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

OL. XVIII.

(S. S. JONES, Editor, ) Publisher and proprietor.

CHICAGO. APRIL 8, 1875.

\$3.00 A YEAR, IN ADVANCE:

SPIRITS MAKE WINE.

Wonderful Manifestations at Mrs. Stewart's Seauces at Torro Haute, Indiana.

MUNTECR BUT NO SEVIENDET WORE STRIPS AND TALK AUDIBLY.

Bro. Jones:—Having left the citizens of Mulberry Grove, Ill., wide awake on Spirit-ualism, from a course of lectures I delivered there after returning from the "Mott Seances." I now find myself at the residence of the noble-hearted Dr. A. Pence, Terre Haute, Ind., interviewing the angels through the mediumship of Mrs. Annie Stewart, of this place, who for mediumistic powers, I believe, is without an equal in the world. My arrival here was on Monday, March the Stn. 1875. On making my business known to the Doctor alluded to, I was readily introduced to Mrs. Stewart as I was readily introduced to Mrs. Stewart as one wishing to interview the spirits, withholding my name, however, by the Doctor's suggestion, which was revealed by the medium. In about half an hour, Mrs. Stewart and I retired to the seance room with view of obtaining a message from the bright immortals, on a slate, under the following prescribed rules: I wrote a question on a small slip of paper, folded it up closely and placed it on the surface of the slate with a very small piece of pencil on it. The medium (Mrs. Stewart) without knowing the contents therein, places the slate and contents to the bottom of a center stand, with a spread extending some four ter stand, with a spread extending some four to six inches below the edge of the stand, thus leaving

IT PERFECTLY LIGHT

beneath, that the investigator may see the position of the slate, medium's hand, and also hear the pencil's movements. To show with what accuracy questions may be answered, I give below a few which I wrote, together with the responses received in plain legible

Question,—"Is Maggie or Mattie here? and Will one or both please write for me?" #Mec.—.. yer' wrakkie and wrattie ale popp here."

Q —"Will my father write me a communication, giving me instructions concerning certain business? (naming the subject)." A-"Yes, I will write to my son. I don't

see but what you are taking the proper Q.—"Is there any spirit present that can give me any information pertaining to a card

sent to my address, (as I am informed by letter) since my leaving home?"

A.—"Yes. The news is good, you will get The card is telling her name, residence and mediumship?"

While the spirit was writing the above answer, the medium remarked, "I see a lady by you. Her name is Maggie. She is trying to tell the contents of a card from a lady medium in Chicago,"

Remarks: "I received a letter while at Mulberry Grove, Ill., some three days previous, stating, There is a card here for you from a lady medium of Chicago.' Having not yet geen the card, I can not/speak as to the accuracy of the information of its contents." Question.—"I desire my friend Thomas Paine, if present, to express his views of my

writings in general?" Auswer.—"Your writings will do much good; will elevate the minds of those who

read them.' Q.—"Will some spirit friends please complete a poem begun for me some three weeks ugo at Mr. Mott's?"

—"I will try." Failing to connect lines, on a second effort I got the tollowing:

"Life hath shadows dark and dreary, Closing found this earthly clay, Minds are weak—minds are weary, Dreaming, dreaming all the day.

"I was told to write this for you by other parties. Maggie." "Q.—Dear Mattie, can you not write a few fond remembrances to me, and also send s

loving word to our little augel Alice?" A.—"Dear husband; I will write to you Maggie has been writing, and now it is my turn. I do not want to be selfish, but I was giad when sue gave up for me to write. Tell little Alice, our anger, I send ner a kiss. From

Mattie Mendenhali." The above is a copy verbatim of questions and answers, produced as described. I recoived many other messages equally convincing of the fact that the good angels are ever watching over us, see and know our thoughts.

- Preserve us from tempration!

and danger whenever we bring ourselves into spheres of mental congenianty with them. Who could desire to be so low in character as to be willing for a sainted mother, child, or soul companion to see evolving from his mind an evil thought—a thought that would make an angel weep! But I will not discuss this here. I will now introduce to the readers of the dear old Journal the phenomena that occarred under my observation under Mrs. Siewart's seauces, during my stay. LIGHT CIRCLE, NUMBER ONE: Allow me,

however, first to describe the capiner, that you may see, through the mind's eye, more parfecily, the genumeness of the manifestations, as said description will remove all possibility of suspicion, even in the mind of the most profound skephe, of fraud or trickery. The cadiner is a small;house, about 3 rox8 feet, composed of planks, being situated in the west end of the seance room, in second story. . The door of the cabinet consists of three shutters, so arranged by hinges as to open wholly, or by parts, as the controlling influence may require for the exhibition of phenomena, greater or less, as conditions may warrant. In other words, this arrangement of the shutters enables the entire audience to see into the cabinet when the active spirit is before, the aperture, and the medium occupying her seat in trance state; except at such times as the spirit may lead the medium out onto the rostrum, which is a carpeted platform about seven feet square. When this is done, the beautiful angel, standing

SIDE BY SIDE OF THE MEDIUM. conversing freely and intelligently, through immortal lips, all suspicion banishes from the minds of the audience, and the unconverted skeptic instinctively asks himself, "Must I doubt my own senses, which tell me I am a Choosing to be a philosopher, he goes home a convert to dream the remainder of the night, "It was good to be there." Well the audience is now collected, numbering some twenty persons, ladies and gentlemen with brains in their craniums, arranged into three semicircling tiers before the platform and cabinet, when the light is lowered to a twilight softness, and music, either artificial or vocal by the circle, salutes the ear of all, thus preparing their souls through strains of melody, to look into the temple of immortality, once more. Don't get impatient, dear reader, the gospel will come by and by. The controlling band of Mrs. afterward gospec.

Mrs. Stewart's scances, Consists of twelve spirits,

with one Charles Smith as master or superintendent. The medium's immediate control is an Indian spirit, calling herself "Minnie." The active spirits of seance number one, were Miss Belle, Allice Belle, Pervis, and a young man by name, Charles McKenney. All things be-ing now ready, with the "lamp trimmed and burning," a voice, spoken in the cabinet, re-marked audibly and distinctly, "What you folks, em want me doem for you?" This was the voice of Minnie, the Indian wirst through the voice of Minnie, the Indian spirit, through the organism of the medium, and will account for the peculiar diction ending so frequently you to give us a good time or show to-night." when Minnie replied, "Me guess em medium gone dead. Me fool em to night," This was said in a jocular manner, Minnie being full of her pranks. After a few minutes conversation between Minnie and Mr. Hook of Terre Haute, a spirit form was seen to move before the aperture, with a beautiful bright appearance of countenance, said effulgence being produced, perhaps, by the aura emanating from the spirit's own brain. A few graceful movements before the aperture by Miss Belle (for she was now the actress), and the door was softly opened, when she (Belle) stepped out onto the rostrum in full developed form, from a beautiful crown of light brown flowing hair, to a pair of neatly formed feet clad in slippers and white stockings, having for her general costume, a fine white substantial fabric, well fitted to her person. Belle's manner of speech is that of a free and easy flow, toned with modest reserve, humor and sweet temper. In truth, she is an angel. She readiily announced that she was going to give a test, and asked, audibly and distinctly if any

A LOCK OF HER HAIR.

Mr. Hook, myself, and others replied "yes," when she said, "Give me a pair of scissors." Mr. Hook having a pair in his possession, reached them out toward her, when she ad vanced forward, took them into her hand and cut from the upper part of her left temple. a beautiful lock of wavy hair, saying, "I will put it onto a white handkerchief on the rostrum, if none of you will touch it until after the seance is over." All agreeing to comply with her wish as expressed, she apread a handkerchief near the front of the rostrum and placed upon it the

CURLING LOCKS.

and then stepped into the cabinet, calling our attention to them, when to our astonished gaze, the locks began to move in the direction of the cabinet door, slowly and steadily until finally they became to us invisible. Joking us a few minutes, and asking why we did not keep the lock of hair. She agreed by request, to try the experiment again, taking this time a lock from her right temple, placing it on the handkerchief, not however till after she permitted me and one or two others to feel or handle it, by agreeing not to take it away. I tested it fairly, and here declare it felt very like hair. Suffice to say, the experiment was attended with similar result. Mr. Hook asked her if she would try the experiment with one of her slippers, to which she replied, "Yes, if you will give me a little time to get it better materialized." All assenting, and stood in the door of the capinet moving her foot slightly some minutes, walked out near the edge of the rostrum, slipped her shoe off and stepped back to the cabinet, partly closing the door, when in a trice the shoe turned partly around, moved off sideways into the cabiet onto the foot of Miss Belle. She then picked up the handkerchief, worked it with her fingers, as if she were giving it a magnetic manipulation, walked into the cabinet, threw it out onto the restrum, and bade us watch it. In a trice the handkerchief began to move from the floor at an angel of 45 degrees, pas-sed through the aperture out of sight, until thrown out again by her. All being anxious to know the philosophy of this strange phenomenon, a few suggestions were made by some of the party. I asked the spirit (Balle) if she

DREW THOSE ARTICLES to her, by her will force. She laughed and

philosophy of "Will Force," was, after all, a mere hypothesis. I remarked again, "Belle, do you say you did not will those things to move you say you did not will those things to move towards you?" She replied, "No sir, I did not will them to move." I then inquired impressively, "Did Charles Smith, the Superintending spirit of the band will them thus to move?" Belle laughed and said, "Yes sir." It is a fact, then, that will force in some form or other is the mighty lever power by which worlds are evolved into being. Next in order was the cutting into pieces her beautiful white dress and throwing it out onto the tiful white dress, and throwing it out onto the rostrum, piece by piece, telling us not to touch them, and joking by saying, "I don't

TO SPOIL MY DRESS

this way just to please you." But the greatest mystery of this dress cutting, was, it left no hole or break where the piece was taken from. hole or break where the piece was taken from. I remarked, Belle, I would be much pleased if you will be so kind as to give me a bit of your dress to keep or carry with me, to which she replied, "I will give you a piece, and suited the deed to the promise, she cut from the bosom part of her dress, a piece about four inches square, and shaped it up into the formation of a beautiful dual or double heart; walked to the front edge of the rostrum, handed it to me, saying. "Wear this near to your heart." To which I replied, "It shall ever bind my heart to thine as friend. She then gave to Mr. Haskell of Chicago, a similar formed piece, and distributed other bits to the audience and retired from our vision. ence and retired from our vision.

Minnie, the Indian spirit, now spoke in audible tones, saying, "How do em that gentle em with red shirt em, like em show em." I having on my person a shirt suiting the description, replied, "I like it first rate;" to which she rejoined, "Me don't know em what you mean em." Well, said I, "The show is very good." This seemed to please her, and she jovially remarked, "Me want em you to get a little dog em, to make em bite Balle when she goomes." comes.

After this, a young man began whistling in the cabinet a pensive like tune, title, "The opened the cabinet, walking to the edge of the rostrum, shook hands heartly with two ladies (relatives) and said, "I want you to sing the Old Hickory Cane." The audience began, when the young man joined them, singing excellently well and as loud as any of them. cellently well, and as loud as any of them. Having been hip diseased when in the earthform, he called for a cane, and on presenting one he received it, retired to the cabinet a few moments and returned with the cane, having but one leg. This was to identify himself to those who knew him in earth life. He retired however, with two sound looking legs. But I must not forget to tell you the important part of the seance. Miss Belle remained materialized out on the rostrum quite active for at least's full hour, bringing out with her at one time the medium,

BOTH STANDING SIDE BY SIDE, for twenty minutes; and when she returned the medium to the cabinet, she left the shutters open, so that she (the medium) could be distinctly seen at any and all times.

SECOND SEANCE, DARK CIRCLE. twenty persons were present, with hands joined, seated so as to form as large a ring as possible, with medium scated in the center. holding in each hand a full measure of flour. as a test condition, which I may here state she had in her hands at the close of the seance. Inside the circle were strewn along a list of musical instruments, consisting of guitar, drum, tambourine, bells, etc., for the spirits as they see proper to use them. A colored gen-tleman (in form) being secured as violinist, he began his soft melodious exercise, and in a minute of time, he was joined by the thrumbing of the guitar, ringing bells, sounding tam-bourine, etc., by spirits. And now the music was elevated, and by means of phosphorus, the guitar was seen to float swiftly in all directions over the room, frequently touching the ceiling above, the height of twelve feet; with continual thrumbing by spirit flugers. During this time the medium's occasional conversation and cough showed that she kept her position in conscious state. Minnie, the Indian control, now became an actress and added much to our astonished joy by keeping up a contin-ual conversation in her jocular Indian manner; while Bill, a negro spirit (one of the band) kept the guitar floating like, and wolian harp over us, and tapping us occasionally with it on the head with considerable force, and keeping us in laughing humor by his many witty sayings. He now placed the instruments on the laps of some of the circle, giving me the guitar. Taking some little time to recruit his power, he remarked, "Massah Pence, I'ze a guine to do something new." Allow me to say, that a gentleman, large and strong, unthoughtedly violated the rules of the circle, by grabbing the tambourine while Bill was playing it, which gave rise to his idea of doing SOMETHING NEW.

On speaking the words, "Massah Penca, I am just as mad as I can be—dat fellow had no business to gwab my instrument, sah,"—Here he seized the fellow who had committed the depredation, and floored him in much less time than it took the "augel" to dislocate the Patriarch Jacob's thigh. Coming off victorious, Bill remarked, "He thought he'd do as he pleased, but he can't come it over this niggah." Phis, however, was done in the best of humor. Turning to me, Bill remarked, "Massah Mendenhall, how do you like this here show?"
"Very well, Bill," I replied. Can you not do something else to beat it a little? "What do you want, sah? Does you want to see the Davil, sah?" rejoined Bill. "Yes," I replied, "in his and hands, called out, "Here comes the Davil, sah." And such sight I never before beheld as he darted at me saveral times in the most caricatured shapes, snapping his mouth, striking with his glittering hands as if to grab me, and throwing into my face his firey darts, etc. After thus saluting me, he gave

a general serenade,

somewhat similar to the circle, Minnie play ing her part as actress at the same time. Minwaw, Minnie's husband, (spirit) now appeared, rushing into business as if he were monarch of all he surveyed, pushing every chair and person (medium excepted) back to the wall with herculean force, to give himself plenty of room to perform his feats in. Adjusting the instruments by placing them on to the laps of the circle, he opened the ball by a few keen, loud yells, very like Indian in exultation over prospective success; and had there been a dozen persons in form, all in action at one and the same time, I think they would have fallen far short of representing Minwaw in his

GYMNASTIC EXERCISE,

His voice was as loud as any man's could be He hoisted me off my chair as though I were but an infant in his hands, turned a Mr. Haskell, of Cnicago, a somersault, and took a general tussle with the gentlemen present. Miss Belle, the actress alluded to in the form-

er seance, now came upon the stage of action, and after salutation, remarked, "I come to purify the air," speaking in her modest, re-served style. We were soon saluted by a general fanning, as though there were some one before each member of the circle swinging a fan, so as to produce the most delightful sensa tion on and over the face. I asked Belle if che could materialize the

"LOAVES AND FISHES;"

that, as we wished to compete with Bible Spiritualism, we would be pleased to see this feat performed. She replied, "Yes, sir, and will at some future time." Addressing herself then to either Mr. Hook or Dr. Pence, she continued, "We will do something else." "What?" replied the Doctor. "We will melt or dissolve metal in your signt, when we get things right," replied Belle. While she conit diesolva metal in tinued talking, Minnie came to me and said, "Chief, wantem feelem squaw's arm?" "Yes."

"Well, chief, you may feelem." At this she lifted my hand from one with whom it was joined, permitted me to handle it fairly, threw her arms over my head and around my neck, giving me such a hugging as I had not been recently favored with. Then she remarked to the audience, "Me hugem chief with red shirtem." Calling to Dr. Pence, she remarked, "You don't know what me getem to-night?"

"What is it?" said the Doctor. "Polecatem."

On being asked by Mr. Hook, I believe, if she could

MANUFACTURE SOME WINE

(this having been previously done), she replied in the affirmative, and that she could even more. She was requested by myself and others to do so. Let me say here that Mr. Stewart, as the last thing he did previous to extinguishing the light, brought in a white pitcher, holding it mouth downward that all might see there was nothing in it, and placed it inside the circle. And again there was positively no fluid of any kind inside the seance room, except one tumbler about half full of pure water; and the doors were all bolted, and every person in the house in circle with hands every person in the house in circle with hands joined, save the medium, who sat inclosed by circle, and the violinist, who kept his violin in unceasing exercise. Well, Minnie said, "Me goem to makem some fire water, and makem drunkem." After a few minutes she remarked to Dr. Pence, "Me gotem." Then came across the circle to me and said, "Chief, guessem what me got." I replied, "I can't; what is it, Minnie?" To which she rejoined, "Smellem, drinkem, won't hurt." At this instant I felt the side edge of a pitcher's mouth stant I felt the side edge of a pitcher's mouth touch my lips, with the word, "Drinkem," repeated. Having been an advocate of temperance all my life, a thought occurred in my mind as to whether I should violate my long established idea of temperance life, i. e. "touch not," etc., but as Adam are the "ap ple," when offered by Eve, I concluded to take the cup and risk the "fall," and drank of the pure stuff, called by Minnie "fire-water." I have saved

A SMALL BOTTLE OF IT.

that it may be tested by competent judges as to its properties and quality. After this, Min-nie passed the pitcher to each person present, slighting not even the "fiddler," holding the vessel to their lips with her own hands, and I presume that each had a tasts of the good wine that Christians are expecting at the "Father's table." We were then ordered by Minnie to close our eyes, when she gave us a good sprink ling with fire water, and said,

"I AM THE GHOST."

