Cruth wears no mask bows at an buman abrine, neens neither place nor appianse : she only asks a pearing.

AOI" XAIII

CHICAGO, MARCH 27, 1875

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SPIRITUALISM.

Dr. Eugene Crowell in Reply to Dr. Palmage

THE WITH HAS ASSETS - ASSETS OF ASSETS OF A STATE OF A

liv Dr. Talmage has anaday gave us one of his denunctatory discourses, and this time his thunders were lanue bed against Modern Spiritualism, and no doubt his assertions - not his arguments - were accepted by many of his I an not conceive of an easier way to surmount definalties than to denounce them; it certainly is much easier than it is to encounter and vanquish them. That the first of these methods was employed by him, no one who heard him can doubt, that the second was not practiced is equally apparent. For a l'rotest ant clergyman in our midst to depend upon such weapons, and for the sham victories ob tained by them to be accepted as victories schleved, is in this intelligent age something marvelogs quite as much so as the ghosts he

Taking for his text I, Symnel, Tavili, 7 's he declared that "the witch was shriveled, baggard and old." How does he know this" There is not a sentence or word in the chap ter to justify this description, and for all he knows she was young and attractive, and that she was sympathetic and kind the excred record declares, for it says that when in his ex shausted state and in fear Saul fell to the ground, she beseeched of him to particle of nourishment, and upon his refusal, with the assistance of his servants, forced him to com "And the woman had a fat calf in the house, and she hasted and killed it, and took flour and kneaded it and did bake unleavened bread thereof, and she brought it before Saul and before his servants and they did eat. Verses 24, 25. It is reasonable to suppose that the woman was poor-probably very poor-as most of her class were, and had she been depraved and selfish, she would not have been so ready to lay before Baul and his servants the choicest food she had, and perhaps all she had It was in her case the equivalent of the widow's mite. As to the epituet "witch," the reverend gentleman had less regard for her spiritual gift and her good qualities than the narrator, for no where does the latter stigmatize her as a witch.

"The floor opened and Samuel arose and appeared to the astonished group; Dr. Talmage. How does he know this? The woman's words are, 'I saw gods (spirits) as-cending out of the earth " Ar paritions come from below, above and from air points of the compass, but the imagination of the Doctor, has out atripped that of the veriest rustic, for I don't remember any instance in narrations of apparitions where the ground has opened previous to their appearance and closed upon their departure, unless, perhaps in some Eastern story of genii, etc. Then as to Sam-uel's appearing "to the astonished group," that is also pure imagination, as any person who has a Bible will perceive upon reading the account, for it is there said, "When the woman saw Samuel she cried with a loud voice, and the King said unto her. 'Be not afraid, for what sawest thou?' And he said unto her, 'What form is he of?' and she said 'An old man cometh up and he is covered with a mantle.' And Saul perceived that it was Samuel." That is, from this description of the spirit by the woman, Saul rec-ognized it to be Samuel. The woman alone saw the apparition, and the "astonishment of the group" is a pure fiction of the Doctor's imagination, and even worse than this, it is an inexcusable error from want of the most common attention and preparation which the sutject demanded and which his audience had a right to expect from him.

ARE MANY TINGED?

Spiritualism is a doctrine with which many of you are tinged." This was said of and to his congregation. This declaration at any rate is the truth, and not only are many of his hearers tinged with Spiritualism, but much better qualified by an examination of the subject than he who addressed them, and they were quite competent to perceive not only how illogical, but how baseless were his assumptions.

"Its disciples say they have a new religion. It is not new, for we find in our books that thousands of years ago there was a spiritualistic seance. Nothing in all spiritualistic circles in our day is more strange, mysterious and wonderful than things which have been seen in pastages of the world." I am again here compelled to correct the Doctor. "Its disciples do not say they have a new religion—that is, those of its disciples who know anything of the subject. On the contrary, it is well known that Spiritualism existed in the time of Adam, for he clairaudiently conversed with God, and clairvoyantly perceived Satan, and a miracle excelling any since that time was performed, in creating from one of his ribs a helpmate; whilehe was entranced, and another miracle in instantly healing his side, so that not even a so has descended to his male posterity, so the Doctor can not make a side issue of this case. From that time to this Spiritualism has been in the world, and there never has been a nation whose religion was not based upon it, nor a people whose literature was not pervaded by it, and though there are savages who have no conception of God, there never was a tribe or people who did not believe in ghosts. So Spiritualism is nothing new; there is hardly a chapter from Genesis to Revelations in

which it is not taught, and the Biblic contains in to narrations of spiritual manifestation in greater variety as I more the roughly indexestion, both in letter and spirit, than say book that ever was written and Spiritual see have that these narrations are true, and Modern Spiritualism is true, for the reason that the one upholds and supports the other. The Biblic and Spiritualism go together, and when the latter has been studied and examined, and is understood, not spe will for a moment doubt that they must stand in fall loge her

Talmage says Spirityanal finds its victin s in the transless the many sind of distress. I hardly partitions are exception

ITS VETIMO

Wast an ludgetment of Spirmuslism - what reproach from a Christian conneter Spir tualism is condemned because it welcomes and others composation to those who can find a refuge in their sorries and softenes. What Come unto me all ye who are weary and heavy laden and I will give you rest." To be consistent he must condemn Hom who uttered these words, for he condemns spiritualism for manifesting the same spiritumd for practically arrying out the same doctrine, Spiritualism pleads guilty to the charge, it wilcomes all who seek its shilter in trouble and distress, it cromises that the desolate heart of the mother anall leap for joy by again being brought into close relations with her darling child whom she has been taught by the cold material the ology which enwraps Dr. Talmage to regard as so far distant that even God's love can not bring it back to cheer her desolate soul promises that the tears of the orphaned child shall be dried in the presence of the mother whose loss it mourns, that the bereaved husband shall again feel the presence and love of his wife who has vanished from his sight, and that the widowed wife shall have con vincing evidence that her husband's love con tinues to overshadow her. And Spiritualism on all proper occasions when procumstances permit, fulfills its promise.

It has done and is now doing all this and even more, and no man or woman exists on this continent who, having given the subject the attention necessary to understand it, and the right to judge it, doubts its ability to fulfill its promises, and no man ever publicly spoke or wrote against it, who had properly investigated it, and the proof of this is in the lectures, such as Dr. Beard's, the sermons, such as Dr. Talmage's, and the books, suck as Dr. Marvin's on "Mediomania," all'of which bear intrinsic evidence of the speaker's of writer's extremely kimited knowledge and erroneous conceptions of the subject endowed with the force and energy of truth, and armed with the evidence so conclusive that no intelligent man can examine without accepting it, and of those who acquire an un-derstanding of it, may truthfully be said,"
"Once a convert, always a convert."

Mr. Elitor, I have not here noticed a molety of the unwarranted, I may say

RECKLESS, ASSERTIONS

of Rev. Dr. Talmage in his discourse-such as that "spirmusl mediums always prefer darkness." Why, nineteen twentieths of all the scances where I have been present have been light ones, and perhaps this proportion holds in the experience of most other investigators. Then he says, "the writing on the arm is done by a pointed iron instrument."

Perhaps so; but it would be difficult to account for the characters that appear on Mr. Foster's arm by this hypothesis; for he was the first genuine medium I ever met, and I came upon him unawares, unannounced, and took my seat with him without exchanging a word further than my stating that I desired a seance, and his assenting; and in answer to my written question, "What is the name of my first born child," he raised his sleeve, and soon upon the clear skin before my eyes formed the scarlet capitals E. W. C. These were the correct initials of the name of this child who passed away at the age of four years, more than twenty years previously. I then inquired if he could give me the full name, when he seized a pencil and wrote out "E1 gene Wharton Crowell." There were but two persons this side of the grave who knew the middle name, and these persons were the par-ents of the child. What becomes of Dr. Talmage's theory in the face of such facts as this, and I have witnessed, equally surprising things in hundreds of instances.

"There is not an insane asylum from Majne to Texas which does not contain victims of Spiritualism." Dr. Talmage of course would not affirm that he had personal knowledge of this, and I doubt whether he could give any responsible authority for this wild assertion. Differently from this, those who have really employed means to ascertain the truth of the question have come to a widely different conclusion, and it is now pretty well established that there are few Spiritualists so crazy as to be immured in a lunatic asylum—not one-tenth the number there are from loss of reason caused by listening to such frightful appeals to the fears and imagination of people as are made in the sermons of Dr. Talmage and a few others, the last survivors of a now almost extinct fossil-race of theologians who depended on the terrors of a final judgment and the dread apprehensions of eternal sufferings in material fire as the principal means of bringing poor suffering, trembling mortals to accept the divine teachings of Him whose life was one lesson of love and sympathy for mankind. In my inmost soul I believe these doctrines to be more degrading to the human mind and char-acter—to him who preaches them as well as to those who listen and accept them, than all other theological errers which crept into the church in the early and dark and corrupt age, and which has become so proted and rented into the very foundations of the freed giral structure, that even the super of cold of this age use not been strong contact to oning them an to the surface and blast them.

Agam, U. Talmage says,
'THE SHUR ALONE, 19 -1 VPH IRN:

Then why, I would ask, is it necessary for him to preach. The only excuse to can have a it appears to me is that the necessary for him to throw light upon the Bible. And is it not a judy necessary for others and for other systems to contribute to the same and and how does be never having provely examined it know that Spiritualism can not impossible to every page of the light. We cannot that it can and does, and that it is only in including to Spiritualism that it can be rightly in temperated, and that this will be the judgment of the next ceneration if not of thes.

When Dr. Talmage again proposes to attack Specitualism from the pictform of his church I would, with his permission, suggest that he exteriory read the toxis of Sir poore who is he intends to use as weapons, in his toxy shard not again wound the hand that weight them instead of damaging his adversarior family would particularly recommend this reversal gentic man be turn to John via 24 and pinches over the meaning of the words "Judge not according to the appearance but judge regateous judgment."

New York, March 4, '75

A Spirit Prenches a Funeral Ser

LETTER PROM HORATIO 14, EDDY

BROTHER JONES - Wat much pleasure I will give you the particulars of the funeral that was conducted by a

MATERIALISATO SPIRIT.

Mr. Wm. Brown, Edward Brown's father, one of the controlling band of our seances at the present time. The sermon was preached at present time. The sermon was preached at the house of Barker Cleavland, the deceased. Mr. Cleavland passed to spirit-life on the evening of Saturdsy, Jan. 6th, and his body was buried on the 9th. On the morning of the 9th, Rev. Mr. Sawyer, of Danby, Vt., went to the house of Mr. Cleaviand, and darkened the windows, so the spirits could manifest if they desired. The sun shown quite bright, and it was impossible to make the room as dark as usually required for spirits to materalize in. of ten in the neigh bors and friends assembled to see what would take place, and below I give you a sketch of the room occupied by Wm. Eddy, as a cabinet; also the room occupied by the audience, and the one in which the corpse was placed the position of the spirit while speaking, the locality of the lamp and some of the names of the witnesses who were present.

Darkened window.

Darkened window.

Medium

Medium

The spirit stood in the door way,

of the audience, the lamp burning within four feet of him, so brilliantly that all in the room could see him plainly, and several saw Wm. Eddy sitting entranced in the room used for the cabinet, while the spirit stood in the doorway. All who were present were estisfied that the sermon came from a

MATERIALIZED SPIRIT.

The spirit of Mr. Brown appeared in a black coat, black vest and pants, white cuffs at the rists, standing dickey collar, white scarf over his shoulders, dressed in ministerial style. He was not a minister in earth-life, but was accustomed to taking charge of funerals, and I should judge from his language, he was favored with an excellent education, and was not afraid to speak before a public audience, if called upon. If I remember rightly his text was, "It is better to go to the house of mourning than the house of feasting or the house-of prayer, for he is not dead, but sleeping," to awaken in the new light, that awaits us all. Mrs. E. A. Kinsbury, of Pailsdelphis, I think,

took some notes of the discourse from removes the to the lady when many of our Sorrifus late friends will remember as a sector resome years as a in the field, occasionally returned in S. e. is the one who made for fessor distributions. She made some excitent remarks at the grave, and

MR RIWARD ESSENS.

the spirits an who delivered the serman winds materized, and myself sang a spiritual hymn. We shall need beyond the river."

This is a fruthful report of the funers, Many have written to me to know the partial late, from an parts of the country. I have written town in a plane truthful manner for the funeral at which with all there by save me the extra truthful of writing to all my monerous themis, or give the particulars.

The full iwing are witnesses who can vone for my statements, who were present, and was saw and beard the material depirit, we a helicity of the funeral discourse of Parker Couvent

M. A. E. Kinsbury, Purbuleping M. G. ariey, Paragraphic, Mrs M. M. S. White, Paragraphic, Mrs M. M. S. White, Paragraphic Mrs M. Wesks, M. D. Warres, Mrs Hiram Bard, Sally Bardstepuch Bard, Mry Bard, Mrs Eren Clark, Annie Bard, Zacharia Yani, M. Stomingalm, Elward Brown, Daha Elly Brown, and H. rath, G. Erly, Cattenden, V. Chittenden, V. Peb. 28th, 1875.

God in Politics.

The recent action of the North Carolina Legislature, published in another column, in expelling one of its members, Mr. J. Thorne, a sort of Quaker, on account of his sileged disbeller in an existence of God, along with other historical incidents in the same State, should commend North Carolina as a place of residence to the people who advocate ine doctrine generally known as 'God in the Constitution," but waich might be more ac curately defined as "God in Politics." Up to the year 1848 the God in the North Carolina Constitution was not only a Caristian God, but also a Protestant God. Under the organic law of the State up to that period, all persons who denied "the truth of the Protestant relig ion" were excluded from holding office. This provision debarred Catholics and Jews, as well as Dousts, Athensts, and Infidels. In the Constitution of 1848 the political notion of Duty was modified, and the new restriction was limited to a general belief in God, this idea was retained in the new Constitution of 868, which has a clause disqualifying from nonding effice, "First, all persons who shall deny the being of Almighty God." This general disqualification, however, seems to be the special interpretation of the Legislature, for Mr. Thorne was expelled on the ground of dis belief in the being of Almighty God, though he made the following explicit declaration of faith in his speech before the Legislature There is but one living and true God, ever lasting, without body, or parts, or passion, of unlimited power, wisdom and goodness; the maker of all things, visible and invisible." To a layman and non-believer in the doctrine of "God in Politics," this would seem to be a sufficient strong declaration of belief in AT mighty God to warrant a man, otherwise unobjectionable, in holding a seat in the Legislature to which he had been chosen by the suf-frages of the people. In addition to this declaration, Mr. Thorne also presented a number of letters showing that he was a member in good standing in the Progressive Order of Friends, a sect of Quakers; that he had been a trustee in the church of that society in Pennsylvania, his former home; and that he was a man of good moral character. But he had written a pamphlet in which he had spoken of the Trinity and Resurrection, as mythical or superstitious, and said that he did not regard God as a Being whose chief purpose is to torture mankind after death. He also stated in the presence of the Legislature that, while he believed in God, he did not believe "in all the characterization) attributed to Him." Thereupon a member declared that it was clear I'merne did not believe in the "God of our Constitution, and it was on this ground that Mr. Thorne was expelled by a majority vote of the House sitting as an Ecclesiastical

From this instance it is plain that when God is introduced into politics it is necessary to define exactly what kind of a being is intended. It is doubtful whether a Jew, or Unitarian, or even a Universalist, could pass muster to the North Carolina Legislature.

But suppose some future Legislature shall interpret the attributes of God to be like those believed in by the Q taker Thorne, and expel members who have faita in the Trinity, and who look forward to bodlly resurrection. The succeeding majority may be Protestant and orthodox, and expel Catholics upon alleged idolatry, because they believe in Transubstantiation and the Real Presence in the sacramental bread and wine. The complications likely to grow out of "God in Politics" are countless, and the action of the North Carolina Legislature shows that, whenever the Deity is made a part of a party platform or constitutional project, it is necessary to define His attributes; and it is probable that such a definition would involve a discussion stretching from the Council of Trent to the latest Spiritualistic Convention.

ualistic Convention.

The expulsion of Mr. Thorne may have arisen from a confusion of terms altogether too common, whereby an "Infidel" is thought necessarily to be an Athelst, and a true believer necessarily a Caristian. Here are Web-

entra fednitan - Cie i., i pristing. Athent,

And of I work paddinty, a district of the statement Bears tehevah. Characters one was believes, or is resumed to believe, in the region of Christ. One bare of a thristian country or of Christian country or of Christian country or of Christian country.

A lifet 1 - the who denies or disbelieves the

I when the who is without faith, or in a fauthful nence a dishelever a freezhinker; one who disheleves in thrist, or the divine orden and authority of thristianity.

Now, Mr. Thorne may be an Indian and still not an Alberta, may not be a Correction and yet be even at the lifethe North around a greater charge the gard and these telms as interchangeaule and meaning the same form. The only resigned magnitude atom for other northing in that state approach at persons who deny the extense of A may y trad," but they would be a finite form in one, which is the another of a finite form in one, which is the amount of the first person. In one, which is the amount of the basis of a things when it is the amount of the basis of a things where and unvisible the leader of a things.

