising of the dead natural body, for that would be raising them only to die again; but it is raising the spiritual body, just as Christ at his resurrection into Paradise raised the spiritual bodies of the saints that appeared unto many in Jerusalem. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his holy resurrection, and went into the holy city; and appeared unto many."—Matt. 27: 52.

The graves here spoken of is Hades, or the Spirit-world, so that the bodies were the spirit bodies of the saints, that came out of the Spirit-world, and appeared unto many in the city of Jerusalem as the first fruits of Christ's resurrection, for Christ had just been resurrected, a few moments before, from the dead or natural body on the cross into Paradise, as he had told the thief, he would meet him there that day. And these spiritual bodies of the Saints, who had died in Jerusalem, and now came out of the Spirit-world and appeared unto many, were really and truly raised into the natural world from the dead, just the same as the dead are now being raised in materialized form, by the mediums in their cubinets. "Raise the dead," is the command of Christ, and oh, how beautifully is it done. Not raised to natural life, to die a second time, but our dead friends are raised into our presence here on earth, where we can see and converse with them, and kiss and embrace their immortal forms in time, as great numbers are now doing in almost every quarter of the globe. This is truly a glorious raising of the dead, and one that should fill our hearts with heavenly joy. And beside all this, we find we are living so ceive letters of instruction from our immortal kindred, as they did of old. Even Elijah, long after he had gone from earth, sent back a letter to the wicked king, Jehorum. "And there came a writing to him from Elijah the prophet

came is writing to him from Elijah the prophet saying: thus saith the Lord God of David thy father. Because thou hatt net walked in the ways of Jehosophat thy father. nor in the ways of Asa king of Judah, etc."—II. Chron. 21:12.

In passing through this subject, I have only been able to give a synopsis of its great doctrines, but I think enough has been given to show that the gospel preached by Christ and his apostles is the same gospel that should be preached now, in this day, without denying and throwing away three-fourths of all that Jesus taught and commanded, for the church in general deny and forbid the healing of the sick, the working of miracles, and of prophesying, of seeing visions, of the discerning of spirits, the casting out of devils, the speaking of tongues, and the raising of the dead. All tongues, and the raising of the dead. Al of which Christ and his apostles commanded, and Christ's commands were to be taught unto the end of the world, every one of which the Christian Spiritualists believe and obey to the letter, which shows to the world that modern Christian Spiritualism is pure primitive Christianity. And they obey every precept that Christ taught while the orthodox Christian world refuse to believe and ovey the great majority of the precious and holy commandments of Christ, and thus throw away the labor and teachings of the Savior and thereby teach men that those heavenly commandments of Christ have ended, and passed away, when there is not one jot or tittle, in all the word of God, to show that one word of Christ's commands have ever passed away. For the last words of the Redeemer to his ministers as he left the earth, was to go and preach to all nations. "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28: 20

But we rejoice to see such hosts of good men as are now everywhere rising up and embracing the great cause of Christian Spiritualism in almost every portion of the world. So that it will not be long until all the commandments of Christ will stand on the decalogue of na-tions, and the unfolding grandeur of his religion become the glory and admiration of the world. Then from the spiritual dominions of the vast beyond, shall come like a tidal wave of glory, the spiritual orb of immortality, throwing from horizon to horizon an eternal sunrise of science, religion and intelligence all over the enraptured nations, mantling the heavens with beauty, and the earth with happiness and bliss. While the angel hosts begirting the world, fill all the zones with the anthems of eternity, and proclaim that the kingdoms of this world have become the king-doms of God and His Christ, and that God's will is done in earth, as it is done in heaven.

Vindication of Dr. Peck.

We, the undersigned, desire to testify, that the manifestations that take place in the presence of Dr. Peck, are not the result of fraud; collusion or trick, but are done by a power outside of himself, which we believe to be that of disembodied spirits, as we are unable to give any reasonable solution on any other hypothesis, and as Dr. Peck has been publicly charged by Califerns. And how hear we every man in our own tongue, wherein we were born."—Acts 2: 7, 8.

And they together with the doctrines taught.

And they together with the doctrines taught.

on the twenty-fifth day of July, 1875, under the following test conditions:

Mr. Peck was encased in a stout sack, made of unbleached cotton cloth, fastened closely round his neck with a cord, secured with a sailor's knot, and the knot secured with fine sewing cotton. The door of the cabinet was opened twice during the seance, and the fastenings of the sack examined by a committee of two persons and found intact.