Minuie now spoke and said to me, "Chief, squaw come, lots squawems come." A hand now lifted mine from the lady's on my right grasped it affectionately, then threw her arms around my neck, embracing me most tenderly, and impressed a kiss upon my brow—one that I think I could have recognized without hear-I think I could have recognized without hearing name; but at this instant the name Mattie Mendenhall, my wife (spirit), was announced in tones fully recognized. On my asking her if she were happy, she replied, "Yes, dear, I never was happier in my life." While I was thus enjoying the sweet interview of my loved one from "over the river," the lady on my right was similarly favored by the greetings of her son Charlie, and Mr. Haskell, of Chicasaid, "Why, no sir, I didn't will it." Feeling very worst features." Whereon Bill called for her son Charlie, and Mr. Haskell, of Chicain my mind, that if she declared the truth, my more phosphorus, and rubbing it over his face go, was receiving from an angel mother and

sister the affectionate kiss and other caresses. Minnie all this time was engaged in her peculiar manner of conversation, saying, when mother kissed me, "White squawem kissem Chief right over him eye," which was correct. Minnie then asked me if I wanted to feel her feather, which she had materialized. I answered yes, and in an instant there was a feather of huge size but soft texture drawn several times over my face. Now, I have been thus particular in stating in words of truth unvarnished, as to what was spoken by spirits. and other things performed at this seance, and yet the half thereof which occurred, and witnessed by twenty persons, remains untold, and must be witnessed to be realized. Charlie Smith, the master or superintending spirit of Controlling Band, now called the attention of those present, and in clear and distinct tones thanked them for their good behavior, and bade them good night.

About twenty-five persons were present. All things in order, Minnie announced that "New squawem goin' to come." Soon the cabinet door was opened, and a lady spirit presented beyond making more party has which he had herself, making movements by which to be recognized. On third effort, she came out with costume of a grayish color (quite unlike, the medium's); walked to the front of the rostrum, and shook hands heartily with Mr. Haskell, of Chicago, then retired to the cabinet and wept loudly. Mr. Haskell thought probably it was his mother, but not positive. Minnie exclaimed, "Squawem cryem cause she not knowem." After this a female face appeared at aperture, whom I recognized as Mat-tie. She opened the door, called my name, and then announced her own in full, and walked to front of rostrum, resched out and shook my hand heartily and effectionately, then retired, but soon came out again and stood on the rostrum, that I might take a good look at her. It was Mattie (my wife) appareled in white, with dark belt around ner waist, and black ribbon around her neck. I remarked, "Mattie, we will meet after awhile over the river, when she assented and retired. Next a arms out, atraugely beckoning to a lady on front seat, who walked up on rostrum, shook hands affectionately, and called him son, when he replied, "Yes, mother, this is Willie Wright. Mother, I am thankful for this opportunity. Long you have contended with the storms of life, and now you are getting your reward. Good-night." The next scene was the materialization of a pair of nude feet, sticking out at the aperture, with heels down and bottoms outward, remaining thus, in moving posture, some minutes. Now came Miss Belle, with massy, flowing hair, asking if any one wanted a hair test. On Mr. Hook and others answering yes, she took a pair of scissors and cut a handfull off, remarking. "I'll give you nearly all I have." The lock or bunch cut off was about twelve inches in length, but as she manipulated it by drawing it through her fingers, it became extenuated to full twentyfour inches, measured by Mr. Hook with rule. Belle then placed it on a handkerchief, stepped into the cabinet and partly closed the shutter. when the bunch of hair skipped, as it were, into the cabinet after her. She remarked that this was not her natural hair, but some that she had materialized. She then

INTRODUCED THE MEDIUM,

by bringing her to the door, having her (medium) to swing the shutter to and fro, while she (Belle) clapped her hands many times forcibly Then the two walked to near the center of platform, stood for some time, that all might compare well the two personages, and then they returned to the cabinet. The spirit then returned upon the rostrum, walking to and fro, turning round often, exhibiting her heavy mass of flowing hair, and conversed with all freely who queried her on various subjects. On her retiring, a female face appeared at the sporture, whom it was difficult to identify, when Minnie remarked, "Me knowem equaw; her name Julem Beechem? (Julia Beech). This spirit passed to the Spirit-land when four years of age, and is now about eighteen. A Mr. Allen W. Beech, of Eaton, Ill., informs me this, and that the spirit resembles closely his sister in form. At this instant an elderly lady spirit appeared at aperture with white turban on her head or forehead, and called excitingly for a glass of water. Allow me to here state that much of the audience tonight consisted of new arrivals, consequently there could not be that blending of magnetism, or soul aura; that is so essential to render spirit phenomena free and easy. The great anxiety of all, perhaps, to see their particular friends, together with a willingness on the part of the spirits or angels to favor their friends in earthform with all they could ask for, led them to draw too heavily from the system of the medium (four of the materializations being strange or new), consequently the medium became, perhaps, dangerously exhausted. This lady spirit with turban was her mother, who had come to her daughter's relief; and with her angelic skill and dexterity in the use of water, and perhaps other auxiliaries, the medium was restored, when Minnie spoke through her organism, saying, "Me gotem medium now. Squaw thoughtem goem to Spirit-land." After which, seance closed.

N. B.—Since writing the above paragraph, I am informed by Dr. Pence that the spiritmother alluded to, is acting sentinel for the medium when entranced, and can be readily

materialized in case of emergency, SEANCE NUMBER FOUR; DARK CHECKE-Some twenty persons were present. It was stormy, the electrical elements too uncontrollable for spirits to perform well, as announced by Bill, negro member of Controlling Band.

(Continued on Fifth Page.)

TAIL AND REDEMPTION OF MAN;

Viewed in the Light of Astro-Theology

BY W. GOOTT.

(CONTHIUED PROM LAST WEEK). THE TRANSFIGURATION.

"After six days (six months) Jesus went up into a high mountain with his disciples, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And there appeared unto him Moses and Elias" (Castor and Pollux). On the twenty-first day of June, the sun, after traveling six months, enters Cancer, the high mountain—the Hount Sinai of Moses. Near by are Cantor and Pollux, representatives of Gemini.

THE WORM THAT DIETH NOT.

The worm that dieth not is the great Dragon of the pole, extending one hundred and eighty degrees in length. In Egypt, and in latitudes further northward, the Dragon is visible during the entire year; hence it is said that he never dies. The fire that is not quenched is the colertical fire. The salar heat is not the solutitial fire. The solar heat is not quenched, but merely decreases in intensity during the sun's journey through the domin-ions of the Dragon.

WOMAN OF SAMARIA.

The woman of Samaria is Virgo. It was about the sixth hour when Jesus cat on the well and the woman came to draw water. About the sixth Jewish month the sun enters the constellation of the Virgin. South of Leo and Virgo are the well and water-pot. Boyd, in his Bible Dictionary, styles this well the well of the lion, or seven. And seven is the number of stars in the water-pot. Jupiter once sent a Mr. Corvus, E.q., to this well for a cup of water; but, being of a varrant disponent. a cup of water; but, being of a vagrant disposition, he returned without the water. The woman of Samaria also left her water pot at the well. The woman had five husbands—the one she was then with was not her husband. Those five husbands were the five planets known to the ancients. The sun, being a god, was not recognized as her husband.

PEAST OF TABERNACLES.

"Then Jeaus, six days (six months) before the Passover, came to Bethany, where Lazarus was, who had been raised from the dead." Here they celebrate the feast of Tabernacles. Next day, much people that were come to the feast, when they heard that Jesus was com-ing, took branches of palm trees and went forth to meet him. And Jesus, when he had found a young ass, sat thereon, as it is writtound a young ass, sat thereon, as it is written. Fear not, daughter of Zion; behold thy king cometh, sitting on an ass's colt." Some information on the ass's colt may be gleaned from Genesis, XLIX., which reads thus: "Judah is a lion's whelp... The scepter shall not depart from Judah, nor a law-giver from beneath his feat, until Shiloh come; and unto him shell the gathering of the recople has unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk." The story of the Theban Bacchus may throw some further light on the subject. In the expedition to India, on the subject. In the expedition to India, Silenos, the foster-father of Bacchus, is represented in a state of Intoxication, riding on the back of an ass. Two shepherds finding Silenos intoxicated and asleep, bound him, while a nymph painted his cheeks with the juice of red berries. In the celebration of the mysteries of Bacchus, a manual and an analysis of Bacchus, and an analysis of Bacchus, a manual and an analysis of Bacchus, and an an an analysis of the a mysteries of Bacchus, a free use was made of wine and milk. Bacchus was the son of Jove and Samele, and was begotten in a manner contrary to nature's method. At his death, he descended to the infernal regions, and brought from thence his mother, a star in the constellation of Virgo (Vindi Matrix), which rises at the time the sun commences his ascent from the winter solstice, or the hell of astro-mythology. He subsequently ascended to the abode of the gods. "And there were certain Greeks among them that came to worship at the feast....And Jesus said unto them, The hour is come that the son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This passage has direct reference to the story of Ceres and Persephone. And it is at the autumnal equinox that the "corn of wheat" is placed in the ground.

PRESTO. At the end of the feast of Tabernacies. Satan entered into Judas Iscariot. "Then said Jesus unto him, That thou dost, do quickly. Judas then went immediately out." This going out and becoming bedeviled, on the part of Judas, necessitates a change in the panorama. It is evident that the Pagan gods were crucified at the autumnal equinox, while the time for the celebration of their death and resurrection was placed at the vernal equinox. For certain reasons, obvious to the minds of the biographers of Jesus, the scene is shifted, sub rosa, from the autumnal to the vernal equinox. By this change, Peter escapes being Belialized, and Judas is deprived of the honor of becoming the morning star. Even thus, it of accoming the morning star. Even thus, it is difficult to decide which of the twain was the worse bedeviled. "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren." The conversion of Peter has reference to the change made in the panorama. Peter answered, "Lord, I am ready to go with thee, both into prison and unto death. Then said Jesus, I tell thee, Peter, the cock shall not crow this day before thou shall thrice deny that thou knowest me."

The shifting of the scene was what might be called a hoax—it was, and yet was not shifted. It was a ruse resorted to for the purpose of concealing the astronomical character of the new Savior. It would have been unpopular to have had a god resurrected on any other day than Easter. And perhaps it is not generally known that Easter is the name of an generally known that haster is the hance of an ancient Saxon deity, who arose from the grave on the same day that Christians celebrate the resurrection of their god. Again, without even consulting Euclid, we might experience some difficulty in killing a god in September and repurrecting him in March, by allowing him only three days in hell him only three days in hell.

THE BETRAYAL

The son of Man is betrayed into the hands of Autumnus. The betrayer is Spica, who, at the autumnal equinox, rises and kisses the dawn bearer. When Spica is seen rising at dawn, just before the sun, we may know that the autumnal equinox is at hand. And it was by the position of certain stars, that the ancients observed the return of the seasons. At the autumnal equinox, Spica, the Judas of theology, hangs himself, or rather his light is extinguished at the rising of the sun. But if we transfer the crucifixion to the vernal equinox, at the morning dawn we will find Spica falling down a steep place, or disappearing below the horizon. These two theories will account for the contradictory testimony concerning the death of the traitor. At the vernal

equinox Spica rises in the East as the sun disappears in the West. In either case, the position of this star would indicate the time of the sun's crucifixion. It would literally betray the sun's position, which is all that theology claims for Judas Iscariot. CROWING OF THE COCK.

While Peter was beneath in the palace (in Pieces), a maid saw him and accused him of being a disciple of Jesus; but he denied the charge. With an oath, he denied the charge again and again—and the cock crew. The crowing of the cock denotes midnight. this case it implies the middle of the Jewish ecclesissical year, which is at the autumnal equinox. Celestial longitude is also reckoned from the first degree in Aries. At the crowing of the cock Peter is badly bedeviled, for when the sun enters Libra, Pisces becomes Belielized. But if we suppose the crucifixion to have occurred in Aries, then Peter is secure, while poor Judas is doomed to play the role of a church devil. And being a conscientious devil, he resents the indignity by hanging himself—on a church steeple.

JESUS ARRAIGNED BEFORE PILATE AND RECOD.

Pilato sends Jesus to Herod. He is catechised but answers not a word. Herod, with his men of war, sets him at naught. He is arrayed in a gorgeous robe and again sent to Pilate. "And the same day Pilate and Herod were made friends; for before, they were at enmity between themselves." Pilate and Herod are synonymous with Hera, whose archetype is the atmosphere. Hera, inspired by jealousy, sought the destruction of the infant Hercules. Herod, actuated by the same motive, threatens the life of the child Jesus. The Herod who attempts the life of Jesus, and the Herod before whom he is arraigned, are one and the same, and that one represents the northern atmosphere during the sun's journey through the Southern hemisphere. Pilate personates the atmosphere of the North during the time the sun is northward of the equator.

It was at the autumnal equinox that Pilate It was at the autumnal equinox that Pilate and Herod were made friends, that is, the difference between the atmospheres of summer and winter was equalized. It was Herod who arrayed Jesus in a robe of purple, then sent him again to Pilate. This is in accordance with the theory that the crucifixion took place at the vernal equinox. First he was delivered to Pilate just\* before the autumnal equinox; they he was placed in the crutody of Herod. then he was placed in the custody of Herod who decks the foliage in robes of purple—and Jesus being a representative of nature, as well as the god of day, as were the heathen deities, how significant the saying that he was arrayed in purple. At the vernal equinox, Herod again delivers him into the hands of Pilate.

BARABBAS.

Pilate releases from prison one Barabbas, a murderer and robber. Barabbas was related to Herod by the ties of consanguinity, and was a distant relative of the first son of Adam. He is now known by the name of Jack Frost. He is held in prison during the summer months, and released at the autumnal equinox. It was Barabbas who mocked Jesus; and Barabbas was the boar that wounded Adonis.

THE CRUCIFIXION.

In this great solar tragedy there are three crucifixions, and in the scriptures we find ref-erence to each. The one I shall now notice is that which occurs at the autumnal equinox. It will be observed that Jesus was crucified about the sixth hour, and that he lived until the ninth hour. At the expiration of the sixth Jewish month, the sun crosses the equator, at the autumnal equinox, where he is literally crucified. At the end of the ninth month, or December the twenty-second, the old year's sun dies, and mytholog place called Hell, where he remains three days and nights. At the end of three days, or December twenty-fifth, he rises again and resumes his journey through the Zodiac. At the expiration of the twelfth month he arrives at the vernal equinox, where he is wedded to his bride, the goddess of Spring, at which time is celebrated his death and resurrection.

It is recorded of Jesus that he was crucified

about the sixth hour—that there was darkness over all the earth from the sixth hour until the ninth hour—that the sun was darkened—that the veil of the temple was rent in twain—that the earth quaked—that the rocks were rent that the graves were opened, and many of the saints which slept arose. That the foregoing is purely figurative, we can have no reason to doubt, from the fact that nowhere, except in sacred history, can be found a record of such astounding phenomena.

To give this story a literal interpretation, Jesus could not have been "three days and three nights in the heart of the earth," for then he must certainly have died on Friday at three o'clock P. M., and been resurrected on Sunday at six A. M., making in all not more than thirty-nine, instead of seventy-two hours. If any one doubts the correctness of this calculation, let it be tested with the "square and bevel."

THE VEIL.

The rending of the veil of the temple refers to the veil that separates the two worlds; that is, Jesus, in rising from the grave, parts the veil that separates Hades from Olympus.

The tabernacle built by Moses was separated into two apartments by a veil. The first was called a holy place, the second the most holy. The priest offered daily sacrifice in the first. Into the second the high priest entered alone, once a year, to offer a sacrifice and to make atonement for the sins of the people. The high priest, after confessing the sins of the people over the head of the "scapegoat," had the goat turned loose in the wilderness, bearing on his head the sins of all the people. This ceremony was performed at the beginning of the seventh month, or at the autumnal equiporation of the confession of the seventh month, or at the autumnal equiporation. nox. It is claimed by theologians that the holy" represented the Jewish, and the "most holy" the Gospel dispensation. If so, why did they make an atonement once a year? Was it not because the sun gods of the Pagans were crucified annually, and that, teo, on the day of atonement?

THE RESURBECTION.

It was while the sun was in Cancer that the serpent beguiled Eve. In Virgo, as Adam and Eve pass out of Eden, a promise is made that the seed of the woman shall bruise the serpent's head. The constellation of the Dragon is one hundred and eighty degrees in length, extending in longitude from Cancer to Capricornus. On the twenty fifth of December the sun passes the head of the Dragon. It is here he bruises the serpent's head. And according to the best authority, it was at the winter sol-stice that the god Osiris gained a victory over the serpent Typhon—Apollo over Python— Orus over the Adder—Bacchus over the Giants —and Chrishnu over the serpent Calya Naga. On the arrival of the sun at the vernal equinox, he is greeted with manifestations of sorrow and of joy—sorrow for his sufferings, and joy for his return.

The body of Jesus was placed in a sepul chre hewn out of a rock. On the first day of the week, at the rising of the sun, Mary Mag-dalene and the other Marys made the discovery. that the Lord had risen.

In the case of Tammuz, it was women who mourned his death and rejoiced at his resurrection. And these women may be found in I for sale at the office of this paper. Price, \$1 00.

the constellation of the Virgin, which rises at the time the sun begins to ascend out of hell. And the sun, to be in the hell of mythology, must be in the nadir at the time of his greatest declination South-from which point we find him rising at midnight on the twenty-fifth of December, at the time of the rising of the constellation of the Virgin. Hence it is that women are present at the death and resurrec-

tion of this god. Jesus rose from the grave three days after his death. The event of his death and resurrection was celebrated by the early Christians on the twenty fifth of March, or three months after the death of the solar deities. The day fixed for the commemoration of his death and resurrection has since been changed to Easter, or the Sunday following the first full moon after the sun passes the vernal equinox—the time of the celebration of the return of the god of light, and of the goddess of Spring. The word Easter signifies the coming light, and is the name of a Saxon deity. The feast of the Passover is also held by the Jews at the time of the first full moon after the sun's passage over the equator, at the vernal equi-

(CONCLUDED NEXT WHICK)

Spirit Mands.