I' thaps the expulsion of Mr. Inorne from the North Caronnu Logistative may be useful in teaching that it is better to keep creeds out of constitutions and out of plattes, and permit every man to worship the Supreme Being in his own temple, and according to individual dictages of conscience, faith and reason Cheenga Trabana.

Pearls at Seances.

A month or two ago a description was pubtaned in these pages, of a seance held at the house of Dr. Speer, of Alexandra road, etc. John's wood, and parkeniars were given of the manner in which, through the mediumship of a gentieman in private life, pearls, corals, and precious stones of various kinds, were brought by the spirits. They fall both in broad daylight and gas light; frequently they drop one by one on the table while he is at dinner. He has noticed that some motion on his part tends to promote their falling; the force used by the parits in preducing many of their physical manifestations is drawn enietly from the head, hands and feet, consequently when he sud-denly moves his hand or his head, corals or pearls are more apt to drop then than at any other time. We have seen them drop upon the table in daylight, and once saw a little holding in his hands in the garden. the piece of coral rolled oil and fell apon the gravel. Although we looked for it, and could not find it, he, after a pause, stooped down and picked it up, being sole to detect it under suda difficult conditions, in consequence, probably, of the spirits who had brought it influencing his actions, since the piece was so minute that it might easily have escaped the notice of an eye placed a short distance from the ground. has also noticed that sometimes when he at tempts to pick up a pearl or piece of coral the menant it has failed, it disappears, it being necessary for a short period to erapse before it becomes permanent.

This particular kind of mediumship has been possessed by a lady in private life for many years; as is well known to many of those who have had the pleasure of frequently attending the scances held at the house of Mrs. Makadugali Gregory, 21 Green street, Grosvenor square. The medium now under police also unfortunately has objections to the publication of her name; she will, however, be readily identified by many Loddon Spiritualists by what has been just said. This lady also has noticed that the stones have a tendency to disappear if she touches, them the moment after they fall, and she says that sometimes they did not appear to fall at all, but presented themselves just as if they had come up through the wood or cloth of the table.

Mrs. Gregory had a scance with this woman recently, and tells us that the medium saw her, husband and son standing near her, and they said that they would oring her a gift to show that they were united in their efforts to guide and help her. They then said in relation to some home troubles, "Lessons of life are given and taken in a household." Then a large pearl to which a small pearl was attached fell upon the table, the one being intended to represent the father, and the baby pearl the son. This message was then given, "Remember, dear mother, that of pearl is the gate through which you will enter into the city of the Lord. Borrow and suffering are the stepping stones which bridge the path from earthing to this gate. Good night, dear mother; the good work progresses, and the reign of righteousness for which you have worked so hard is near."—London Spiricualist.

A valuable table of the statistics of Christianity is presented in Prof. A. J. Schem's Statistics of the World for 1873. In North and South America, out of a population of 84 500,000,47 000 600 are Roman Catholics, and 30,000,000 Protestants. In Europe, out of a population of 301 000,000 Protestants, and 70,200,000 adherents of the Greek Church. In Asia, out of a population of 794 000,000,4700 000 are Roman Catholics, 1,800,000 Protestants, and 8,500 000 adherents of the Eastern Churches. In Africa, out of a population of 192 000 000, 1,100,000 are Roman Catholics, 1,200,000 Protestants, and 3,269 000 adherents of the Eastern Churches. In Australia and Folynesia, out of a population of 4,400 000, 400,000 are Roman Catholics, and 1,500 000 Protestants.

FALL AND REDEMPTION OF MAN:

Viewed in the Light of Astro-Theology.

BY W SCOTT

ONTING ED FROM LAST WEEL! THE REDEMPTION.

In introducing our hero at this stage, it might seem unnecessary to refer to his ancestry. yet, if we would understand his true char acter, we must extend the genealogical record. However much his biographers may differ otherwise, it would seem that they agree in tracing his lineage to the tribe of Judah. Whether such a personage as Judah did really exist, it matters not. It is enough to know that the twelve tribes of larsel were made to represent the twelve signs of the Zodiac, and that they were arranged in the following order.

Reuben to represent Aquarius, Simeon to represent Pisces; Gad to represent Aries; Ephraim to represent Taurus; Menasseh to represent Gemini; Benjamin to represent Cancer; Indah to represent Leo; Issicher to represent Virgo; Zebulon to represent Librs; Dan to represent Scorpius. Asher to represent Sagittarius; Naphtali to represent Capricornus.

This table may serve to explain some of the mysteries that seem to tax the brains of theologians. Even the emblems on their banners were modeled after a pattern in the heavens. The ensign of Rauben bore the ngure of a man (Aquarius), that of Ephraim, a bull (Taurus), that of Judah, a lion (Leo), and that of Dan, an eagle (Aquila)

l'erhaps the biographers of our hero were correct, in tracing his descent to the family of Judab if so, it is not difficult to perceive why he was styled "the Lion of the tribe of Judah."

We are informed by wise men of old, that on the twenty fifth day of March an angel appeared to Mary in a dream, by night, and imparted to her the information that she should be with child of the Holy (thest. At this period the constellation of the Virgin is south at midnight, and that no more favorable opportunity for a communion with Morpheus could have been afforded the maiden. It is said that Somnus, with his head resting on the back of a lion, reclines on a couch in the highest part of the heavens, and at midnight sails down from thence with his wings spread over the earth. He is accompanied by Morpheus, who assumes any shape at pleasure, and presents dreams to those who sleep.

Joseph, the husband of Mary, is, to say the least, a suspicious looking character. He is called by various names, among others, that of Alpheus. He is -aid to be the son of Jacob. also the son of Heli. In mythology, Bootes is sometimes represented as the paramour of the virgin. Joseph may have represented this gentleman, who, with his hounds, stands just to the north of the virgin.

SAVIOR S BIRTH

We will now turn our attention to the constellation of Capricornus, which the sun enters on the twenty-second of December, where he was supposed to remain stationary for the period of three days and nights, as no change, is observed in the length of the days. The sun is now in the Augean Stable.

At midnight, on the twenty noth of December, the constellation of the virgin risks a new year's sun is born, and all the world re-The self-same hour, and just nine months from the time that Mary dreamed her dream, it is announced to the world that a Sa-vior is hors. Notwithstanding the fact that the early Christian fathers could not agree as to the day, the month, or the year in which he was born, the twenty-fifth of December was fixed upon, because on that day was celebrated the birth of the solar deities.

After his birth it is said that wise men came from the East to worship him, and returned to their own country by another way. I dist the course the stars would pursue rising, they would come from the East, returning, they would go by another way.

The slaughter of infants and the journey to Egypt belongs to all these tragedies, as in the case of Chrishna and that of our hero, at the time he was engaged to play "Moses" among the bulrushes. The journey to Egypt, on the part of Jesus, was as much a necessity as was the journey of the Theban Bacchus to India. It was to Indian mythology the Thebans were indebted for their Bacchus. The journey of Bacchus to India was feigned, and was but an attempt to conceal his origin. Jesus must make a journey to Egypt. Why? Because he was born in Judes, and, to fulfill the Scriptures, he must come out of Egypt. But how could be come out of Egypt without first going into Egypt? The Arabian Bacchus also came out of Egypt. And the new year's sun comes up out of the Egypt of theology. The journey of a god to a foreign country may be regarded as an index to his origin. The word Egypt implies darkness, and in the Scriptures

it is often used in that sense. ACTS OF HIS SAVIPRSHIP.

When the lad was twelve years old stwelve weeks); his parents took him up to Jerusalem to the feast of the Passover. It should be ob-served that it is just twelve weeks from Christmas until the Passover. (Here he was crucified, but in a quiet way. He was lost, but found again on the third day. But before proceeding further, it will be necessary to in-

OHN THE BAPTIST.

John the Baptist is a personitication of Nature, and a representative of the heathen Deities or Saviors of the world, who preceded Jesus. He is said to have been born on the twenty-fourth day of June, that is, three days after the sun enters Cancer. As these charac-ters were all born in the Winter solstice, and as the sun at, one time entered Libra at the Vernal Equinox, it is reasonable 🕼 suppose that John's biographers were correct as to the date of his birth. Since the period when the syn entered Cancer in the Winter solstice, the equinoxes have fallen back seven signs; and, as the Ecliptic is twenty two hundred years falling back one sign, the first Astronomical John must have been born about fifteen thousand years ago-that is, according to the theory that the sun entered Libra at the Vernal Equinox at the time of the introduction of the

science of astronomy.

It is recorded of John the Baptist that he was born six months before Christ; that is, half of a Platonic year, which is twenty-five thousand eight hundred solar years, or the time required for the equinoxes to make one

For the genealogy of John the Baptist, we must search among fossilized gods beneath the rubbish of antiquity. His biographers trace his descent to Aaron, who was the brother of Moses, another Hebraic John. John might be styled the Proteus of mythology. As Jonah, we find him three days and nights in a whale's belly. belly. As Moses, we find him in an ark on the Nile. As Jannes, the Egyptian magician, we find him competing with Moses. As Jason, we find him on board the Argo, in the expedition to Colchis. In India, he is known as

Chrishna; in Etypt, as Osiris; in Arabia, as Bacchus in Persia, as Mubros, in Chaldes, as Belos, in Promicia, as Adonis, in Phrygia, as Atys, in Greece, as Apollo, in Rome, as Janus. The ghost of Janus may be seen in our calendar, representing the month of January. On the twenty second day of January the sun enters the sign of Aquarius, the domi-cil of the ghost of John, the Baptist.

Elizabeth, the mother of John, submitted herself to the embraces of a god. And when her time was come, she was delivered of a man child. And the child grew and waxed strong in spirit, and was in the desert till the day of his showing unto Israel.

Zicharias prophesied of the lad after this fashion: "And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his neo ple through the tender mercies of our God whereby the dayspring from on high hath visited us, to give light to them that sit in dark

ness.". "He was in the desert till the day of his showing unto Israel." This passage has ref-erence to the heathen deities. Viewed from a Jewish standpoint, all outside of Jewry was a desert waste. "His showing unto Israel" was desert waste. 'His showing unto Israel' was a in Egypt, Arabia, Chaldes and Phonicia. After his showing unto Israel, the Pagan idea of redemption was received by the Jews. But the seed fell on stony ground and was transplanted and nurtured by the Gentiles.

John's raiment was of camel's hair, which de-

notes that he was dressed in Arabian costume when first noticed by the Jews. He was girt about the loins with a leathern girdle. This girdle was the Zodiac which encircles the sun. His meat was locusts and wild honey. The locust referred to was a bean which grows on a tree called the honey locust. The idea of John's subsisting on locust beans, is an intimation that the diet needed to be improved. I'aul, in one of his epistles, says, "Reretofore I have fed you on milk, because ye were not able to bear strong meat." Milk is certainly an improvement on wild beans, yet Paul would seem to be in favor of still further improvement on the diet.

The careef of John the Baptist, like that of Moses, was brought to a ferminus on the banks of the Jordan; and, his Moses, he was suc-ceeded by Joshua or Jesus.

JESUS BAPTIZED OF JOHN

Jesus began to be about thirty years (days) of age when he was baptized of John The new year's sun begins to be about thirty days old when he enters Aquarius, the dispenser of rain. All the planets, in passing through this sign, are supposed to be treated to a bounteous shower-this we call baptism. When the earth enters Aquarius, the Egyptians retreat from the Nile, which overflows its banks at this period. Hence the exclamation of John O, generation of viperal who hath warned you to flee from the wrath to come?" According to the records, John was born on the twenty fourth day of June, and was thirty years (weeks) in the desert. Traveling at the speed these characters are wont to go, at the end of thirty weeks he would find himself in the middle of Aquarius. Jesus, then, was baptized when the sun was "about" fifteen degrees in Aquarius.

After being baptized, Jesus was led up into the wilderness, where he was forty days and forty nights, tempted of the Devil-just the length of time required for the sun to reach the Vernal Equinox, where he would be be-yout the power of the Devil. While in Pisces, the Frost King said to him: "If thou be the son of God, command that these stones be made bread;" that is, shine on this congesled earth, and cause it to bring forth bread. The close observer can not fail to notice that, according to theology and mythology, there are slways stones to be found in Pisces. Here lesus finds work to do. . He cures the leprosy, casts out deals, heals the sick of the palsy or, in other words, melts the snow, drives out the frost, and vestores vegetation, which lay dormant in the arms of Hyems, or winter. Here also he finds Peter and Andrew casting a net into the sea. Just what we might exnect, for the sun is now in the sign of the habes. THE TWELVE.

Twelve apostles were chosen in the offier of the twelve tribes; and one of these was a devil. The services of a devil being indispensable to

the clergy, is a sufficient apology for the acts of his devilship. The legitimate duties of His Royal Highness are three fold, to preside over Winter; to keep watch over the grave; to act as adversary, whether of good or evil. Other duties are imposed on him by the clergy. The constellations westward of the sun are called Lucifer, or morning stars; those eastward, Belial, or evening stars. Issish says, "How art thou failen from heaven, (), Lucifer, son of

Of the twelve, the most-prominent were Simon Peter and Judas Iscariot. Peter is made to represent Pisces, and to hold the keys of the kingdom of heaven, or Summer: while Judas stands with Virgo, at the gates of hell, or Winter. Pisces offers fair inducements to fishermen; on the Ecliptic are the two fishes, south-ward is the great whale, and eastward of this constellation is the river Eridanus.

Jesus is called from without by his mother and brethren. The Virgin is in the opposite sign, without, and will not be within the same hemisphere of the Zodiac until the sun enters Aries.

Our hero takes ship and sails into Aries, the country of the Gadarenes. At this same point Hercules boards the celestial ship Argo, on his way to Aries, in search of the Ram with the golden fleece. Here Jesus liberates a legion of devils, they enter into the constellation of the Boar, and descend below the horizon into the sea; he beals a woman (Cassiopea) and raises a damsel (Andromeda). Perseus once saved Andromeda from being devoured by a sea monster; and Hercules rescued Hestone, who was threatened with a similar fate.

FEAST OF THE PASSOVER.

At this feast five thousand are fed on fire loaves and two fishes, in imitation of a feast held by all nations in commemoration of the run's passage across the equator, at the Vernal Equinox. By the Romans it was prolonged five days. For an astronomical solution of this case, we must refer to the Hyades for the fice loaves, and to the Pisces for the two fishes. And there remained twelve basketfuls of fragments. It should be observed that the twelve Atlantides were changed into stars and placed in Taurus; five of them were called Hyades, and the remaining seven Pleiades. After the feast, these twelve stars remained.

BQUINOCTIAL STORM.

The passage of the sun into Aries is followed by a storm. Jesus calms the winds and walks on the sea, in defiance of the laws of gravitation. The sea here referred to, is the Galaxy, or Milky Way. In the Old Testament it is styled the Red Sea; in the new, the Sea of Galilee. In mythology it is sometimes called the river Nessos. The ship Argo is located on this stream. It was while crossing this stream that the Centaur was slain by Hercules.

It is recorded of Pythagoras, who was the son of a god, that he subdued the elements and walked on the waters of the Nessos. This !

stream was crossed by Bacchus, Moses, and Pythagoras, each at the head of an army.

Moses is said to have crossed the Red Sea on the eleventh of May, 1491. B. C., which corresponds with the date of the sun's passage across the Galaxy.

PENTECOST.

On the day of Pentecost, Jesus and his followers feast their eyes on the secon bright stars in the constellation of Ursa Major. This feast is held seven weeks after the Passover. At the end of the feast, the sere stars or baskets Juli remain.

(TO BE CONTINUED)

WHY GOD DON'T KILL THE DEVIL.

BY ASBNETH W W COCHRAS.

I hear again that question saked,
"Why don't find kill the Devil?"
And cleanse the world of mortal sin,
And check the tide of evil.

I do protest. I think 'tis wrong, Indeed, 'tis quite uncivil, To daily pour anathemas, I pon our friend-the Devil.

The author, too, of sin 'tis said, The brewer of dissensions, Test he inspires the evil door With all his bad intentions.

Had it not been for Satan, sir, We'd ne'er known good from evil. Been left to grope in darkness, and In ignorance to revel.

He is the founder and staid friend Of staunch old Orthodoxy, He laid the plans, prepared the way, For saving souls by proxy.

He is the pillar of the church, The main support and stay, With Brother Moody, Sankey, Peck, The scepter which they sway.

The occupation would be gone, Of all this blatant crew. VanCott and Hammond then would starve, Pray give our friend his due.

God is the Father of us all. And this you will not cavil, Who made the great, the good, the wise, Must Father, too, the Devil.

He has a mission here to till, Likewise have all God's creatures He gives himself employment By making work for preachers.

With all his faults, we can not spare This necessary evil.

This is the "Why," depart in peace, God will not kill the Devil. Chicago, Ill.

Spiritual Drapery.

It has doubtless proved a matter of interest to many readers, as well as to those immediately concerned, to remark that, in the "materializations" which are attracting so much at-tention in England, America, and here in this colony, the clothing is almost invariably of white. In some cases it is quite voluminous, and, as we should think, unnecessarily so. This has been explained from time to time as being assumed by the spirits for the occasion, and to assist in the process of materialization. It is not the usual and appropriate dress of the spirits who have succeeded in mastering the secret of this interesting and most convincing manifestation. We have not yet seen an ex-planation of the general use of fabrics of white or light color. This will, no doubt, be given in due time. It may be from the greater ease with which it is produced, or on account of its emblematic meaning, or both. In all time, and throughout the world, white has been considered by many as emblematic of purity or innocence, and it is not unreasonable to be lieve that this general and widely extended idea may have come by impression from the spiritual world, where the significance of things is more fully understood.

