Eruth wear's no mask, bows at no human shrine, seeks neither place nor applause : she only asks a hearing.

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S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

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#### I. M. PEEBLES IN GROW'S OPERA HOUSE.

Death, and the Spirit-World. Mourning and Funerals.

THE EMPLOYMENTS OF SPIRITS

Mr. Peebles lectures at Grow's Opera Hall, have attracted large and enthusiastic audiences, to listen to his burning words of elequence, indeed, it seemed, like old times, to witness such a large assemblage of Spiritualists. ter reading, singing, and an invoction, the

speaker announced the text —
"And God shall wipe away all tears from
their eyes; and there shall be no more death." Rev xxi: 4

It is no more certain that the term creation must give place to evolution, than that the word death must be superseded by birth-birth into the better land. Life and death are but links in the endless chain of being-musical ripples upon the measureless ocean of exist-

As effects do not exceed their causes,streams rise higher than their fountains, and "nothings" become "somethings;" so conscious souls do not develop up out of unconscious matter. From the isolated lesser, the greater does not ultimate. Souls, or stomic soulgerms are pre-existent and particled portions of God-the Infinite Over-Soul! Parents give the conditions for the incarnation. And accordingly this life is a temporary hotel wherein mortals tarry a little season for rudimental experiences. Earthly furniture is not transferable to immortality. A superabund-ance of this world's goods proves a meral milistone in the future state of existence. Each individual should live in the physical organism long as possible for observation and experience, ripening through toil and suffer-

Human beings die not because of Adam's sin, or Jonah's gourd; but because their bodies are mortal, and it is an inexorable law that all physically organized beings must in their time and turn become disorganized. As the butterfly's folded wing in its rudimentary state, may be traced under the shell of the chrysalis, so the whole future resurrectional body wrapped up within, permeating the material form. And death, so-called is the release, the separation of the physical and spiritual bod-That is, as the physical birth of the infant is death to its piacents envelope, so birth into spirit-life is death to the physical casket; and as the process is natural and beautiful, t involves no disorganization of the spiritual body. Clairvoyants should be careful not to mistake the vapory cloud-like aural atmosphere around and above the dying and the already dead, for the spiritual body, per se, in a condition of fragmentary chaos, about to assume shape and consciousness. Both analogy and the testimony of spirits are against this potion. The soul as the divine magnet holds the spiritual body to itself in a continuous organized unity. Disorganizations and disin-tegrations pertain to the mortal, rather than spiritual bodies, or spiritual beings. Study

In spring time the bird weaving a nest in the garden evergreen, deposits her eggs. As the embryo bird develops—expands, it be-comes uneasy and restless. The shell is too small and the confined bird struggles for release. The hatching is the dying-death and disintegration to the shell-but birth and freedom to the bird.

#### THE PROCESS OF DYING,

especially in old age is natural and painless. The groans, throes and spasms only index the strugglings of the spiritual man to burst away from the mortal vesture. "Oh, that I had strength to hold a pen," said the eminent Wm. Hunter in his last nours, "I would write how essy, how delightful it is to die." -

These who have lived pure, truthful and charitable lives, do not lose their consciousness even for a moment during the transition. They pass from a shaded and darkened room of earth, to a brilliant illuminated mansion of the Father.

THE UNBORN INFANT IS IMMORTAL

from the sacred moment of embryonic exist-ence. In marital life when the positive and negative relational forces blend, then and there is deposited the soul-germ—the fu-ture man, Nature takes no retrogressive steps. If the bad is blasted and violently torn from the maternal tree of life, the crime is manifest. Designed abortions are murders! Physicians are often abettors in the criminality of feeticide, and many parents will meet their mardered caildren in the land of compensative

Patiosophically speaking,

2

THERE ARE NO IDIOTS.

The so-called idotic "blind Tom" excels in music, and has many rational conceptions of right and wrong. Visiting the New York blate Asylum for Idiots," at Syracuse, the speaker saw those originally called idiots, read, write and solve proplems, saw their gymnastic exercises, and heard them sing. To the spiritual vision there are no idipis. The God-atom—the divine soul germ, centered in the brain, owing to som a derangement, or malformation of the nervo-organization is unable to make normal manifes attons. The idiotiothe weak minded of earth, enter the Spiritworld as infants, commencing the upward march in knowledge and wisdom. Death, is one step up nigaer, offering better facilities to all grades and classes of numanity. And spirit life is an active life; a social life; a retributive life; a constructive life and a progreesive life, Hason and affection, conscience and memory go with us into the future state of ex-Sectarian churchmen entertain the most

GLOOMY FOREBODINGS OF DEATH

The Rev. J. G. Smith, Baptist clergyman of New York, published his doubts in these words, "Death chills every fiber of my being, I do not even see through a glass darkly. I have hope in Christ; but the future looks/dark and I will not disguise the fact."

When Mrs. Harriet Beecher Stowe baried, several years since, the form of a promising son, she wrote thus, "Who shall roll us the stone away from the door of the sepulchre!" There it hes, cold, hard the state, the stone of silence-since the beginning of the world, there it has been, no tears have melted it, no prayers plercedit. Nothing about the doom of weath is, so dreadful as this dead inflexible dience. Could there be after the passage of the river, one backward signal-one last word, the heart would be appeased "

A late New York Observer has this most every one has at least one lock of hair cut from the head of one now dwelling in that silent land whence come no messages no let-ters, no tokens of any kind to tell of love or of remembrance." This is the status of the Of remembrance. This is the status of the Christian world. If not "without hope and without God in the world," they are certainly without any knowledge of a future conscious existence; and may well sing with the Chris-tian poet, Dr. Watts:

"The living know that they must die, But all the dead forgotten lie, Their memory and their sense are gone, Alike unknowing and unknown

Though orthodox theology will do in a neasure to live by, it "will not do to die by." It fails in the dying hour. It remembers the biblical passage, perhaps, in the third Ec-clesiastes: "That which befalleth the sons of man, befalleth the beasts. They have all one breath, so that a man hath no pre-eminence above a besat; all go unto one place." A young lady of the Eoiscopal church in Baltimore ex-claimed, "I'll never love God any more, I never will, for he has taken away my dear papa." And when they put the ice around the corpse, she shricked, "Don't, ob! don't put ice on my papa. You'll freeze him; you'll freeze him!" Such wild exclamations reveal the ignorance, as well as the weakness and wickedness of pulpit teachings. Wisely said Socrates, "The body is not the man."

#### MOURNING AND MARRIAGE,

in this age of sham and frivolous externalities. of the famous ring politician, W. M. Tweed, New York, was married, the robe, veil, laces, and diamonds cost \$50,000. The magnificence was unparalleled, the presents amounting to over \$700,000. Mr. Tweed is now suffering the extreme penalty of the law! Funerals are nearly as extravagant as weddings. An ele-gant coffin with silver plating, to hold a putrid, cast-off snell, costs from \$500 to \$1,000. It is a useless expense. And then the rich mouraing apparel becomes, especially to the poor, an unnecessary burden. The Chinese mourn in white; the Digger Indians of California plaster plich and ashes on their heads and faces while Christians draps themselves in black garments, symbols of despair. Crape on the door, crape on the arms, crape on the hats; black gloves, black garments, black coilin, black hearse, black plumes—blackness of darkness! When Spiritualists put on mourning, and conduct funerals in this manner, they should close with the hymn:-

"Hark from the Tombs a doleful sound."

A would see no mourning vestures worn, nor hear sad sepulchred-toned voices muttering over the crumbling forms of our loved. It should be considered a pleasant duty to con-sign dust to its dust. The funeral train should move off toward the cemetery in a lively manner. Let the steeds gallop if the day is cold and stormy. A band of music well becomes the souls march up the love-lands of immortality!

#### IN THE SPIRIT-LAND

are green meadows; deep, mossy banks; clear meadering streams; stars of diamond beauty; harps of coral gems; schools and lyceums; fields and fountains, gardens and massive li-braries everything to charm, educate, and unfold the soul.

Spirits, 'remembering their own lives on earth, cherish deep and holy sympathies for humanity. Love never forgets. In the morn ing-time and the gray of evening, down goldentided rivers sail these ministering spirits of God to each the incense of each soul-felt prayer. They come to impress and inspire. Their magnetisms are baptisms, their words

the spirit echoes of eternal life.

We shall know and love each other there.

Memory is the recording angel. Glorious will be the meeting of the loved in heaven, and grand the shout, "O death, where is thy sting? O grave, where is thy victory?"

Beautiful and glorious are those nomes of mutual love embowered in roses; those palaces of art tinged with electric light; those heavens of scientists, brotherhoods of philanthropists, and congresses of angels—all adding to the beatific glories of life in the republics of immortality.

The aspraved, selfish and corrupt go at death The deprayed, seinsh and corrupt go at death Judas-like to their "own place"—the lower spheres. They gravitate thither by a fixed spiritual law. Terrible is the angulah that obtains in the winter-land—the diakra-spheres of immortality. And yet, God is good. Augels minister to the lowest, and "upward all taings tend." Progress over there is both possible and certain. In this and the future state of existence, salvation is a process—a soul of existence, salvation is a process-a soul

growth-a blossoming and ripening up of the spiritual nature. It comes through the Tau of the Chinese; the Buddha of the Orientals; the Logor of John, and the Christ of the New Testament—comes as vegetation, flowers, and golden harvests come through the warmth and ight of the sun. This Christ-principle is the of the Apocalypse.