Captain J James, of Jersey Villes, Totten-ham, has favored us with the following description of the materialized spirit-hands which he saw while sitting alongside the me dium, Mr. Bastian, at a recent public seauce at which we were present. It will be noticed that he teatifies to have seen hands not the duplicate of those of the medium, and that he gives the strongest possible evidence in favor of the fact of materialization. He was in the best position for observing the hands, which were visible to all the spectators when they were thrust over the top of the shawl:

One evening in the month of September, 1874, I attended a spiritual seance held by Messrs. Bastian and Taylor, the American mediums. Towards the close of the dark seance the spirit "George," who constantly presides over the seauces held by the above named gentlemen, said, "Light the room, and let Cap-tain James sit with the medium." This was a privilege I had long desired, as I could not feel absolutely certain that the persons I had hitherto scen chosen were in collusion with the medium. I had never observed anything suspicious in his conduct, but felt that it would be more satisfactory to me were I to be entrusted with the custody of the medium. I therefore gladly consented, as, in case there should be any materialization of spirit-hands, I should, from my position, be able to satisfy myself as to the genuineness of the phenome-

I seated myself close to Mr. Bastlan, in a corner of the room, holding his hands, my left foot pressed against his right, and can truly certify that he never once moved during the

whole time we sat together. A dark cloth was then hung in front of us, nearly as high as our shoulders, and the ends of the cloth were tacked to the two walls, forming the angle or corner of the room, the company, including Mr. Taylor, being seated at a distance of about eight feet. As I sat turned half-face towards the medium, I could see distinctly the whole of the space behind us, down to the carpet, on which was placed a mu-sical box and a small bell. The first thing that occurred was that the box began to play, but soon stopped. The bell then rose, an with great velocity flew past my face and fell into the middle of the room. Hands of various sizes darted, or rather glided, over my left shoulder, and as they reached to about the center of my chest, were plainly visible to the whole company.

Some of the hands I observed to become materialized about half-way between my left shoulder and the floor; some came from behind the medium, some from behind me. I heard, after the conclusion of the seance, that a bare arm and hand were seen above my head, but of course, from my position, they were invisible to me. Occasionally a hand would rise, play with the medium's shirt-collar, and then suddenly melt away. The hands were quite human in appearance, but their motion very peculiar; I can only liken it to the lambent motion of an advancing flame.

I could observe a marked difference between three of the hands, two of them being apparently the hands of females, one having deli-cate, tapering fingers, and a wrist covered with a piece of black silk or velvet, or it might have been the end of a sleeve. The other female hand was small, but the tips of the fingers were much spread, as if their owner had done a great deal of work during her lifetime; the nails were very short; I could not perceive any wrist attached to the hand. I observed also a man's hand, long and bony, and, as far as I could judge, nearly half as large again as the

hand of the medium. Finding myself in the position of "master of the ceremonies to the ghosts," I thought it a good opportunity for testing the intelligence of the force now existing. I accordingly requested one of the company to come close to me, and to hold a ring on the open palm of his hand. A gentleman came forward with his ring. I then said, "Please take the ring." A hand suddenly darted over the curtain and carried off the ring. "Please return it." The ring was instantly replaced in its owner's the ring was instantly replaced on my shoulder. hand. The hell was placed on my shoulder, and at my request carried away. I then said, "Please pull my ear." I immediately saw a hand materialized, which, gliding upwards, pulled my ear and patted my face; this was absenced by average or in the room.

observed by every one in the room.

I may here observe that the medium never once interfered or objected to any of my experiments; and this fact, joined to the evident display of intelligence shown in the move-ments of the hands, seems to me a satisfactory answer to those who might attribute the phenomena to the work of machinery; and as regards collusion, I must at any rate have been the best judge as to the force of that charge. Possibly the experiments did not carry conviction to the minds of many of the spectators; to me they were absolutely satisfactory.

At a subsequent seance the room was crowded, there being about twenty people present. The heat was very great, the medium much exhausted by the dark seance, and the manifestations in the light were comparatively weak. I was again chosen by the spirits to sit with the medium; the hands were materialized, and were seen by the spectators, but there appeared to be a want of power, as they never reached nearly as far over the curtain as they had done on the previous occasion; and although at my request a hand attempted to pull my ear, it only succeeded in just touching it. It was observed on this occasion that some of the hands appeared under the curtain, and that they handled one or two small objects; and this cficumstance was probably rather convincing to some of those present, as that feat evidently could not have been performed by either the medium or myself without immediate detection,-London Spiritualist.

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Spiritual Manifestations in Austria. BY THE BARONESS ADELMA VAY.

[From the London Spiritualist ]

On the occasion of a brief visit from my cousin, Count Wurmbrand, who was very auxious to witness something in the way of spirit manifestations, Mrs. Pucher, the medium of whom I wrote in my previous communication, was again invited to our house, and sat four evenings for materializations. The extemporized cabinet previously described was again brought into requisition, and each evening we had the appearance of the lights, which in-creased constantly in distinctness and interest throughout the seance. No full spirit form appeared, as in the former manifestations; but several times the moving light, which was well defined and came out quite beyond the edge of the door, would elongate as if taking the form of an arm, and if beckoned to, without a word spoken, would respond at once, and brighten as if with delight. When it was asked to move up or down, or outwards, it always suited the action to the word, one time moving a foot or more beyond the edge of the door, leaving the intervening space quite dark. The last evening, during the whole of which the light was unusually bright and distinct, I asked it to show how rapidly spirits moved in the universe, and it passed immediately, almost as a flash, from the bottom to the top of the door in full view of all present. Each evening during the manifestations my cousin eat not more than six feet from the opening, and the other observers present were but little farther away, and one or two could look quite into the cabinet. The space within was so small that the slightest move of the medium was audible. She, however, as before, was quite unconscious during the manifestations,

und saw not a single light the whole time.
We are deeply interested in the results thus far obtained, and look eagerly for more remarkable to follow as the development of the

medium proceeds.

Baroness Adelmy Vay. Baron Vay (Captain). Gonobitz, Jan. 19th, 1775.

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#### BOOKS AND MAGAZINÈS.

#### A Queer Book.

TEN YEARS WITH SPIRITUAL MEDIUMS: An inquiry concerning the cuiclogy of certain phenomena called Spiritual. By Francis Gerry Fairfield. New York: D. Appleton & Co. pp. 183, 12mo. 1875. For sale by the RELIGIO-PRILOSOPHICAL PUBLISHING HOUSE, Chicago.

This book is issued by one of the leading publishing houses of America, and will be halled with joy by the opponents of Spiritualism, as they have hailed a score of like works before. Why it was written, why published, is problematical. Most authors think it necessary to have their facts support their theories, and cull them more or less unscrupulously for that object. Not so with Mr. Fairfield. New works in defense of Spiritualism present a more solid array of unanswerable facts, all of which he vouches for, and then draws his conclusions in direct opposition! His boundless credulity in accepting facts, such as no Spiritualist for a moment believes, is only equaled by his skepticism in rejecting what they regard as self-evident. they regard as self-evident.

We infer that Mr. Fairfield has recently studied medicine, and his mind is in that quite common larval condition of the medical stu-dent, who thinks high-sounding words explain everything, mistaking the barbarous patois of the physician for the language of truth. It is the physician for the language of truth. It is hence necessary for the ordinary reader to be supplied with a Webster's unabridged, and a heavy medical dictionary, in order to get at his meaning. He delights in anatomy and pathology, and parades his learning like a student at his first dissection. He thinks the investigator of Spiritualism should arm himself with a migroscope and set himself to thinks. with a microscope and set himself, to "investigate the various phases of morbific function," and after a "few years" at that, "he is competent to investigate the nature and relations of morbific psychical phenomena, and will long mightily to dissect the cerebral and nervous organism of a spiritual medium, by way of de-termining its pathological condition!"

This is all very fine. Mr. Fairfield belongs, if anywhere, to the list of fine writers. It is a pity some medium does not offer himself a sacrificte to gratify this lofty longing for scientific knowledge! As a specimen of fine

strenting knowledge.

The area few sentences:

"Theoretically and observationally, it seems to me evident that the psychical phenomena, associated with Spiritualism, are the exponents of nervous lesion; also that this lesion belongs to the epileptic type, to which as a center is tethered a startling circle of weird sensorial impressions, and of apparently preter-natural states of consciousness, involvnatural states of consciousness, involving in its nocturnal aspect premonitory dreams, and in its diurnal the elements of presentiment and prevision." What Mr. Fairfield intends by "nervous lesion" it is difficult to determine; by the latter half of this sentence he appears to mean—what? It has a nice sound. His account of meameric elees is couplly brilliant.

aleep is equally brilliant:

11 In this morbid condition...the nervous system accepts and correlates as intelligence the varied operations of the molecular force instrumental in environing natural phenomena." This is quite clear, only we do not quite understand how nerves can transform "operations" of "molecular force," "environing natural phenomena" into "intelligence." It

etrikes us as a difficult "correlate!"

Mr. Fairfield hastens in his preface to state that he has "accepted only verified testimony," and that all his facts "rest either upon observation and experiment personally conducted, or upon the veracity of accredited scientific witnesses." What will then be the reader's surprise to find that these facts are gathered up from all sources, and not a tithe of them elicited by direct experiment. In the whole book there is not a single record of a crucial test or experiment of any kind. Half of these facts are as old as that of Capt. Densmore, of Bath, Maine, who saved his ship by obeying a voice he heard out of the storm, which fact has done good service in works on psychologi-cal subjects for many years. The captain always heard this voice in time of danger, and heeding it, was invariably saved. But Mr. Fairfield has one idea in his head, and that is that all psychological and spiritual phenomena are results of epileptic tendency. Not that epileptic fits are present, but their liability is indicated by the phenomena under discussion. Thus in the above case, he is not troubled by the "voice;" he finds that the captain had an 'epileptic predisposition.'

A. J. Davis is easily disposed of. "He be

came subject to spontaneous attacks of trance." but of late years "his nervous system has in some degree recovered its tone," and these attacks are less frequent. Judge Edmonds, by overwork, induced a "mental depression." "His disorder took the form of an almost managements persistency in disorsting the submonomaniae persistency in discussing the subject of death and future destiny." Hence his mediumship is easily accounted for. Could a more foul slander than this be published? At this very period he was conducting a law business, involving immense interests, and his income from his profession was, as he told the writer, \$25,000 a year.

Inspirational poetry is simply the result of disease. This is scientifically proven by Mr. Fairfield, who produced several poems under the influence of sulphuric ether! One of these effusions he bestows on his readers, who thank him for not giving more. He thinks it re-cembles Poe's writings so much that some may accuse him of plagiarism, and he asserts he had never read the poems he imitates. Nor was it Poe's spirit; it was "sulphuric ether," writing through Mr. Fairfield, and not very intelligent or poetic "sulphuric ether" either!

Prof. Crooke's experiments are all admitted. but they are vitiated because Miss Cook "lies but they are vitlated because Miss Cook "lies in a deep trance, bordering on catalopsy." Just where others see a test of truth, Mr. Fairfield is met by his one idea—"Epilepsy." "Spirit photography he does "not stop to elucidate," because they have no "psychic eignificance," i.e., are not "epileptic," and

honce without interest.

He discovers the startling fact that "powerful physique is characteristic of physical manifestations, and "caphalic type" of "trance." He has "notes personally jotted of over fifty mediums," to confirm this wonderful fact.

All the dark circle manifestations he gives the go by, because they are not epileptic! This truly is a scientific method. All facts which do not square with his theory are summarily

Mr. C. H. Foster has disconcerted all op-posers who have investigated his remarkable phase of mediumship. Mr. Fairfield makes inquiry and finds that his "paternal aucestor" was nervous, and hence Foster is an epileptic. Mr. Fairfield began investigating quite early. When most lads are busy at bail or coasting, at the precocious age of sixteen, he

investigated D. D. Home's mediumship, and remarks that he showed by his "countenance" the "epileptic malady."
Foster's mediumship he investigated in later years. He vouches for phentom hands, writ-

ing messages, and a pencil writing messages on his own table without a visible hand to With other mediums he has seen luminous nebulæ float in the air over a plane, and the

latter without visible hands play exquisite tunes. This was in broad daylight. At another, out of the luminous cloud a hand formed and wrote with a pencil and wrote a message. At another a phantom hand wrote: "Matter and soul are the two poles of one and the same reality." This, Mr. Fairfield says, is worthy of Emerson, but he naively admits it had been floating in his own mind for months unshaped, and probably Mr. Fairfield praises one of his

Raps he has heard without number. He has witnessed wonderful phenomena which he dares not question. He believes everything, and accounts for everything with a grace that in these stern days is refreshing. He knows mediumship exhausts the "nervous energies," for when Mr. Hawkes, of Liverpool, placed his hand on an iron sink embedded in the masonry, the spirits tore it out completely; but poor Hawkes fell dead, his "nervous energy" completely used up. So "Home is an invalid at forty," and we may remark everybody else

at forty," and we may remark everybody else is well at forty!

He has discovered how heavy bodies or mediums are lifted into the air. He tested with a sheet of paper and found a strong current of air. This current being under the control of the medium, he can, by "projecting it downward," "lift himself from the ground!" a feat quite equal to lifting himself by his boot straps, which would not be doubtful if he was "epileptic." But when bodies, as tables or pianos, are suspended, do they "project a current downward?" or are they subject to "larvated epilepsy?"

He believes everything. Even the famous

He believes everything. Even the famous "Katie King" of the Holmeses is sauce for him, and he doubts not, only contenting himself with the sage of reflection, that "Mr. Holmes....is a person of considerable physical

The most singular feature of the book, as the reader will agree, is that after all these admissions he concludes:

"I must be permitted to say that the asso-ciation of either class of facts with the agency of departed spirits is quite unwarrantable and gratuitous." This is his conclusion, without even an attempt at demonstration, or a fact in support. All his facts point in an exactly opposite direction. We are inclined first to re gard the book as written in the cause of Spiritualism, by one who fully believed in it, but employed this peculiar method to reach an un-believing public. It is the only feasible explanation we can conceive, and we still entertain a doubt of the good faith of the author. Whether he has written under this motive or not, he will accomplish the same work. "And is this the best Science can do in overturning Spiritualism?" will be asked by many a reader. "There is more of it than we had dreamed!"
will remark others. "Epilepsy" is a dream of
Mr. Fairfield, and before he reaches the end

of his book, is simply a ridiculous crochet. If it can do so much and so well, one had better be "epileptict" Who can say that Mr. Fair-field would not write better in an epileptic fit. than under the influence of "sulphuric ether?" He has collected facts, theories, and opinions from countless authors, thrown in a smattering of physical and psychical science, all of which an epileptic fit might have moulded into form, if the world owes to "epilepsy" the genius of such men as Mohammed, Scott, Hugo, Byron, Coleridge, Poe, and countless others, as he claims. As it is, Mr. Fairfield has not given time for his material to become digested in his own mind, and hence he writes without aim or purpose, unless we accept the theory already stated, that he writes in behalf of Spiritualism, to show how strong it is, even in the hands of an opponent, and how poor a defense can at best be made against it. The work is incom-parably better than the little booklet on nearly the same subject written by the blatant ex-Surgeon General Hammond, which conceit has never been surpassed. It is better because its author does know something about his subject, while Dr. H. in the outset states that he does not. This, however, is at best faint praise, for in one respect the book is worse than Dr. H.'s booklet, for the latter did know which aide he was on; he did know enough to keep the dissecting table out of sight of his readers, and not to state a fact favorable to Spiritual-

ism. To Mr. Fairfield, the dissecting table is a sweet morsel; the scalpel, the philosopher's stone; he is not certain which side he is on, what he desires to prove, or how he should prove it; he is certain of but one thing, and that, "Epilepsy!" It is his hallucination. He is obsessed by it. It is the "Old Man of the Sea" he can not shake off. Go where he will, it stares him in the face. He is a fine illustration of his own theory, and there can be no question, if "inquiry" be made, as he sug-gests of Foster, it would be found "that he undoubtedly inherited nervous disturbance from his paternal ancestor," and is thus "epi-leptic." If his disease runs on and becomes larvated," which term we presume he understands, out of it yet may come something brilliant, or at least consistent.

THE LYCEUM STAGE; A Collection of Contributed, Compiled and Original Recitations, Dislogues, Fairy Plays, etc. Adapted for the Children's Progressive Lyceum and School Exhibitions. By G. Winfield Kates, Cincinnati. For sale by the Religio-Philosophical Publishing House, Chicago. Price 50 cents.

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DANGER; OR WOUNDED IN THE HOUSE OF A FRIEND. By T. S. Arthur, author of Ten Nights in a Bar-room, etc., etc. Philadelphia: J. M. Stoddard & Co. Chicago: Western Pub-lishing Co. 12mo. 340 pp., price 2,00. Sold by subscription by subscription.

Mr. Arthur has been before the public for over a quarter of a century as an author. His books have been read by millions of people, and he needs no introduction to our readers. His last effort is written in the interest of the radical wing of the temperance movement, who believe in the total abolition of all alcoholic beverages, including wine and beer. He believes the home where these are offered to the guests is more dangerous to the public than the licensed liquor saloon. The story is fascinating and highly dramatic, and to many will appear as an irrefutable argument for the cause it sustains. The book is produced in attractive style and will have large sale.

INHALATION; or How to Gure Catarri, Asthma and Consumption. By N. B. Wolfe, M. D., Cincinnati, Ohio. Published by the author.