It is not a little singular to note in the Scriptures some reference to the same purpose. The Prophet Issish gives us a fine picture of a nation turning from selfish and groveling pursuits to the true practice of neighborly kindness, as follows! "Wash ye, make you clean; put away the evil of your doings from before mine "yes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the latherless, plead for the widow. Come, now, and let us reason together, said the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Daniel describes the "Ancient of Days," whose garment was "white as snow, and the hair of His head like the pure wool." In Matthew, 28th chapter, an angelic apparition is said to have had a countenance like lightning and a rai-ment "white as snow." In Mark, 16th chapter, a similar apparition is described as a young man sitting on the side of the sepulchre, "clothed in a long white garment." In the first chapter of Acte, a spirit manifestation to the disciples is described as "two men who stood by them in white apparel." In the Rev-elation it is said: "He that overcometh shall be clothed in white raiment." The four and twenty elders whom John saw in his vision, were kitting "clothed in white raiment, John says that, in another vision, he saw " great multitude, which no man could number, of all hations, and kindreds, and people, and tongues clothed with white robes, and palms in their hands. This must certainly have been a delightful and exhibitating vision; and of these it is said, "God shall wipe away all tears from their eyes." He de-scribes other angelic appearances as being "clothed in pure and white linen, and having their breasts girded with golden girdles." He describes armies of angels upon white horses, "clothed in fine linen, white and clean." That much of these grand descriptive visions are spiritual symbolisms there can be little doubt; and when men cease to look for a literal meaning to them, they may find wisdom which they

dream not of. This white drapery is notably in favor with the spirits, since time began. History is full of ghosts, and almost without exception their clothing, when described at all, is white. The same laws, doubtless, which have led these poor frail shapes to wander among church yards and old castles in shrouds and sheets, even in the bleakest weather, now compel our ghostly visitors to adopt similar dra-pery in the process of materialization; and we are impressed with the conviction that the necessity for our modern "dark seauces" is referable to some similar occult law. We have-few accounts of apparitions in broad day-light—the darkness of midnight has been a favorite with them. The apparition of the angel at the sepulchre was "at the end of the Sabbath as it began to dawn towards the first day of the week." It was then, as the fright-ened women hurried away to tell their friends, that the risen Jesus met them, saying, hail!" His memorable appearance to Mary Magdalene (John 20th chapter) was in the dusk

of the morning, for it is said that she wer' to the sepulchre "when it was yet dark." King Saul came by night to the woman of Eador, King and had his interview with the spirit of the Prophet Samuel. The dark scance is objected to by many, from a suspicion of trickery, or from nervousness; but let the objectors reflect upon the fact so easily demonstrable, that all these things are done in conformity with fundamental law, and not in contravention of it. We can only fird what we seek in the path where it lies. To make our own conditions is simply to defeat the object we have in view. We are free to confess that the voluminous drapery of some of the spirit photographs is annoying, and lays them open to suspicion; but it is for us to accept thankfully what spirit art is giving us, and not to dictate terms.

Let us also bear in mind what was previous ly said, that it does not follow that the dress our spirit friends are obliged to adopt for materialization is the dress they usually wear in their bright homes. We are told of beautiful robes, cheerfully variegated in color, and ornamented with flowers and jeweilery, so as to correspond with the spiritual state of the wearer. It is that spiritual state which clothes with fine linen, or flitby rage, or leaves the poor spirit naked and defenceless. And this reminds us of the concluding lines of the poem,

"NOTHING TO WEAR"

"And, oh' in that future and lovelier sphere. Where all is made right which so puzzies us here:

Where the glare and the glitter and tinsel of Time Shall fade, in the light of that region sub-

Where the soul, disenchanted of tlesh and of sense

ascreened by its trappings, and shows, and pretence, Must be clothed for the life and the service

above, With purity, truthfulness, meekness and love (), daughters of earth' foolish virgins, beware Lest in that upper realm you have nothing to

The Harpinger of Light.

----A Spirit Weighed.

BRO JONES - The inclosed editorial clipped from the Cairo III i to a cite of the 16th ult, is submitted for your inspection. If tound of sufficient interest, please give it a place in the columns of the RELIGIO PHILDSOPHICAL JOUR We had published it before receiving

That the many readers of the Jovanat may know more of Mrs. Stewart's mediumship than appears in the article referred to, allow me to say that she is under the control and supervision of a committee, who, after two years of close and critical examination, report that they find in their investigations her powers growing in strength, enlarging and expanding, with new and interesting phases constantly develop-ing. That which is the most remarkable to me, however, is her wonderful powers for me terialization. The manifestations are multitudinous, each seance differing from the other in its manifestations. At our last evening seance, in the presence of some thirty five persons, the spirit described by the editor, after walking out side by side with the medium, in plain view of all, requested to be weighed, for which purpose a platform scale was placed upon the rostrum, the cabinet doors were then thrown open, and the mater-istized spirit deliberately walked out, taking her position upon the scale, leaving the medium in the cabinet in the plain view of all, which was repeated three times, differing in weight each time as follows Fourteen pounds. then ninety-three pounds, and lastly one hua-dred and fourteen pounds. The medium's weight which was tested at close of scance, was 132 pounds.

The seance room is under my control, and accessible at all times to those who wish to examine the surroundings. I have no fears

HAGUS KATIE KING

will be found. There is no hiding place in the cabinet for a bogus Kstie, neither could one enter, except through the front opening, to do which and eyade detection is an impossibility. The room is sufficiently light at all times to detect at once any attempt to smuggle in a confederate.

She is permanently docated at this place, her powers being constantly devoted to the bewilderment of skeptics. She has no desire to travel, and has recently refused magnificent offers to visit other points. We have other mediums who are worthy of a complimentary notice, but for the present let this suilice.
Yours for Progress,

ALLEN PRICE.

TERRE HAVTE.

---A Sufferer's Thanks.

Mas A. H. Robinson, Chicago, Ill.-Please accept the thanks of one sufferer for the relief you have extended to me. . Some two years ago I wrote to you, sending a lock of my hair and a partial description of that terrible disease of my throat and head, from which I have suffered for years, and which almost deprived me of speech and reason.

I could get no relief until I applied your remedies. May the good angels ever attend you in your good and glorious work.

SUSAN COOPER. Napoleon, Mich., Jan. 25th, 1875.

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CANBY, Oregon, Nov. 13th, 1874. MRS. A. H. ROBINSON, Chicago, Ill., -DEAH MADAM: Having tried your tobacco antidote, I found it a speedy cure of the liabit which was hereditary with me. I now desire a diagnosis and prescription for my health. I send a OREN LEE, tf lock of my hair and \$3.

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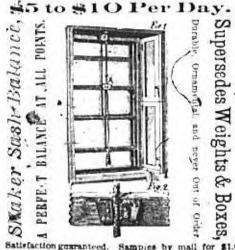
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and Phylosophy.

THE PROOF PALPABLE OF IMMORIALITY being an account of the Material school the nomena of Material Spiritualism. With Remoramon the Relations of the Facts to Theodors, Morals and Religion. By Eoes Sargent op 28, Umo. paper. Buston Colby and Res. For sale by the Retinus Pullosium of Pres. CISHING HOUSE, Chicago.

REVIEWED BY HUDBON TUTTLE

This work was originally published in the columns of the BANNER OF LIGHT, and was read with deep interest by all classes. The author has done well to put it in a more per-manent form, for it is not only an argument in favor of Spiritualism of unanawerable strength, but as a whole forms one of the massive blocks on which the superstructure of the new philosophy of life is to rest. Of the author no word need be written, for his name is wrought into the literature of our country and of this rope. As a close observer, as a collector of facts, as a rigid scientist, he equals his literary accomplishments. He brings the profoundest erudition to the investigation of the sul jects he treats, and few important opinions have been expressed thereon by the world's great thinkers, that he has not condensed in his pages.

"Planchette, the Despair of Science," is the peer of any book of facts or argument on its subject which has yet appeared, and the volome under consideration is in a manner a se quel to that able work. It more fully discusses the phenomena of materials thous, and presents all that is actually known up to the present of those almost unbelievable occurrences He does not attempt to explain how these materializations are performed by the murits Perhaps that can never be made comprehensi ble to mortals who do not, or can not, under stand the spiritual elements and forces. All attempts at explanation, whether by spirits or mortals, are masked with puerility or verbose

"According to Kardec, when the apirit ap pears to us, he puts the spirit body into the state necessary to render him visible. In order to do this; his will is ordinarily insufficient; for the modification of the spirit body is ef fected by its combination with the fluid of the medium '

Here is an explanation which is high-sound ing, but explains nothing. It has not been demonstrated that spirits or mediums have "fluids," much less that their combination produces a visible form.

Again, "the spirit acts on matter; he draws from the universal cosmic matter the elements necessary to form, at his will, objects having the appearance of various bodies, which exist on the earth. This faculty is inherent in the

nature of spirit," etc.
Will certainly belongs to the spirit, but by what right do we affirm that it is entirely dif ferent in the freed spirit from what it is on earth? The will has not the least power, except as it acts through certain means. simple act of ribing has no effect in this life. Why should it in Spirit life?

Mr. Sargent does not hazard a theory He contents himself with this conclusion

"From the facts here brought together, it may be inferred that the spirit body is not a mere hypothesis; it is proved by the phenomone and inductions of Spiritualism, by the objective appearance of spirits themselves in bodies, by the testimony of clairvoyants who have seen spirits in human form; by the phenomens of clairvoyance and somnambulism, indicating super sensual powers requiring others than those of the physical body, by all the analogies which reason and experience supply; and by the belief of men in all ages and climes, a belief founded on the actual reappearance after death of deceased relatives and friends" Whatever the spirits do by the force of their wills, they do by the same means that mortals may be said to bring about results by the force of will, and in no greater degree. There is a spirit form, proved by clairvoy auce, by logic, and affirmed by as high authority as Chavee, on pathological grounds. The form materialized, however, is not this actual form, which, by its nature, is imperceptible to the physical senses. When the semblance to the form possessed on earth is assumed, it is for the purpose of identification. "A feminine spirit, who manifested herself

at Meravia, was on one occasion known to produce in rapid succession for smaller of her personal appearance at six different periods of earth life, rauging from childnood to old age

The belief in immortality is universal. It is even recorded of the caveman of Auriguac. Mr. Sargent asks.
"But what is the genesis of this belief?

"It comes," says one, "from a poetical fancy."
"Nay, it is born of the moral elements in man," says another. "My affections demand it," says Buckle, Hortense, Bonaparte and every loving soul. "It is the mere craving of egotism and morbid desire," says Buchner. "It exists only in the subjective imagination," says Feuerbach. "It originates," says Strauss, "in the survivor's retention of the memory of the deceased, which meets him with delusive reality in dreams." It is a sentiment, a day-dream, a morbid and presumptuous conceit, the offspring of a diseased state of the pul-monary organs," says Mesars. Vogt, Mole-schott, Taine, and others.

"All these theories are scattered like mist by Bpiritualism, which declares to us that the

proofs which have made the belief in immortality so universal and effective, do not come in a large sense from anything so capricious as human tency or desire, so questionable and evanescept as human tradition, or so transient and fickle as human sentiment and opinion."

Again he truly says:
"Is the truth palpable not wanted? Consider
the deadness of belief in a future for man among some of the foremost minds of the age. Listen to the almost contemptuous denials that come from such men and Hackel, Vogt, Feuerbach, Buchner, Moleschott, and many of the leading scientists of Germany. See the iddisposition of their brother scientists in England and America to gains what they so persistently and boldly assert. Hear the shouts of approval from a crowded scientific assembly in Germany, when Vogt proclaimed atheism and annihilation the creed of Science."

The tone of the religious world as expressed by Prof. McCosh is scarcely less despondent. Mr. Sargent brings forward the testimony of the sages of the past, and supplements this sparkling flood of erudition with the irrefragable testimony of Modern Spiritualism. How

able testimony of Modern Spiritualism. How exquisite his closing paragraph of this section:

"Spiritualism regards man, not only from the side of his limitations, but of his possibilities. 'Why dost thou wonder, oh! man,' says Sidore, 'as the height of the stars or the depth of the sea? Enter thine own soul and wonder there!'"

Materializations occurred quite early in the mediumship of Katie Fox, and for their kind have never been surpassed.

From these, the transition is easy to the wonderful impersonations at Moravis, which are dwelt on at length. Then follows a full presentation of the investigations of Prof. Crookes, and the results at which he arrived. This investigation, for integrity, honesty, thoroughness and ability, has no equal.

The astonishing manifestations at the Eldys are represented by Col. G. cott and others, and

An Important Complication of Facts | there is mention on the evidence of R. D. Own of the Holmes materializations. The mor was published before Mr. Oven reconsidered his full endorsement, and hence dol not allow the author to revise his quotations. There is no should that the "hatie hing" of Mr. Owen's was a most flagrant frago, nor, as the recent crucial tests of Gen: Lippilt and Cd Olcott prove, that the Holmeses are mediums for genuine manifestations. Their conduct, however, has destroyed the value of every manifestation with which they have been connected.

The philosophical chapters treat of "Spirit and Matter," "Priority of Spirit," "The Spirit body," "Power of Spirit over Matter," "Unity of Forces and Phenomena," "Relations of Spiritualism to Belief in God," "The Divine Nature Triune," "Relations of Spiritualism to Morality," "The Message of Spiritualism to Modern Science only reaches the exterior crust. It has not even penetrated through the

crust. It has not even penetrated through the garb of matter, nor attempts the solution of the great problems of Spirit-life. Herbert Spencer and his school summarily consign this domain to the "I aknowable," thereby covering their ignorance with the mantle of their egotism. One must know everything in order to pronoutice anything "nuknowable" Perhaps there never was another such puerdity which gained the praise of wisdom, or as shallow a

philosophy propounded.
"Modern Science," says Mr. Sargent, "including, as it does, modern Spiritualism, helps us to a conception of a force behind and beyoud the atoms. The unity of all phenomena was the dream of ancient philosophy. To re-duce all this multiplicity of things to a single principle has been, and continues to be, the "The unity of ever recurring problem." physical forces is the point ou which Science has its eyes now fixed. Materialism is not more easier than Spiritualism for the proof." Hence the deduction that all physical

phenomena have one and the same primordial sgent as their original generator."

Thus all phenomena point in one direction—toward one source—and that, the infinite en

ergies of spirit. In the chapter on the Relation of Spiritual

ism to Morality. Mr. Bargent beauty usy express a the inter relation of spirits and body. Every mental affection accompenience, as it helps to moid the spirit leady, thus leaves its impress on our immosrcharacter, every thought we mok, and every desire we feel is indelibly regincred in the very constituents of our being, and becomes an integrant part of our individuality; what is once in memory is there forever, it may be concealed from consciousness for a while, but annihilated never. Thus well ordered thoughts and a well-ordered life issue in corresponding endowments of the spirit

Again he says Spiritualism fixes no creed, but from all creeds adopts whatever truth is reconcilable to "It would teach that in the tranaction through death we carry our human, memories and effections and all the knowledge that we have gamed in the earth life, that the departed spirit has the power and the privilege, under certain conditions, of revisiting earth, seeing those it left behind, and communicating with them directly in their higher, indirectly in their lower state of conscious ness, that we gravitate to what we find congental; that we mold our spirit bodies by every thought, act, and affection of the earthlife, that there is a principle in our very na ture that punishes all violations of divine order, and, sooner or later, in this world or auother, works reformation without other compulsion than that of experience and knowledge, that all the truths and all the good exam ples and all the religions of the past are our heritage, from which we may select and assimilate what we need for our spiritual growth; that good or bad it fluences may be attracted by the state of the will and effections; that earnest prayer is no mere shouting into a void, answerless and echoless, but the expression of a true spiritual instinct, the very life-principle of religion, and having an efficacy proportioned to the right spiritual conditions under which it is exercised, that the highest wisdom a to trust rationally in God. him especially by doing his will, as indicated in the laws of "sture and the human soul, and

by laboring for the universal good." This is a most admirable presentation of the

aut ject. Then he asks:

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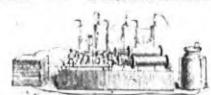
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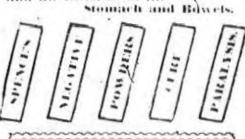
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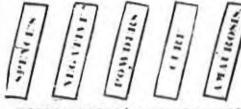
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CHICAGO, BATURDAY, MARCH 27, 1875.

Impostors.

We are indeed sick of the Katie King-Holmeses, as well as all other impostors in Spiritualism. Tricksters have done more harm and caused more embarrassment to true mediums than all opposition from the church-

Impostors furnish the weapons for the assailants. The pernicious doctrine of so-called freelove-social-freedom, and the impositions practiced by bogus mediums, have been the great stumbling blocks in the way of all honest investigators.

So great is the reproach that they have brought upon Spiritualism that hundreds of thousands are deterred from going to Spiritual meetings and public seances, who otherwise would give recognition, money and influence for their support.

Investigators now prefer to hold seances in private families, entirely secluded from all but a few friends.