EMPLOYMENT IN BRAVEN

corresponds to soul desires. The future is largely the counterpart of this world only. More real and substantial poets court the muses there; astronomers measure unseen planets; reformers continue their self-sacrificing work. An intelligent spirit recently said through his medium, "Theodore Parker has through his medium, "Theodore Parker has drifted again onto the rostrum, and twice a week you may see the fair maidens and gallant swains of Spring Garden winding their way to his beautiful home and garden, in the suburbs, where, amid the flowers, he descants to them, in his eloquent way, on life and the attributes of the human soul, and also upon his earth-experiences."

That good practical man, J. J. Glover, of

Massachusetts, returning and manifesting, said this of the Spirit-world:—
"I am at present domicifed with my excellent friend, Abraham Lincoln, in the beautiful city of Spring Garden. The place contains between sixty and seventy thousand inhabitants, a majority of whom are engaged in liter-ary and artistic pursuits. It might vie with ancient Athens for the wealth of mind which-is concentrated within its precincts." Theredore Parker inhabits a vills in the sub-

urba the city (Spring Garden) not large, but beautiful; and every day troops of happy spirits go out there to hear him discourse upon some subject, or to ask him to elucidate some question, or to hear from him some of the experiences of his earth life. He stands out upon his vine-clad balcony, with uncovered head, and discourses there as he-never did here, and yet you would know it was the plain Parser of your Music Hall."

Dr. A. P. Hooker said through Mrs. Conant

of Boston:-'I never once supposed that in the other world I should meet with things as natural as here. I never once supposed there would be houses and builders of houses; that there would be trees and flowers and fruit, and ground in which these things were to grow; that there would be sunshine and shade, and all the different varieties in hature, only in an intenser and more glorified sense; but so it

"Among other important things, see that you seep yourself free from all moral disease; don't do anything that you will be ashamed of in the other life. Don't shame the Christ principle of your own souls, for if you do you will pay the penalty there. Live as honest, as moral, as clean a life here as it is possible for you to, if you wish to escaps these Swedenborgian hells of the other hie. Bwedenborg, I think, had it right when he spoke of the hells of the future life. They are there, and the poor unfortunates are writhing in them."

Frankie C. Partridge, writing from his spirit-home—Paradasia—to his parents says:— Spirit-life is real; scenes corresponding to those of earth; mountains, valleys clothed in living verdure, lakes, rivers, grains, fruits, flowers, and all that give to life a charm, are here found. Here are seen halls of education and temples of inspiration, where philosophers and prophets entertain multitudes. Community life is the type of social existence in Paradasia. 'Free to all' is the welcome extended to everyone who enters the social homes and gardens of Paradania. My studies thus far have been practical lessons of observation. Spirits in different spheres of use, invite me to travel with them to their fields of labor, and thus I gain knowledge and wisdom.

Spiritualism demonstrating a future conscious existence, and giving us a revised geography of the heavenly spheres,-to those who accept its divine principles, and live caim, peausifui, practical lives—"there is no death."

#### WONDERS OF THE EAST.

Various Kinds of Flowers brought into the Circle.

BY. T. B. TAYLOR, M. D.

But why say, "Wonders of the East?" since there are wonders East and West, North and South. True, there are

#### WONDERS EVERYWHERE

in the Spiritual realm now-days. But those I write about are such as have come under my own observation, and that the readers of the JOURNAL may enjoy a "feast of fat things," I will relate some of my wonderful experiences in New York and Boston.

Having made a pleasant visit of a month or so with my friends in New York City, I had a good opportunity to see and test a number of the celebrated mediums of Gotham; among them I must name, first and foremost, that strange and wonderfully endowed mortal

#### DR. HENRY SLADE.

I called to see him one evening, and had a materialization scance. Here I met Judge John Dean, of Germantowa, Pa. He had just en-joyed a marvelous-manifestation, as, for ex-ample, writing on both sides of the slate

IN THE LIGHT

while he held the slate upon one end, upon nis knee; and then full formed materializa-tion, etc. But I must not speak of the experience of others, but rather of my own.
On taking my seat at the table, that

has been so often described, that I must not repeat it here, it was only a moment or two, till an object appeared at the aperture, that resembled a mass of sea foam. Soon it became more distinct and proved to be a gauzy-like handkerchief, which was waved to and fro towards me several times. It re-minded me of the Scripture saying of olden times, "It was white as no fuller could whiten it." Presently

A FACE APPEARED.

a little indistinct at first, but it grew more and more distinct at every reappearance. I called over the names of a number of deceased relatives, and I got invariably a negative response. But soon the features of a dear friend, whom on earth I loved very much, came vividly before my mind's eye, accompanied by a strange magnetic thrill, or shudder, that can be known and appreciated fully by the mediumistic

Before leaving the seance room, Dr. S. was controlled by Owasso, and said, "You know controlled by Owasso, and said, "You know that squaw?" "I guess so," I said, "but am not right sure. Who was it Owasso?"

"O' me no tell. You find out. She think lots of you. She come agin. This first be she came to 'terialize. You come agin toshe came to 'terialize. You come agin to-morrow night, and she 'terialize better still,

and you will know her."
"But," I said, "I am going away to New Haven to morrow and can't be here again, so I wish you would tell me, that I might be sure who she was." he you leave city to morrow.

You no go New Haven to morrow."
"But I expect to speak there next Sunday," I said. "No; you not leave city this week. You

can come agin as well as not, and squaw say she do better next time. She like you first rate. Humph. Bo Owasso was right. I did not go to New Haven till the next week, and went to Dr.

Slade's to another seance on the next evening, and sure enough there was my little friend from the spirit side of life, full formed and glad to meet me there.

When the face first approached the aperture she held her left arm across her face to shield her eyes from the light. Dr. Slade saked if the light was too strong, and Owasso rapped, "No," very emphatically. So in a few moments I saw the face forming back from the aperture and then it approached gradually, and come clear through and within a few feet of my own face and eyes, stood a moment and then disappeared, but only for a moment, and then reappeared, still stronger, when Dr. S. brushed away the curtain altogether, and there, "without a vail between," I saw,

FULL FORMED.

my little friend from the spirit world, as real

as ever she was in the form. Following this was a dark seance in which the spirits talked audible and touch you sensibly.

These two seances are described in the following lines, that may interest the reader more than my prose description:

#### A NIGHT WITH THE SPIRITS.

'Twas on a Friday night in February, . Not the "fourteenth,"—yet our hearts were

"merry,"
Why should they be with gloom and sorrow "staid," For 'twas our lot to spend this eve with Dr.

Blade. He is a chosen vessel of the gods To prove our feved ones aleep not 'neath the

But that they truly live as in the days of yore; As full of life, and love, and thought;-yea, moret

But how wondrous strange this power to mortals given! To bring to us again, our friends from their exalted heaven.

Yet, as sure as the gods do rule above, Through him they come and plight to us anew their love.

Years in the past, it was my lot, to know A poor, dear soul, bent down with suffering, And, mayhap her sorrow was so vasty

That into the river Styx, herself she cast. Yet found "the boatman" of that stream

hardby, Who plied the frail barque to yonder shore without a sigh,

Although he might have wished, as does her That her sad life had found a different end.

But having paid the debt that all of us must Now she passes on her holler, happier way.

And in those higher, purer, still diviner spheres She knows naught of sorrow, grief, or tears. So to me she came last night in beauteous

form . And smiled a happy smile, as the 'ne storm Had ever swept that beauteous coast From which she comes, a pure and holy ghost.

And then again, within those precincts, bright, I saw this eve a still more beauteous sight. It was my little friend—full formed, and glad To meet me once again; for this is what she

So out, full-formed, she stood A bright and happy soul, both pure and good. I sat entraceed; it was a beauteous scene, And well I saked my soul—what these things

When back the answer came from · viewless air "My friend, I surely am alive, and in this world so fair, The loves that truly in your world had birth,

And borne as trophies from your fields of earth, To bloom and blossom ever more in heaven. And now my friend, farewell, blessings on

you ever :-Fear not the hour of death, 'tis but the gateway Into this bright world of everlasting day."

Then came in voice most loud and stern The name of one, the world and ain could never turn From his great purpose, to blow aloud The gospel trump-and warn the toolish and

the proud. It was the name of Dow, the great and mighty

preacher, Who ne'er was charged with crime like those of Mr. Beecher.
But, from place to place be went as with a

flaming torch, Assuring all great sinners "there are hells, that really scorch.

To me he said, "My brother, I'm glad to meet you here, And have this privilege, and this one thing to

And in this I must assure you I take a little pride." "What's that?" I said. "I am your spirit guide!"