The name of this author is already cherished by many of our resders for the great service he has cone them and the cause of Spiritualism, in his remarkable work entitled Startling Facts in Modern Spiritualism. Many years before he became known to the Spiritualistic public as became known to the Spiritualistic public as an honest, careful, and competent investigator of its phenomena, he was well known and esteemed by thousands of patients who had been yearly attracted to him by his constantly increasing fame, growing out of his success in his practice of treating the nose, throat and lungs, which he has made a specialty for twenty-two years. This little book of some seventy-five pages embraces the results of his ex-

perience in treating these organs, and in compact shape contains much invaluable information for all. A fine steel engraving of the doctor embellishes the book, which is gotten up in attractive style.

#### Magazines.

THE WESTERN for March. Contents: Shakespeare's King Lear, by D. J. Snider; Stella, a poem, by F. E. Cook; J. J. Rosseau, by S. E. Cole; Dante, by T. F. Soldan; Editorial Department, etc. Published by Western Publishing Association, St. Louis, Mo. P. O. box No. 2422. We would suggest to the published by Association of St. Louis, Mo. P. O. lishers the propriety of putting the city of publication on the outside of the cover. Also that the merit of the articles deserve much better press work than the present number exhibits.

LITTELL'S LIVING AGE. Nos. 1604 and 1605. of The Living Age, bearing date March 6th and 13th respectively, have the following among other good articles: Life of the Prince Consort, Quarterly Review; The Journals of David Livingstone, Macmillan's Magazine; Leonard da Vinci, Edinburgh : Review; On the Limits of Relence, by Wm. Foreyth, Q. C., M. P., Fraser; Eavly Kings of Norway, by Thomas Carlyle, Fraser; German Home Life, by a Lady. Fraser; Thoughts about Thinking, Cornhill. Littell & Gay, Boston, Pablishers.

Science of Health for April is on hand and his with much other valuable reading the following articles: What I Know of Doctoring; A New Old Theory of Fever—How to Get Well and Keep Well; Popular Physiology, illustrated; Why our Women Fade so Quickly; Motherhood a Labor of Love; Babies and Baths. Single copies 20 center. S. R. Wells, publisher, 389 Broadway, N. Y.

OLIVER OPTIC'S MAGAZINE FOR APRIL: Bright, handsome and entertaining, this magazine appears in advance of most others, with a fresh installment of Oliver Octic's serial, "Ocean Born," or The Cruise of the Clubs, "Ocean Born," or The Cruise of the Clubs, illustrated by W. L. Sheppard; two chapters of Herbert Newbury's serial, "Aunt Betsey's Treasure," illustrated by Miss L. B. Humphrey; four chapter's of Elijah Keltogy's story, "Wolf Run, or the Boys of the Wilderness," illustrated by C. G. Bush. Lee & Shepard are the publishers, at \$3.00 per year.

"Tree Galaxy" for April contains instalments of three serial stories, four or five poems, several essays and sketches. Of the latter class, the picture of Louis II., the eccentric King of Bavaria, is most entertaining and as it is written by the French General E Reclus, a credible authority, we are obliged to accept the facts, strange as they are, and won-der whether the occupant of the Bayarian throne is more a fool or a madman. Dr. T. M. Coan, in his essay entitled "A New Country," presents a very clever analysis of American character, which cannot fail to have good effect upon those who have exaggerated ideas of the national development and impor-tance in the world. The departments of science, literature and gossip contain their usual varied attractions for the general reader.

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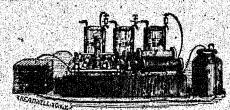
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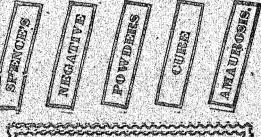
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OEICAGO. SATORDAM. APRIL 3, 1875.

Have You a Taste for the Subject? RELIGIOUS KISSING, AND OTHERWISE.

Salutations are common among all classes of people—widely different, however, in their characteristics. Certain islanders affectionately clasp the hand or foot of those they salute, and press their face thereon. like a cat purring around your limbs. The Laplanders having, we suppose, on all occasions a clean nose, apply the same to the person they choose to salute. An Ethiopian, however, never having his modesty shocked, takes the robe of the one he mests, and to manifest his pleasure, ties the same about his own waist, leaving his

In this country, the fashionable method of salutation, however, is by shaking hands and kissing. Kissing, too, plays a prominent part in religion, the Bible giving various graphic accounts thereof, claiming (Prov. 27: 6) that "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." In II. Corinthians, 16: 20, we have the dictatorial command, "Great ye one another with a holy kiss." In Romans, 16: 16, the Bible is no less explicit in its mandate, "Salute one another with a holy kiss." But there was that prince of betrayers, the public demagogue, Judas, of whom the divine Master said (St. Luke, 22: 48), "Betrayest the son of man with a kiss." He also said to his circle of brilliant apostles, in s censuring, complaining, tremulous tone of voice, (St. Luke, 7: 45), "Thou gavest me no kiss, but this woman, since the time I came in, hath not ceased to kiss my feet." For so doing, in the opinion of this enlightened nineteenth century, the exhibited a sort of maniscal love for Jesus that no one would like to imitate. Occasionally, in remote Bible times, a kiss was followed by disastrous effects (Genesis, 29: 11), "And Jacob kissed Rachael, and lifted up his voice and wept." Probably the kiss had such an exhibitating effect on the mind of Jacob, that he wept for joy, or per. hapshe became intolerably sad on occount of not being able to make her his wife at

It is very difficult to trace the origin of kissing. Adam and Eve probably never invented it. Having no courtship, no strolls by moonlight, no opportunity for amorous glances, while single, and never having read the N. Y. Ledger, the probability is that both passed serenely away, without knowing the luxury that Jesus had showered down upon his feet in such profusion. They never kissed their children; neither did they spank them, for several generations would be required to progress sufficiently for that. In consequence of this neglect, their children had an altercation and one killed the other. It is really interesting to give kissing a casual glance legally, religiously, chemically, socially, etc. True, we do not expect to be able to give this important subject justice, having no taste therefor, but still wé shall boldly persist in amplifying in regard to the same. An erudite magistrate in London, a conscientious Mr. Partridge, in a case recently submitted to him for adjudication, decreed that kissing a barmaid's hand is French manners and only a bit of fun, and from the point of view from an English statute is nothing, and hence it may be indulged in with impunity, so far as he is concerned. But to kiss a barmaid on the cheak is an offense within the law, and he must inflict a fine of \$5. The supreme offense is putting an arm around the waist of a barmaid and kissing her on the lips, and this is to be punished by a fine of \$7.50 (thirty shillings English). In this country, a man was fined \$10 for persisting in kiesing a young lady who did not wish to be kissed. They were afterwards married, illustrating in a very happy manner the love of our people, as a class, for justice.

You may think that we should not devote so much space to so trifling a subject as this, having a distaste therefor, and doing so you may consider is an imposition on our readers. Oh! but kissing is not a "trifle." A distinguished author says that "There have been kisses, like those of Antony and Cleopatra, of

Henry III., and Anne Boleyn, which have shaken an empire or destroyed a religion." And then the author might have added in il. lustration, "that there have been kisses that have had the disastrous effect of causing one foot to rise in supreme majesty, and coming in contact with the spinal column of the aggresgor, assist him gracefully into the street,"

It will not do to let "kissing" passively rest under this load of stigms, for our readers would rightly infer that this discovery has proved an affliction rather than a blessing to mankind. Look at the maiden who with an offectionate kies greets her offianced, and showers down upon him the rich treasures of her uncullied coul! See the tender-hearted. loving woman salute-her companion for life as he returns from his daily toil! Look at the mother greeting her new-born babe, and sending forth upon it the sunshine of her smiles! Oh! to them a kiss is sacred, thrills their soul with rapture, makes life sweeter, and throws a cheerful aspect over everything! But authors differ. One boldly steps forward and complemently says, "Don't kiss the baby." He says that "The promiscuous kissing of children is a postilent practice. Yes, madam, murderous; and we are speaking to you. Do you remember calling on your dear friend Mrs. Brown, the other day, with a strip of flamel around your neck? And when little Florence came dancing into the room, didn't you pounce upon her demonstratively, call her a precious little pet, and kies her? Then you serenely proceed to describe the dreadful sore throat that kept you from prayer-meeting the night before. You had no designs on the dear child's life, we know; nevertheless you killed her! Killed her as surely as if you had fed her with strychnine or arcenic. Your caresses were fatal. Two or three days after the little pat began to complain of a core throat too. The symptoms grew rapidly alarming; and when the doctor came the single word diphtheria sufficed to explain them all. To-day a little mound in Greenwood in the cole memento of your visit."

It is in religion, however, that kissing plays such an important part. Eccentricities are keenly manifested there. The Catholic priests do not marry, yet they are great lovers of kissing. The Shakers neither marry nor kiss. It was not many years ago that a distinguished Shaker, to whom pouting cherry lips had a special charm, a sort of bewildering fascination, tried to work a reformation among his sect, and allow kissing to be introduced. He took the position that "kissed lips lost no sweetness," and in a very able, eloquent manner did he sustain his position! It was no loss to the lips, no loss to the world, no outrage on the rights of others, and wherein the wrong? Under the influence of his irresistible logic and flashing oratory, the various Shaker communities trembled, and as an illustration of the potent effects of his argument, the lips of the Shaker ladies actually projected from the nose nearly a quarter of an inch more than usual. ready for the proposed innovation! This bold innovator, whose name we do not remember, was suppressed, however; like all original reformers, he suffered an ignominious defeat, and the lips of the Shaker ladies soon retired to their original puckered condition.

Ever since the Magdalen of ancient times kissed the feet of the Savior, there have arisen blatant female religionists, whose minds have dwelt upon the anticipated time when they should meet him in the courts of heaven, and be kissed and caressed by him. Mrs. Van Cott, a distinguished Methodist revivalist, said in a sermon in this city, "that she expected to sit in the lap of the Savior, and receive kisses from his lips." We have no doubt the Methodists will be nearer the throne than any other sect, as they require more watching, and probably she may succeed in being favored with a kiss from the lips of the son of God. Mrs. Van Cott is a super-extra fine (as applied to flour) religionist. Those bellowing, ranting Methodists, who shout as if God was deaf, and needed to be convinced of his duty to mankind, receive no favor from her hands. She checks those spontaneous outbursts of rapturous applause on the part of the ardent lover of Christ, and without which no revival can be a success. Mrs. Van Cott's wish to be caressed by Jesus, reminds us of another Christian lady who desired the same of another person. It appears that a young lawyer in Lancaster published a "personal," soliciting correspondence with "young, cultured ladies." But the type fiend set it up colored ladies, and now that unfortunate youth is receiving tender missives from every dusky maiden in the land. One fat Christian wench writes him: "Honey, fore God, I wish you was clasped in dis buzzum dis bressed minute."

In regard to kissing, we have no opinion to give. Endorsed by religionists generally, indulged in by crowned heads, sanctioned by Christ, taken by Jacob, enjoyed by Ruth, and on rare occasions practiced by Spiritualists. we are not prepared to say that this is all the result of a deprayed taste. We would not call a kies religious; it is too thin for that; nor would we compel the Shakers, to indulge in it contrary to their wishes. The Graphic says, "Kissing don't hurt, nor does it require an act of Congress to make it legal."... It says further, in describing its heaven exhibitating qualities, "The lips meat; the eyes close; the heart opens; heaven opens before you, and the world shoots under your feet, as a meteor flashes across the evening sky." Oh!

Mrs. Compton, Materializing Me-dium.

The above named medium is a lady forty. six years of ago, the mother of nine children, and resides at Havanna, Schuyler Co., New

Mr. and Mrs. J. Murphy and William L. Henry, while enroute from New York to Denver, called upon Mrs. Compton, and re- brothers their cabinet.

mained there four days, during which time they attended four of her seances, and the following is a brief report of what they saw.

Mrs. Compton has a small seance room with a cabinet in one corner. The cabinet is about three by five feet, with no opening into it but a door in front and a small opening above the door, fifteen by twenty- four inches; this has a black curtain over it.

The medium is placed in the cabinet and confined to the satisfaction of skeptics and then the cabinet door is closed, the audience being seated in a semicircle around the cabinet, with a mellow light, yet sufficiently brilliant to show everything distinctly in the

Immediately hands and faces are seen at the opening over the door-then the door is opened and spirits come out into the room in plain view of the audience. Some of the spirits are friends and relatives of the member of the audience, and some are Indians in Indian costumes. Some speak in a distinct audible voice and some in distinct whispers-often two voices of spirits are heard at the same time in the cabinet. When one spirit returns to the cabinet, another different in size and dress immediately comes out and addresses some acquaintances, calling them by their christian and surname. Some of the spirits are able to approach individuals in the audience, caress them with their hands, materialize pocket handkerchiefe before their faces. and sit down in their laps in as tangible a form as if they were yet clothed in mortal

Mrs. Murphy's mother with a baby in her arms (a decéased babe of Mrs. Murphy), her little boy and her first husband came out and conversed with her, giving positive evidence of their identity. To Mr. Murphy a spirit came showing one arm amputated, whom he knew in this life. A spirit by the name of Katie Brink caressed and sat down in the lap of Mr. Henry-while sitting in his lap she rubbed her veil which she had materialized, over his face. While sitting in his lap she was perfectly tangible and of sufficient weight to be realized—apparently about fifteen pounds. She sat upon his lap on four different occasions, caressing and talking with him each time. She would remain out of the cabinet about five minutes at a time and then return to it for more strength. As she retreated to the cabinet she would diminish in size from that of a medium sized woman to that of a child of 13 years. It should be borne in mind that the light was sufficiently brilliant to see her figure distinctly. This spirit nat down in the lap of nearly every person in the circle, at each seance. She appeared to have greater power of materializing than any other opirit.

These seances are often prolonged for four hours, during all this time spirits are continually showing themselves and giving tests of identity to each member of the audience.

We the undersigned attest to the truth of the above statement.

John Murphy, Mes. E. Murphy.

Moses' Ark and Modern Cabinets.

Admitting the existence of Abraham, Job and Moses, it is very evident that they were mediums. Human nature is strikingly similar in all ages. The orientals in holding communion with spirits, made use of the "Urim and Thumim," the "Ark," tripods, tables and imbibations; something as modern mediums employ cabinets, planchettes, dials and tables. But, "why have these trappings?" Conditions -means are necessary to the production of the most common results. Why use a bucket in drawing water from a well? Why use types and presses in book-making?—telegraphic instruments in sending telegrams?—and further,

why did the Israelites make use of an ark? Jehovah, tutelary god of the Hebrews, and the "familiar spirit" of Moses, commanded the construction of an "ark" sacred to spirit-communion, "of wood, naturally strong and that could not be corrupted," (Josephus, c. vii, p. 88). In a further description this Jewish historian, says, "But in the holy place he placed a table like those at Delphi: its length was two cubits, and its breadth one cubit, and its height three spans. It had feet, also, the lower parts of which were complete feet, resembling those which the Darians put to their bedsteads, but the upper parts, toward the table, were brought into a square form. The table had a hollow toward every side, having a ledge of four fingers depth, that went round about like a spiral, both on the upper and lower part of the body of the work. Upon every one of the feet was inserted a ring, not far from the cover, through which went bars of wood beneath, but gilded, to be taken out upon occasion, there being a cavity where it was joined to the rings; for they were not entire rings, but, before they came quite round, they ended in acute points, the one of which was inserted into the prominent part of the table, and the other into the foot; and by these it was carried when they journeyed.

Delphi was the city where Pythian gods and goddesses uttered their oracles. Pytho, was the ancient name of this place, afterwards called Delphi. And tripods were as common there as planchettes are in Paris. Dryden sung of them thus:

"Two Tripode cast in antique mould.

With two great talents of the finest gold." From these tripods, literally tripple-footed seats, priests and priestesses delivered their trance messages and oracular prophetes. And now mark, Josephus, eminent by authoritative among Christians, informs us that Moses put in the "holy place a table like those at Delphi;" thus indicating its purpose. When the Israelites journeyed they carried this "table," also the "ark" as do the Davenport

DEITY.

The Convention to Promote the Recognition of God and the Christian Religion in the Constitution.

The Orthodox have been holding a God inthe Constitution Convention, at Columbus, Ohio. Prof. O. U. Stoddard said:

"It is the duty of Christians and good men to set the State right before God. What more fit than the nation should recognize in its organic law Him who has ordained the nation? Men do falsely when they speak of liberty and ecruples of conscience as reasons for not honoring God, for these are themselves the gifts of God, and should be devoted to His service. Liberty can allow us to do nothing except that which is in accordance with the will of Heaven, and, when men ask us to use that liberty for the purpose of ignoring Diety, they ask us to do that which is destructive to liberty itself. Where shall we find that well interpreted? In the Bible. If any one has better authority, let him produce it. Conscience may recognize right from wrong, but there must be some standard by which conscience can judge. That standard is the Bible; that Bible is the word of God and foundation of all right. Civil law, therefore, the first of all civil laws, the Constitution, should recognize the existence and sovreignity of God. Only His hand can preserve the nation; and His bright image must not be turned to the wall, lest irreligion and immorality rush in upon us like a flood and overwhelm us in destruction Conscience, which is of God, can not be appealed to in favor of dishonoring Him, in favor of excluding His word from the schools, or in favor of keeping His name out of the Constitution. These things may be favored, but conscience has nothing to do with it. We are not fanatics in this matter. We simply act as patriots and as men. We believe the country that we love demands the change we advocate. We would not have fall upon our country the judgments that sooner or later overtake the nations that forget God. We must not lose our reverence for duty, for in a crisis the men to be trusted are those who reverence Jeho-

Why didn't this convention units in prayer to have God speak on the question? On several important occasions, he has yielded to the importunities of mortals and opened his mouth, and manifested his wishes. He caused the Ass to speak, and why not settle this question himself by giving utterance to his viewe? We shall wait auxiously to hear from him.