Notwithstanding these facts are apparent, yet a certain class of Spiritualists constantly seck to defame all who do not co-operate with them in giging countenance to impostors and to the parnicious doctrine of "social freedom."

Dr. Child and Robert Dale Owen have been subjects of the vilest abuse from the tongues and pens of professed Spiritualists for exposing the imposition of the Holmeses.

Notwithstanding the confessed frauds practiced by them in putting forth the likeness of Mrs. White as the spirit likeness of Katie King, a great effort is being made to prove that the veritable Katle and John King are now materializing and showing themselves in the Holmeses' seances. The people are not prepared to give credence to such pretensions so long as the mediums stand self-convicted on the photograph question.

The faction who are trying to convince the world that the Holmeses pever practiced imposition, present a strange line of argument by trying to defame Dr. Chad. They pretend that if imposition was practiced, he must have had a hand in its If that was true, would it exculpate the Holmeses? But it is not true. There is not a particle of evidence to implicate him. On the contrary, he was the first to expose them when he found them to be practicing imposition. Dr. Child is a high-minded, honorable gentlemen, and a most devoted and honest Spiritualist. We subjoin a sworn statement of the man who made the Holmes' cabinet which had the trap door in it, to show that Dr. Child had no hand in the matter.

"I, John B. Trainer, of the City of Philadelphia, carpenter, being duly sworn, do de-pose and say, that Mr. Nelson Holmes came to our shop, No. 828 Filbert street, in the month of Jupe, 1874, and employed me to put up a black walnut cabinet, in the second story front room of the house No. 50 North Ninta

"Mr. Holmes procured the boards himself, part of which were brought to the shop, and the others were dressed in the yard of his house. I put up the cabinet. On the 6th of July, at his request, I took off the battons and found the boards in the same condition that I had placed them, and gave him a cortificate to

'I do not know Dr. Child ; have never seen him; he was not present when I but up the cabinet. About the same time Mr. Holmes came to me and brought some walnut boards, which he got me to fit together so as to slide in and out like a secret door.

JOHN B. TRAINER. Sworn to and subscribed before me this 4th day of March, A. D. 1875.

ROBERT B. SMITH, Notary Public. And now we call the attention of the public to a pretended medium for physical manifestations, who has been exhibiting her tricks as genuine spiritual manifestations, under the supervision of a man by the name of Williams. That the pretended materializations were base frauds, we have never doubted, but were unable to state the fact from our own knowledge, as we have never attended one of her seances; hence we have said nothing, knowing that time would develop the facts in the case.

We invited her to come to our seance rooms and hold a seance, with the assurance that if she was a genuine medium, we should so an-

nounce in the Jouishal; but if she was not, she had better keep away. She assured us that she would come, but with due discretion, doubtless, under the advice of Williams, her msuager, failed to put in an appearance.

The following expose published in the Tuesday morning's Chicago Daily Times March 16. shows up the matter in the very light we have for a long time suspected to be true. But in justice to the great mass of Spiritualists of Chicago, we feel it a duty to say that they have not had any faith in Mrs. Parrey's being a medium for materialization. She has often been ecognized at the window of the cabinet, while the stool pigeons would declare it to be their grandmother, or some other spirit of their acquaintance.

The most unfortunate feature of this whole business, so far as a sense of propriety is conderned with the Epiritualists of Chicago, is that the man Williams, her manager, and who divides receipts with her, is the President of the "First Society of Spiritualists of Chiesgo."

This is a bad pature and should, as doubtess it will, arouse the Spiritualists of this City to action-to a repudiation of officials who will for the paltry gain of a few dollars an evening, stoop, to acts of baseness that would disgrace the vilest of all vile specimens of humanity.

This man Williams has been the President and managing cilicial of the "First Society of Spiritualists" for some two years. During all of his administration, or nearly so, no speaker has been employed to lecture before that Society who was not in full sympathy with the Moses- Woodhull doctrine of "Social Freedom," until the Hon J. M. Peebles was employed for the present month; he is an honorable exception. It was this same Williams and his sycophantic social freedom sympathizing fellow officials that gave E. V. Wilson a certificate of character, and denounced the RELIGIO-PHILOSOPIECAL JOURNAL for exposing the infamy of that doctrine.

Like a festering carbuncle they have held in their embrace all that was corrupt and vile. The freelove organization known as the "Northern Illinois Association of Spiritualists," run by E. V. Wilson, could find quarters no where else but in the bosom of that Society since it showed its true colors at the Elgin meeting when they sent greeting to the Wood halls then holding forth and resolving against this paper at Jackson, Mich.

It is but justice to the Spiritualists of Chicago, however, to say that but a baker's dozen have anything to say or do with the organization known as the "First Society of Spiritualists," and but a few attend the meetings. The freelove infamy has repelled the better class from their meetings. Respectable Spiritualists had rather read valuable books and hold private scances at home, than attend meetings conducted by cilicials who give countenance to licentiousness by employing blatant freelove declamers in the hame of Spiritualism.

We trust that the time is near at hand when the Spiritualists of Chicago will arise and repudiate such officials, and the doctrines they have so persistently imposed upon honest investigators, and that a new organization will be formed which will command the respect of the people.

From the Chicago Times.

RUBBER GHOSTS.

That is the Kind Mrs. Parrey Has Been Palming off on Chicago.

Faces that Double Up, and Arms that Blow out to the Proper Proportions - An Exciting Scene at a Seance in Thompson's Block Last Evening-A Plucky Little Woman the Heroine of the Ex-

Everybody has heard of Mrs. Parrey. She s well known throughout the city, and has been regarded as one of the most successful 'materializing mediums" in the west. Spiritualists have lauded her supernatural gifts in the highest of terms, and thousands of searchers after the new faith have visited her and gone away-muddled. For the past few months she has been located at rooms in Thompson's block, on West Madison street, No. 237, and daily and nightly the place has been thronged by a crowd, composed of credulous, loud-talking, argumentative believers, and would be believers, who lacked the proof of actual sight of disembodied spirits, which Mrs. Parrey is supposed to supply. A fee of fifty cents is the only obstacle in the way of being brought face to face with the inhabitants of another world, but this is so trivial that thousands have availed themselves of the great privilege Mrs. Parrey offers of seeing departed friends. Indeed, she probably has shown more defunct aunts and good old grandmothers laid long years ago in the silent tomb than all the other "mediums" in Chicago put together. It was a bad night when everybody in the "circle" did not see a grandmother, parent or child; and hundreds have been so blind in their delusion as to go away with the absolute belief that they had conversed and shaken hands with

loved ones who have passed away from earth. But they did not. If they had possessed orcinary penetration of vision, they might have seen what a thin disguise was thrown about the fraud. For fraud it was, as the developments of last evening plainly proved. . Mrs. Parrey is not alone in her humbug-

gery. She has a partner—a grizzly-headed old curmudgeon who calls himself "Dr." Williams. This old reprobate, with a woman of prim aspect and many summers, whom he calls his wife, are aiders and abettors of Mrs. Parrey in all her schemes to bamboczle the public. They have been traveling around the country a good deal, but finally, a year or so ago, settled down in Chicago, thinking, prob-ably, that this city contains more gullable peo-ple to the acre than any other. Soon after ar-riving they inserted the following "ad." in the Sunday papers, and have kept it standing ever

MRS. PARREY will hold a seance of physical and materializing, at 237 West Madico street, this evening, at 8 o'clock. Mrs. Suydam, trance, business, and test medium, can be seen at the same rooms during

Mrs. Parrey's "materializing" feats always occur about as follows: She is seated in a small cabinet which has two apertures. Old Williams sits at one end of the box, and an-

investigators on the cabinet. Previous to materializing," Mrs. Parrey always submits to an examination by a committee of ladies, and allows her hands to be sewed up in clothgloves if any skeptical persons in the audience wish it done.

Then the door of the cabinet is closed and bolted inside, and the ghosts begin to manifest their uneasy presence. There is a scratching inside the cabinet, and pretty soon a hand darts out of the aperture. Other hands appear in rapid succession, until the audience manifest an unessiness for bigger sights, and this is generally done by singing, "Yes, We'll Gather at the Bayer," or some other good Methodist hymn.

odist hymn.

This is the signal for a face. The first is generally that of "Katie King." It is so swaddled with white tulle as not to be discernable, but the credulous part of the audience is delighted, and itch to shake hands with the fair apparition. This is seldom or never accorded to any one but a known believer. "Katie" goes, and "John" ing," the pirate, comes with heavy thumps on the side of the cabinet with the tin-horn, which seems to be provided for John's especial amusement. "John's "arm is brawny, and his face is browned like that of an old salt. After "John" has stamped around for a while, the defunct grandmothers and aunts of the audience put in an appear-

Last evening a party of gentlemen and ladies, who were firmly impressed that there was fraud in the exhibition, so far as it professed to be produced by supernatural means, went to Mrs. Parrey's rooms with the determination to investigate. The search of Mrs. Parrey's person, before she retired to the cabinet, was only carelessly done, as it has always been done before. The party intended to get hold of one of the "spirit hands," and hold on to it until the cabinet door could be opened. This, however, they were unable to do.

After the performance had concluded, however, it was proposed that another examination of Mrs. Parrey's person should be made. This was acceded to, and Mrs. Parrey went into an adjoining room, accompanied by two ladies, one of whom is Mrs. Cole, whose address the Times does not remember. A few moments after they had entered the room, the occupants of the audience room were startled by loud screams, curses, loud talking and threatening in female voice. Mrs. Parrey's voice was distinctly heard uttering, "G-dd-n you I'll murder you." "You G-dd-n b-h." and other like gentle remarks. Then old Williams burst for the door, as did many in the addience. Inside was Mrs. Parrey, standing in a threatening attitude toward Mrs. Cole, who is a little lady. The latter was de-fying her, and holding up a lot of rubber masks, hare faces and arms. The exposure was complete.

When the rumpus was quieted down somewhat, Mrs. Cole related where she found the rubber paraphernalia upon Mrs. Parrey; but it would be indelicate for the Times to do more than to leave the reader to infer the manner of

their concealment. There were about forty in the party. Among the number were W. H. Fellows, of No. 175 Monroe street: C. E. Kennington, E. L. Rounds, C. R. Perry, of the same number; T. A. Soutigate, of the postoffice; D. Reese, Commercial botel; W. J. Mulholland, Central hotel, all of whom will vouch for the statements above published.

J: M. PEEBLES IN GROW'S OPERA HOUSE.

Spirftualism, the Foundation of all Religious.

Sectarian Christianity a Pailure.

Buddha, Jesus and Mahomet Mediums. Spiritualism Synonymous with the Teach-

ings of Jesus and the Apostles. THE PRIMITIVE CHURCH FATHERS AND REFORM-

THE SHAKERS AND THE GOOD TIME COMING.

After the usual devotional exercises, reading, singing, etc., this eloquent and crudite speaker said,-Religion is as natural to man as is blind impulse to the animal. Like the true and the beautiful; like moral consciousness, the religious sentiment is permanent in the human soul. It glittered a very star all along the lights and shadows of the historic periods. Saint and savage alike have some conceptions, some form of worship. Burn the Vedas; consign to flames the Tri-Pitaka of the Buddhista; abrogate the Friday of the Mohammedan, the Saturday of the Israelites, and the Sunday of the Christians. Rob the soul of memory, that golden chain which blads the dead past to the living present; burn the world's bibles, still men would write new ones and adopt some methods of worship to attain the higher altitudes of truth and wisdom.

As God, the Divine Presence, is essential spirit, and as man is made through the process of evolution in the "divine image," he is necessarily a spiritual being; and the spiritual in humanity is the real, the eternal. Like golden threads, the spiritual runs through all the past ages. It was the burden of Indian Gymnosophists and Hebrew prophets-of seers and sages, and of spostles and martyrs, as well as the corner-stone of all the oriental religions. "

Sakyi Muni Guata Buddha, founder of the Buddhists, numbering 170,000,000 in China, Ceylon, Siam and Burmah, was the son of King Kapilarastu. As a youth, he was given to contemplation. In early years, sick of the world's vanity, he threw aside his royal attire, crushed caste under his feet, and retired to a forest near the foot of the Himalyas for fasting and prayer. Here he heard angelic voices, and saw visions. At times the whole heavens were illuminated, and he talked with the gods. His public ministry was continually attended with spiritual marvels, such as healing the sick and casting out demons. His first missionaries went out from Benares, on the Ganges. And though his death transpired 543 B, C., he lives in the hearts of millions as one of the world's saviors.

Jesus Christ is considered the founder of Christianity, and yet the marvelous event of his birth in Bethlehem rests primarily upon a dream. "Behold the angel of the Lord appeared unto Joseph in a dream, saying, take unto thee Mary, thy wife. * * And she shall bring forth a son, and thou shalt call his

the morning of its days, was based upon dreams, visions, trances, and the gifts of healing. "Signs" and wonders followed the spostles and the disciples, as they do the genuine spiritual mediums of to-day. The apostolic fathers, Polycarp, Ignatius, Clement and others, were blest with the spiritual gifts promised to "believers." Polycarp, conscious of approaching danger, and occupied in prayer, saw in a vision his "pillow all on fire," and exclaimed, "I shall certainly be burnt alive." The prophecy proved true.

The post-apostolic fathers, Irenwas, Justin Martyr, Origen, and several others, were noted for their spiritual gifts and mediumistic manifestations. The Carthagenian bishop, Cyprian, was distinguished for his visions while a youth, and Jerome, living in the fifth century, mentions numerous spiritual manifestations in his time, such as "the restoration of sight to a woman ten years blind, the casting out of demons, and the instant cure of paralysis by the laying-on of hands." These gifts were widely prevalent among Christians till the reign of Constantine, who endeavored to foist royalty upon religion by establishing a sort of a Church and State institution. From this time on the influences of angels and spirits were largely withdrawn. They have little sympathy with creeds or religious persecutions.

Pictures and image worships were introduced about this time. Liturgies were established, and litanies intoned in the churches; moral darkness reigning till the

RISE OF MAHOMET, IN THE SIXTH CENTURY.

The Mohammedans consider Mahomet (born in Mecca, Nov. 10th, 571 A. D.,) the apostle of God, the last envoy from heaven to earth. Arabian writers sillem that on the evening of Mahomet's birth, the heavens assumed a flamelike appearance, the lake of Sama dried up, and the sacred fire of the Persians that had burned a thousand years suddenly became extinguished. In early manhood, while studying the sacred books of the East, he became the subject of ecstacles, trances and visions, While passing a month at Mt. Hara, an angel approaching, presented a golden scroll before him, saying, "Read; read in the name of 'Allah, the Most High." He read, and rushed away, exclaiming, "I am the apostle of God." For many years he relied entirely upon marvels, eloquence and enthusiasm to make converts; but ultimately, Mohammedans, like Christian nations, resorted to the sword. Then spiritual gifts left them.

Not only did the world's three great religions, Buddhism, Christianity and Mohammedanism, originate in spiritual manifestations, but the lesser sects relating to these religions did the same. Methodism was the child of Spiritualism. The manifestations made in the Wesley family, commencing in the year 1716, continued with some members of the family for over thirty years. In Wesley's Journal, page 363, is the account of his brother's death at sea, and of his appearance to him just after his death. In the foot note, Mr. Wesley says: "So a spirit finds no difficulty in traveling three or four thousand miles in a moment. The celebrated Methodist Commentator, Dr. Adam Clarke, was a Spiritualist. He says, treating of spirits in the invisible world, "I believe that any of these spirits may according to the order of God in the laws of their place of residence, have intercourse with this

world and become visible to mortals.". Methodists at first were noted for simplicity and humility, holding meetings in groves, barns and schoolhouses, and ignoring jewelry, costly yestures, and flowers on their bonnets. At this period of their history, they "fell in the trance," had "the power," "saw visions," and sang with a will,

"The world, the Devil and Tom Paine, Have tried their best, but all in vain, They can't prevail, the reason 's this, The Lord protects the Methodists."

Now, chiming in with the world's fashion, pride and selfishness, they erect magnificent churches, and sing

" How pleasant, how divinely fair, O Lord of Hosts, thy dwellings are!"

Forgetting their original simplicity, and reckless of the command of Jesus, "Sell what thou hast and give it to the poor," they have lost their spiritual gifts-the "signs" promised to believers, their "candlestick" has virtually been removed. They can only hope for future prosperity by a return to their "first love," spiritual manifestations.

Yesterday, listening to Raymond in the "Gilded Age," I was assured "there were millions in it ;" and in the evening I sat at the feet of that revival actress, Mrs. Van Cott, who played the role "there 's nothing but leaves." She was elegantly attired, even to a trailing dress, choice laces, kids, and magnificent furs, all quite unlike the old martyrs who went about clad in sheepskins and goatskins. It is comfortable these days being a fashionable Christian-days when bearing the cross has come to mean-have a good time generally. Mrs. Van Cott is a splendid tactician. She fanned herself while praying. When talking to sinners on the "mourners' seat," she put her hands on their neads. She understands Mesmerism. All revivalists are psychologists. Her conceptions of Heaven are eminently amorous, inasmuch as she expects to "sit in His lap and erjoy the repture of the kisses of His mouth." Believing in good morals, I seldom attend rivivals, camp-meeings or horse

George Fox, the sainted and sable clad English Quaker, was a Spiritualist. His spiritual experiences, his healing gifts, and his obedience to the "still small voice," made him the wonder of his time. While under spiritcontrol, George Fox once ran in the streets of Litchfield, crying aloud, "Woe, woe to the bloody City of Litchfield!!" But modern Quaother old rooster at the other. This is proba- shall bring forth a son, and thou shalt call his bloody City of Litchfield!!" But modern Qua- moral laws; the necessity of personal holiness bly for the purpose of preventing any raid by name Jour" (Matt. 20: 21). Christianity, in kers, denying the angels and ignoring spiritu-

al manifestations, are crystallizing, dwindling, dying.