So after many words of kindness and of love From these two denizens of the bright world above, They said to me-most lovingly-"good

night! My brotner, press ever forward in your might So, if I were a poet, and understood their art, I'd like to print this story, to cheer the sad of

But as I'm not, and can not be, I've only said I spent a pleasant eve at the house of Dr.

Having closed my engagement in New York City, I went on down to the Anniversary of the Free Lecture Association, at New Haven, and thence oh to the "Hub." I had not been in the city a great while till I was invited to a seastce at the stately residence of Mr. John Hardy, whose wife is a very fine medium for the materialization of hands that are connected with an intelligence back of them, and that intelligence is not

MRS . JOHN HARDY,

nor any other mortal. Here a large number of first class tests were given to different pas, ties, and to me among the rest.

A hand appeared at the aperture, and we all asked around, "Is it for me?" "Is it for me?" When we came to the right one, the hand would strike on the cabinet three times, or make three motions. The second one that sopeared was for me. The alphabet was called and as in other instances, the name slowly spelt out. For me the letters, Howard, were given. That was the name of my spirit friend mat I saw at Dr. Siade's. Nearly every one present got a test. Among the number present was itev. somebody, Wiggings, I believe, who clandestinely, had slipped in, and a hand appeared for him, and spelled out the name Mary, but he was so duli or near-sighted that he could not make any sense out of the spirit, nor the spirit out of him.

Mrs. Hardy is a charming medium and a most agreeable lady. She has abbuilted to the most absolute and crucial test conditions that could be imagined. I and my friend Mr. Morse, and indeed all the others for that matter, examined the table and helped to put it togetner; and then her feet were encased in a getner, and then her feet were encased in a philow slip, so as to answer fools that said, "She manupulated the hands by wires fastened to ner feet." Full forms will soon materialize in her presence. But, reader; of all the strange, God defying, devil-denying, sciencetrying, and philosophy-whiching manifestations that I ever witnessed in my life, are given in the presence of a

MRS. THAVES. Mrs. Thayer is the

PLOWER AND RIBD MEDIUM.

I attended a seance at her house last night. Was appointed to examine the room, fasten the doors, accure the windows, etc., which I did critically by searching into every nook and corner for trap doors, false cupboards, recesses, nicnes, cracks and crevices, where an accom-pince or a flower or bird could be hid, and lound nothing but an ordinary parlor, carpeted and furnished in the ordinary way. After the company was sested, I locked all the doors and put the keys in my pocket. I then took common pins and stuck them in the doors and windows, so that had they been moved the least the pins would have dropped out. After tue scance was over, I found my pins and lock intact, just as they were left. Not a pin had

been disturbed, nor a lock changed.
Well, what took place under such test conditions? the reader anxiously inquires. Hold your breath and don't be a fool, but a philoso-pner like Wendell Phillips. He says: "I don't discoliere anything, for the reason that I do nos anow ali law."

Well, as we say around a common dining-table, with hands joined, or touching each other, it was not two minutes until a large BRANCH OF THE ORANGE PLANT,

with leaves and flowers, fell on my hands and was then shoved in under my hands, as much as to say, "There, sir, that is for you, for (Oostlaned on 88th page)

Dr. Carpenter on Spirifualism.

BY HUDSON TUTTLE.

Dr. W. B. Carpenter has written a book. Not that writing a book, is a new thing far him; it is not. He has written a library of books on physiology, human and comparative; books, good as compilations of what others have written, but singularly deficient in originality of thought. Dr. Carpenter writes not only M. D. after bis name, which affix is of little honor, but LL D. also, and F. R. S., and F. L. S., and F. G. S., and abbreviated also Reg. U. L. and Cor. M. I. F. and A. P. S., etc., etc., etc. Of course his opinions are worth something for these abbreviations, if nothing more. The last book of Dr Carpenter is entitled "Principles of Mental Physiology." As a compilation of facts, curious and otherwise, it is a very readable production, but where the great Tyndall pauses, overawedby the unknown, the mysterious realm into which finite can not penetrate, Dr. Carpenter makes no pause and acknowledges no mystery. The conversion of motion into the genus of a Newton, Laplace, Mezart, or a Landseer, presents not the least difficulties to his all-comprehensive intellect. The book as a whole, however, I do not propose to review. The pages devoted to "Spiritualism" are of more lirect interest to the readers of this periodical. The author indicates not only the popular interest, but also the strong impressions it has made on himself by introducing it in a work designed) as a scientific manual. It has been the custom to ignore it altogether. He has seen others grapple with it, and their failure makes it more urgent for him to step into the lists. He admits (p. 611) that "it is impossible to go into any kind of society, literary or scientific, lay, gentle or simple, without finding a large proportion of intelligent and truthful persons, such as would be regarded as trustworthy on all other subjects, who affirm that they have been themselves the actors in some or other of the performances in question, and that however strange the phenomena may seem, they are nevertheless true." He finds all classes of believers, from the skeptical to the "thorough-going," "who find nothing too hard for 'spiritual' agency, nothing improba-ble (much less impossible) in any of its reputed performances; and who recognize in the wondrous revelations of a claircoyant or medium, and in the dispersion of a tumor—in the communications of departed epirits with surviving friends, and in the rotation of a table,in the induction of profound insensibility during a severe operation, and in the oscillations of a suspended button,—in the subjugation of the actions of one individual to the will of another, and the flexture of a hazel-twig,—in everything, in short, great or small, which they can not otherwise explain—the manifestations of some occult power, to be ranked among the cosmical forces, but not to be iden-tified with any one of those previously ad-mitted; which is capable, not only of raising heavy tables from the ground, and keeping them suspended in the air, but of making musical instruments play without being touched by visible hands, and even of transporting living men and women through the air and bringing them into apartments of which all the entrances had been securely closed." "It is of great interest," says the author, "that from the first of these classes [skeptics] the transi-tion should often be immediate and abrupt to

It is not strange in the least, if, after due investigation, they find the facts in evidence overwhelming. Not'so says Dr. Carpenter. These individuals are constitutionally weak in mind, and although they begin by "straining at gnats, they end by swallowing camels." For those who are "earnest seekers after truth, and enter upon the inquiry with all the assistance that a knowledge of physiology and pathology, mental as well as bedily, can afford them," such men for instance as Dr. Carpenter, - "Mesmerists and Spiritualists have shown a decided repugnance." It would be difficult to make a more untruthful assertion. Did not Wallace and Varley and Crookes enter on the investigation with minds as thoroughly trained for accuracy of observation as carnest seekers after truth, as Dr. Carpenter? Are they by organization "strainers at guats and awallowers of camels!" They assuredly have "investigated," while Dr. C. acknowledges that it has been his experience, and of "many of his friends," "that none of the marvelous phenomena which are related to them as of indubitable occurrence, can be brought to recur in their presence." In short, he has seen nothing, knows nothing, except from hearsay, and yet he attempts in a few pages to account for phenomena which have perplexed thinkers quite as profound, and been accepted by a host of "disciplined" minds! His resources are ample, and he does not bother himself with details. Prof. Varley testi-

fies to having seens dining table rise from the floor in broad daylight, without physical contact, and our author replies it was only a case of self-deception! If the distinguished Professor is thus treated, the common investiga-tor may understand what he is to expect. Spiritual phenomena arise from self-deception, fraud on the part of the medium, "dominance of one idea;" "ideo-motor activity;" and "unconscious cerebration" (whatever these terms may mean); "Hypnotism" or Mesmer-ism; in short, anything but what they claimed. Wholly ignoring phenomena since transpiring, he accepts Faraday's experiments and conclusions as final. The table moves round under the influence of the "dominant idea." The hands of the circle move it by ideo motor action." That a table moves without contact of hands, as witnessed by Prof. Varley, he denies-a characteristic method of disposing of obnoxious facts. Prof. Hare's experiments, similar to the more recent of Prof. Crookes', not only proved the fallacy of Faraday's conclusions, but the presence of a spiritual intelli-gence. This distinguished man, who through a long life of eighty years, labored in the fields of physical science, the inventor of the ox-hydrogen blow-pipe, a chemist of great attain-ments, an electrician delicate in manigulation, and cautious in conclusions, Dr. Carpenter dismisses with a sneer as a "chemist and physicist of some reputation," but completely deceived by a medium who read his mind by "his involuntary movemental" If "unconscious cerebration," "the domin-

ant idea," "meamerism," or "hypnotism," ex-plain all the mental phenomena, fraud and self-deception explain all the physical phenomself-deception explain all the physical phenomena. The rappings, according to a quotation approved, "were made by the medium himself [it having been proved that the sounds can be produced by a movement in the foot, which shall not be perceptible to those who are watching it]." Media, like Charles Foster, learn the questions by watching the movements of the "top of the pen," and "the trick by which the red letters [on his arm] were produced was discovered by the inquiries of our medical friends." medical friends."

Why have not these "medical friends" made their discovery public? Mr. Foster has been before the American public for years, and has never been detected.