Universalist Items.

As a mere system of faith Universalism is really pleasant. But unfortunately for its progress denominationally, the thinkers of this age prefer knowledge to faith. The Gentile apostle very sensibly said, "Add to your faith knowledge." This, the "fogy" part of the sect, has refused to do, and accordingly the Rev. Mr. Bell, of New Bedford, Mass, has recently left the denomination. Others had so done before him. And others still will leave, unless the denomination accepts the phenomena and leading principles of Spiritualism.

A late eastern paper has this paragraph: "The Rev. M. H. Houghton was ordained on Friday as pastor of the Universalist church in Bath, Me." Dr. Houghton was for many years a trance speaker and healing medium. Though ordained a clergyman, he has not renounced his Spiritualism. The Rev. Moses Ballou, and others in the denomination, are avowed Spiritualists. A late California paper has this:

"At the installation of Dr. Rexford, a Universalist minister, in San Francisco, prayers were made by Unitarian and Presbyterian clergymen, the Scriptures were read by a Jewish rabbi, and the sermon was preached by a Congregationalist minister."

Evidently, if the Hon. S. J. Finney had been in the vicinity of San Francisco at the time, Mr. Rexford (formerly of Columbus, Ohio,) who, if not a Spiritualist, is very favorably inclined to it, would have invited him to take a part in the installation. True, the Rev. Dr. Miner, of Boston, and a few others in the sect, want God "put in the Constitution." Among the misfortunes of the denomination it has a creed, the first article of which reads thus:

ART. 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of man-

Did Mr. Houghton subscribe to these articles before being ordained?

Materialization in New Jersey.

We learn from the New York Sun, that the spirit of J. W. Avery, the murderer, has been stalking at midnight in the Hackensack jail. It was no less than the actual appearance of his materialized spirit, which, was seen and heard by nearly all the prisoners occupying the cells on the eastern corridors.

The unbelievers in the ghost theory kept up their fun; but on the following Tuesday morning they had hardly finished breakfast when they learned from the early risers of the town that the materialized spirit had made another call upon the prisoners, and that it had been recognized as that of John W. Avery, a young man who was executed there in 1873. The ghost was now the general topic of conversation, and as the interest in it had in no meas. ure abated, a representative of the Sun determined to go to the jail and learn from the prisoners all that could be learned touching the appearance of the mysterious visitor.

He called on the Sheriff. He was absent. but his deputy, Mr. Bogert, received him courteously, and on learning the object of his visit ushered him at once into the jail, where he found several of the prisoners earnestly recapitulating the events of Sunday and Monday nights. Selecting a large fine-looking man, as being the most intelligent of the prisoners, he entered into conversation with him. WALTER SMITH'S STORY.

Well, sir, on Sunday night, just as it struck twelve, I awoke suddenly. My cell was filled with light, and on the gallery outside I heard footsteps. It was long after hours, and I wondered what could have brought the Sheriff into the prisoner's department—for, of course, I thought it was the Sheriff I heard. So I jumped up and went to the door. The foot-steps approached, and in less time than it takes to tell it, that ghost, or whatever else you please to call it, passed by me. It was a shadowy form, seemingly that of a young man. The head did not seem to be solid, but transparent like, and from the eye sockets there emanated a dull, bluish light that illuminated the whole apartment. While I was gazing as the figure, little Dick there (a boy prisoner) began to yell, I asked him what was the mat-ter, "Why," said he, "where does the light come from, and who is that man? I believe it's a ghost." By this time all the other prisoners were up. Those on my tier sprang each one for his door, and all saw the ghost. It passed on down and went to the wash room. In a moment we heard the water running. After three or minutes it came out of the wash room and went up to the first cell in the upper tier, opened the door, which has always been kept locked, then closed the door, and all was

Letter from Wisconsin.

S. W. S. of 412 Jackson St., Milwaukee Wio., writes:

Through the kindness of a friend, I have for the last three months had the privilege of parusing the interesting pages of the Religio-Philosophical Journal. I am not what is usually termed a Spiritualist, but I have for a long time most fully believed that the spirits of departed friends may come to us in the earth-life, and communicate with us under favorable conditions.

When your paper came to me, I thought, surely, the long wished for time had at length arrived for me to investigate and learn how much of truth the new religion contains. I have read it without prejudice, and I most candidly state that I have been deeply integerted and instructed.

The series of articles on

DRATH, OR THE PATHWAY FROM EARTH TO SPIRIT LIFE,

is worth the price of the paper.

The bold and decided stand you have taken in exposing, and showing up to the world the fraud and deception which has been, and is still being used by unprincipled, so-called mediums, is worthy of the highest praise. But there is one feature that materially many the beauty, and I believe also, the usefulness of your otherwise able, and well conducted paper. Pardon me if I speak plainly for I am a sincer inquirer after the truth. There has been exhibited at different times, by some of your contributors, a spirit of the meanest intolerance and egotism. And since the new religion assumes to be the best, the broadest, and most charitable, taking in elevating and ennobling the whole human family, is it reasonable or just to try to tear down, or treat with contempt or ridicule those agencies, which have for ages, been the means of bringing comfort and solace to millions of weary, toiling mortale? And may I ask, what good can come to the cause of Spiritualism, by its advocates denouncing the churches, and every other organization which with all their drawbacks of human frailty and mistakes, have been the means of bringing such vast numbers of the erring forward to the path of virtue and peace, and made, even of drunkards and prostitutes, good citizens, and useful society?

Messrs. Bastiau and Taylor.

The London Spiritualist says:

"On Wednesday night, last week, at a public seance, given through the mediumship of Messrs. Bastian and Taylor, at 2, Vernon-place, Bloomsbury-equare, London, about twelve or fifteen persons were present. At the dark circle the manifestations were very good, and of the usual description. Musical instruments floated about with considerable velocity, touching the various sitters gently in their flight, thus proving that the spirits carrying them had the power of seeing in the dark. Most of the sitters were also touched by materialized spirit hands. Mr. Taylor, who is a clairvoyant medium, could evidently see ac-curately what the spirits were doing, because he would occasionally state what they were about to do the instant before the act was performed. He says that when his spiritual vision is thus opened, he can not see those portions of the bodies of the spirits which are materialized; thue, if a hand is materialized, he loses sight of the hand of the spirit, and it is just the same with a head. This agrees with Swedenborg's statement, that when he entered the Spirit-world the spirit slooked upon him as an apparition, for they could see him when he was in a spiritual state, and not when he was in his normal state. After the dark seance was over, a sitting for recognizable spirit faces was held, but the light being low, so as not to illu-minate the faces strongly, and being so placed that it was not screened from the eyes of the spectators while they were gazing at the cabinet, we could not see the features of the spirits with sufficient accuracy to be able to say much about the manifestations.

James H. Choate, Westward Bound.

This young speaker, writing to a friend in the West, says: "Spiritualism sits shrouded in the temple, with foes within and foes without, anxious to snatch her robe and her crown. To me Spiritualism is the new Christ, arrayed in the purple splendor of the present, and haloed with the divine possibilities of the fu-

Mr. Choate, who speaks in the trance state and gives tests in circles, proposes coming West soon, with California in view as the destination. Address him 33 Lafayette strest Salem, Mass.

Letter from A. Dunlap.

CLEVELAND, March 17th, 1875. Dear Journal:—I am instructed by our ly-ceum to send the result of our recent election of officers to the Journal and Banner of LIGHT; also to say that the Spiritualists of Cleveland, under the auspices of the lyceum, are making preparations for a grand celebration of the 27th anniversary, on Wednesday, the 31st inst., to consist of conference, addresses. lyceum exercises, etc., etc., to conclude with a sociable in the eve. All friends are cordially invited to attend. A. pleasant time is guaranteed. Our officers for the ensuing year are as follows: Conductor, F. C. Rich; Guardisu, Miss C. B. Thompson; Treasurer, George G. Wilsey; Secretary, A. Dunlap. Secretary's address, 53 Whitman street. Yours for progress.

A. DUNLAP, Sec. (Continued from first page.)

However, musical instruments were used freely, a guitar being floated over the room as on former occasions, general fanning of the au-dience by spirits, and conversation freely by Bill and Minnie. All at once a tremendous rapping over the head of a gentleman (so to speak) from St. Louis, with the guitar by Bill, disturbed the harmony of the circle, when Bill cried out, "Massa Pence, he tried to kick me, sab. Ise a gwine to break him in, sab." Here Bill and Minnie expressed an anxiety to know if the audience thought he (Bill) did right in bursting the guitar over the intruder's pate, and on being told we thought he did just right, if the fellow deserved it, they expressed their thanks, when Bill remarked, "Massa Pence, the conditions are too bad, you will have to excuse us," and bid "Good-night." We hope that all persons will learn a leason by this and when they attend a scance for by this, and when they attend a seance for demonstrations of their immortality, they may expect to comply with rules, and conduct themselves with that decorum the purpose merits.

J. H. MENDEMEALL.

Cerro Gordo, Ind.

# hiladelphia Pepariozent

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

Evolition, Re-Volkion and Progress.

In the name of Spiritualism as a science and

a philosophy, we demand the right to coin any new word which may seem to be required to express a definite idea, leaving its acceptance

to the judgment of our readers.

It seems to us that we need the word evolution, from the Latin E, from ans volue, the will. The word evolution, to turn out of, does not convey the idea we wish to express. The thinking minds of the age, the real philosophers, have settled certain questions; for instance, the theological idea of the creation of this world, or of anything out of nothing. of this world, or of anything out of nothing, is an absurdity; second, the absolute and universal rule of law, precluding all the so called

,0

It has been frequently announced from the Spirit-world that matter is the result of force, and force is but another expression for intelligence, or spiritual power, which has two attributes, namely, intelligence, or the power to plan and design, and will, or the power to execute. These are the essential attributes of Deity—attributes assigned to this Being, more or less intelligently by all classes of minds who have any conception of such a central power. From the same source we learn that all power, as well as all the endless variety of forms of matter in the universe, are subject to the action of law—that there is nothing outside of nature—that spirit is imminent in all things, and that by evolitions innumerable the changes which have taken place have occurred, and have resulted in the production of all the endless variety of forms of matter, from the mote that dances in the sunbeam to the mightiest orb, that rolls through space in its iest orb that rolls through space in its appointed sphere—from the timest organism of a monad, invisible to the human eye, to the grandest monarch that roams the earth or

avitua the ocean. Volumes have been written to describe many of these evolitions. We quote an instance from the "Golden Age":

\* "M. Jules Michelet says of the nymph or chrysalie that in truth it is a thing to confound and almost to terrify the imagination to think that a gnat, at the outset no big-ger than a thread, should include in itself all the elements of its moultings and metamorphoses, should contain its triple and even oc-tuple envelopes; nay, more, the sheath or case of its nympha, and its complete butterfly are folded up in another, with an immense ap-paratus of vessels—respiratory and digestive -of nerves for feeling, and muscles for moving. A prodigious system of anatomy! first traced out in complete detail in Lyonnet's col-ossal work on the Willow Gnat. The twofold monster, endowed with a strong grub-stomach for the destruction of innumerable hard leaves, will possess, ere long, a light and delicate apparatus for extracting the honey of flowers. And yet the clothed creature, which contains in its organism a complete silk manufactory, will almost immediately sweep away the complex system. One knows the gentle manœuvres by which Nature conducts the young of the higher animals from the em-bryonic existence to the independent life, adapting the old organs to new functions. Here this is not done. It is not a simple change of condition. The destination is not merely different, but contrary, with a violent contrast. Therefore, instruments fitted for an entirely novel existence are required, and the abolition and definite sacrifice of the primitive organism. The revolution which, for all other beings is so well concealed, is here entirely thrown open; and we are enabled to scrutinize with our eyes this astonishing operation in numerous grubs which undergo the great change in the light of day, suspended to the branch of a tree by a silken cable. The effort is worthy of our admiration and pity. To see yonder nymph, short and feeble, soft and gelatinous, without arms or paws, con-triving, by the skill with which it expands and contracts its rings, to escape from the heavy and rough machine which it was at first, flinging aside its limbs, setting free its head, and—one hardly dares to record the fact—throwing off its body and rejecting many of its principal internal organs! This little body, when it has thus escaped from its long heavy mask (living, nevertheless, but a momentaince a life full of energy) will dangle and grow dry a life full of energy) will dangle and grow dry and skillfully second to its silken fastening. There it prepares to fix itself in a new "me" as a nymph, while its former "me" tossed about by the wind, is speedily driven, I know not whither. All is, and ought to be, changed. The legs will not again be the legs. It will need lighter organs. What can the child of the air, which can balance on the point of a blade of grass, do with these coarse short feet armed with hooks, vent holes, and so many heavy implements?".

The above is a plain case of evolition by the Infinite. The student of nature meets with these on every hand; they are the basis of all his studies. Let us take an illustration of man's evolition. An engineer wishes to con-struct a locomotive. He must have some knowledge of the power of steam, and the mode of its application, as well as the various substances which are used in the construction of this wonderful machine. He then forms an ideal locomotive in his mind, which, when clearly defined, he communicates to the differclearly defined, he communicates to the different workmen either by drawings or otherwise. He provides the iron, the steel, the brass and wood, and other substances which are required in the construction of this, and by the use of various machinery, aided by human skill and ingenuity, the locomotive stands out before us in all its beauty and power. We have in this a finite illustration of the action of the Infinite mind in the vast domain of nature. Man, made in the image of his maker, is en-THE STATE OF THE PROPERTY STATES

abled by a similar process of the will, guided by intelligence and bound by law, to bring Out that which in former times was called a creation, but which we now understand to be

only an evolition. As the perfection of these results depends, first, on the intelligence which plans them; secondly, on the perfection of the will that executes; and thirdly, on the materials that are operated upon, so we might naturally sup-pose there would be great advantage in re-volitions, or repetitions of these evolitions; and so we find everywhere in the broad domain of nature repatitions over and over again. Thus we have the various grades of life, rising step by step, till we come to man, the crowning work. Thus through the manifold evolitions, and re-volitions in nature, we have the evidence of that great and universal law of progress which marks every department, and there can be no doubt that by this same process throughout the future, will this law continue its operations From the will of the Infinite, aided as it will be more and more by that of man as he progresses into higher conditions, and acquires more power, will these continued evolitions and re-volitions operate in the higher spheres with more power and grandeur, displaying greater beauty and utility with each ascending step of life, thus revealing to us the fact that man is to a great extent the arbiter of his conditions; that as a centerstance, working in conjenction with the beautiful and continuous evolitions of Daity, he will acquire a power which is, at present unknown to him, an extension of the faculties which now call forth our admiration in that which is but a feeble and imperfect prophecy of that which is to come when man shall not only govern and regulate the forces within himself, but many of those around him, so that he shall indeed be entitled to be called the son of God. By the observation of these things, and especially by studying well our own powers, shall we be enabled to profit by these lessons, and attain that power which is desired by all, in which we shall be able not only to receive the benefits, but to bestow blessings innumerable upon others.

#### Church and State in Germany.

The complete secularization of marriage in Gormany is a great step towards the goal to which the Empire is hastening,—the complete divorce of Church and State. Formerly, the religious ceremony was essential to a marriage, and the civil ceremony was optional. The present law exactly reverses this. No marriage is valid unless performed by the civil power. The employment of priest or parson is optional. It adds nothing, in the eyes of the law, to the validity of the contract. Since the new law took effect it is said that only 30 per cent of the marriages in Prussia

are celebrated with religious rites.

Under the old system, no man or woman could be lawfully married without presenting certificates of baptism. vaccination, and confirmation. To be confirmed, it was necessary, of course, to take the communion, and thus the holiest rite of Christianity had to be taken by an unrepentant sinner before he could get married. Avowed infidels took it, and justified themselves on the ground that they wanted to be married, and the State therefore forced them into profane mockery. Confirmaforced them into profane mockery. Confirmation, moreover, was not the prerequisite for
marriage alone, but for any occupation.
Licenses to practice any kind of business were
granted only to holders of a confirmation paper. So far was this carried, at least in Berlin, and probably elsewhere, that no bad woman could ply her wretched trade without
first taking the communion and then getting
the requisite permit! As if the denial of marriage and employment to the unconfirmed were not enough, they and their parents were liable to heavy penalties. A Prussian parent who did not have his child be ptized by minis who did not have his child be pizzed by minister or priest, or failed to have him confirmed before his sixteenth birthday, was flued and imprisoned. There is a case on record in which a baby was taken from its heretic father by a squad of soldiers and so "baptized at the point of the bayonet." All these rediculous customs have ceased to exist, thanks to recent enlightened legislation, but the end is not yet enlightened legislation, but the end is not yet. The State still supports ministers and priests, and still taxes the whole people-Lutherans, Catholics, Dissenters, Jews, Free Thinkers-for that purpose, and still teaches sectarianism in its schools. These things, too, must pass away, before the divorce between the civil and the religious power can be complete. A church which depends on the State is no glory to God. The effect of an "Established Church" is seen in the materialism, rationalism, and skepticism which pervades Germany, as well as France and Italy, to day. The main evil, however, is in the schools. Dogmatic instruction is out of place inside the doors of a State schoolhouse. At present, it is often farcical in its nature. Two years ago, youthful Saxons were being taught religion in State schools after a most original fashion. A boy learned that Christ's miracles were all explainable by natural causes, while his sister was instructed that they were miracles indeed! When the State Church shall have been put on a perfect equality with all others, and when the State schools shall have been secularized, then Church and State will be divorced. United, they are apt to fall; divided, they will stand.—Times.