The father of American Universalism, John Murray, was spiritually gifted. At his baptism, when but two years old, he said, "Amen!" Clairvoyant-he saw a spirit, his "Eliza," in the Newgate prison, "irradiating the walls, and before whom he prostrated himself. Potter, aflame with prophecy and inspiration, built a meetinghouse for Murray before his arrival in this country, and when the vessel was approaching, he said, "In that ship is the preacher I've been so long expecting." While many Universalists are broad and liberal, and others cutspoken in their Spiritualism, there are others still as sectarian as an orthodox synod. The Rev. Dr. Miner, of Boston, while, wanting God "put in the Constitution"-while pushing Rowland Conner out of the sect for heresy, and while denying a future endless Hell, carries about a "little pocket Hell" to scorch those who get to be too liberal! Spiritualism is the blossoming and seeding of Universalism, considered theologically. As a system of faith, Universalism is beautiful; but Paul enjoined, "add to your faith, knowledge." This Spiritualists have done. With us a future existence is a matter of positive knowledge, enabling us to shout,

"On, death, where is thy sting? Oh, grave, where is thy victory?"

Though all the oriental religious were founded in spiritual manifestations, there has been, as prophesied, a "fearful falling away," a terrible "quenching of the spirit." Methodists have spiritually degenerated since Wesley's time, and the Quakers, since the days of George Fox. To this, there is but one noted exception, the Shakers, allied to the "fathers in the desert" in Egypt; the "Buddhist brotherhoods and sisterhoods" of Siam and Ceylon; "the Essenes" of Syria, and the modern "Dervish lodges" of Asia Minor.

Ann Lee was a Spiritualist. In vision she was commanded to go to America and plant the Millennial Church embodying perpetual inspiration and "all things in common"-peace, purity and "good will to man!" These Shaker communities, some seventy in number, are the only thoroughly "organized body" of Spiritualists in the country. They have never denied their spiritual gifts; and singular as it may seen, they are the "longest-lived" people on earth. Statistical footings stand thus: Shakers, Quakers, Jews, then Catholics, and last of all, Protestants. Herbert Spencer contends that the unmarried state is conducive to longevity and mental health. Shakers point to Plato the philosopher, Jesus the religionist, Newton the scientist, Locke the metaphysician, and Pitt the orator, 'as living celibates, living Shaker lives of purity. These, and multitudes of others, say they, have entered the resurrection state on earth; and in the resurrection they neither marry nor are given in marriage,"-said Jesus.

There are two planes, orders or conditions, say Shakers; Adam and Christ, the earthly and heavenly; and it is well for those on the the earthly plane, engulfed in the things of the world, to marry for the purpose of procreation -replenishing the earth. But those who have "overcome the world"-g"who walk after the spirit in Christ Jesus," should live pure spiritual lives as do the angels in heaven.

The personal principles underlying the teaching of Buddha and his disciples; Jesus nd his apostles; Ann Lee and her elders, the same.

Genuine Spiritualism, both a science and a religion, is in perfect accord with the teachings and practices of Jesus of Nazareth, who declared, "If I go away, I will come again" -come in the "clouds of heaven with the holy angels with me." We have entered the cycle of the "second coming." The judgment has set, of this neither Beecher nor Tilton have any doubt. Angels and spirits are "swift witnesses" against those who are not true to the truth.

Bectarian Christianity with its theologies, persecutions and crushing creeds has proved a stupendous failure, scientists look upon it as a corpse awaiting burial. It is at a discount in this and all foreign lands. Brahmans and Buddhists of the East talk of sending missionaries to enlighten and spiritually benefit our Christian nation. Crime is less frequent in Calcutta and Constantinople than New York and Chicago. Drunkenness is unknown among Mohammedans. Government cflicials are infinitely more honest and trustworthy in Pekis and. Cairo than at Washington. The clergy, discouraged, saddened, and

ashamed as the Beecher-Tilton trial progresses, are on the rampage. That orthodox ranter the Rev. Taimage, says: "I indict Spiritualism as a social and marital curse, as an unclean, adulterous, damnable religion, and the sooner it drops into hell, where it came from, the better. I wish I could gather all the raps that were ever heard from the blest or damned and bring them together in one thunderous rap on its head. I would try to crush it out forever. I hate the doctrine, and believe that its longhaired disciples, whose heads are soft marshes yielding rank grass, doomed to death."

When street boys talk about "hell" and the "devil," and things "damned" and "damna-ble," it is called "swearing." There is nothing truer, than that these orthodox pulpits are the hot-beds of profanity!

Sectarian Christianity has been on trial since the Constantine period-it has been weighed in the balance and found wanting.

The world's hope then, lies in the practical acceptance of the heavenly principles of Spiritualism-principles teaching right generation, right education, and a rational religion-teaching the presence of spirits that esee, or may see our acts and very thoughtsteaching the reality and naturalness of spiritusi phenomena, the certainty of punishment for the violation of all physical, mental and

to secure happiness, and purity of life as the only passport to Heaven.

Spiritualism, as interpreted by its best exponents, has given free thought a new impetus. It has severed the bonds of fear and superstition, revealed in a truer light the law of compensation, opened to anxious eyes a revised geography of the heavens, and convinced mul-Mitpides of Atheists and Deists of a future conscious existence. Unbarring the gates of death, it has brought the loved inhabitants of the Summer-land into our cities, our homes, our chambers, permitting us to touch their shining hands and fisten to the music of their voices

The tendency of genuine Spiritualism is to elevate the thoughts, encourage fidelity, spiritualiza the affections, induce true righteousness, and promote the principles of fraternity and equality. Enderlying all reform movements, physiological and social, philanthropic and religious, it would strike the "ax at the root of the tree," by rightly generating, then wisely educating, all the nations of the earth. As a moral power, it is eminently spostolic. Its invocations are soul felt aspira-

Kindling in believing souls the lofticst endeaver, the broadest tolerance, the noblest charity, and the warmest heart-fellowship. its prayers are good deeds; its music the sweet breathings of guardian angyls; its, ideal, the Christ-life of perfection, and its temple the measureless universe of God.

In visions I see the golden time coming sgain. I have beautiful- ideals of a returning age of peace and plenty-of love and good will to men. I would see all men and women equal before the law. I would see the vast land-tracts of the country free to all who will till them. I would see co-operation take the place of selfish competition. I would see no more charters granted to monopolists to crush the poor. I would see jails and penitentiaries transformed into houses of reform, with books and teachers, who understand the law of kindness. I would see marriage on the earthly plane, made a matter of love and common sense, rather than a convenience and a license. I would see national difficulties settled by arbitra. tions, rather than war. I would see Spiritualists, calin, gentle and spiritually-minded, living consecrated lives. Then will have come "down from Heaven the New Jerusalem," then will have been established the two orders, the earthly and the spiritual, and mortals in all lands and beneath all skies will walk and talk with angels and materialized spirits in the new heaven and the new earth."

Lo! I see long blissful ages, When these mammon days are done. .. Stretching like a golden evening Forward to the setting sun.

Contents of the Little Bouquet for

The following is the contents of the LITTLE BOUGURT for April. This is the last number of the second volume, and it contains many

A Hint; The Spirit Savior; Little Sunshine, Smile and Bless Me; A Cute Little Girl; Meeting of Rebekah with Abraham's Servant (illustrated): The Traveler's Dream; Why; Won-ders of Dreamland; Ettle Eastman; Twice Rescued Children: A Touching Story; The Bees (illustrated); A New Eden for Children; Training Children; Eddie Williams; Remem-ber, Boys Make Men. The Cat (illustrated); A Plea for the Flies; Truth Lies at the Bottom of a Well, "Psycho"; A Plea for Baby, Sagacity of a Dog; A Rice with Death; Warners; The Philosophy of Life; Who Did R? Preferring to go to Hell, Haunted People.

Now is the time to remit your subscriptions for the LITTLE BOUQUET. Commence with the third year, and get 384 pages of choice reading matter for \$1. We want 20,000 subscribers for next volume. Address Religio. PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Please Look to Your Accounts.

Those of our subscribers who are indebted for this paper as well as those whose time of prepayment has nearly expired, will oblige us very much by prompt remittances. Our necessities for funds are very great. Those who promptly respond to this call will put us under renewed obligations of gratitude, and inspire us to renewed efforts to make this eighteenth volume of the Journal, which we have just entered upon, superior to any of its antecedents. Please act promptly, friends, and do yourselves and us justice. We never knew a true Spiritualist to regret doing to others as he would be done by, under similar circumstances.

Anniversary Celebration.

Extensive arrangements are being made to celebrate the 27th Anniversary of Modern Spiritualism, by the First Spiritual Society of Terre Haute, Indiana. As an additional attraction, arrangements have been consummated, with C. W. Stewart, Spiritualist, of McHenry, Ill., and Rev. A. Wright, Methodist minister, Vienna, Ill., to discuss the merits and demerits of Spiritualism, in Pence's Hall, beginning on the evening of the 29th inst., and to continue each evening thereafter (excepting the evening of the 31st) so long as the contesting parties may desire. Wednesday evening the 31st being the anniversary proper, will be devoted to festivities. All are invited.

By order of Committee, ALLEN PENCE, Chairman.

MRS. MARY E. HOPKINS sends \$1.00 to this office for a box of powder, but gives no P. O. S. SEAMER, please give your post office and state? will then attend to your order.

READ the notice of the Anniversary Celebra-

tion at Terre Haute, Ind.

tisement.

MRS. M. J. WILCOXBON is to lecture at Greeley, Fort Collins and other places in Color-

"PROPLE from the other World." Bee adver-

Philadelphia Bepartment

..... HENRY T. CHILD, M. D. Subscriptions will be received and papers may be ideained.

Mrs. Gerrit Smith.

Mrs. Ann Carroll Fitzhugh . Smith. the widow of the late G rrit Snith, died at Peterboro' on Saturday, surrounded by her children, grandchildren, and other relatives. It will be remembered that in December last Mrs. Smith was spending some time in New York for medical treatment, when she was visited by her husband to erjoy the Christmas holidays, who was then stricken down with ap plexy, and died. About four weeks since, Mrs Smith returned to l'eterboro', with health greatly im-proved; but the rigorous winter chimate of that high table land proved too severe for her feeble body, and after an illness of ten days she died of an inflammatory complaint

Mrs Smith was boin at Hagarstown, in Maryland, on the 11th of January, 1805, con-sequently had just past into her seventy-first year at the time of her death. She was the daughter of William Fitzough, a wealthy cit-

izen of that State. Miss Fitzhuch was married to Gerrit Smith in the year 1822 Though but seventeen years of age, she was recognized as a leading belie in the social circles of Western New York She was a young lady of great beauty, superior education, and high accomplishments. She immediately removed to Peterboro', the home of her husband, where she resided for fifty-three years For much of that long period she was the central figure in the social circles of that section of the State. A lady of pro-found religious convictions and large-hearted benevolence, she cordially seconded all the re-formatory enterprises wherein her husband bore so prominent a part. Mr Smith was accustomed to read to her, in manuscript, his addresses for the platform and his contributherein in accordance with her sugges

Mrs. Smith leaves but one brother, Dr Fitzhugh, of Geneseo who has arrived at the ripe age of four-score years. Two widowed sisters survive her, Mrs. Tallman and Mrs. Swift One of her sisters, now deceased, was the wife of the late James G Birney, who will be remembered as the Liberty party candidate for the Presidency at the elections of 1840 and 1844 Mrs Smith leaves two children, Col. Green Smith and M.s Elizabeth Smith Miller. By his will, Mr. Smith bequeathed half his large estate to his wife, and divided the other half equally between his two children. Mrs Smith left no will, and consequently her half of the estate descended to the two children. The whole is understood to amount to about \$2,000,000, a sum which is undoubtedly far less than half as much as that which Mr. Smith gave away in his lifetime

Gerrit Smith was a warm friend of Spiritualism, and always gave a hearty welcome to mediums and lecturers at their hospitable home. His wife, however, took a more active interest in Spiritualism, and avowed her full belief in it on all proper occasions. She was extensively known for her benevolence and the goodness of her life, and a large circle will miss the kindly ministrations which ahe had been accustomed to bestow in an unostentatious manner upon them. In a letter received by us, dated March 5:h, 1874, she says: "I send you another draft for Miss D....... I am sorry to hear of Mrs. Bennett's addiction, but there is no death.' And this belief will greatly mitigate her sorrow. I have read with in terest your articles in the Spiritual papers. I think, too, I remember your name as the physician who attended my brother in law, Peter Sken Smith, in an illness in Philadelphia." How pleasant it is when in ripe old age two

loving hearts find that death does not separate them. Two months and ten days since her husband passed on, and now she has joined him in the land of light and life eternal, where the long continued union remains beautifully unbroken. We may drop a tear for ourselves, but not for such noble and true souls as these, who have only moved on in the drama of life. and are ready to act well their part and fulfill a higher mission for humanity. Those who have been faithful stewards in God's household on earth, will continue to fill that pisce in the higher home, and as they move on they will scatter, blessings upon those who are worthy all along life's beautiful pathway. We know of no more glorious welcome to new-born spirits in the home of the angels than that which comes to those who have minis-tered to the poor and the needy on earth. Those who have been recipients of their blessings, as well as their friends who have gone before them, and who have witnessed the good deeds done, come around them with wreathed garlands of gratitude and love in return for the good deeds done in the body. Our friend Isaac T. Hopper has often spoken to us of the rich and rare blessings that came to him in his new home, from those whom he knew) not personally, but to whom he had ministered in hours of trial and suffering. It remains to be true, as was said of old, "Inasmuch as ye did it upto the least of these, ye did it unto me." The same divine law that operated so lovingly in Jeans, will operate in operated so lovingly in Jesus, will operate in us, if we give heed to the voice that speaks in the inmost recesses of our souls, saying, "This is the way, walk thou in it."

The Little Bouquet.

The LITTLE BOUQUET for April is nearly ready. With the next number, it enters on its third year. It bloomed into existence for the purpose of remaining on earth permanently, and spreading glad tidings among all classes. Commence your subscription with the next number. For one dollar you get 12 numbers, containing in the aggregate 384 pages, and forty or fifty illustrations. It should be introduced into every family. \$1 per year. Direct RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Illinois.

Kingdom of Heaven.

Thomas Cook's little paper, published at No. 50 Broomfield St., Boston, is upon our table. It is a neatly executed monthly four page paper, 75 cents per shnum. It is brim full of excentricities, cutting right-and left, without much regard for who is hit.

UNDER the head of "Ethnopsycos," a term signifying man, soul and universe, Professor Theodore F. Price has prepared a course of five discourses founded upon, and embodying the principles of the philosophy of life, as demonstrated by strictly scientific research. While engaged in lecturing upon liboral topics through various portions of the country, for

some years, Mr. Price has felt the urgent need for such a gradation of principles as is embodied in the "Etnnopsycos," and has been successful in meeting it. The following are the sut jects of the above mentioned lectures: "Origin of Worlds and their Governing Laws;" "Childhood of the Earth and Elementary Life;" "Origin of Man and the Development Theory;" "Man's Rudimentary State and the Dawn of Immortality;" "The Reflex World of Emanations." The above course of scientific lectures agreeing generally with the philosophy of Herbert Spencer, Wallace, Darwin and Denton, which underlie and support the Harmonial Philosophy, Mr, Price will deliver at any place or before any society desiring his services. The course may be extended indefinitely as may be desired. Address until July first, Theodore F. Price, Monon, White county, Ind.

DAN T. EDWARDS Writes as follows to the Spiritualists of Missouri, Kansas and Colora do: 'I shall leave here about the 15th of June, and shall travel through the country to some point in Colorado, and I would like to lecture at every available point on the way. It is not the pay I want, but the good of the cause that I work for, and I take such pay as the friends feel able to give and think I carn. Be it further understood that I denounce free lustism in all shapes. Please address me at Theresa, Wayne Co., Massouri "

Hair Restored to Bald Heads.

Hon. D C. Smith, writing from 1100 Fourth street, N. W., Washington, D. C., Feb. 25th,

Mus Robinson:—I have not used your hair restorative since last summer. I left for Rhode Island about that time. I now inclose you a lock of the new hair that has come upon my bald head by the use of the one bex of restora-tive you sent me. If you think it necessary for me to use more, send it to me and I will send you the pay for the same. [It was a fine, nice looking, dark colored lock of hair which he sen' | I am just recovering from pneumonia. I inclose the money, for a prescription for my general health. Please attend to my case and oblige.