Dr. Carpenter introduces several pages of spirit-communications, to show their foolishness and exact accordance with the circle and questioner. He does not, however, detail the

wonderful phenomena that occur in the presence of D D. Home, the answering of sealed letters, the transmis ion of intelligence across wide spaces, the illuminative seers, the materializations, attested by Prof. Crookes, the crucial experiments of the latter, or the astonishing results of spirit-photography. The admirable "Defense" of Wallsce, the Report of the Dislectic Society, the Essays of Prof. Crookes, are to him upknown. All these evidences are disposed of as fraud or self-decep-

Yet Mr. A R. Wallace, he is obliged to pronounce (p. 627, note,) a gentleman whose admirable researches as a paturalist have justly gained for him a reputation of the highest order." To which may be added as justly, that he is the originator of the theory of Evolution, which has made a greater revolution in the science of life than the discovery of the law of gravitation produced in astronomy, and whose keen insight leads the vanguard of science in its swift progress into the realm of causation Yet of this naturalist and others he is ready to sav: "To persons trained in habits of scientific thought the statement of a dozen persons that a lady was transported through the air in a state of trance, and came down upon the table of a darkened room, the window and doors of which were closed, or that Mr. Home, in like condition, floated out of the window of one room into that of another, at a height of twenty-five feet above the ground, seems a simple absurdity, to which no ordinary testimony would induce assent." Mr. Home is evidence in the case, and is not his testimony quite as competent as Mr. Carpenter's, although the latter arrogates to himself scientific fraining?" and have we reason to suppose the sneer cast at Varley or Wallace or Owen is true? "those whose previous training utterly incapacitates them for the appreciation of scientific truth."...." The more inconsistent the asserted phenomena are with every day experience, the more readily do they give their entire assent to them (p 3967" "Entertaining, as the writer has been forced to do. an extremely low opinion of the logical powers of the great bulk of the upholders of the Mesmeric and Spiritualistic systems [p 636] Dr. Carpenter, with noteworthy ignorance, constantly confounds Mesmerism and Spiritualism, a result, we presume of his "erlentific training!" When it was proved by Faraday that the hands of the circle moved the table, it is astonishing to Dr. C. that Spiritualists will continue to believe that spirits are the source of power. If they will prove that such movement is independent of their of hands, "they will have made out a case p. 627]." But Dr. C. denies the possibility of such proof, and the countless instances, when given, at once ridicules as "ideo-motor action" or "unconscious cerebration," or, in plain English, as self-deception, by moving as prompted by some "dominant idea," or thinking without knowing it! In this whirliging he goes round and round, mistaking his giddiness for scien-

When we consider that this work was not written in opposition to Spiritualism, but on a subject not necessarily connected with it, the author's course is more remarkable. The subject has made an overwhelming impression on his mind, and he can not let it alone. He repeatedly drifts towards it and never lets an cocasion pass without throwing in a paragraph of sneering explanation. Thus he introduces the subject on pages 7 115, 165, 293, 295-7, 301-2, 307, 326, 396, 524, 609, 606, 625, more or less at length. Placed in contiguity, these paragraphs form a mass of special pleading seldom equaled, and reveal the fact that Dr. Carpenter, whatever may be his "eclentific training" in other departments, is notably ignorant of Spiritualiam.

Not the most remarkable feature of the work is its final chapter, on "Mind and Will in Nature." After attempting to prove through 690 pages that mind is only another expression of force, absolutely dependent on the physical body for its genesis and continuance—if he does not thus clearly state his doctrine this is its logical affirmation-he throws in this final chapter as a sop to religion. He contends that his theory does not aff et the latter, but rather exalts our ideas of. God! But does not Dr. C. well know that religion is based on the belief in immortality as well as in the exist-ence of God? If man is simply a creation of physical matter perishing at death, intellectual because a "cerebral hemisphere" is superim-posed on his "sensory ganglis;" if a few ounces, more or less, of gray and fibrous nerve matter be all that distinguishes him from the lower order of animal life, life or death is all the same to him, and Dr. C 's God, who is little more than a magnified Carpenter with personality obliterated, when he created man with his unfathomable possibilities, his hopes and infinite aspirations, with an intellect to achieve and a heart to enjoy, seemingly only that one may be blighted and the other may suffer, was guilty of a gigantic blunder in forcing this sham of humanity into the face of a

Yet we are consoled by the thought that the definitions of the physiologist are not causes; as Dr. C. would lead us to believe. When he states as absolute (p. 125) that "impressions" [of the external world] give rise to "sensa-tions," and sensations to "ideas," and ideas to "emotions" and "intellectual operations," and all through the nervous system, we inquire in our bewilderment. What more has been accomplished towards the solution of this vital problem than making definitions take the place and office of causes? These terms have a learned sound, which conceals a fathorniess abyss of utter ignorance. No physiologist can prenounce how an impression is received by a nerve cell, or how exalted through "sensa-tions" to "ideas," and the statement that the "Principia" of Newton or the dramas of Shakespeare are results of the rupture of a certain number of nerve cells, is quite "unbelievable " What do these "impressions" act on? Must there not be a Ego, a self, to receive them? We are answered with surprising ease, certainly, and this Ego is the resultant of preceding impressions made on the brain by the breaking down of nerve cells continuously since the individual came into existence.; And is there nothing behind the broken down herve cells? "Ah! yes, the influence of nerve cells broken down before." Now we get a gleam of light! It is the old fable; the world on a tortoise, and the tortoise on something else, and something else all the way down! Living nerve cells to receive the impressions, and transmit them to impressions retained from nerve cells dead and gone!

In all earnestness with our highest "scientific training," when we say certain phenomena arise from "ideo-motor action," or "unconscious cerebration," do we advance one step towards their solution? What are these processes? How does the brain think without knowing that it is thinking? "Ideo-motor sction" may be "instinctive," but what is "instinctive?" Dr. C. says in one place "ideo-motor action" is "instinct," and in another that "instinct" is "ideo-motor action!" Have we gained a step? Is anything known further than that certain intellectual phenomena accompany certain changes of nerve-tissue? and dare Dr. C. or any other "trained" scientist affirm such changes are causes of the phenomena? In bygone time there was a scholasticism explaining anything with words. Science is far removed—the an-

tipode of this method—yet many who boast of its "training" have fallen into what may be called scientific scholasticism, and mistake the fl'ppant use of technical terms-truly what Victor Hugo would call scientific argot-for infallible demonstration.

We feel as we read that the author is disturbed by the new doctrine. It overthrows all the theories he has devoted his life to promulgate. If there is an immortal spirit, intellect is not transmuted motion, and genius is not another form of animal heat. Ah, no. These darling theories do not reach quite down to the bottom of creation, and Dr. Carpenter has not yet reached through the fathemiess abysa of God. Spiritualism, standing in opposition, must be cleared a way. Not that he has investigated, for he says that he has not even witnessed a single one of its phenomena. It is not necessary for him to do so. He can evolve an exposition out of his own internal consciousness. What would have been thought of him had he attempted to write on physiology, if he first consecutive as the knew nothing of it? Verily, he a fine illustration of a "strainer at gnats and a swallower of camels, for the Spiritual theory is a gnat compared with the patch-work of assertion and ignorance he presents. Not a theory he brings forward but has been before the public for years, and been repeatedly exploded, and it only remained for Dr. Carpenter to match these together in such a curious manner to make them mutually contradict and destroy each other. It must be admitted that the moving of a table without the contact of the hands, or as in Dr. Hare's experiments, with the hands touching the surface of water contained in a vessel resting on the table, forever disposes of Faraday's theo-ry and "ideo-motor action." The communi-cation of intelligence unknown to those present, sets at rest "unconscious cerebration."
Well may this author remark in closing that "Every one who admits that there are more things in heaven and earth than are dreamt of in our philosophy," will be wise in maintain-ing a "reserve of possibility as to phenomena which are not altogether opposed to the laws of physics or physiology, but rather transcend them." This is the only hopeful note sounded in his dreary pages, and from it we prophesy, if Dr. Carpenter will investigate earnestly and truthfully " the phenomena of Spiritualism, as Prof. Crookes or Wallace have done before him, he will belong to that class whom he regards as so interesting on account of the sudden leap they make from skepticism to unbounded credulity.

Berlin Heights, Ohio.

#### THE ACAPULCO MASSACRE.

A Catholic's Extenuation of It.

Two accounts of the massacre in a so-called Protestant church at Acapulco, Mexico, have appeared in the Tribune, besides a report of Mr. Hutchinson's lecture on the same subject. Nevertheless all the facts of that unfortunate occurrence have not been made public in your columns; and I trust you will not refuse to publish some additional facts bearing on this case, when placed before you.

One Don Juan Huarte, lately arrived in San-Francisco, and formerly a merchant in Aca-pulco, was brought to the office of the San Francisco Post by Gen. Rosencraps, who knew him in Mexico and vouched for his credibility. From his statement, it appears that the building in which Mr. Hutchinson's followers were assembled was a chapel erected on her own grounds, and for the purpose of private devo-tion, by the widow of one Senor Rosales. This chapel had been "secularized" by a Government official for the use of Mr. Hutchinson and his friends. This proceeding, however, was quite in accordance with Protestant and State ideas of the justice which should be meted out to Catholics, and its use seems to have been accepted by Mr. Hutchinson as a matter of course.