#### Financial Honesty of the Woodhulls.

The Boston Index, a journal devoted to the interests of "Free Religion," has in a recent number the following pithy paragraph:

"But I wish to protest against the action of Woodhull, Claffin & Co., as the hugest disgrace of all. This notorious firm profess to be liberals of the liberals; and yet for the sake of s few dollars and cents they resort to the most shameful trickery. They raise a hue and cry for freedom, and yet violate its most sacred principles. What is the use of liberalism, if this is the end? Better stick to the old superstitions and be honest, than sweep the country with "new ideas," and have "chaos come again" where rascallty wins the day. The popular impression is that Orthodoxy, even if false, conduces to morality. So long as that impression remains so long will Orthodoxy. impression remains, so long will Orthodoxy remain, and liberalism will be left out in the cold; as it ought to be, if it cannot make men more honest than Orthodoxy. This is a radical trouble with liberalism. It is too much a mere hurran for freedom. It is not a struggle for more honor, nobility, and manhood. Too many liberals cheat and lie, and do all sorts of mean things. Give us the grim morality of the Puritans, if we can have nothing better. Our modern sweetness and light are a shame if they do not make us pay our debts fairly and squarely. John Calvin burning Servetus, with an intense conviction to back him up, is infinitely preferable to our "new Highta" put-ting an "atheist" out of court as a witness for the sake of a mere legal advantage. The Religious Freedom Amendment" is not the the third year, and get 384 pages of choice main thing, though of vast importance, nor reading matter for \$1. We want 20,000 subperfect freedom, nor new truths, however glorious; but that liberals be honest, true, and regardful of the rights of others. If we have

new truths, put them into new virtues, new nobilities, new honesties, new purities, and new excellences."

Ma. Prebles' lectures in this city have attracted large and enthusiastic audiences. He is doing a grand good work for the Harmonial Philosophy.

WM. ALCOTT, of Buckland, Mass., has en tered the lecturing field. He lectured first at Greenfield.

WE are informed that J. J. Morse is having the fullest measure of success in Baugor, Me., where he is at present lecturing,

Dr. J K Bailey has been lecturing, since his last report to the Journal, in New York, Pennsylvania, Ohio, and lastly at. Virginia, Ill. His lectures have been well attended, and much enthusiasm was manifested.

MRS MATTIE HULETT PARRY, the elequent and gifted lecturer, is not the one whose impositions were exposed in this city a short time. since. She has been lecturing with great success in Wisconsin and other places. Her permanent address is Beloit, Wisconsin.

J. B Camprell, M. D., writen: "We will celebrate the 27th anniversary of Modern American Spiritualism, on Wednesday, March Slat, in the Unitarian church, north-east corner of Eight and Plum streats, Cincinnati, day and evening. All friends of the cause are invited.

FRANK, ANDREWS gives an account of a 'show" held at Hastings, Mich., where a mountebank pretended to expose Spiritualism. He would only allow himself to be tied in one way, while the mediums he referred to will submit to any method of tying.

A. A. Non, the Spiritualist lecturer, called upon us, and stated in reply to Mr. Pitkins, of Memphis, Mo., that he intended to pay him the amount that he borrowed of him, but was unable to do so from some unforces contingency arising. He says he intends to act honeatly towards all, and will not intentionally wrong any one.

"Spirituation Indicted, and 'A Motion TQ Quasi," will be delivered before "the Music Hall Society of Spiritualists," in Beethoven Hall, Sunday afternoon, March 21st, by Dr. T. B. Taylor. If the decided expression of approval he received from his audience last Sunday is any indication, he will have a full house. It is an interesting subject, and will be handled with ability.—Bunner of Light.

Dr. H. P. FAIRFIELD, the clairvoyant physician and trance-speaking medjum, has been obliged to move to Greenwich Village, Mass., on account of the ill-health of his aged mother; but he will continue to make clairvoyant examinations of the sick, and lecture wherever his services are required. Address Greenwich Village, Mass.

THE SPIRITUAL MAGAZINE for April. We are in receipt of this number of Dr. Watson's periodical, and find in it evidences of constant improvement. The contents this month are of especial interest, and now that the editor is recovering from the long and tedious confinement caused by his broken limb, we shall look for still greater improvements. We shall be pleased to receive subscriptions at \$1.50 per year, or furnish single copies at 15 cents; or our readers can send direct to B. Watson, 225 Union street, Memphis, Tenn.

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Rev. Samuel Watson, ID. D., and The Bhagavad Gita-His Opinion of the Book.

This is a book which sheds more-light upon the subjects of which it treats than any we have ever read. We heartily recommend it to those who wish to look into antiquity in regard to the religious views of a most remarkable people.—Spiritual Magazine for March.

#### 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 Journan, 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.

#### Contents of the Little Bouquet for April

The following is the contents of the Livrus Bouquer for April. This is the last number of the second volume, and it contains many choice articles:

A Hint; The Spirit Savior; Little Sunshine, Smile and Bless Me; A Cute Little Girl; Meeting of Rebekah with Abraham's Servant (iling of Rebekah with Abraham's Servant (illustrated); The Traveler's Dream; Why; Wonders of Dreamland; Ettle Eastman; Twice Rescued; Children; A Touching Story; The Bees (illustrated); A New Eden for Children; Training Children; Eddie Williams; Remember, 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 Race with Death; Warners; The Philosophy of Life; Who Did It? Preferring to go to Hell; Haunted People.

Now is the time to remit your subscriptions reading matter for \$1." We want 20,000 subMrs. E. A. Blair the Spirit Artist.

Sister Blair the spirit artist has so overtaxed herself during the present winter that she has been compelled to refuse all further orders for spirit paintings until further public

Hon. J. P. Whiting of Detroit, Mich. urgently requested her to spend a few weeks with his family-old acquaintences-until she should recuperate her health. She accepted the invitation, and can be addressed to his care un il further notice in this paper.

#### Zustuess Notices.

Why should any one buy a soap half rosin or clay, when Dobbina' Electric Soap (made by Cragin & Co., Philadelphia,) is for sale? It costs but a trifle more, and will go five times as far. Try it.

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THE April PHRENOLOGICAL JOURNAL This number should be read by all. There are arti cles in it which severally are worth the price of the en lire number. Such, for instance, are those entitled 'Swedenborgian Physiognomy;" "Influence of Mind upon the Body;" "Blind Leaders of the Blind." The Editor's Department is very full, piquant, and instructive. No gre, also, the Departments of Agriculture. Answers to Correspondents, and What They Say. Price, 80 cents a number; or \$3 a year. Six months "on trial," \$1.50. Subscriptions received, and copies for sale, at office of the Religio-Philosophical Publishing HOUSE.

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#### SPIRITUALISM AS A SCIENCE. A Trance Address,

By J. J. MORSE, Trance Medium, London, Eng.,

BEFORD THE BOSTON SPIRITUALISTS' UNION:

Price, 5 cents each; or \$5.00 per 100.

For sale wholesale and retail by the Religio Philosophical Publishing House, Adams SL; and Fifth Ava., Chicago.

Letter From Our New Boston Correspondent.

BRO. JONES:-The BANKER OF LIGHT has devoted some six or seven of its columns in a report of the lectures of Raw. Bell and Strickland in Bethoven Hall, before the Music Hall Society of Spiritualists, and in an editorial, it discourses sweetly thusly of the efforts of these somewhat distinguished ca Reverends: "One of the most significant signs of the times, is the gradual drifting out of the church of some of the boldest of its ministers. Bethoven Hall, Boston, has been the scene for two Sun-Hall, Boston, has been the scene for two Sundays past, of the appearance (as spiritual lecturers) of two clergymen. The Rev. W. S. Bell (Universalist), and the Rev. E. F. Strickland (Baptist), who have severed their connection with their denominations, and put on the broader liberty of the new dispensation. Mr. Bell's lecture delivered on the 1st, will be found on the second page, and Mr. Strickland's on the eighth page of the present issue. These gentlemen are destined to do much good work, and we trust that the Spiritual societies throughout the country will see that they are kept steadily employed. Parties desiring to make engagements or to inquire for particulars, can address them care of this (files."

Now, Bro. Jones, I call that a pretty good

Now, Bro. Jones, I call that a pretty good exposition of the cause and progress of our

GLORIOUS RELIGION.

And is it not remarkable that in every phase of its wonderful history there is made manifest a counteracting and controlling power, that in one way or other redounds to its honor and glory. No sconer is it kicked down and dam-oged in Philadelphia, then straightway two new champions start up in Boston. You know there is a great deal in surprising folks, as a general thing. But the man who undertakes to astonish the natives of "Ye Hub," must be No gooner is it kicked down and dammade up of that peculiar stuff not dreampt of made up of that peculiar stuff not dreampt of in common people's philosophy. Still "that same" has been done, and done effectually. Of course "you Western people" are astonished at nothing; people who have done, and are doing, such wonderful things as you have accomplished in Chicogo, would take it as a matter of course were the whole

ARMY OF PARSONS

to marshal themselves in your office and become converts to common sense and propriety, by each and every one of them incontinently subscribing for your valuable paper. But you see, it is different with us; when two clergymen, whom the Christian world delighted to
honor, boldly step out of the ranks of theology and bigotry, and occupy the platform of
Boston's chief society of Spiritualists; when
such things are done, people talk and wonder
while the orthodox growl is heard from pulwit and yearry hoth lond and deen and the pit and vestry, both loud and deep, and the Hub rubs its eyes and ears as the great bolts of truth are being forged, welded and clinched by these two sturdy "renegades," who handle their subjects with ungloved hands, and a will that proves them masters of the situation and workmen that need not be the situation and workmen that need not be

well, Bro. Jones, I assure you it was rather a startling seric-comic kind of thing; and as somebody writes of Jonney Gilpin's celebrated ride, "I would that you had been there for to see," and feeling that the cause may be aided, and the natural curiosity of your thousands of readers should be gratified, I will, as Othello has it. "A plain unvariabled tale re-Othello has it, "A plain unvarnished tale relate" how all these things have transpired, which "they by parcels have somewhat heard, but naught distinctly."

The Rev. W. S. Bell is a gentleman of some 45 years experience on this stage of life; good looking and striking in appearance; a graduate of Newton; a Universalist and late pastor of a society in new Bedford, "who feeling he could no longer occupy a position in the ranks of theology, demands a broad and independent platform, and bravely declares his adherence to belief in our beautiful philosophy. His address on the "Resurrection of Christ" was well rendered, and he has succeeded in winning "golden opinions," from all kinds, and conditions of men, outside of his late faith and

The Rev. Elder F. Strickland, late a Baptist clergyman, and pastor of the Calvary Baptist Church, Westerly, R. I., and who for nineteen years has been a common disturber of the Close Communion Baptist denomination in consequence of his peculiar and liberal doctrines, is 48 years of age; a graduate of an English university; a man of vast experience, having traveled all over the world, declared before a convention of Baptist ministers in Tremont Temple that he could no longer be identified with them who believed in three Gods, the total depravity of the human family, the Divinity of Christ, foreordination, predestination and the everlasting damnation of the "unconverted," and before them all de-clared his conviction that he could not longer (consistent with his honor as a gentleman) associate with a body of men whom he knew by practical experience, were "deceived themselves or deceivers of others."

The document specifying his reasons was handed by Mr. Strickland to the reporters present, and the next morning all Boston was startled from its propriety, by the public press-canouncing the fact that the Rev. E. F. Strickland had seceded from the Baptist Church with his reasons for doing go, whereupon a fearful howl of augry indignation and denunciation (not unmixed with fear) arose from the army of Reverends, and Right Reverend and wrong Reverend of every degree and or-

Well, Bro. Jones, we all know that "poor human nature" is rather an odd kind of compound, and does not smell sweet as a general thing, because when said human nature gets its back up and waxes fat and kicks, it generally hurts itself in a variety of ways, but on my soul (excuse the term) when some 200 or 250 black-coated saints, the majority of whom insist on calling each other Doctors of Divinity get mad, then is presented a "spectacle" blg enough to make merriment in hell, for then comes the old, old Davil of cruelty and malignity; then is seen the denouncing, the lathings, the fury, the stonings, the scourgings, the slander, the vilitying and the crucifying as of old. Alas! that the old, old evil spirit should still reign supreme in the hearts of these priests, who have charge of the people's religion, and who, when one withdraws publicly and openly from them, can find nothing but vile insinuation and blasphemous denunciation, presenting to the world a page in the black book of clerical history that degrades poor humanity when blinded by superpercition, even to the lowest notch of degra-

dation and barbarism. Well, it was a good sight to see, and to the angel-world sublime, this one brave solitary man occupying a position against the whole army of his peers, knowing that not one, from that day forth, but would turn from him, and denounce him a vile traitor, a hell-hound. and hell-deserving wretch, whom each and all of the elect would do God service in crushing,

defaming and oppressing. Yet it was a brave thing to do, and then as he unfurled the banner under which he intended to fight,—the Banner of Truth, Progress and Spiritual Progress—why, then I believe there were thousands of hearts in Boston lines.

that prayed (for every good desire is a prayer) that this new "great heart" might hold out faithful to the end, and finish the work he is

I may no longer intrench on your limits. I will, if you think proper, continue in my next letter further particulars relative to this matter. I will only say that both gentlemen have all their Sundays angustation. called on to do. all their Sundays engaged up to the end of March. The Rev. Mr. Strickland is prepared to negotiate with societies for April and May. The address of Brothers Bell and Strickland is Banner of Light office, Boston.
"Barb in the Hub"

Another Artist and Test Medium.

LETTER FROM GEO. GATES.

DEAR SIR:—As I am a constant reader of your paper, I take the liberty of dropping you a few lines to let you know how we flourish up

a few lines to let you know how we flourish up here in Wisconsin in regard to spiritual matters. We are but few in numbers, but a tower in strength, if faith constitutes strength.

We were visited on the 3d and 4th of this month by C. H. Preston and lady, of Battle Creek, Mich., both good mediums. Mr. Preston gave us some very remarkable tests. He reads, writes, and draws profiles, flowers, fish, etc., while blindfolded, and at a circle held at my house, when there were about twenty ladies my house, when there were about twenty ladies and gentlemen present, he produced the raps, loud and plain, that spelled out by means of the alphabet the names of four of my children that had passed to Spirit-life over thirty years ago, and they gave long and satisfactory

messages in the same manner.

The same evening Mr. Preston evoked the aid of a higher class of intelligences that took possession of him, and went back to the years of my birth and related to me all of the most striking events of my life, giving the date of each occurrence correctly, and I will add that he is an entire stranger to me. He also told he is an entire stranger to me. He also told something to all present, giving the place of their nativity correctly in every instance, the time that all were married, the number of children born, and the date of birth, and how many each had lost, all of his assertions being correct. He takes up the case of all in the room at once, telling one a few years, and then going to another and doing the same, until he has each one started on the journey of life, and in coming around he never fails to take up the thread just where it was left off. Now the mystery to us is, how one mind can retain so many different subjects and not get them many different subjects and not get them mixed? I may add that it is one of the best proofs in the world to a skeptic, of spirit power, when all their past is so clearly delineated. In my case, he told me before I had any conversation with him, that he saw a cradle marked "1800, George Gates." That is my name and the date of my birth. Then he said that he saw a coffin inscribed "1890, Geo. Gates." That is to come; but how did he know the past. I know that he did not know know the past. I know that he did not know my age, and I know that he did not have any means of learning it. Such demonstrations ought to convince any one. I will add that all of his manifestations are invariably produced in the fullest light. We have a class of church going people here that will not listen to anything unless some of the Spiritualists will pay all the fees. Then they are eager to see and here, but we have done this so many times that we are tired of it, and have made times that we are tired of it, and have made up our minds to let them slove, for they are joined to their idols.

Oakfield, Wis.

GEORGE GATES.

. Another Medium.

DEAR SIR:-Bein JOURNAL, and having falled to observe any no-tice of the progress made in the development of spiritualistic manifestations in our city by your paper. I thought a few lines on that subject (albeit they come from one who, as yet, is only a seeker after knowledge) might be of some interest to your readers. The medium, Mr. William F. Peck, through whom all of the highest forms of manifestation have come, is an old resident of this city, having lived here some eight years, and is well known to most of our citizens, and his character for probity and honor place him above the reach of suspicion, and it is through him alone that materialization of spirit-forms has been produced. At first only faint and shadowy outlines were seen, but latterly the manifestations have been more satisfactory, having progressed from an indistinct outline of a hand, to a full and

PERFECTLY DEVELOPED FACE.

Mr. Peck has been cruelly fettered by those of us who have doubts of ultramundane intercourse, but strict observation has only convinced us of one thing, that the stronger the manacles, the more ingenious the test; the more critical our scrutiny, the fuller and more complete the materializations; and after a careful examination of everything connected with the cabinet scance, it is my deliberate judgment, with some little extraneous bias, however, that it matters not what our opinions are, touching the nature and origin of these phenomens, they do exist, and that, too, without the help either of jugglery or imagination. In my own experience at these seances, I have seen many hands, and seen them write while I held the tablet: have been touched by them while looking at them, and the manifestations at the dark scance simply beggar description. The results produced at these scances may be entirely scientific, and may spring wholly from the operations of natural forces; if so, they certainly are of enough interest to warrant calm and thorough investigation; if they proceed from altramundane agencies, their proceed from ultramundane agencies, their claims are certainly entitled to our respectful consideration, for sooner or later their influence upon the world will surpass in power and effect all others of which mankind has ever SKEPTIC.

TOPEKA, Kansas, March 1st, '75.

WONDERFUL PHENOMENA.

"Spiritual Manifestations" through ≒the Medium Slade.