GRATITUDE EXPRESSED FOR BEING RESTORED TO REALTH

MRS. A. H. ROBINSON, 180 East Adems St., Chicago:—Pardon my silence in not reporting to you. My oldest child has been sick with measles. I am feeling much better than when I wrote you last. You and your spirit friends have done well. I have taken the last of the alterative. Shal! I take any more at present? He ping to hear from you soon, I will close by expressing a great many thanks, and may "God bless you" Mas H. D. Cater. "God bless you" Mas H. Marillo, N. Y., Feb. 26th, 1875.

DRAE MES RUBINSON :- Please find inclosed another lock of my hair and two dollars for some more magnetized papers. My health has improved in every respect. The sensation of dizziness has left me and my heart beats quite natural, and I am gaining in strength from day to day. I am very grateful to you and your spirit band for the great benefit that has been conferred upon me in the regaining of my health so far, and I hope that I shall be permanently-cured. Answer as soon as possible. Yours for the truth,
MRS LAURA LAND.

Vineland, N J , March 1st, 1875.

BANNER OF LIGHT for saje at the office of

\$1 65 cents renews trial subscriptions one year.

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

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

Business Motices.

The Clock Struck Three.

We have just issued a new edition of this valuable work. Its rapid sale is an evidence of its popularity. It is splendid for missionsry work among church members, as its author, Rev. Samuel Watson, was for a long time a prominent Methodist minister.

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\$1.50 pays for this paper one year, to new trial subscribers, and 15 cents pays the postage one year, which has to be paid in advance, making \$1.65, which mube remitted in advance.

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THE PROGRESSIVE LYCRUM OF CHICAGO holds ts sessions in Good Templar's Hall, corner of Washington and Desplains, sta., every Sunday at 12:30 p.m. All are invited.

Married.

In Auburn, N. Y., Pen, 8th, 1875, by Rev. J. H. Harter, Gro. W. Moss, of Auburn, and Cannie Banen, of Spring port

In Autora N. Y., Feb. 21nl, 1875, by Rev. J. H. Harter, BENES WHERE and ALICE MULIES, all of Au-

In Aubure, 5 Y , March ed. 1875 by Rev. J II Haror, CHARLES IT LENT, of Skancateles, and Assa Hous-

In Aubard, N. V., March 3rd, 1875, by Roy of M. Hayler, Daniel Rumoux and Anna Olineven, all of Aubara

Passed to Spirit Life.

Sittle for this Department will be charged at the rate of trienty sents for line for grapy line a receiving trainty. Notice not exceeding trienty lines published

Passed to the Summer land without a moment's warning, Binton, infant son of James and Carrie Dean, on the evening of the 25th of Feb., age 2 months and 3

HARRIETT MARTIN passed to Spirit-life, March 3, 1875. Born July, 1818, aged 27 years.

She passed away peacefully and calmly, and without a murmer.

Passed to Spirit-life, from Onelds, Jil. Jan. 22nd, 1875.

Mr. Jonn W. Fannis, aged 45 years.

Mr. Frants had been feeble in health for about five years. He became a believer in the Spiritual Philosophy in February, 1869; his family also; and ever afterward he worked with great seal and energy for the advancement of the beautiful cause of Spiritualism

R. E. F. R. E. F.

Passed to Spirit-life, from Bergen, N. Y., March 1st,

875. Done A. SPRAGUE, only child of Morris T. and

Mary J. Sprague, aged 24 years.

Mary J. Sprague, aged 21 years.

All that loving hearts and active hands could do was done to keep still longer in earth life, the pure, affectionate and lings y accomplished subject of this notice, but all in vale, as she was deeded so much more in the higher and better life. The good angels came and conducted her over the "Bhining River," leaving her parents, relatives and friends, to sorrow over her early departure from the earth form.

The funeral was attended on the 4th inst., in the Presbyterian church, at Bergen Center, by a large concourse of people to whom the comforts, repositations, beauties and glories of Spiritualism were presented by Rev. J. H. Harier, of Auburn, N. Y., after which the earth-remains were taken to Holley, for interment.

Newspapers and Magazines For sale at the Office of this Paper: Phrenological Journal. N. Y. 50 cts. Per Copy Banner of Light. Boston. 8 " " Spiritual Magazine. Memphis. 15 " " " Spiritual Scientist. Boston, 7 " " "

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BOSTON SPIRITUALISTS' UNION. Price, 5 cents each; or \$4.00 per 100.

BEFORD THE

. For sale wholesale and retail by the Religio-Philesophical Publishing House, Adams St., and Fifth Ave.,

BY..... B. D. BABBITT, D. M. Bubscriptions and Advertisements for this paper re-ceived at the New York Magnetic Cure, 232 East 23rd street, by Dr. Babbitt.

Items of the Day.

DR. SLADE TAKES UP THE GAUNTLET.

The Foolish charges made against Dr. Mansfield, and Dr Slade, and Mr. Foster, by a per-son styling himself "!Irquirer," in the New York Herald has been answered overwhelmingly by-different writers in the same paper, one of whom tested these men by a -hundred sittings with them, and found them to be true, reliable and remarkable, while other persons who have had only one or two sittings with them, and go with a determination to put down both them and Spiritualism together. rather than get at the truth, have denounced them as impostors. In the Sunday Herald of Feb. 28th, Dr. Slade offers to test the matter with the "Inquirer," be fore intelligent gentlemen in any room in the city. The judges are to be neither Spiritualists nor church members, but to be "middle aged, candid and intelligent." This is the best way to take the wind out of these conceited, self-appointed umpires who think they can better understand a matter in one or two scances than some of the best scientists of the day can after years of investigation.

THE CAREER OF RELIGIOUS DEAS. By Hudson Tuttle, published by J. Burns, London. For sale by the Rectors Principles at Published LISBING HOUSE, Chicago.

This work is written in the same pithy, concise and forcible style that character zes all of Mr. Tuttle's writings, and cuts up with a keen blade the sophistries and superstitions of the theological world. According to the Religious Proposition he says:

ous Proposition he says: fect world, by a direct and mirsculous act of an Infinite God, and by disobedience brought sin and death into the world, thereby becom-ing estranged and lost from God."

Mr. Tuttle shows the framework of the absurd religious plan of salvation, after which he states the results, which are "a priesthood, superstition, bigotry, persecution, suppression of knowledge, and the arrogacce of infallibili-

He next states the first scientific proposition, which is that "man was evolved from lower forms of beings, and has progressed from the lowest estate to his present civilization by inherent growth."

The dependent propositions are: 1. Man has never fallen from a state of perfection; never has been nor can be estranged

or lost from God. The only possible mediatorship that can exist between man and God, is knowledge. 3 Sin or evil, is imperfection which can be eradicated only by normal growth. Man is

and must be his own savior. 4. A creature of organization and subject to unchanging laws, man, in the church sense of those terms, is not a free agent, nor has he a free will. His apparent free agency is based on the combination of forces by which he be-

came an individual." 5. Mortal life is not probationary; immortality is not bestowed, but evolved from, and a direct continuance of, the physical being.

6. The only infallible, authority is Nature rightly interpreted by reason.

Nobility of life; highest ideal aspiration for perfection; calm reliance in the presence of universal and empipotent force; all embracing charity and philanthropy; an earnest and suc-cessful endeavor to actualize the ideal perfect life rendered possible by his organization.

Hudson Tuttle's "Arcans of Nature" and "Arcans of Spiritualism," are among the richest scientific works that Spiritualism has thus far produced, and so far as the plates of these books have been destroyed, they should

DR WILBOR

Will take a room at my residence, 232 East 11 BL. N. , for awhile, for the purpose of magnetic healing.

Spiritual Phenomena in New York.

DY J. F SNIPES

BRO. JONES: - Agreeably to your suggestion, we send you herewith an account of some spiritual phenomena in New York, believing the facts as herein exactly stated will interest the reader.

Monday afternoon, Feb. 15th, we purchased a double slate with wooden backs (weight two pounds, nine ouncer), and proceeded with it to "try the spirits" at Dr. Henry Slade's, No. 25 East Twenty first street, this city.

After a pleasant conversation with the dec-

tor upon the unjust suspicion of deceit and insanity to which mediums and believers are subject, and the encouraging impetus which the phenomena of late have excited in the public mind, we entered a spacious room in the rear of the office, at 3) o'clock, the sun shining brightly in the room. Sitting down to-gether at a long, heavy table, and joining hands, immediately raps and thumps issued from beneath. We examined the manufac-ture of the table above and underneath, and saw nothing uncommon in its structure, and

only a small support for the flaps.

Resuming our seats, the medium took up a small slate of his own (asked us to examine it carefully; we saw it was clean upon both sides; and marked the inner side with

PHONEGRAPHIC CHARACTERS

to prevent a possible reversion), and held it at the corner of the table; a violent agitation at the corner of the table; a violent agitation occurred, the same struggle following when held in our own hands. Closely observing that both of the doctor's legs and both hands were in full view, raps were showered upon the right and rear of our chair, some distance from the doctor, and entirely out of his reach. The spirit was asked if it could not move us in the chair, when at once the chair, with our in the chair, when at once the chair with our weight was pulled around. We saked, "Who is it pulling us?" Immediately the folded slate, which was lying unopened in the middle of the table before us, was heard to scratch within, as if some one were writing with the small bit of pencil inside. Opening the lids,

the following words were found in answer:

"It was I pulling you. (signed) "A. C."

Who "A. C." is will apppear in a moment.

Then our own heavier slate, which we had brought, and which had lain closed and undisturbed before us, was removed by invisible hands to the extreme opposite end of the table, carried below and returned slowly and peep-ingly over the edge, then thrown the length of the table back into our hands. If the doctor did it, his legs or hands must have suddenly grown ten feet, but his entire person re-mained stationary in sight. We remarked that some wise people would say that even that-demonstration was effected by fraud. Imme-diately there was a sound of writing between the frames of the slate, as it now lay closed and untouched, and when the raps within in-

dicated a conclusion of the writing, the slate

was opened and the following appeared:
"DRAR FRIEND:—Do not mind what others may say. Be true to yourself. I sm. as ever, (signer) "Alter Cany"

Of churse every budy knew who the sweet

ALICE CARY

was, or rather is, for, as the same noble spirit, she is not dead nor sleepeth. We have had the plessure of her company for some time at our home at intervals. Here, sgain, was force and intelligence, and it was useless to hunt for a confederate.

A moment later, while the medium's bands were in full view, an extra full-sized hand, as natural looking as any in the flesh, was projedted upon our vest, for a few seconds, not only once, but several times, much to our astonishment. Whence it came, or whither it went, we know not. This was our first opportunity for witnessing a materialization of any part of the human form divine, and under the circumstances of a clear sunlight and impossibility of mortal manufacture, was very sat-

At various times the doctor invited our attention to the demonstrations, while at other moments, in quick succession, our coat was pulled, hand and knee caressed, and chair rapped upon, without his observation.

A BRAVY CASTOR CHAIR,

several feet away from contact, was whirled around, as if endowed with "free agency." We examined it at once-saw nothing suspicious upon it or about it.

We next inspected an accordion, a small, cheap one, with nothing remarkable about it inside or out. The doctor held it in his right hand, by the bellows end, when it began to play a spirited tune, then another, of adagio measure, producing a very effective organ tremolo, or vor celeste-a thing very difficult, if not impossible for an incarnate to do with both hands. The left hand of the medium lay in sight, our feet pressed upon both of his two feet. During the playing several hands, or one hand several times, we can not say which, sppeared fully materialized to the wrist in the neighborhood of our stomach, as plain as Belshazzar's, but not so fearful.

While this was going in our front, a heavy marble top table, several feet behind the medium, was seized upon violently and whirled around, throwing oil the articles upon it as unexpectedly as its agent was invisible to

the most careful scrutiny.

Then lastly, by request, the entire table arose squarely from the floor and ascended the "TPUBR AIR," turned upside down, and settled upon our

heads a little threateningly, then slowly arose higher, turned over, and returned to the floor, thus concluding these astonishing evidences of the intelligent action of decarnate spirit upon

It is unnecessary to add a word for the ex perienced in favor of this gifted medium; but to those who say "seeing is believing,", we would say, "Go and see!" The doctor not would say, "Go and set!" The doctor not only cures body aches, but heart aches, and one hour's undeniable communion with your "dead," so called, will do you more service than a thousand theories without a single

New York, Feb. 17 h, 1875.

J. W. Seaver's Report at the Buffalo, N. Y. Convention.

Associated Members, and Brothers and Sisters of the Spiritual Faith

Convened as we'are in our associate capacity, after the lapse of more than three years, it appears eminently fitting that I should present a brief account of my stewardship during that time, as the presiding efficer of this Associa-tion, and also include in a few pertinent re-marks concerning the present status of our world-encircling faith; for every year, yes, every month, adds noteworthy incidents and features to the heavenly unfoldings attendant upon its restless march.

This Association was organized at Rochester, November 7th, 1867, by the adoption of Our veteran soldier. the present Constitution. Brother Warren Chase, at whose instance The first Convention was held, was elected its first President. Its first annual Convention was held in Buffalo, in June, 1868, and Brother Chase re-elected to the Presidency.

At that Convention, the feature of perform ing missionary work, which had previously been carried on by the Genesee Association of Spiritualists, was assumed by the State Association, and the Genesee Association merged into it-a missionary committee of six having been added to the officers of the State Associa-

The second annual Convention was held in Rochester, June 30th 1869, and Brother P. L. Clum elected. President:

The third annual Convention was held in LeRoy. September 2J, 1871, at which I was henored by being called to its Presidency. During the two years and more since June, 1869, no meeting of the Association had been held, the t flicers holding over under a clause to that effect in the Constitution. During a portion of that time valuable missionary labor had been performed by Brothers Dean Clarke and A. C. Woodruff, and Sister Eliza C. Woodruff, but lack of funds and inadequate we muneration rendered it necessary to discontinue that important feature of our progressive

It is but just to and that the dicient labor of Brother and Sister Woodruff was almost a gratuity, so far as this Association was con-cerned, and it is a pleasure to bear testimony that we have few, if any, among our public exponents who have more unmistakably demonstrated, by purity of life and intelligent presentation of the important truths involved, their fitness for this species of labor, and their unselfish devotion to its interests. Since that time, on account of lack of funds in the treasury of the Association, no regular mission-arylabors have been carried on by the Asso-

The fourth annual Convention was called to be held at Hemlock Hall, North Collins, Aug. 31st, 1873, in connection with the yearly meeting at the same time and place, but, ow-ing to the press of business and other interesting features of that meeting, ours was unintentionally allowed to pass unattended to,

and, as was the case previously, the efficers held over until others should be chosen and enter upon their duties.

This long delay in holding meeting and electing new officers has not been in accordance with the choice of the officers of the Association, but from a variety of circumstances fully explainable, did time permit. Upon our present meeting, therefore devolves the duty fully explainable, did time permit. Upon our present meeting, therefore, devolves the duty of electing an entire set of officers, including the six members of the missionary committee. The officers consist of a President, two Vice Presidents, a Secretary and Treasurer and Missionary Committee of six. I can but express my regrets that so little has been accomplished since our last annual meeting.

cistion in accordance with chapter 619 of the Laws of 1872. I secured twenty-six names to said petition, and the official ranction of Su-preme Court Judge E. Darwin South, and placed k on file in the County Cierk's office of Monroe County, thus perfecting this as a le gal incorporation as defined in the petitionfor mutual improvement in religious knowledge, or the furtherance of religious opinion, through literary, scientific, n-issionary and other appropriate agencies and instrumentalities. Thus we have the foundation of a State Spiritualistic Organization, legally authorized to receive bequests of resi and personal estate, and to convey and appropriate the same to the purpose contemplated in the petition, the scope of which is broad enough to cover all the sgencies necessary to employ for many years to come. I should fail to express my feeling should I omit to congratulate my dear brothers and sisters in view of the rapid spread and acceptance of the faith and phenomena which we are now met to aid and perpetuate.

Judging from evide reaching us from all
quarters of the glob, the spread of these
glorious spiritual truths, based upon phenomone and scientific elucidation, is unparalleled by any corresponding event in this world's history. From year to year higher and still higher unfoldings and more and more conclusive evidences are bursting upon and startling the denizens of earth, disturbing the crystallized creeds and dogmas of past and present centuries, rendering imperative a reconstruc-tion of the faith of the religious world: Since our last annual meeting, between three and four years ago, new and interesting phases of the spiritual phenomena have authoritatively attracted the attention of the scientific world, and commanded by their overwhelming proofs the acknowledgment of some of the first scientists of the age, that they are indeed what they profess to be—spiritual. Professors Crooker, Wallace and Varley, eminent names in conservative England, after thorough investigation and crucial testing, have given their un-qualified testimony in favor of their genuine spiritual belief, confirming and establishing conclusively the reality of the materialization of spiritual beings—demonstrating that they may be seen, heard to speak and felt; as also possessing sufficient tangiolity to enable a photographic likeness to be taken of the materialized spirit. Many of us. yes, millions, did not require these scientific indersements to commend them to our acceptance. Some of us had been so highly favored as to witness those tangible materialistic demonstrations previous to their being indersed by learned scientists, but the world at large required some such guarantee, and the results have been exhibited in the changed tone of our secular

All attentive readers must have noted this radical change in their treatment of this subject. A few months since, their allusions to phenomenal and other occurrences were very apt to be accompanied by a sucer of derision, or at least by a qualification that they did not accept them, but considered them the result of trick or delusion. Now how changed their tone. Lengthy accounts are published without so much as a word of apology. Some of our most popular magazines give elaborate articles in its favor from such publicists as Rob-ert Dale () wen and others, while one popular New York City daily, the Graphic, devotes much space in two issues per week, with sppropriate pictorial illustrations: to the representation of seances at the Eddys. Straws show the direction of the wind. The secular press is but a barometer of public sentiment, and this changed tone shows conclusively which way the stream of popular thought is tending. The angel world is furnishing the spiritual food for the millions, and the secular press has become its carrier. Let us bless them for it; although they know not what efficient suxiliaries they are in spreading these glad tidings which are destined for and needed by all mankind. And let us, dear brothers and sisters, in view of the exalted source from whence this great revolution emanates; in view of the blessings it has already conferred on us individually, and the world collectively, and in view of its transcendent importance viewed from whatever direction it may be, let us, with renewed courage and devotion, reconsecrate ourselves to its promulgation and advancement, and joining hands with the angel world aid, by our time, mesns and influence, to carry it forward to a triumphant consum-

J. L. Potter's Report.

mation

BRO Jenes:- Again I come before you with my report regarding the prosperity of our cause, Spiritualism. During February I visited Lake City, Read's Landing, Pauselim, Minne-sota City, Usica, Chatfield and St. Charles, giving twenty one lec'ures, adding two new names as members to the Association. I have received in collections and yearly dues \$45.00; expenses \$1 49.