Mr. Hutchinson, moreover, says Senor Haurte, "was guilty of speaking on the streets against the most cherished belief of Catholics" -making use of the most disrespectful, and, to Catholic ears, blasphemous language in speaking of the Blessed Virgin. At the same time, his chief friend and accomplice, one Procopio Diaz, was publishing a scurrilous sheet, containing articles against the parish priest, accusing him of living in sin, selling the sacrament, practicing idolatry, and the like,—notwithstanding the American Consultestifies to the morality of the priest, Padre Justi, and, as the last account in the 2 ribune stated, the Mexican Government-than which none is more greedy of every occasion to of-fend the Catholic religion,—fails to find any just cause of complaint against him. These facts.receive additional confirmation from an American-Protestant merchant of Acapulco now in San Francisco, but who was at the former place at the time of the massacre, and who says, "This mob was not against Protestantism, but against Hutchinson and Disz'

While all violence is to be condemned, still the practices of Protestants in Catholic counthe practices of Protestants in Catholic countries, as witnessed for years by the writer himself, can not fail to elicit such manifestations at times, so long as Catholics are human as well. It might be well to remember that the parties to this affair belong to that race which in the more enlightened countries, is doomed to rapid, extermination in this world, white little is done to save them from damnation in the next, but which, under Catholic influences, in South America have been preserved from wholesale extermination, and many of them brought within the influence and teaching of Christianity. Yet we can not wonder if a few of these people still retain enough of the wild, angry passions of their race to be betrayed, in spite of their religion, into such reprehensible violence. Public school education, and also the other elevating influences of this great country, have not resulted in an utter abandonment of the practice of carrying weapons as deadly as matchetas. Half the abuse of American institutions by foreigners which Mr. Huchinson and his friend Diaz lavished on subjects far more sacred to the majority of the inhabitants of Acapulco, would doubtless have resulted in just as ugly a riot.

A short time ago, a Protestant evangelist in that same country, Mexico, assisted the good cause he supposed himself to be engaged in, by distributing tracts of a most offensive nature to Catholics, on the steps and around the porches of the Catholic churches, and even was reported to have nailed some of his wares to the church-doors. The writer himself to the church-doors. The writer himself knew a Protestant who took much credit to herself for that, being in a Catholic country, and having broken through the ranks of a religious procession of a most solemn character, ahe emphatically exclaimed, in the face of one of the officiating clergymen, "Blasphemy

blasphemy!" When Protestant missionaries, their aiders and abettors, permit themselves to impose upon and insult Catholics in their own country, and almost in their own churches, they should be more slow in whining for sympathy when they get hurt. V. S. M.

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What, and Whence are Ideas? BY D WINDER.

In early life, I had a literary friend, an honored member of the medical faculty of Maryland, who, for some reason anknown to me, manifested much interest in my intellectual development, by furnishing me scientifi: books, and, on all suitable occasions, by drawing me into a discussion of some scientific or metaphysical question. On entering his studio one pleasant morning, he commenced, according to his usual policy, by saking me whether I could "originate an idea." To me, at that time, the question was novel; but after a few moments, reflection, and some m ntal experiments, I answered in the affirmative. He, of course, despanded an example. I gave him the following:—"A golden goose." After a hearty laugh at my simplicity, he explained as follows:—"You obtained your idea of a goose and gold by observation; and you have only associated these ideas in your mind. I want an original idea, independent of anything of which you have a knowledge through the senses." Of course I failed in the experiment; and now, after the lapse of more than haif a century since that occurrence, I have not forgotten the lesson my friend then impressed on my mind.

The importance of the foregoing lesson to

me, in the investigation of religious and philosophic questions, can be appreciated only by those who have learned that no religious or philosophic ides has ever existed in the world, without having its foundation in some fact. All the false theories of the human race are merely corruptions, or perversions of primitive truths; and all the crude and superstitious beliefs of the age are distortions of true facts. To originate the idea of a self-existent God, is altogether a different thing from investing him with attributes of the different grades of humanity. The latter has been done with facility in all ages; but whence the original idea of an uncreated, self-existent being?

All ideas are simple images impressed on the brain. Our most abstract thoughts are only consequences of objects perceived by the These may be simple or compound, true or false, accordingly as our senses have taken coginzance of what they come in contact with. If our perception of an object be imperfect, our idea of it will be imperfect or false; but when we obtain a clear perception of an object, fact or truth, the result must be a correct idea.

If it be true, then, that we can not originate an idea, whence has the world derived the idea of a self existent God, or creator of the universe? That this idea exists among all nations, savage and civilized, history amply proves. Tust the conceptions of this being have always been modified, by the circumstances and intelligences of the different races, is no disparagement to the fact that all nations have believed in a self existent God and crea-That the idea was never reached by a logical process, is evident from the fact that the very process of reasoning, by which we reach the conclusion that there must have been an intelligent creator of the universe, if carried to its ultimatum, would demonstrate the impossibility of the existence of such a being. This logical process is based on the self-evident proposition, that every effect must have an adequate cause. The conclusion would, therefore, be as fatal to the existence of a selfexistent God as it is to the existence of an uncreated universe. The belief in such a being, nevertheless, is the rule of the human race; while Atheism is but a meagre exception Whence, then, this almost universal idea. The celebrated French philosopher, Voltaire, says, "Men admitted the existence of gods before there were any philosophers;" and therefore, he says, "It is not a philosophical idea." He asks, as I do, "Whence, then, is this idea derived?" To dogmatize on this subject would justly forfeit all claims to the respect of the wise and intelligent. Turn which way we will, we find ourselves in an inextricable dilemma. We are compelled to admit either the existence of an intelligent creator, who arranged the grand system of nature and grand system of nature, without any adequate cause to produce it. We are, however, taught this important lesson: that man is finite-surrounded by an incomprehensible infinity of some kind? and that there is an absolute limit to his investigations of the phenomena of na-

The foregoing remarks are also applicable to the doctrine or idea incarnation. This doc-trine, in one modification or another, can be traced back through the history of the ages, until a knowledge of the human race is lost in the mazes of antiquity. In Egypt, India, Persia, and China, the idea of incarnation ex-isted from time immemorial. The idea of the incarnation of Jesus is in harmony with a universal belief of all the primitive nations of the world. Nationally and historically speaking, it is a universal belief. If, then, the human mind can not originate an idea, I inquire, whence the idea of incarnation?

My reader should bear in mind that we live in an age characterized by the extremes of Materialism. And while I admit the predominance of superstition among the ancients, by which truth was mutilated and deformed, I insist that there is a golden mean somewhere between the superstition of the ancient nations, and modern Materialism, where truth may be found. Supposing it true that much of the belief of the ancients on this subject was superstition, the question still remains, whence did they obtain the original idea? Will it follow that the incarnation of Jesus is a supersti-tion? Spiritualists should remember, that all their ideas concerning spiritual com-munications and manifestations, are now regarded as superstitious, by even the churches who believe in the incarnation of Jesus. It seems to me that a mind capable of believing that disembodied spirits can enter, and take possession of our mortal forms, speak, and write through our organisms; and that spirits in the flesh can temporarily leave their mortal forms, and traverse the ce-lestial regions, and then return again, would not regard the idea of incarnation as an absurdity, or impossibility. Does not Spiritualism involve the idea of temporary incarnation? And may it not be a part of the mission of Spiritualism to demonstrate the possibility of incarnation, and thus open the way for the conversion of Materialists, Christians and Spiritualists, to the truth as taught by Jesus of Nazareth. In the light of mere Materialistic science, spirit communion is just as absurd and impossible as incarnation. Neither could be believed without a more extended knowledge of natural laws than the mere material scientist possesses. We, as Spiritualists, believe that disembodied spirits can and do take temporary possession of the material forms of mediums, and for the time being obliterate all their normal senses and faculties; and it seems to me it is just as possible, philosophically, for a pelestial spirit, under peculiar circumstances, a pelestial spirit, under peculiar circumstances, to permanently occupy a human organism. Believing, as I do, that God is a personal spirit; and that his son, who dwelt in, and constituted the personality of Jesus, is also a spirit, existing with God before his incarnation, I can not perceive why the incarnation of Jesus, or the spirit that dwelt in him, should be regard-

ed as a superstition, while the temporary incarnation of other spirits is believed in as philosophic fact. That this doctrine was taught by Jesus, and believed in by his apostles, is too patent to be denied, or need special proof here. And it would not be denied now by Spiritualists, were it not for the perversions of modern theology. That the orthodox theory of incarnation is a superstitious absurdity I admit. Indeed, it is not, in any sense, an intelligible theory. The idea of three distinct personalities in one being is just as absurd as the superstitious, polytheistic fables of anti-But as the ancient pelytheistic fables, and modern theological glosses and corruptions, are all morbid developments, or misconceptions of a common truth, Spiritualists, instead of their present iconoclastic policy, should employ their reason and philosophy in sifting the wheat from the chaff, and developing the primal truths, whence all these superstitions have originated. From the fact that there exists one supreme, intelligent ruler of universe, have originated all the fabled gods of ancient and modern times; and the demonatrations of Modern Spiritualism are developing the fact upon which all the fabled incarnations are based. It would be just as easy for mortal man to create a world, as to have originated either of these ideas.