The editor of the New York Thuth Seeker, who is a non-believer in Spiritualism and a hard-headed Materialist, recently visited the

medium Slade. He gives his experience as "We met there, by appointment, as a friend, and after a few minutes conversation with the Doctor, we entered his back parlor, some twenty feet square, and lighted by two large windows. Near the center of the room was a good sized walnut breakfast table. We examined it closely, and found no machinery or wires about it. With the leaves opened, its surface is some five by five and a half feet square. This is the table were the Doctor and his visitors sit. We at once took our positions, Dr. Slade on our left hand and our friend on the right, occupying a side each. The Doctor sat near our corner, and somewhat sidewise, with his feet toward us and in our sight. When he had them under the table, our feet were placed upon his so that we might be assured that he was not using

We placed our hands in the center of the table, and touching each other. Within a minute a sensation somewhat similar to a current of magnetism from a magnetic machine was perceptible; light and heavy raps occurred, apparently on the under side of the table, some of them were so heavy as to visibly jar it. In response to questions, raps were promptly given, indicating yes or no, in answer to ques-

Dr. Slade handed us an ordinary slate, we examined it closely, and found it clean without any writing on it, and we held it under the table, firmly up to the leaf, no hand touching it but our own, and a sound like writing was distinctly heard. Upon looking at it a few lines of writing were plainly visible. This was repeated two or three times, and at no time when writing on the slate occurred did Dr. Slade touch it at all. On one occasion it lay on the table three feet from either of us, but plainly in our sight, and we heard the pencil writing as before. As the slate was held under the table by ourself it was nearly wrenched from our grasp by a force we could not see. Once it was taken from our hands and it immediately appeared on the other side of the table, where no one was sitting, and stood in the air in a perpendicular position and disconnected with anything, and at least five feet from us, after which it returned under the table into our hands.

An accordeon was handed us. It was not unlike an ordinary instrument of the kind. We held the lower part with one hand, and some invisible force pulled the other part, it seemed to us with a force of five or ten pounds; the keys were manipulated, and music from it was discoursed, with no hand touching it it but our own, and that not within several inches from the keys. A popular air was played—we can not play a tune ourself were we to use both hands.

We frequently felt gentle but distinct tappings upon our knees and other parts; once our coat was forcibly pulled, and twice the chair in which we sat was pulled suddenly back from the table and turned nearly quarter around by an unseen force. An easy chair several feet from the table and from us, was suddenly moved around, and a center table, with marble top, standing apart by itself, wheeled around in a curious manner.

We then placed our hands upon the table again, and it raised immediately twelve inches from the floor, remaining thus suspended some seconds. It next tipped toward us, and while all our hands were still upon it, it continued tipping until exactly bottom upwards, the legs pointing up, after which it returned to its position without our aid or dropping to the floor. The table is rather heavy, and this operation seemed rather curious. We know that force modified the results we have not what force produced the results we have mentioned. We say not that it was spirits, or that it was not; but this we assert, it was in day time, the room was light, we saw or touched the Doctor's hands or feet all the while and we are sure no trickery was used in

# Poices som the People.

HARVARD, NEB—M. D. Kellogg Vrites.—I like to hear what Spiritualists are doing nowadays, and I have never found any better way to do so than to take the Journal.

TOWER HILL, ILL.-M. B. Martin writes .-When I first ordered the JOURNAL, it was for 3 months, on trial, but instead of sending you 30 cents, I sent you 75 cents; but I feel it is worth to me the regular price, and far more.

WINNECONNE, WIS .- W. H. Byman writes. I like your paper and hope to be able always to take it. I should like to investigate your doctrine, but I have no opportunity to do so. There is no medium here, but a number of Spiritualists and a great many Free Thinkers. -

MENDON, OHIO.—Ella Parrott writes.—Early in the history of Spiritualism, I was converted to its heaven-born truths, although much of the time since, I have been entirely isolated from congenial surroundings. Thanks to the good angels and the precious old JOURNAL, I have not fallen by the wayside, but find my faith sufficient for every opposition.

FARMINGTON, OHIO.—Sarah French writes. —Your Journal might gladden the hearth of many a home circle, as it has ours for years, bearing ever upon its pages the golden truth. All hall to the glorious day of the good time coming, so long foretold by our angel ministrations, and may those, who, like Bro. Jones, have so long borne the heat and burden of the day, live to reap the golden harvest of their untiring zeal.

SHINGLE HOUSE, PA.—Mrs J. S. Pearsall writes.—I shall continue to take the Journal so long as it keeps on in its present course; defending the right and uprooting and exposing fraud and error, deceit and meanness everywhere found among those of whom we had expected better things. I honor you for the course you have taken with social "free lusters."

FRIENDSHIP, N. Y.—Francis S. Fry writes.—I watch every opportunity to get a subscriber for the JOURNAL, and I find stationary and pay postage in order to do so, as part payment for your liberal-ity in furnishing it for so small a sum to trial sub-scribers. As I have before said I have for many years been an invalid, and not able to pay three dollars for a paper, and again you are the only one who has not felt themselves under obligations to uphold everything, no matter how corrupt, that was done under the name of Spiritualism. I know that you have greatly increased the number of your subscribers by the course you have

BIG LAKE, MINN.—C. M. Thompson writes.—
We want the JOURNAL to come right along, for we can not do without it. It comes regularly each Monday morning, and always brings something new, which feeds the soul and elevates the mind. We feel grateful to you for the noble stand that you have taken in sputting down fraud, wherever you find it. We have one daughter who is a test. you find it. We have one daughter who is a test medium. Our spirit friends manifest themselves to us in different ways, and almost daily we hear them, feel them, and see them, and thanks be to our angel friends we know that the spirit does not die nor sleep in the grave.

ALBION, MICH.—N. A. A. writes.—The Spirit ALBION, MICH.—N. A. A. writes.—The Spiritual and liberal element is protty strong here, but we labor under a great disadvantage in not having e place of our for public speaking. About two years ago we were better provided for. The disciples built's new house and were begging money to pay for the same. Of course you know that at such a time a Spiritualist's or Liberalist's money is as good as anybody's. So one of our best liberal thinking men put in a good sum with this promise, that he could have the use of the house when not occupied by themselves, which they agreed to. Now this past fall and winter we have been testing their honesty, which proves to be a very poor ing their honesty, which proves to be a very poor article. Lest fail we made arrangements with Bro. A. J. Fishback for a course of lectures and made all necessary arrangements with the elders of the church. Bro. F. a first lecture was a very good one, but he told some anecdotes, and among good one, but he told some anecdotes, and among them one concerning a Methodist and Universalist. After the lecture a Disciple minister; (not then but soon after located on the charge) took it up for the Methodists, and wanted to have the doors locked. This, however, he failed in doing, and called down the jeers of the people, for his love of so sudden growth for the Methodists. Last week we had Mrs. Morse, one of State Missionaries to speak to us. We made arrangements as before for her to have the church. And after everything was settled, and full consent obtained, the aferesaid preacher, said if they did not go back on their word, he would not enter their pulpit again. Mrs. Morse is a good, true and noble woman doing the work of angels.

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66KATIE KING. 29

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This photograph, an enlarged copy of the original take an in London by the magnesium light, represents the full-form materialized spirit, Katic King, alias Anni-Morgan, who for three years, ending May 21st, 1874, came through the meditusehip of Miss Florence Cook in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water cure establishment at Great Malvern. March, 1874, Mr. C. F. Varley, F. R. S., the electrican of the Atlantic cable, and Prof. Crookes, F. R. S., celebrated as a chemist, proved by electrical tests that Miss Cook was inside the cabinet all the time that spurit Katte was ontside it, moving about among the spectators or conversing with them. March, 13th, 1874, 17of. Crookes, by means of a phosphorus lamp, save Katte standing close behind Miss Cook in the cabinet, and satisfied himself of the distinct objectivereality of the two. May 6th, 1874, Benjamin Coleman, Esq., (to whom we are indebted for this photograph) was present at a seance, of which he writes: "Mr. Crookes raised the curtain, and he and I and four others who sat by me saw, at once and the same time, the figure of Katle, clied in her white dress, bending over the sleeping form of the medium, whose dress was blue, with a red shawl over her head." Mrs. Florence Marryat Ross Church, who was present at three seances on the 9th, 13th and 21st of May, 1874, testifies that she saw the medium and Katle together; that she felt the nuck body of the letter under her dress—felt her beart beating rapidly, and can testify that, "If she be psychioforce, psychic force is very like a woman." "I must not omit to relate," she adds, "that when she (Katle) had out, before our eyes, twelve or fifteen different pieces of cloth from the front of her whits tunic as souvenirs for her friends, there was not a hole to be seen it, examine it which way you would. It was the same with her vell, and I had her do the same thing to be seen it, examine it which way you would. It was the same with her vell, and I had her do the same thing several times." The disappearance of the materialized alpirit, after entering the cabinet, would be generally at most instantaneous.

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CHAPTER XXI.

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LECARTIUS, A SPIRIT—I have come to you to respond to your questions. Inquinum—No subject is more worthy of the attention of mortals, than that of death, and I desire such information from you as you may wish to

impart. You, of course, passed through the change called death? LUCRETIUS.—Most adjuredly, sir. None can escape that glorious transition From the material to the spiritual side of life. My transit to Spirit-life was effected by consumption, and I gave the various stages through which I gassed a careful and critical examination. Under the influence of that diseass, my mind retained its ordinary brilliancy to the last—indeed, it became, at times, grandly illuminated, and I caught a glimpse of the Spiritworld, though I regarded the scenes presented to my vision, as fantasms of the brain-illusions, resulting from extreme nervous prostration. I died gradually—like the fading of a glorious summer day, or the expiring of a lighted taper, and in proportion that my physical system became weak, my mind beamed with heavenly grandeur.

Inquirer-Indeed, sir, your experiences are worthy of being recorded in

the pages of history.

LUCRETIUS—During my sickness I learned an important lesson. When first prostrated by disease, I weighed 175 pounds, and after suffering several months, I only weighed 93; and before my spirit was freed from its prison cage, I was reduced to 75 pounds in weight. 100 pounds of my body had already died-passed away, vanished, no one knew whither! This gradual waste consisted in the escape of the molecules that composed my system, through regular disintegration. In health, they are harmoniously wedded; but in sickness, they are placed in discordant relations, and slough off. One hundred pounds of my system, at a certain period of my sickness, no longer existed in connection with my organism. Mortals would say, then, that only 75 pounds of the original 175, died, for I weighed the former amount when I finally passed away. The molecules of my body continued to disintegrate so long as my spirit remained attached to it, when finally the vital forces were completely exhausted.

INQUIRER-Please explain what you mean by a molecule.

Lucrerius—Sir William Thomson, the distinguished scientist, introduces a very pretty example of the size and nature of a molecule. He imagines a single drop of water to be magnified until it becomes as large as the earth, having a diameter of 8,000 miles, and all the molecules to be magnified in the same proportion; and then concludes that a single molecule will appear under these circumstances, as somewhat larger then a shot and somewhat smaller than a cricket ball. Each molecule may be composed of two or more atoms, and it is the smallest portion of matter that can exist in a free or uncombined state. Now, imagine, if you please, that the body is composed of particles of matter the size of a marble; continue to dwell upon it with the mind's eye, diminishing it in size, until it disappears from the natural eye, but through the instrumentality of the microscope you are still able to prove its existence. Continue to decrease its dimensions until your microscope will no longer render it visible. Though reduced in size and not visible to the eye aided by the microscope,-it still exists as a molecule, of which the human organism is composed; like a house constructed of bricks; each brick as a molecule,—could be seen by the eye; but those which compose the body, when separated, become invisible. In the aggregate, you can see them, as you can a drop of water. You deal altogether with matter; we with both matter and spirit,—and when I tell you that the human system is composed of innumerable molecules, and that each molecule contains several atoms held together by attractive forces, and that all of them are subservient to the controlling spirit of the body, then, even, you can hardly realize the fact. Within the system animals are constantly being evolved. Some of them are plainly visible to the naked eye. Others can be brought to light through the aid of a microscope, while there are millions so very small that the mortal eye will mever be favored with a sight of them. There is not an animal in existence that a form resembling it, can not be found in the physical organism. Could you see them in putrid fevers, gaze at their manœuvers in loathsome ulcers, or behold their various motions when the system is in perfect health, you would be astonished. Please bear these thoughts in mind, for I shall frequently allude to them hereafter.

INQUIRER-What were your sensations during your sickness? LUCRETIUS-Peculiar, indeed. My mind grew brilliant in just the proportion that the molecules left my body. When 100 pounds of them had ranished, gone on other missions, my mind was, at times, beautifully illuminated, and I not only saw spirits surrounding me, but I beheld the magnificent scenery of the Spirit-world. Those molecules of my body were warring against each other; they were unbalanced, resulting in my sickness.

INQUIRER-Did you realize that you saw spirits and the scenery of the

Spirit-world? LUGRETIUS-No. not at the time. I thought that it was all an illusion. During my sickness, I lived in dream-land, as it were. Birds of beautiful plumage and gaudy colors; celestial beings dressed in elegant attire; and picturesque scenes of different kinds, were constantly before me. In proportion as I grew weak, my mind became illuminated. When the body is dead, as you term it, the spirit can by no possibility remain attached to it. Muscular contraction is no evidence of life that is suitable for the abode of the spirit. The last I remember in connection with my disease. I heard my attendant physician declare that I was dead. I seemed then to sink down-to descend, as it were, as if falling from a high mountain, and in a moment I became unconscious. When I awoke, I was surrounded by my friends in the Spirit-world. Since that memorable period, I have witnessed many deaths.

INQUIRER-Was not your death accompanied with great pain? LUCRETICS-No, none, whatever. Generally a person is unconscious

when passing through certain stages of death, though not always. While on earth, the spirit is materialized; is compelled to wear a dress corresponding with the plane on which it lives. You are simply a materialized spirit-so substantial is its outer form, that it only vanishes through gradual disintegration or decomposition. When a spirit returns to earth and enters the sphere or aura of a physical medium, it becomes a central attractive point. Allow me to say that there proceeds from each person an emanation, partaking of every characteristic of each organ of the body. That emanation I call the sphere or radiating influence of each one. In physical mediums it is very dense. I enter that sphere, and each organ of my spiritual body attracts to it material from the emanation of the medium, which corresponds with each physical organ. Around myspiritual eye, a retina, cornea, and optic nerve, etc., is formed, leading to the brain. In connection with my spiritual ear, a material auditory nerve is constructed, which enables me to hear different sounds. This process continues until I have a genuine physical system corresponding with the plane on which you live. Now, when that organism disintegrates, it returns to the mediam from whom I procured it. When your physical system disintegrates or decomposes, it returns to the earth, whence obtained. In neither case is it death—it is simply divesting yourself of a dress which the spirit wears for temporary convenience. I have often assumed a material form since I passed from earth. In so doing, I can come in contact with matter, which I can not do in any other way. When I surrender that form to the proper person, I am then immediately transferred to the Spirit-side of life,-but in no case is it death. When conditions are favorable, it as easy to form an outer physical covering for the spirit, as it is to make water from invisible gases. Water, you well know, can be decomposed, rendered invisible to the eye, yet in a flush, it can be brought back to its original state, and adapted to the use of man. You can perform the wonderful experiment of forming water from invisible gases; we are more skillful here, and from substances not seen by you, can mould a complete physical organization for temporary use. The scientists in the Spirit-world can form every condition and quality of matter, from the invisible (to you) elements; from water up to the most beautiful piece of gold quartz.

Triquings.—You, then, take the position there is really no death. LUCRETIUS—Most assuredly, I do. The world, to day, in some respects, at least, reasons to very little purpose. The opinion entertained that death is something terrible, is a most fallacious idea—without a particle of foundation. It is a most desirable change, transferring each one to the Spiritside of life. During my sickness, my dreams and visions were delightful. The grandeur of the Spirit world frequently burst in on my encaptured vision, and my soul seemed to float in the aroma of spirit bowers. Augelic music thrilled my soul, and gave me a foretaste of Spirit-life. Little angelic children came and spread flowers on my bed, sang their sweet songs. and enveloped me with their hallowed influence. In fact, it was delightful to die. The presence of these children, so pure, lovely and innocent, shed over me a allvery light that only spirit eyes could see.

INQUIRER—But what has that to do with dying? Lucherius—Indeed, much. Nothing so assuages the agonies of the dyingres the presence of spirit children. They come with songs of welcome; their Teatures are radiant with unsullied love; their voice is musically sweet and their appearance angelic. Their influence corresponds with their nature. Often when nervous, weary and completely exhausted by my sickness, they would come, and with their soothing songs, Juli me to rest. Inquiren—But such is not the lot of all. You were mediumistic, hence

sensed their presence. How about those who could not? LUCRETUS-Each one, more or less, is subject to spirit influence. Angelic guardians are ever near you. You may not realize their presence; you may not sense their genial influence; nevertheless they affect you in a

great variety of ways. They surround the bed of the sick, and watch with tender colicitude every symptom of the disease. They are ever anxious to do good. They always superintend the new birth; attend to the wants of the new-born spirit, and occasionally are required to take it to a hospital in Spirit-life to recuperate. The spirit is often very weak when the transition is effected. When held for a long time in contact with a putrefying body, it suffers greatly therefrom; it can not be otherwise. The natural home of the sick is not in a body wasted by disease, and when liberated therefrom, it feels the effects thereof for a long time. Supposing such a spirit should be ushered into Spirit-life without any one present to render assistance, it would be miserable indeed.

INQUIRER—That, indeed, is curious. I did not suppose that the effects of disease extended to Spirit-life.