February was full of experiences. Lake City has had the satisfaction of knowing just how far Spiritualists and Liberalists can affitiate. One year ago they were going on swim-mingly, feeling that they could work together, but experience has taught them that the Liberalists as they style themselves are the most illiberal and selfish people they have in that town. Spiritualists have got to stand alone, then they will prosper.

Mrs. Blanchard, the artist medium of New Ulm, was at Lake City. The Liberalists were invited to examine the pictures that appeared in the wash bowl. "Consistency they say is a ewel;" such a jewel can be found at Lake City. You must be sure and write liberal be-fore the jawel. Well, they appointed three persons to procure the bowl and water and keep the same under their observation all the time, and this consistent man was one of the committee, but when notified to come and examine the picture that had appeared under these test conditions, he would not go, and said he would not believe it if he knew it was true. Can Spiritualists affiliate with such Liberalists as this? I for one am willing they should make the trial, and when they fail as they have at Lake City, they need not blame spirits or Spiritualism. For one I want my Spiritualism clear. I do no want it reduced with either Liberalism, so called Radicalism or Freeloveism, for either of the above ingredients will weaken it very materially, if it does not kill it outright.

At Read's we had a funny coisode enacted by a bigot. Wilson has fitted up a hall there for a Union Sunday School. I have always had it for lectures before, but this time one of my lectures was to be delivered on Sunday, and the dearman would not let us have the hall, saying, it was bad enough to let it on week days without desecrating it on Sunday. You must remember that Wilson is not the man that refused the use of the hall, but his bigoted agent. Perhaps be might come under the head of Liberal or Radical Christian.

At Charfield, the churches were doing their best to convert sinners. They had succeeded in forcing some children to get up and say they loved Jesus. One full grown man that is non compus, has been induced or seduced to say that he had found the Savior. But with all of the excitement among the churches we never had better on more reportful audiences. plished since our last annual meeting.

In the month of November, 1873, I circulated in Rochester a petition to a Judge of the Supreme Court, asking that this Association be recognized as a legally incorporated Association.

In on compus, has been induced or seduced to say that he had found the Savior. But with all of the excitement among the churches we never had better or more respectful audiences than at this visit. The Presbyterian prescher tions one year.

said he was going to keep up the meetings until he converted the whose town (Lie man said that God would have to put a new head en him before they could stuff such teachings

At Saratoga, Feb 27 h, I delivered a discourse over the remains of Prove, addest five years. She was sick only two days Scarlet fever liberated her spirit from the bands of clay, as it winged its flight heavenward in company with attending angels. Many heard for the first time the beauties of Spiritualism presented to comfort the mourners, and many words spoken were treasured up in good and honest souls that are seeking for the light. The parents do not mourn without hope, for they know their daughter lives, and can come back to them.

Respectfully.
J. L. POTTER.

St. Charles, March 1st, '75 Permanent address, Northfield, Rice Co.,

\$1.65 pays for this paper one year, to new trial subscribers, and we pre-pay, the postage after the first of January.

BABBITT'S HEALTH GUIDS now ready and for sale at the office of this paper Price, \$1 00.

Poices from the People.

ROLFE, IOWA - R Harris writes. - I have been taking Spiritual papers, but I think I like yours the best for one reason, you put down free-love.

SPRINGFIELD, ILL. - Winter Hastings writes. -Enclosed P. O. Order is to renew my subscription for the Journals its weekly visit to my nome is always a source of pleasure and profit.

Long may it continue to battle for truth and

RINARD, ILL - Mrs. J Jordan writes - I live alone, being a widow, and the Journal has brought more comfort to my lonely life, than any thing I-ever found, indeed it has become indis-pensable. I read it myself and pass it to my neigh-

Ni NDA, ILL.-G. Gibert writes.—I have had the opportunity of hearing the preachers of the various creeds within the last four months. I perceive the Gods have come down and confounded their language, and they begin to talk very strangely. Je it the dear old Journal, and other grand truths that has confounded the builders of the Tower of Babel' True It is, "whom the Gods wish to destroy, they first make mad."

MANCHESTER, N. H. -A. H. Clifford writes -Perhaps a word from New Hampshire may not be amiss. The free lovers have had full sway here for a year, but thank God they have at last pegged out,—gone pever to return. They made themselves so rids ulous that they are ashamed to show their heads here again, and I rejoice to say that the true Spiritualists have secured a ball, and now are starting forth again. They have secured the services of Nellie J. Kenyon, of Woodstock, Vt. Too much can not be said in praise of this gifted speaker. She preaches the doctrine direct from the angels themselves. A great interest is being manifested here. Several of the prominent people are investigating, and thus far have been favorably impressed, and if we keep on as two have begun, we shall have a prosperous society here.

STEWART, IOWA -R. P. Davis writes .- As one of the earnest workers in the beautiful ?hi losophy of Spiritualism, I send your brief letter of greeting and good will to all your readers, and would say to them that I have isbored faithfully for eight or nine mouths to convince a very kind friend of mine of the truths of Spiritualism, by correspondence. Here is where I have driven him. His first letters stated that Spiritualism was all trickery, juggelry, etc., there was no truth in any communion whatever, and now after saying he is determined I shall go hell! with my eyes open! if I want to, he admits this: "The Devil, Satan, Beelzebub, the arch flend, spoken of in the Bible, together with his companions, flends devils, do commune with unboly, impure, sin-ful men." So you cau see how close to the wall I have driven kim. It will only be for me to convirce him that God as well as bad spirits commune with pure and honest men.

KIRKSVILLE, MO -A. H. John writes.-I regard your paper as an invaluable exponent of Spiritualim, and therefore take pleasure in recomending it to our friends. The fied character your paper assumes upon all that relates to such an important inquiry, ought, in-deed, to comment it to all fair-minded and think-ing men. I do not allude to the social evil ques-tion, for I should have been shocked had you taken a different view. Nothing indeed can save our cause or make it the key of progress, except to direntangle from it all excrescences and dirt. I am also pleased that you do not spare the impos-tors. I have visited Mott at Memphis, and see no reason to entertain any doubt as to the genu-increas of what transpires there; in fact the independent slate writing, as per child three and one-half years old, is beyond all doubt. Spiritualism has made wonderful progress with us since the people took any interest in its investigation, and I see no cause to doubt of its continuing to do so. Here is a good location for a first-class medium.

CAPAC, MICH.—A. M. writes.—The world moves, creeds fail, and infallibility crumbles. Slow indeed is the change and growth of men's minds away from old theology, where the shell only is left, yet from East to West, from North to South, the spirit of free though grows, deepens, and unfolds to the better convictions of human. and unfolds, to the better convictions of human-ity. The orthodox church have commenced the ity. The orthodox church have commenced the usual revival, but after weeks of effort the power to magnetize any one failed. The free thinkers here employed Prof. A. B. Spinney, of Detroit, to give three lectures upon scientific subjects. As the Professor was well-known here, the church was willingly opened to him. His subjects were ist. "The Science of Religion." 21. "What of the So-called Dead." 34. "What is Salvation." In the three lectures he took the last stone of the orthodox temple down, and left, them under the action of unchanging law, blest with the beautiful truth of spirit communion. We would that every liberal society could have the pleasure of listening to the Professor upon these subjects.

BOSTON, MASS.—Thomas Cooke writes.—We.

BOSTON, MASS .- Thomas Cooke writes .- We. L and Mrs. Young) have just returned from s (I, and Mrs. Toung) have just returned from a tour to Rochester and Portsmouth; N. H., and Newberryport, Mass. The weather was horrible, which militated against our having large audiences, but our efforts were in every particular a complete success. The spirits "behaved admirably," and it was truly gratifying to see the peculiar searching, and dumfounded look with which the nonplussed skeptic would regard the movements of the piano. Many gave in and confessed themselves half converts to our idea of the phenomens, which we gave in an opening lecture of half an which we gave in an opening lecture of half so hour or so. Newberryport is where the noted haunted school house is situated, about which so haunted school house is situated, about which so much was said a few years ago, and about which I learned many particulars. The same lady, Miss Perkins, is still teaching there; but she was compelled to discontinue for a time, partly in consequence of the boy ghost, but more particularly on account of the pious (?) school committee men, who locked up the school house, and for months would allow no one to enter. The boy ghost made his appearance in a private circle a few weeks since in the town, picked up a pair of shoes, set them upon a table near by, told those sesent he had some more pranks to perform in a weerryport yet, and disappeared. The greatex eitement here now, however, is the discovery of silver mines. I enclose you a few crumbs of the metal. If you will, you may say that I and Mrs. Young, would like to make arrangements to lecture and give the manifestations anywhere, and can address give the manifestations anywhere, and can address Thomas Cooke, No. 50 Broomfield St., Boston,

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The Voice or Science-terios in the most chaste and beautiful impure portrays the condict between the gribodic food and the deal land proces by copourse stracts from the Bibbe, that the Borpo this exact been defeated by the latter, from the Garbon of Eden to Mount Calvary. It scintillates with they genes of thought throughout, and will be read with processor and profit. This poem is an emanation from a fractic mend and no one can peruse its concepts without belong that they may been made better thereby. Original, so entire, and fearbow in its ironoclastic views, it is a represence of original thought, awakering in the Cities phone of tool and main, further and pleasing in style, and is one of the few works that will grow with its years and mature with the containes. It is already admired by at a threaders

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amonet every day how it is, and what I had used to bring
my hair back, all agreeing that it is unaccountably
strange, etc., etc. And here let me state, that not one of
all the eminent physicians I had consolided had given
any encouragement, but, on the contrary, had told me
that I never would get a head of half.
I can fully substantiate the foregoing by 10,000 witnewsee, if necessary, and will answer correspondents if
decired

M. K. Burrin.

System field, Mo.

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postage of the answer desired. Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a

dark brown color, soft and lilvely as that of a young man of twenty. Mrs. Robinson diagnoses the case and furnishes the Restorative complete tent by express or by mail) on receipt of a letter in the handwriting jof the applicant or a lock of hair. She diagnoses sack case, and com-

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* MOURNELL SOLVE NO WORDS Poe, in school soul was a fiel of be sutaful flowers, on which the muses reposed and sungather angels has a charged that Vereners is the mosmournful of all words. Bycon, whose poets, atterances have hever ceased to thrill the mind, attached the same pre eminence to Europ ! Dr. Johnson, whose eradation still burns with and ministed radiative robott and the idea that, of all phrases, The Lost was most incherg. Accepted distinguished writer school mind ocloses the said strains of sortisming sonis, affirms that there is more real pot os to the word force, then in any other in the English language. But to homeout in the aggregate, the word Doef is the most mournful in its van stang sound. Speaking of the dead, those who " Dood Yesterday," an aspire For the says, "Every day is written this little sentence. Dod Y said v. Every day a flower is pink of from some minny home, a to a new inside in some frager strike, a pay's taken from some treasury of lave by the takings house of the pay's death. Each thay, from the summer fools of the some harvestop financial. Yes every moment some allowed send of diops from the rugged familiars of type into the energing wages of change. Even as we write, the charch bell folls the delefal function keet of one who deed sestenday, its solution tones the blood in convicues, and make the mart and indeed. Deal vestiral, "Who died." Paragrees was a genue, some enterior one and a surrough pure as the regular a continuous configuration was a constant with the continuous configuration. Primmer r les ate (\$\frac{1}{2}\$ is a cose to \$\frac{1}{2}\$ whose jife was but \$\frac{1}{2}\$ is 1. Planty, a May see create if \$\frac{1}{2}\$ is \$\frac{1}{2}\$ and \$\frac{1}{2}\$ is \$\frac{1}{2}\$ and \$\frac{1}{2}\$ is \$\frac{1}{2}\$ and to be primer in \$\frac{1}{2}\$ for the primer in \$\frac{1}{2}\$ to \$\frac{1}{2}\$ is \$\frac{1}{2}\$ and at the other of \$\frac{1}{2}\$ as \$\frac{1}{2}\$ is \$\frac{1}{2}\$ and at the other of \$\frac{1}{2}\$ as \$\frac{1}{2}\$ is \$\frac{1}{2}\$ and \$\frac{1}{2}\$ is \$\frac{1}{2}\$ in \$\frac{ When the parent for one are to the free and set on a sourt for the first order to the first of t temple, show some the company grave said on the first A tail, whitele man, come discount species and to see a five-time of day, under his county is a man in the fell to the day. The same at the frame upon the layer and me than we had a more the rank the following the fell of the fell betweep a An anger poor as any term of morninger, and the government of the and by the free of a few ! I do those on these bound out at it is do not hill for the coda hand in a _ _ bests come one indestinate short a mar media short is we can be a respective. But we set in [10] and in the aromon, bird a total cur are present, as well and from a second of the except generally the cold Gast -- endergraphen the raft of a holds to As offer, in the many was not only one flower that had obselve to be a far the state of box as in a fibral set of draw, who a work a form concern to believe at any past, we may some kind set of the second past. was perhaps, despet and enterty entwared with our orange attending or of some occurry night forms, so any to desire. But they are too going and for ture generations will know not their worth or spore one their mounts; Yes, it therefore a new division operated to air direct strong the second control of trained at p , some second p , and p , and p , and p , are the second control of the p , the second control of the p , thus the entire of the second control of the p , thus the entire of the second control of the p .

Why should displace a life form, and express of while the me strumen dietai er elagist in her il sant, distation, a of its see son receerica, and make king of the large to a Disputten has been one at more de-In private digities metal, a sound among impressions in regard to the of the p Instrume of the one as we as a consental proof the angels, wall exonounity it as sipate its erronaute conclusions, surroug man to stand creek, conscious of the true native of his own an stenged in one respect, at less treaching him that there is no death—only change, as bountifully illustrated by Mrs. Cara L. V. Taypah. What on London, She was controlled by the sport of Judge J. W. Edmonds, who said that from the buildings of two worlds he go eted his listeners. H. h. d. however, to speak in an new officed man. for through the lips of smother, a task almost as difficult as it was to an organist who attempted to pray upon an distribution which he had not previously studied to some extent. He was however, assisted by the ordinary guides of the medition, to his work of attempting to make known to those present the details of the greatest triumph of his life-the triumph over death. During the whole of the death change he was in the full and elect possession of his families, and he felt no pain, although for some years previously, he had been suffering from debility. His body sank into sweet repose, whilst his spirit, already free, gazed upon it as one would look upon a wormout garment; he was not aware of losing control of any faculty; he re-entered his body at times to see the loved ones around his bed; and he adminished his children not to mourn. He sprang into the new existence as one would leap from bonds which for years had enchained him to the flesh and to physical suffering-he sprang forth delighted, as one would leap into a golden sea, which immediately gave strength, vigor, and immortality. He beheld the friends whom he had been accustomed to converse with as spirits, and he felt the power of spiritual utterange without word or sound, but as soul communion. He could not speak to his daughters left upon earth, but he could parpably and perceptibly impress the mind of his young est olughts, who was aware of his presence. Then he experienced the power of spiritual volition, and by the power of will fraversed va-1 spaces with his guides, to his new home, where he met his wife. Among the species who were find him were Horace Greeley, late editor of the New York To home, Professor Mapes, and Benjamin Franklin. The latter was the most active worker in the next world in devising means to communicate with men by means of physical manifestations, and Mesmer was most active in improving the methods of controlling mediums Inspirationally.

THERE IS NO DEATH !