The foregoing remarks will apply with equal force to the mediatorial idea, or medium

Brother Hudson Tuttle, in his work on the "Christ Idea in History," has demonstrated that the mediatorial idea is as old as history itself. Like the idea of a God and incarnation, it is common to all religions, ancient and mod ern; and, like all other ideas, modified by the intelligence,-and other circumstances of people in all ages and countries Brother Tuttle regards this idea as the result of mere human reasoning; in other words, that the idea was originated by man. My philosophy will not permit me to admit that, until I find myself able to originate an idea. The laboratory of human thought is limited in its operations to materials furnished through the perceptive organs The mind knows no such faculty as conception; it is limited in its operation to object of perception. Hence all important ideas and beliefs must belief and discovered facts; and the more ancient and universal an idea or belief, the greater probability of its truth. Upon what other hypothesis can we account for the universal benef in God, incarnation, and mediumship! Hence, in dealing with the religious orthogone, of the world in with the religious opinions of the world, instead of becoming mers iconoclasts, attempting their entire and universal destruction, we should adopt the rational philosophy of tracing these effects back to their original causes; and by the superior light of modern times, separate the true from the false.

We have already seen that the revelations of Modern Spiritualism demonstrate the possibility of incarnation; and they demonstrate the mediatorial idea as veritable fact. Indeed, that idea is one of the corner stones of Spiritual Philosophy.

The progress of science requires that many terms and phrams in conventional use should be abandoned, modified, or defined to harmonize with newly discovered truth. The words, "miracle" and "supernatural" have ceased to be appropriate in communicating scientific thoughts. Heretofore these words always signified something outside of, or contrary to the laws of nature. They have always been ap plied to unusual phenomena, that could not be explained by familiar, natural laws. The time was, and only a few centuries since, when every eclipse of the sun was regarded as a miracle; and even I have lived when the phenomenon of an interchange of lutellectual ideas across the Atlantic ocean in a few seconds, would have been regarded as miraculous.

But the days of miracles are past. The hu-man mind, in its progress, has reached the grand truth, that nothing occurs contrary to natural laws. The human race have also discovered that phenomena must always antecede, and be the expositors of the laws that produce them. It has become egotistic, dogmatic,even absurd, to say, "I do not admit the phe-nomena, because I do not understand the laws by which they are produced ' logic of many pretended philosophers of modern times, in reference to the phenomens of Modern Spiritualism, and I regret to say it is the logic of Brother Tuttle in reference to the incarnation of Jesus. He says, "Incarnation is a miracle, and on that account must be rejected." But he also says, "An action may occur by unknown laws, and seem miraculous." This last is a sensible and true proposition. We should therefore first settle the question of the fact; and not a sume a priori that such a fact would be a miracle. Had the rule here applied by Bro. H. been applied to the Spiritual phenomena, there never would have been one rational Spiritualist, as these manifestations "seemed" just as miraculous as in-carnation. But Spiritualits acted as true philosophers; they first settled the fact of the phenomena; and are now engaged in searching out the natural laws by which they are produced. These, no doubt, will in time be understood, so far as the finite mind of man can comprehend the infinities of nature in the present mundane sphere. The rest will be reserved for development in the future, higher planes of our spiritual existence; when we shall no longer."see through a glass darkly;" but "see as we are seen, and know as we are known" by the higher intelligences. Carthage, O.

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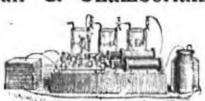
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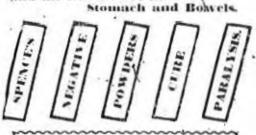
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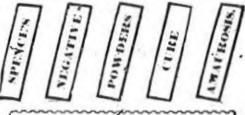
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#### OUR BIBLE.

Books and Manuscripts. Received Text and Versions. Inspiration vs. Intallibility.

The above is the title of a book of over one hundred pages, by the Rev. J. O. M. Hewitt-Janson, McClurg & Co., Publishers, Chicago,

Mr. Hewitt is a Unitarian clergyman of culture and fine natural abilities. Any one who is familiar with the advanced thought of the liberal branch of the Unitarian denomination, will upon reading the title of this book, be likely to conjecture that the book is of rare value, viewed iconoclastically, as a pulverizer of Orthodox creeds and religious dogmas, predicated upon by Bible infallibility, and a perusal of the work will not weaken the impression thus forming.

The book is composed of three lectures. The first is a review of the authorship of the books of the Old Testament. Among manyother things of note, the author says:

"It is evident to the careful reader of these Books of the Old Testament that they at the most are only the fragmentary legends and records of a sol more than half-civilized peo-ple, and only as they form links in the chain of the history of a people with a peculiar faith, are they of importance to us; for, as Bishop Clark has written, "What is it to us whether a savage tribe cut off ten thousand or twenty thousand of their equally savage neighbors, twenty or thirty centuries ago?" No rule of faith, most certainly, can be based upon mese records of war, of invasion and of spoliation. Let them stand, then, for just what they are, nor need we trouble ourselves about their auip. Of the Books that we "the Prophets," most of them bear the name of their probable authors, and are generally written in a kind of poetic measure, productions of our Saxon and British and Scottish bards; and while possessing a style of lofty imagery, and often soaring to grand heights of moral thought by far in advance of their age, we find them as a rule local in their application, both in time and place, and be-longing to what we would call, in composition, national lyrics -- a class of writings that breathing out the deepest sentiments of the author, always possess a power over the emo-tions of a people, and hold their force of in-spiration by direct appeal to the patriotism and piety of the masses.

Though, as the learned Dr. Kennicott observes, we have in all of them the swidence of occasional alteration by the hand of copyists, such as indicate an attempt at explanation, or rectification of what perhaps they deemed an error in the statement of the original author. In the third division of the Old Testament, "the Holy Writings," we have the Book of Psalms, of Proverbs, Ecclesiastes, and the Song of Solomon. Of these, we are told that our present collection of psalms was selected from some three thousand or more, as being the best of the national hymns of devotion; while, as Dr. Noyes, the learned translator, has well observed, of the Book or "Song that is Solomon's," the least we say about its sacred character the better, it being evidently a specimen of the "love songs" of the Israel of the period.

#### Of the New Testament, he says:

It may seem strange to you who listen to me that I should say that the writers of our present "Gospels" are not known; but you will notice the heading or title attached to each is "The Gospel according to," not by; that is to say, according to the tradition of the preach-

ing of these men.

The fact is, the Apostles and early Christians most firmly believed that the end of the world was at hand; and therefore did not think it worth while to commit to writing the history of their times, but contented them-selves with preaching with all their earnestness and power, "the good news of the king-dom of God," as taught them by Jesus, whom they believed to be the Anointed One, or King, of the new dispensation of things.

In the second lecture, the author elaborately reviews the ancient records, showing when and by whom the ancient manuscripts were declared sound and canonical. He shows the many interpolations that have been made from time to time, the better to fit them to existing dogmas of the Church.

"In his third lecture he says:

But here, at this point, another difficulty presents itself to the mind of the student of Biblical criticism, viz., the fact that both of these so called "epistics of Paul" to Timothy are disputed epistics, and are by many able scholars regarded as literary forgeries, so far

as the name of Paul, the apostle to the Gentiles, is concerned, being one of those spurious epistles with which the church of the second

century was flooded. It is claimed by those who regard the epistles as, apocryphal that they were forgeries written for a purpose, and that purpose the establishment of the dogma of episcopal instead of congregational supremady in the church.

Speaking of inspiration, he says:

And first of all, let me say that I am by no means disposed to deny the fact of the inspiration of the soul at times, brought about by the operation of unseen influences, -"little subtle threads of influence which away our souls and strangely move us,"—these things have too many records inscribed upon the the thoughtful and observant eye. Therefore, against this fact I do not speak, nor need I speak for it; the pages in our histories are too full to require additional testimony to confirm A Socrates pauses at the touch ethereal; and listens to "the voice" that speaks the Word, which so fills the soul of the philosopher with its celestial music that the wisdom of the sage appears henceforth rather than the theory saspeculative philosophy, and the conscious presence makes the man sublime in that hour in which he drinks the poison hemloek!

And shall we say that the learned, the thoughtful Egyptian sage, not less than the Hebrew man, Moses; living, wandering, thinking, amid the solltude of Sinai, felt not the mysterious touch that stayed the foot of Socrates in the crowded street of Athens; heard not the voice that fills the soul with thought doubly distilled? No thought has greater force of generation than that which dwells upon divinity.

In speaking of the Sacred Books of the Old Testament, he says;

What right have they of the great sanhedrim of 600 B. C. to judge more than I what is true and what is false? Judge ye!

But here, perchance, I am met by the question, are you not compelled by your "Chris-tian faith" to accept these sacred writings of Israel as sacred, for did not Jesus, the Christ of Christianity, command the people to "search the Scriptures," and say that they taught the way of the eternal life; and does not Paul commend the Bereans as more noble than others because they "searched the Scriptures daily to see if these things were so?"