The following are some of the manifestations

that occurred during the seance: Numerous hands were displayed at the aperture of the cabinet to the number of twenty at east, of different sizes and shapes; ten written communications were given to the members of the circle, two of them being test mes-sages of deceased persons, to their friends then present of a deeply interesting character; musical instruments of two kinds were played inside the cabinet at the same time that two hands were displayed at the aperture, also, the full face and bust of the spirit calling himself Colonel Sedgwick, appeared at the aperture, who addressed the audience in an audible voice, all of which we are satisfied was not done by the medium himself, but is the result of a power with which we are not sufficiently acquainted to fully describe or explain.
Signatures placed to the foregoing state-

ment:
Mr. J M. Holland, Mrs. A. B. Holland, Mr. James Kendall, Mrs. Metilds A. Kendall, John S. Reynolds, Mrs. W. G. Thomas, Mr. John Hepworth, Mrs. F. M. Hepworth, Mr. M. H. Barton, Mr. Arthur J. Durnford, Mrs. Kate D. Durnford, Mr. W. Pennock, Mrs. S. E. Pannock, Mr. John W. Lowe, Mrs. Mrs. S. M. Pennock, Mr. John W. Lowe, Mrs. Love, Mrs. F. Coleman, Mr. Alfred Ward, Mrs. Mary Ward, Mr. Joseph Hewson Curt, Mrs. J. E Clayton.

Bro. J. L. Potter Vindicated.

To the State Association of Spiritualists and the general public: In view of the fact, that the grave charge of the theft of a pair of boots at Owatanna, have been publicly made against J. L. Potter, State Agent, and Lecturer of the Association, a meeting of the Executive Board was called and met on Aug. 27th, at the residence of S Jenkins, Esq. (President of the Association), in Farmington, and after a thorough investigation of all the facts and circumstances, pronounce the charge without foundation in fact.

S. JENKINS, Proc. M. T. C. Flower, Chairman. Executive Board. E. C. Ingalls. WM. CHATFIELD.

Conventions:

To the Spiritualists of Northern Wisconsin and the Spiritualists and Liberalists of the Great West,—Greeting:—We would invite all believing in free speech and thought, to meet with us in convention in the village of Oakfield, Fond du Lac County, Wis., on the 24th, 25th and 26th of Sept., 1875 The speakers engaged for the occasion are John Collier (late of England), and Elvira Wheelock Ruggles, which is a guaranty of success in itself. The kind friends of Oakfield have generously offered to entertain (free) all so far as they are able. Come, then, every freethinker; let's show the world we are neither dead nor eleeping. Igaac Orvis, Pres't,

DR. J. C. PEILLIPS, Sec'y N. W. S. A.

"Elysian Island" Meeting—Kalamazoo, Mich.

ED. JOURNAL:—At Kalamazio, George Wine low, an old and well-known resident of that beautiful city, a pioneer in the then wilderness of forty years ago, and a pioneer in the wilderness of Spiritualism, has fitted up his "Elysian Island," for meetings and picnics. It is a green plot of some three acres, partly shaded by fine trees, with the clear water flowing on either side, the rich valley and pleasant hills in the distance, and the town near by on the South; a delightful spot which will doubtless be the scene of future meetings and pleasure excur-

On Saturday, the 21st of August, a little company met there, amidst rain and chill, and bravely held out while the island-grove was dedicated to free-thought, free-speech, spiritual culture, human progress and innocent amusement,—all within the realm of order, pure morals and decency. On Sunday came a larger company of substantial citizens, intelligent young men and women, and people from towns and farms in the vicinity, with their basket-dinners for the day. From tep o'clock to near five in the afternoon, the time was filled by addresses from Susie M. Johnson and myself, conference well occupied by the thoughtful men and women, good music, and the lunch recess at noon.

- The attention was excellent and unwearied; the order good, the spirit and conduct of those present commendable, and the six or eight nundred people left in safety, and with a feel-ing that it had been good to be there.

I go to morrow to the North Collins Yearly

Meeting, thence to Millport, Pa., Sept. 4th and 5th; to Friendship, N. X., Sept. 12th; and come here about the middle of September to be in Kalamazoo and vicinity in October. G. B. Stebbins.

Detroit: Mich.

THE

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