The following be outful thoughts were given through the mediumslep of Mrs. Cora I. V. Tappan, ratio Royal Music Hall, in London, England -"There is no death. That law that provides for the charges of pretarnal substances also provides for the garnering up of every thought. Thought merer perishes, it abides for ever, builds the temples of the future, erects your homes, clothes your spirits, and paves the way to higher stages of existence of which you have no knowledge. The science of spiritual life is brought home to your convelousness. Instead of the dam groveling of the outward senses, you have the illumined scroll of the spirit held down to your view, in which you behold, with the eye of vision mentioned in the Appealypse, the wonderful Jerusalem that is to come. It is not a temporal city; it is not an external power; it is not simply a building up to the outward senses; but it is a new condition of mind and life on earth. It shall to trevel alone in the exteenal, but shall build in the exteenal, and clothe your souls for the habitation of the future world. This is the day when there is no death. Your friend hidden from sight is only ungest up into the atmosphere. You do not see him, but you may perceive him with the spiritual vision. The mother mourns her child as dead, and looks into the grave for the object of her care, and builds up a snowy monument over the body there. But she must not think the child is there. The spirit, like a white dose, hovers around her; and the spirit of the child is waiting at the door that you all heaventer. There is no death! Mother earth consumes the body, and that which you bury this year will bloom into flowers in spring; but the buds of your spirits are transplanted, and blossom in the midst of eigenal life, and the little feet trip among the aspholels in the green meadows of the Spirit-land. This is the lost chain of life; this is the golden stone that philosophers have sought for in vain in times past; this is the nectar, the nepenche, that ancient sorcerers sought that life might be for ever prolonged. You cost away your bodies as you would a wornout or imperfect garment. There are new raiments waiting for your there is a new habitation ready for you. Your feet will not rest upon strange soil, but friends will gather around you. It is as clear to the eye of the spirit as are the names of the constellations to the astronomer; and though you dwell in the garments of the flesh, you will see beyond, and perceive how in all the great world of matter and spirit these is no room for death to abide; for he has lone utterly with ignorance and darkness, and the prejudices of the post, and life, only life, remains as your inheritance."

. THE NOMENA OF DEATH, GIVEN THROUGH A TRANCE MEDIUM. In rive old age we observe that the links that have bound the bady and Its members together, are being slowly severed, and it is said that such an one is losing the power of hearing, the power of motion, of memory, or of speech. Does he ever expect to regain these when he goes beyond the tomb? What warrant is there that he shall ever have these faculties re-stored? How natural it is, in the case of old age, to say that such an one is losing his powers, and it may be asked having lost his intellect how can a man to about seeking for it? Why if common sense were brought to bear upon the question, it would tell quite a different tale. The tongue\s but the vehicle of sound, and its action combined with the operation of th lungs produces speech. The cause of this result is behind, the divine feality contained within. The intelligent principle retains all its powers and attributes, never losing one of them. It is the body alone that decays, and our friends who are passing into the spiritual life are simply withdrawing from the natural condition, because they are perfect in their internal states, and death completes the separation, the purpose of the earthly life being accomplished. Here then is the reason why man has a natural body which having fulfilled its function-the elaboration of the spiritual onethere is no longer any need for him to remain upod the earth plane. He is translated to the life hereafter, that there he may truly learn the rest nature of existence. Such is the answer to the question, Why do men die? [† Extract from Address by J. J. Morse, Trance Medium, pp. 3-16.1

Let us you look at the method of their dying, and, of course, in this connection we must confine our attention solely to normal or natural death; not to those deaths that are superinduced by disease or accident; and, in sperking thereto, we have to request our friends' attention to this all imparlant fact, which we have often stated, that the translation from the arth plane is subject to laws, and these laws are within the capacity of the human mind to discover for itself; for all questions, facts, and experiences Viat are capable of being comprehended by the human intellect, are always, sosceptible to analysis by the human mind. A life of activity has been passed, the functions of human existence have been performed, each and all paving been directed into their appropriate channels, and thus the normal purpose of life being fulfilled, the withdrawal of the powers within, bring about a cessation of activity without, and so we find the form of him we loved so well, stretched upon the bed of death. At first there appear to be convulsive movements of the structure, looks of pain pass across the d storted features, heavy breathing, characteristic of the last moments, the stronge gasp, a sob, and the final link is severed, and we know that our doved one is no more. Oftentimes it imppens to this knowledge makes all life devoid of brightness, the sun of our happens seems quenched for ever, there is no ray of light, the consolations of religion serve only to make the gloom more intense. To add misery to our sorrow, the hopes of fromds som van and delusive. Finding no consolition, the poor stricken ones are thrown on their own resources, and they pine away in sorrow, until they also pass the mastiv raset of death. The Spiritualist-how looks he upon death? For those who are suffering, indeed, with much pity Were I has own case, he would know what had become of the friend he loved so well, he would know that this piece of that not not significant he hand but any the visture of him who work if For a time the Abenome, as of deather all concers in these few particulars roughly describble to the over ad this is . As the charge approaches the gapes are related by sparshed made indigence of figured and in the store year agogst. That notices a constraint and present the indice, which indices to expende A bright go for passes or it. This is presented in two without all the bright spiritual whith the have of redden along date forestan laws other est with spirith dividing section = 1 of the ships and form, and mostless a session six. Domes to any always, What form, what stope, must present into a function of earthin steer and enthusia those when are wiscon travels, here will note in our follows: the earth and the contract the earth after the contract the earth and the ear at pilot to the man't etation of retail gener that the human form? If our one can empered improve mosts there in, and care a dief man should have been made difference them so would despite that a within a from our poswould be the to use the country of the second the second of the work of the the To allow we have a second of the control of the first first second of the first we down the first second of the first second of the first we down the first second of th

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the end of payment and around a subtle series against an ending tout, on eather the engine one of the opening of with the time, dura he thereby took hand stash the space and to under? The or may appear has obese of uptions, but they are western our consideration. In many we appeal to the experience of this femile, that it is a known but it stitues who suffer loss of lamb experience its life just the same of it is the loss of cloud there is perfect consciously a of the existence of the land. This may be are but of to the action of the nerves on the sensor and but, it will so irees is passed enable on analysis. If we admit the existence of a specimal was are in more we must admit the existence of the organization we referred to and, planding, that manufality is a fact, we must admit the existence of a spiritual game, and the fact that the outward man perceives it, admits But existence is in itself an argument and in evidence that such an arm does exist. Again, it is a known fact, within the experience of surgical so sence, and here we again appeal to the experience of our friends, that a person who has lost an arm can raise the stump, and pointing it at a wall, and gradually approaching it, has been known to feel the passage of the spiritual arm through the wall-he further progress of the physical member being prevented directly the strong comes in contact with the will. The psychology of the matter is at present little nuderstood, but we shall yet know more of it. The malformed-and said indeed are many of the malform done affecting humanity what of them? Of course, our friends will know that the formation of the structure is caused by the oterat un of certain principles; but if the operations thering from these principles become deranged the results will suffer accordingly, and the original intention will not be fulfilled. Now we know that the spiritual body is the essence of the natural body, and, a principle being superior to an effect, the spiritual is superior to the natural, and though while the spiritual form is resident within the natural tempte, it must conform to the laws that concern it, yet when the spiritual body is climinated from that temple and own proper and peculiar state of existence, the frinciples that govern its formation, will begin to operate. The harriers to its action he. ng removed, the principles will in due time assert their full power and independence, and thus in the after life the multismultions existent here are socially, harmoniously, and perfor by removed. We know of no sudden new tions in nature, eather in her natural or spiritual meshods, all her operations are in obedience to law, and law works orderly, for at comes from tood, where the reserve of law and rade -

Thus, a Spirituslest, contemplating the phenomena of death con do so with a crim countenance, with a trio qual mand, with a joyful satisfaction; for he knows that a friend has fulfilled the mission in the natural life descent day out Eather, and that in electronic to the command of that Father he has been thawn from the regions of time to the spheres of eternity, there in a loud of happeness to expiral and grow beautiful; to become a jet and pleasure to himself and others, to pass into that bright morning land of the spirits' home, where the day of existence first truly begins to dawn; where the sun of intelligence cases its beaming rays on every object, where man feels in fact he has inst begin to live, where he realizes that God is great and powerful, that man is weak, insignificant, and falli, ble, and that he is ever dependent upon this innuite force of good and beauty for all the happiness he enjoys in every condition.

"RAISING THE DEAD"

Who ever caused the vital spark to become illuminated in a person actually dead . Indeed, it seems impossible to bring back the tide of life into the system of one-whom the spirit has absolutely forsaken! If requires an intribute degree of credulity to believe the statements of the Bible in this respect. That ancient Master, Jesus, whose soul was a Temple of Divine ticodness, and whose philabthropic nature ever moved in sympathy for suffering humanity, and whose life was inwardly serene, but outwardly rough and turbulent, it is said, record the dead. The Old Testament-rightly named, for it is old, musty and obscene-contains three cases where the life currents were set in motion when death, as it was supposed, had actually occurred. In ancient times the people were ignorant of physiology and anatomy; knew nothing of the intricate laws that govern the human system, and those who were in a cataleptic-condition, or in a deep trance, were, no doubt, regarded as dead. In I Kings 17: 17, it is stated: "And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that there was no breath left in him." In the 20th, 21st and 22nd verses of the same chapter, the astounding declaration is made: "And he cried unto the Lord, and said, 'O Lord, my God, hast thou also brought evil upon the vidow with whom I sojourn, by slaying her son?' And he stretched himself upon the child three times, and cried unto the Lord, and said, 'O' Lord, my God, I pray thee, let this child's soul come into him again.' And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived."

Another interesting case is related in 2 Kings, 4: 32, 33, 34 and 35: "And when Elisha was come into the house, behold, the child was dead and faid upon his bed. He went in therefore and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned and walked in the house to and tro; and went up, and stretched himself upon him, and the child sneezed seven times, and the child opened his eyes."

The third incident, however, narrated in the Old Testament in relation to the restoration of the dead, is really wonderful, yet it only illustrates the fact that thousands have been prematurely buried. In 2 Kings, 13: 21, we find this remarkable statement: "And it came to pass as they were burying a man, that, behold, they spied a band of men, and they cast the same unto the sepulchre of Elisha, and when the man was let down, and touched the bones of Elisha, he revived and stood upon his feet." It is a little remarkable that the bones of Elisha should possess such servivilying qualities, and animate to active life again, one actually dead. It is, however, no more wonderful than many incidents we have related.

The New Testament also furnishes several cases where those supposed to be dead, were restored to life. In Luke 7.14, it is said: "And he [Christ] came and touched the hier, and they that bare him stood still. And he

said, 'Young man, I say unto thee, arise.' And he that was dead sat up, and began to speak, and he delivered him to his mother." In the following, Jesus makes a statement that seems very reasonable, in reference to the daughter of Jairus. "And he said unto them, 'Give place, for the maid is not dead, but sleepeth.' And they laughed him to scorn. But when the people were put forth, he went in and took her by the hand, and the maid

He makes a similar statement in reference to the daughter of the ruler of the synagogue: "And when he was come in, he said unto them, why make you this ado, and weep? The damsel is not dead, but sleepeth. And he took the damsel by the hand, and said unto-her, Talitha cumi; which is, being interpreted, Damsel (I say unto thee), arise. And straightway the damsel arose and walked "(St. Mark 5-39, 41 and 42)

Jesus gives a different account in reference to Lazarus, for he said (John II: 14) without any qualifications, he is dead. He had data in the grave four days (17). The voice of Jesus, however, could animate the putrefying system with new life, for when he called out, "Lazarus, come forth," "he that was dead came forth." (43 and 44 verses).

Peter, in imitation of his master actually succeeded in raising one in whom life was supposed to be extinct. "But Peter put them all forth, and kneeled down and prayed, and turning him to the body said, Tabitha, arise. And she opened her eyes and when she saw Peter, she sat up, and he presented her alive "places 9-40, 41).

Another case. "And there sat in the window a certain young man, named Entychus, noing fullen into a deep sleep, and Paul was long preaching. Secunk down with sleep, and fell down from the Pard loft, and was taken up dead. And Poul embraced hum, and they brought the young man dive "evers 2019, 10, 12.

This was, no decays a case of deep sommolence, induced by Panl's sopositific serious, like found of orderses that occur at the present time at most by all the church. While those around him considered from dead past resuscitation, Paul was been a crossight to declare, "has dife is in him." In the case of Lastine of the stat aperts of the discording Martha can be relied upon, pages action or decomposition and already commerced, for she will a Lard by the trained by state the billion for the his been added at foundays." The probability of homeometric that his liven had not been properly decimal, or be heavy position by the application of water and scope and a natural consequence, would be refer has seen in worth early a disagreeable extraction.

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"An account of her last moments has been handed down to us by the inunsolable from who chosed her eves, and who was not long to surveys her who know but the points of death, but only its conducts and joys. She are appeal a new beforehand of the plorious realists of that heaven into which she was about to enter, and whither the eyes of those who loved her were all mesone measure to follow her. 'A little while before she died,' her hashand soys, 'having awakened from a brief slumber, she similed with a mesterous air, as if she were delighted with something inexpressibly awer! I approached and asked the cause of her smiling so sweetly. I saw 'she said, when I was lying at rest, a place full of the purest and brightest light, and when she could say no more for weakness, I replied, Boof good courage, my dear wife, you will dwell in that purest light. She gently smiled again, and nodded with her head, and a little while after, she said, 'I am perfectly joyful.' After this she spoke no usare, until her evesight began to grow dim, when she said, 'I can scarcely recognize you now, but everything else around me seems to be filled with most beautiful dowers. These were her last words. Shortly after, she expired, like one who falls into a pleasant sleep."

The Message for September 2nd contains an interesting obituary of a toping lady of New Church persuasion, who departed this life from Beries. W. July 28th, which closes with the following account of her first rapturous glims of the spiritual world and the loved ones of her new bonie. "At her natural senses were in the get of being closed, the spiritual senses were gradually opened, and she was permitted to obtain glimpses of the spiritual world, and to see people there whom she knew here, but who had gone thither before the. This took place a few minutes before she breathed her last in this world, and when the members of the family and others were around her. She said, '(A what-a glorious brightness! it is impossible for me to describe it to you! I see the habe, and O, how beautiful he is! And O, how bright it is there! I see John, too, but he is taller than he used to be. Here she was referring to an infant brother, and also to another brother who had gone to the spiritual world when he was about three years old. After this she mentioned the names of six of eight persons in succession, whom she assured those around her she was seeing. They were, with one or two exceptions, persons who previous to their decease were members of the Berlin society of the New Church.

"Having repeatedly referred to the exceeding splendor which she was beholding with the eyes of her spirit, she fell gently asleep, soon to waken to become an inhabitant of that bright and hoppy world of which she had a fortaste here."

The following is extracted from the Biography of Hugh Bourne, the

"The end came in the autumn of 1852. He had been for some time slightly improved in health, and on the day of his departure he was cheerful and happy. During the afternoon he fell asleep upon the sefa; when he awake he seemed to have been conversing with some one. He at retched out his hand as if for the nearer approach of his visitants, sewect smile mounted upon his countenance, and he said very distinctly several times, 'Come! come!' His look was upward, his hand was raised in triumphant gesture to some entrancing object in view, and then with an earnest voice and in emphatic tones he said, 'Old companions! old companions!, my mother." Then, without an apparent sensation of pain or a lingering groan, he 'Pessed through death triumphant home.'"

Persons who recover from what seemed to be mortal illness, when on the frink of death, have had similar experience. The correspondent of an American journal, a Mr. H. Scott, writing from Lancaster, whio, says:—

"The following beautiful scene occurred in this place some six weeks ago. The persons connected with the incident are my acquaintances and neighbors, and are entirely reliable; and I know that the following statement is true, precisely as given.

"A little son of Dr. C—— was reduced to the lowest extremity of life

with typhoid fever. It was expected that he would pass away that night. All the senses were closed, and he had not for ten days enunciated an intelligible word; nor could his perceptions be awakened. The artificial light of the room consisted of a coal-oil lamp, purposely placed so as to prevent its rays from falling on the bed. The mother sat beside the little couch wetting the dry lips, an aunt sat at the foot, and a neighbor lady at the head; while some half dozen others stood around.

"Suddenly the little eyes, that were not expected to look out again, were opened, gazing upward. The withered hands were raised, beckening, as if anxious for some one to come. The "sweetest smile," the ladies said, that they "ever save," it up the face of the little surferer, and the word 'angels' was distinctly spoken twice. But most thrilling of all, was the radiation of light surrounding the head, which was boken of as reminding the lookers-on of the halo surrounding the prints be resenting Christ, but of exceeding brightness, and white like most light. The scene lasted about three minutes. The boy has recovered his health.

"I entered the sick room about five minutes after the occurrence, and found the family weeping. Some were reloicing. The statement I have given is concurred in exactly by all.

"Twice, in the early part of his sickness, the boy pointed out sister Lizzle, standing in the middle of the room. 'How beautiful she is,' said he: what a preity white dress!' But there were no eyes to see her but his; she had passed to Spirit-life four weeks previous. The house has for a year been the scene of loud and frequent raps."

How to Form Spirit Circles.

The Spiritualist of London, Eng., gives the following:

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

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

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

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

4. People who do not like each other should not sit in the same circle. Belief or unbelief has no influence on the manifestations, but an serid feeling against them is a weakening influence.

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

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

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time ap intelligent system of communication is established.

8. Afterwards

is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards arregathened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen question a should be put to test the accuracy of the statements, as spirits out of the body have all the fallings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric infuences. The majority of media are ladies.

The cest manifestations are obtained when
the medium and all the
members of the circle
are strongly bound together by the affections,
and are ithoroughly
comfortable and happy;
the manifestations are
born of the spirit, and
shrink somewhat from
the lower mental infuences of earth. Family
circles, with no strangers pretent, are usually
the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps, may may their appearance.