I answer, according to the most pricent records that we have, Jesus did not command the Jews to search the Scriptures, but said, Ye search the Scriptures because in them ye think ye have the eternal life;" but he did not indorse their infallibility any more than Paul indorsed the infallibility of the Greek poets by making a quotation from them.

Indeed, more than this: not only did Jesus not indorse the infallibility of the Jewish writings, but all the force, all the inspiration of the sayings of Jesus lies in the fact that be was constantly breaking with the spirit of the old writings; so constantly that he was continually being accused by the priests of "breaking (or destroying) the law," and with "blasphemy," until at last, in remembrance of the constant taunt, we bear him saying, "The TRUTH is thy word!" THE TRUTH IS THE WORD or Gon! Here is a word of inspiration, friends, so broad that the Scriptures of no one nation can contain it! It is a "white heat" word! Let it stand in its simple strength the watchword of free thought, the voice of free souls, forever! I have given you my answer so far as the infallible authority of faith of the Old Testament is concerned.

As for the New Testament, the early Christians had it not, at least not as we have it, and the epistles of the apostolic age are evidently of the same style and character as the "circular letters" sometimes sent out by the synods and associations in our own day. And, at length, in the Jourth century, we find in the Christian church, as we find to day, great re-ligious differences; the war of opinions is hot with sectarian zeal; and "epistles" and "gospels" favoring the different duties of parties in the Christian church were multiplied; bishops were accusing bishops of forgery of sacred writings and of alteration of the oldest texts: bulls of excommunication were freely launched at their mutual heads, and internal dissensions seemed about to destroy the influence which Christianity had acquired among the heathen. The emergency was like that which convened the great sanhedrim of the time of Simon the Just, and, as might be expected, a council was convened at Hippo, in Western Africa, in 393 A. D., (not a general council, however, but mainly composed of the bishops of the African churches); to determine the utterances of their churches upon the questions of their times; and as an aid to so doing, made selection of these gospels and epistles as the authority of faith and practice in the churches, and forbade the reading of the gospels and epistles that are now deemed uncan-onical or "apocryphal."

Again the author says:

Disenthralled from the false glamour of mystery that an ignorant priesthood and a more ignorant church of fifteen centuries ago threw around it, we learn to make a distinc-tion between the truth of the eternal life that inspired the various prophets and the systems of ecclesiasticism that grew up around that truth; between the sense of "THE ETERNAL" (Yehoveh) of the inspiration of Moses and the Egypto-Mossism that grew around it; just as Protestantism discriminates between the religion of the Sermon on the Mount and the Cetholicism which owes to that graceful olive tree its support; just as we distinguish between the oak tree and the ivy vine that has entwined itself about its trunk and covered its branches

And finally, in conclusion, he says: And with an intelligent reasoning, discriminating faith, we will say of our Bible, and of all books made sacred by their hely, helpful influence upon the human soul, we keep them

all, a sacred treasure, believing that "The word unto the prophets spoken Was writ on tablets yet unbroken; The word by seers or sibyls told In groves of oak or fanes of gold, Still floats upon the morning wind, Still whispers in the willing mind— Our heedless world has never lost One accent of the Holy Ghost!" AMEN.

This book can be had at this office. Price \$1.25. Sent anywhere in the United States free of postage on receipt of \$1.25.

Old Authority for Suppressing a Clerical Scandal.

[From Gibbon's Decline and Fall of the Roman Empire, Chap XX.]

Constantine was satisfied that secret impurity would be less pernicious than public scan-dal; and the Nicene council was edified by his public declaration that if he surprised a bishop in the set of adultery, he should cast his im-perial mantle over the Episcopal sinner.

D. H. Hendel, please give your . Post Office

Spring Exhibition of Pictures at the \ Exposition Building.

This very fine show of first class paintings pened on the 5th, and contains numerous pieces worth long, careful study, and commanding the enthusiastic admiration of every lover of art. Conspicuous are three of unusual size and interest. The first, by Mr. Walker, "The Battle of Lookout Mountain," is the private property of fighting Jos Hooker, who was, as is well known to our readers, the commanding figure in that wonderful "battle above the clouds." Every old soldier will want to see this picture, and everybody else should. We can not give the space to enter into a description. It will give the general spectator a better ichtof this important bat-tle than all the books written on the subject.

Belouging to an entirely different class, but not the less interesting to many, are Selou's great pictures, "Jerusalem in her Grandeur," and "Modern Jerusalem." The artist was engaged for several years upon these two pieces, visiting Jerusalem three times to perfect himself for the work. Our readers in the city and those visiting here will be highly pleased by a yisit to this exhibition.

#### Another Step.

Sometime ago we made a note of the fact that Hyde Park, Mass., had, after a stormy debate of those who had charge of the matter, admitted the works of A. J. Davis to the public library. They have now taken another step, and admitted the works of Thomas Paine. The Norfolk County Gazette, alluding to this controversy, says:

"The works of Thomas Paine having been donated to the library, it was voted to accept them, notwithstanding the long and perplex-ing discussion as to the advisability of accepting the works of Andrew Jackson Davis. The feeling was freely expressed that so long as Davis' writings were on the shelves of the library the board need have no fears of accepting anything of a worse character, so far as their corrupting influences go. We shall begin to believe, by and by, that we really have a liberal-minded library board. But this change in sentiment is largely due to the press for its wholesome rebuke to those members who fought desperately against the admission of books opposed to their creeds."

An Inquiry from Bro. J. M. Peebles.

Bro. Peebles, in one of his letters, asks the

following question:

"Who is the author of those articles on 'Death, or the Pathway from Earth to Spirit-Life.' They are excellent, and ought to be put in book form, whoever the author may

It is certainly gratifying to ns, as editor and proprietor of the Journal, to know that the series of articles on the above subject, are sppreciated by so fine a scholar and critic as Mr. Peebles. All articles should rest on their intrinsic merit, regardless of the name of the author. That the articles in question contain valuable information to all, will be generally admitted. The answers to the questions in this number are of great value, and should be carefully perused.

#### Capt. Brown.

We are in receipt of several letters inquiring in substance, if we are about to endorse Moses-Woodhullites-calling our attention to the fact of a recent notice of Capt. Brown of Iowa, who spares no pains to advocate "Socialfreedom," and denounces the RELIGIO PHIL-GEOPHICAL JOURNAL and its editor for his bold advocacy of purity in the marriage relation.

Our reply is to this effect emphatically. We advise all friends of Spiritualism, to discountenance, lecturers who go about the country secretly or openly advocating the pernicious doctrine of "Social freedom." It is no part of Spiritualism, and our cause is everywhere brought into disrepute by that class of speakers. Let them sail under their own colors alone, and they will get none or very few hearers, and very few Spiritualists would tender them the hospitalities of their homes. They steal the livery of Spiritualism to serve sensualism in.

The Valcour Free Love Community

It appears from the Boston Herald that the noted Valcour Free Love community is now pronounced not only defunct, but decomposed. It says:

Wilcox, the main promoter of the scheme, has been but in jail by Shipman, charged with stealing \$70, and writes from his quarters a long screed, in which he denounces Shipman as a "confidence man and a double dealer," charges him with cruelty to his daughters and a little 6 year-old orphan boy, and hints of darker charges of which he has information, and which he may disclose in future. He speaks of foreclosures and attachments pilling in thick and fast on the property, and though he kimself keeps up a stout heart within his prison walls, and professes to believe that he will live to see Valcour devoted to the cause which brought the communists hither, it is quite plain that the thing is ended. The members on the island some time ago resolved that Elder Oren Shipman was a fraud, and that he had taken money from them under false pretenses. They have procured a warrant for his arrest, and he dare not step a foot into New York State for fear of its being served upon him.

#### Letter of Fellowship.

The Religio-Philosophical Society granted a Letter of Fellowship on the second day of April 1875, to Dr. K. Cleveland of Oak Point, Washington Territory, authorizing him to solemnize marriages in due form of Law.

D. R. STEPHENS, Inspirational Speaker, would like to make engagements to lecture at points within moderate distance of his home, Marseilles, LaSalle Co., Ill. He has a long list of interesting subjects. Societies in want address; will then comply with your request. I of lecturers can correspond with him.

Another Humbug.

The Joliet, Ill., Republican contains the foltowing:

For some little time past, quite a ripple of excitement has been caused in spiritualistic circles by the advent of the "Celebrated Materialization Medium" Miss Jennie Shollenberger of Chicago. Among the more noticeable seances given by her was one at the residence of Mr. Isaac Millspaugh, where her won-derful mediumistic and materialization powers convinced all who beheld them that there was something in it beyond their powers of under-standing. The "shadow faces" of departed friends appeared and reappeared to the astonished beholders, and as everything had been arranged to detect if possible any deception which might be practiced, all who saw were convinced. It was inexplicable, wonderful, supernatural, beyond the power of earthly power to explain.

On Monday evening, the medium, who was accompanied and assisted by her mother and brother, gave a seance, at the residence of Joseph Whittier, Esq., on Broadway. Mr. W. is well known as one of our oldest and most respected citizens, and as a liberal skeptic in matters not according to the known laws of nature.