LUCRETUS—The new-born babe is not more holpless than many newborn spirits; nor do they require less care. There are physicians in Spiritlife as well as with you, and they direct their attention to those requir-

INQUIRER—Is it well to prolong life under certain conditions? I wish to present the following, from Chambers' Fournal, to you, and ask you if it would not be better for them to die: "Not long since we paid a visit to the Hospital for Incurables established on Putney Heath, in a house which was once the residence of the Duke of Sutherland. Glancing at some of the patients strolling about the grounds, and looking at interior arrangements, there seemed to be a generally diffused cheerfulness. 'Have you been long confined to bed? we asked of a pleasant, neatly capped old lady, who was propped up in bed by pillows. \* Seven years, sir, she replied; but added cheerfully, 'but I do not suffer much, thank God.' After visiting a few more wards, seven years of bed appeared to us, by comparison, but a moderate confinement. Shortly afterwards, we found ourselves talking to another old woman, who had been for no less than five-and-thirty years in bed! Spine disease, coupled with an internal malady, had kept her there. There was no propping up with pillows for her; a rope, was suspended from the top of the bed, with a little wooden handle for her to clutch with her hand, and turn herself in bed. ! Five-and-thirty years; but it can not be long, now, sir; it must soon be over now.' Poor old woman! For many years she used to receive the visits of a son and daughter there; but now the daughter is dead, and the son is himself struck down by hopeless illness; so the poor old soul is left alone, and consoles herself by thinking that 'it can not last long now." The visit of a stranger—especially one of the male sex—to these words is a pleasant excitement to the inmates; the presence of an outsider appears for a moment to bring them into communication, with that great world from which they are so hopelessly cut off. They love to hear some talk of the things which are being done and spoken of there, and then-poor old souls-it is touching to hear them turn from these to themselves, and pour into the listener's car a recital of their own sufferings. There are those whose blessed privileges it is to go to such bedsides as these carrying with them words of comfort and of consolation; but this is not given to all; and it is something for us, rank and file, to know that, even with our little worldly commonplaces, we can divert or cheer these sufferers for a moment. Assuredly, too, there is a lesson for us in the deep gratitude which these poor creatures express for the slightest alleviation of their lot; a deep lesson for us, who fret and grumble at all the little trilling worries which beset us in our everyday life. At the end of the long corridor on the first floor, we came upon the case which impressed us most of all. On a bed placed in the corner of a pretty cheerful room, so as to command a window on each side, a girl, with a beautiful and intelligent face, lay stretched upon her back. A profusion of light brown hair surrounded her head and covered the pillow-alas! the hair will never be gathered up to adorn that shapely head. From her neck down she is hopelessly paralyzed; not a limb can she move, not a finger can she raise; with her whole body stiffened, as it were, into stone, she has lain there for twelve years, upon ther back. Everything that considerate thought can devise has been done to mitigate her lot. Two large lookingglasses are so arranged over her head as to reflect the view from each of the windows, and show the pleasant Surrey landscape stretching away as far as the Crystal Palace at Suydenham. It is a skillful method of bringing before the eyes of the invalid the green fields and lanes in which she will never walk. A girl yet-she can not be more than 30 years of age-she has lain there motionless for twelve long, weary years. The male wards present much the same appearance as the female, except that the male patients are in a considerable minority—about one to three. Men are always worse patients than women; but here even the men are cheerful and contented. An elderly gentleman, blind and paralyzed, after a very animated talk with us, related how, on the day before he had celebrated the fifteenth anniversary of his admission to the hospital. 'Yes,' exclaimed another man, who was stretched on a wheeled couch unable to move, 'and I had come in just a fortnight before. Very touching is the intimacy and friendship which exists between some of those occupying the same rooms, who have been, perhaps, united for years by a common bond of suffering, and who know that they will still continue to be neighbors until one or other of them shall have been released by death. Such, then, is a giance at one of the more prominent of the hospitals for the reception of incurables. About the good work it is doing in assunging the last stages of human suffering, there can, we think, be little doubt; and, looking to the nature of the institution, we can hardly class it with those charities which seem to create a demand that tends to weaken a wholesome, independent exertion." Would not the incurables be justified in committing suicide?

LUCRETIUS-However forlorn your condition may be on your plane of existence, you have experiences which can not be easily obtained in the Summer-land. To sever the thread of life, is taking advantage of nature's intentions, and cutting short a mission on earth. The experience of the king and that of the incurables, is alike essential. Pain sometimes teaches a lesson equally as important as that imparted by pleasure. The experience of those called incurables on earth, will ever be a benefit to them in Spiritlife, and animated by philanthropic purposes, they will go forth as messengers of light to prevent others from becoming like them. This earth is the rudimentary stage of existence, and primary lessons should be learned here, and the spirit will realize benefit therefrom throughout all eternity.

INQUIRER—But does not Nature—God, perhaps—destroy human life through the instrumentality of fire, storms, epidemics, volcanic eruptions, lightning, inundations, etc.? Are not such deaths premature? Are not earth experiences lost thereby?

LUCRETIUS-Most assuredly, the operations of nature often prove destructive to human life. They are irresistible. Death by accident, by epidemic disease, etc., is quite different from committing suicide. A tree might be blown on you, and lacerate in a fearful manner your body, but that would not confer on you the right to mangle or cripple your person! Accidents are unavoidable. Death by the operations of Nature's laws must frequently occur, but that gives you no right to commit suicide. The ponderous wheels of creation move on unceasingly, and in their diverseoperations, liuman beings are crushed like a fly beneath the fect. Nature in her manifold operations can not deviate from her accustomed path to save human life. If she transfers you prematurely to the spirit side of life, she alone will promptly furnish compensation; but when you assume to act for her, she responds very tardily to your demands. Under no consideration is suicide justifiable.

INQUIRER—Is it possible for one person to die twice on earth? LUCRETIUS—Why do you ask that question?

INQUIRER-I will read the following narration of a spirit published in the Universe, and I desire your views thereon:-

"It is the soul that nerves the arm that strikes the blow that gives victory! Man on this earth is composed of soul, spirit and body, The soul is the life of God, the spirit is the man himself, which endorses the life, and the body is that byswhich the spirit acts on material objects. The body is derived from nature, and like everything material is subject to the laws of

"Much has been written about spirits materializing themserves that they may be seen by mortals, but as a satisfactory statement, one that can be easily comprehended by people of ordinary endowments, has not yet been made, I will, in a plain way, give my own experience, which, I think, will be instructive as well as interesting:

I was known in earth-life as Captain Marryat, author of Peter Simple, and other books. Having been endowed by the good Lord with a genial, loving heart,—and having labored zealously to better the condition of seamen, when called into another state of being, I found myself surrounded by hosts of friends. Of course I carried with me into the new-life, many errors, but as I was always open to conviction, experienced little difficulty in ridding myself of them. I observed, after the lapse of a very brief period, that the great love which I had entertained for my fellow-men, literally burned out my personal peculiarities, and the light in which I began to live was gloriously bright. With increasing wisdom and love, it occurred to me that I still might be of use to mankind, if I could but find the means of communicating with them. While on earth, or rather while I occupied my natural body, I had occasionally seen spirits, and had thought much on the subject of encient and modern Spiritualism, and it occurred to me, in my new state, that I would make an effort to re-visit the earth for the purpose of doing good. The beauty of spiritual life is, that when a person has an ardent desire for anything, the means to obtain it are always at hand.

"I re-visited earth in spirit, but felt its noon-day light, compared with the light of the world of spirits, the very blackness of darkness, and although I was never troubled much with fear, I felt a kind of shudder steal over me, at the idea of again mingling amid the scenes of earth. But the idea of doing good, soon overcame this sensation, and I began looking for the means of making myself visible on earth. Dr. Franklin came to me, and I became his pupil. He showed me the process by which I could readily improvise a material body, and retain it as long as I pleased, but stated that the moment a spirit clothed itself with matter, it became subject to the laws of matter, felt heat and cold, hunger and thirst, sickness and sorrow, and that a process analogous to death had to be endured, when the body was thrown off. As I never dreaded death, and was pretty familiar with the trials of life, I dured all that the learned doctor said was incidental to taking on a material body. We then went to work, and after many experiments. I became master of the science, and found myself a man mingling in the busy scenes of life once more. The doctor and myself made many. visits, in company, to poor people and helped them, and they knew no other but that we were mortals.

"But this was not the height of my ambition; I felt a yearning desire to reform the world, which the good doctor perceived, and smiled at my ardor, while he explained that other means than those to which we were having recourse, were then in progress by advanced spirits. He had morely gratified my curlosity by showing me the process of clothing myself with a natural body. Weary with walking and hungry, the doctor suggested that we should rest under the shade of a tree, and throw off our material bodies; but, being near the banks of a river, I preferred to jump in and be drowned. We separated; I took the water, and soon found myself in the world of spirits, but the doctor proposed to die where he was. We met, however, in the world of spirite, and then he explained to me that man must be reformed in freedom. The various angelic societies were operating on mortals, to make the conditions more favorable for their being able to receive truth in a rational way and of their own volition.' He moreover stated that he had entertained the same ideas as myself, of working among men, but was shown that it was not in the order of Providence.

"The Lord had permitted the present influx of Spiritualism for two reasons: first, to convince those who desired to be convinced, that man does exist an intelligent, rational being, capable of immortal happiness, independent of the natural body, and to give the poor and oppressed hope to buoy them up when cast down by the darkness of earth-life. Many spirits can clothe themselves with natural bodies, but it causes them great pain, for frequently the diseases of which they died attack them, and all the sorrows of their first departure are repeated. We know that earth-life, at longest is but a troubled dream, and, knowing this, we are less anxious about the wants of the body-for these constitute the principal ills of lifemore than you would be apt to suppose. Having no fear of the pangs of death, I frequently embody myself and walk among the crowds of earth.

"The angels of the Lord, His messengers to do His will, possess powers of which we who have recently left the earth know but little. They can appear at any time they please without being subject to the laws of matter, and can do anything that may be required of them, because their will is

merged in the will of the Almighty.

"The people of earth, who have a longing desire to see their friends, ought to reflect on the probable pain they would have to endure. This is apparent, even in the case of mediums, when taken possession of by spirits. They exhibit the contortions which marked their departure from earth, Besides, let the bereaved remember, that to see their friends would not be enough, they would wish them to remain with them, and be to them what they were before death. This would not only be contrary to the Divine order, but would be an unmitigated evil in itself to the spirits who had escaped from the sorrows of earth, to a world where neither sin nor death can enter, and where the redeemed of the Lord live in His presence for-

"But spirits are making great progress in simplifying the means of communication with mortals, so that in the lapse of a few years every family will be able, under certain conditions, to hold intelligent intercourse with their departed friends. Some of the sanguine spirits predict that they will be able to appear in our pulpits and lecture rooms, and speak with wisdom from on high for the upraising of humanity. From all that I can see and hear in the world of spirits, it is evident to me that the oppression of the poor by the avaricious is drawing to a close, and that a new order of social and political life is close at hand. Let mortals, therefore, take courage, and trust in the Lord, and do good, while they pray: Lord, as in heaven, on earth thy will be done!

"It may be necessary to add that most of the spirits who appear at circles draw their covering from the parties by whom they are surrounded, but do not build up bodies from external nature like those with which Franklin and myself cloth ourselves. The means, however, by which spirits make themselves visible and tangible are so various and numerous, that even Franklin himself, with all his knowledge, could not describe them. Some can flash themselves, quick as thought, into view, while others have to labor long and assiduously to produce even a simple rap on a table. But let our friends on earth be sure of one thing, and that is this, that all heaven is interested in their welfare." ..

Any one would infer from the above that a spirit could pass through the death-scene as often as desirable. What is your opinion in regard to this

Lucrerius-I have never known a case of this kind, although I have heard it frequently discussed in the Spirit-world. I do not believe it impossible; indeed I have long since ceased to cry humbug at even the most exaggerated declarations and statements in reference to what could be accomplished! The power of the wise sages of the Spirit-world is very great. Glance for a moment at the mechanism of a sheep. It roams over the rich pasturage, nips the tender blade of grass, laves its thirst in the running brook, and breathes the fresh air, and strange to say a coat of snowy whiteness comes forth on its body. The complex chemical laboratory of the animal, manufactured the wool from grass, water and the atmosphere. When a little lamb it only weighed five pounds, but now it weighs seventy. From those three sources, its chemical laboratory manufactured sixty-five pounds of mutton. This is, indeed, astonishing, how an animal weighing only five pounds, can finally become such a self-acting manufacturing establishment, making from ten to fifteen pounds of wool a year. Now, in elucidation of my subject, I desire to say that the chemists in Spirit-life, go direct to the elements, spiritual and material, and make wool. You one arth, who desire the same to form various fabries, must procure sheep to eliminate it for you. They go to the grass, etc., for it; and were you wise enough, you could go there too. Look at the butterfly with its gaudy colors; at the birds of the air with their beautiful plumage. Each one carries a different chemical laboratory. That which can create, generate or form a bird, must as a natural sequence understand all about the chemical apparatus it carkies, and must be superior thereto. That which can construct the butterily with its variegated hues, must necessarily

thoroughly comprehend the blending of colors. That which can mould a cow which can extract milk from grass, must be able through a direct chemical process to do the same things. That which can bring into exist. ence a seed that can germinate and unfold a beautiful blossom, must be a most excellent florist. In fact, That which creates animals that can produce from grass, wool, milk, soft fur, beautiful feathers, etc., must be able to accomplish the same thing, himself, herself or itself. Now, I do not need to go as far as to That which, the great Creative Power. Chemists in Spirit-life already understand that process. When this earth shall have become so densely populated that animals must be dispensed with, that knowledge: will be imparted to earth's children which will enable them to go direct to the source for a supply of milk, butter and meats of various kinds. That intellect must indeed be narrow in comprehension, that does not consider the human mind superior to the body of the sheep, bird or cow. Indeed, I know that it is possible for the spirit to assume a physical organism, which it obtains from certain clements, and which, under the influence of light, is gradually dissipated. The time will come, I think, when it can be so materialized as to be retained indefinitely. Materialization is yet in its infancy. Ten years will work marvelous changes. If a spirit assumes a physical organization, it must be dissipated before it can again enter Spirit-life. Of course, such would be death to the body organized.

INQUINER—Your ideas are peculiar, sir, in relation to this question. You seem to coincide with the article.

LUCHETIUS—Puny child of earth, how narrow your comprehension! Of the sublime realities of the advanced sciences, you and the denizens of earth know comparatively nothing. If Mr. Field of the Atlantic Cable notoriety. could stand in New York, and with a battery no larger than a thimble and with only one drop of water, move a piece of fron in England (the hammer

for telegraphing) what estimate do you put upon the power of him who

has been in Spirit-life for 100,000 years? Indeed, it is towering—grand! INQUIRER-Will the time ever arrive, when death will not occur? LUCRETIUS-That period will exist, but it is far in the future, when the earth will become so spiritualized and refined, that when death takes place the consciousness will be retained throughout. This earth is intensely gross yet, and the emanations therefrom are not favorable for advanced spiritual growth and development. The conditions, however, are just what are absolutely required. The ancient saurian monsters could not live in the atmosphere of to-day a single moment. Their gross natures required gross conditions. Those human beings who first inhabited your aphere, living in caves and holes in the ground, could not survive a month if plive at this time. The physical condition of this planet is gradually improving, and as it advances, the human race steps forward and assumes a higher condition. The physical form of to-day is far less gross than that which existed twenty thousand years ago. That is entirely owing to the elements surrounding it becoming more refined. Physical man has nothing whatever to do with motion of the earth in space; nothing whatever to do with its advancement in spirituality, or in the refining process which has always distinguished it. But he moves grandly along, advancing just as rapidly as its physical condition will permit. The time will arrive when the exterior body will become so spiritualized, that there will be but little resemblance between it and those possessed by mortals at present. Death then will lose all of its terrors.

#### How to Develope Mediums.

The inquiry is often made, how can I become developed as a

medium? There are many phases of mediumehip. Bome individuals pass from one phase to another very rapidly; others continue a long time as mediums for some particular phase, without any apparents or very little change.

A majority of the pecple are mediumistic. and can be readily doveloped to some useful phase of mediumship.

The question is, how can it be done? There are various means by which it is readily accomplished. If there is: already a well developed medium that can be procured to elt with the circle, where all desire to become mediums, it should be done; if not, go to work in earnest without such

Let a few earnest souls, lif such can be found, join in a resolve to sit regularly twice at least a week, not more than six persons, unless a greater number can be relied upon as sincere seekers for truth.

One person alone can become developed, if the same rules are observed as are required where several sit for development.

While a circle of about equal numbers of each sex is preferable. it is by no means absolutely necessary.

Let a room be selected that is secluded from all disturbing noises, and one that can be rendered totally dark,

if desirable. Let the seekers for truth convene at regular hours and days, and under no circumstances allow the mind to be absorbed in business foreign to the object of development. Let serenity of feeling and love of truth, mingled with kind feelings toward all the world, hold supreme control during the hours of sitting.

It is well to form a ble with the palm of the hands resting flat upon the table leaf. Lower the lights so as to make a very soft mellow light, only. Have writing paper and pencils, ready before each person, so that if an inclination is manifested to use them, it can be readily done without breaking the without breaking the circle.

Good singing aids much in harmonizing the circle and making each person negative. and comparatively thoughtless of all but the words sung, and the musical tones of the voices. Music from a good music box is better than no music, but the magnetic effect of good lively tunes and expressive words, are far preferable.

Some one will soon feel an irresistible desire to move a hand, speak, write or spat the table with the paim of the hands. Raps may be heard; the table may tip or some other de-monstration may be witnessed, or some one may be entranced and

Have no fear of consequences, whatever it may be, and under no circumstances resist the influence. Yield to the influence cheerfully, with a sincere faith that your spirit friends will allow no harm, nor anything to be done which is improper. The first demonstrations being imperfect,

the spirit control is of ten very eccentric. 🖰 Hence we have advised that in forming circles, none should be admitted but such as have a sincere desire for truth.

When spirit communion is once established, no matter by what means the intelligence is manifested, questions are in order, and the spirits will give such directions as necessary in conducting the de-veloping circles there-atter. Such directions as they give talionld be followed.

If any one feels dis-posed to raise objec-tions and thereby create tions and thereby create inharmony, it is better to close the circle at once, than to sit there with uncongenial feelings, and not attempt to come together again until all such feelings are entirely subdued. Harmony is absolutely necessary for spirit comnecessary for spirit communion.