The medium was examined carefully by a committee appointed for the purpose, made to put on other clothes than her own, and conducted to the cabinet by them, thus preventing all smuggling in of masks, whiskers, etc., etc. Of course the manifestations were of the most meager description, only one face appearing at the aperture, and that strangely like the medium's, so much so that all present with scarce an exception declared it a fraud, and confusion and general disgust was the re-

Mr. Whittier being so thoroughly convinced that he declared that nothing but a human face had been shown or could be and he was going to bed. And to bed he went more of a skeptic than before.

Shortly after, the Shollenbergers were shown to their rooms and the company dispersed. Then commenced the investigation in earnest.

One of the family passing through Mr. Whittier's room the next morning noticed something lying on the floor and picking it up it proved to be the polonaise of the medium, Miss Shollenberger, and out of it dropped a small roll which on investigation proved to be a pocket handkerchief concealed in which were a couple of pair of moustaches and a fine set of whiskers, most ingeniously arranged to be held on the face by the teeth. The mys-tery was fully solved, but the family wished also to convince their sadly duped friends and proposed to the Shollenbergers that they give another scance the following evening. This they would not consent to do, they had been too closely watched the night before. At last they were told of the discoveries of the night before and shown the beard and moustaches when they both burst into tears and insisted on returning to Chicago at once. They did not fail however to speedily reclaim the moustaches, whiskers, ect., and procuring a con-veyance got out, cabinet and all, as soon as possible. The next morning another secret of the supernatural came to light in the shape of a fine silk mask done up in a compact bunch. Thus ends the great Spiritualistic material zation humbug in Joliet. facts were obtained by the Joliet Republican directly from Mr. Whittier's people, Mrs. Whittier Buffman having made full and careful notes at the time.

That committee of skeptics (1) who recently vouched for Mrs. Parry's mediumship will probably duplicate that report for the benefit of this new impostor. These committees are faithful to impostors. They gave Rayner, the impostor, a certificate for being a good medium, after he was fully exposed in the columns of the JOURNAL.

#### Removing a Troubled Spirit."

The London Spiritualist gives the following account of one of Mr. Home's seances:

Mr. Home next passed into the trance state. rose from his seat, and went to a corner of the room, then he bent his arm, and appeared to be talking to some invisible person leaning upon it, with whom he walked across the room to the door. He opened the door, and we could see into the passage outside, for a gaslight was burning there. A thought fisshed upon the mind of Mrs. Verley, for she exclaimed, "Oh! I know what he is doing, he is turning out that woman." He then went down on his knees in the open doorway, with his face towards the passage, in an attitude of prayer, then he kissed his hand and waved it once or twice as if signaling somebody to depart, after which he rose from the floor, closed the door, and walked towards us. After his had advanced two or three yards from the door, three loud raps came from its surface; this seemed to startle him in his somnambulic state. He paused as if listening, returned to the door, opened it, and again went down on his knees in an attitude of supplication. Once more he kissed his hands, closed the door, came towards us, but again did the three raps greet our ears. Once more he returned to the door and prayed; he also placed his finger upon his lips, pointing towards Mrs. Varley with the other hand, and shaking his head as much as to say, "You must not go near her again." Then he closed the door and all was quiet. On returning to his seat he said to Mrs. Varley, while he was still entranced, "She has gone now, and she will never trouble you again." "I know it was very foolish for me to be afraid of her," said Mrs. Varley, "but I prayed for her, and did all I could for her." That made her all the more sympathetic, and gave her more power to keep near you, but we have promised to give her what she wants, and she will never trouble you again." "But who was she?" said Mrs. Varley. "Well, she was a poor woman who broke one of nature's laws by committing suicide, and those who break the laws of nature must pay the penalty. She thought that by coming to this house she could get the opportunity of communicating with her friends." The troubled spirit of the woman was never

seen in Mr. Varley's house afterwards.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay

Wm. Cotter sends 50 cents for \$\ & O. F. for Journal, and 50 cents for this and. Who will next be inspired to a similar deed

of neble charity? We shall report.

THE many friends of Mrs. Weeks, the medium and clairvoyant, who formerly resided in this city, will be glad to learn that she has returned and can be visited at Dr. Maxwell's, 409 West Randolph st.

(Continued from first page.)

your work in securing test conditions for us." and the whole room was perfumed with the most fragrant odor, reminding one of the 'Balm of a Thousand Flowers.

Then another and another spoke of what they had received. And when the light was struck, which was immediately after the flowers ceased to fall, and such a sight no mortals ever witnessed, except those that have set in Mrs. Thayer's circles. The table was almost covered with plants, flowers, shrubs, ferns, and some spices, that no one present had ever seen before in the world. What was found on the table could not have been put into a half bushel measure without crushing or bruising, yet not the most delicate fringe was disturbed. Among other things, Mrs. A. E. Carpenter got a rosebush two feet high, with the roots, fresh earth and all, just as if it had been taken fresh from the garden or floral conservatory. A gentleman got a large bunch of flowers, with roots and earth, in the same way. The plant was a rare and strange one. My worthy host, Mr. Morse, got the most wonderful flower I ever saw, a species of the

DOUBLE JAPONICA,

yet unlike the Japonica that grows in this latitude, so one of the best skilled florists of Boston informs us. My orange blossoms, leaves and stem were covered with water, and were almost as cold as ice

Again we turned down the light, and a second shower came, not as many as at the first sitting, but quite a number. Again the light was struck, and we looked and wondered. Mrs. Thayer then said, "I wish Dr. Taylor to sit beside me and hold both my hands in his." So the lights were out in a trice, and as I held the medium's hands in mine, in a trice came a large fern twelve inches long and a most beautiful and fragrant rose, with stem and leaves, were laid across my hands. Again the light was struck, and there they lay, I still holding the medium's hands.

Now, reader, these things are so wonderful that I know you will ask, "How can these things be?" To which I make answer and say, "I don't know the modus operandi" I only know the fact. As I write for you my flowers are lying in a dish of water before me, still filling my room with their beautiful

What say you? All a trick? That cry is "played out," for we know better. All the work of the Dexil? If he lives among the flowers of such sweet fragrance, then I would like to share his beautiful quarters. But what has become of your God, that he don't kill the Devil and put a stop to such things in answer to vour prayers? 46 Beech st., Boston, March 18:h, 1875

BRO. J. M. PEEBLES has several letters addressed to him in this office.

W. B. RIGHTER cends \$1 65, but does not give his Post Office address.

JESSE JACOBS sends \$3.20 to this citice, but gives no post office.

RECEIVED from Walhonding remittance for JOURNAL, but no name signed to letter.

M. M. THURBER, please give Post Office address, and we will composite with your request. A. H. LOVELAND sends \$3 65 to this office, but gives no Post Office.

MRS. M. J. WILCONSON'S labors at Boulder, Col., were attended with great success. She is engaged for the next three months at Gree-

THE Spiritualists of Milwaukee, celebrated the 31st, anniversary with becoming ceremonies. Addresses were made by Mr. Baldwin, Dr. H. S. Brown, George Godfrey, Mr. Freeman, Mr. N. B. Smith, C. Pruiner and others.

THEODORE F. PRICE lectured during the month of March, at South Bend, Indiana, and at Sturgis and other points in Michigan. He is now moving towards Toledo, Ohio. From that point he will proceed to Detroit, and then over the Michigan Central R. R. to Michigan City, speaking at grious points.

TRIAL SUBSCRIBERS who renew for one year must not fail to state, when they remit, that they are trial subscribers.

DR. J. W. KENYON of Des Moines, has been duly appointed as State Missionary for the ensuing year, by the Executive Board of the Iowa State Spiritualist Association.

M. G. Ashley, a trustworthy man, will do errands for those residing in the country for 25 cents and one stamp. Address him at 216 West Randolph st., Chicago.

Attempt to Lynch a Minister at Sutter Creek.

A correspondent of the Stockton Leader, writing from Sutter Creek, says:

About teh days ago a man named died after an illness of a few days. During his life he had never made any particular profession of belief in any system of religion, but bore the reputation of being a very liberal and-kind-hearted man, a good citizen, and con-ducted baself as a respectable man should. At the funeral service a minister was called on to officiate, and that gentleman, during his discourse, uttered some very severe language in regard to the deceased. He said in effect that the deceased had not the least chance of future salvation; he was quite sure he had gone straight to hell. The audience was very indignant at the unjust remarks of the minister, and in the night a number of people went to the minister's house, dragged him out of bed and put a rope around his neck, declaring they and put a rope around his neck, declaring they would hang him. The minister begged hard for his life, and finally retracted all the aspersions he had cast upon the deceased man, and promised so leave the place at onca. He was then released, and the next day picked up his effects and left for parts unknown.

Consistent presches

Consistent preacher—outlandish people.

#### Thirsty Theology

(Scrap from the Dally Iowa State Register, March 18th,

A post-auger preacher of the "forty gallon a post-anger presents of the runsy gallon persuasion," whose ostensible business is to dispense the bread and water of life to the famishing, and deal out damnation to the unfamishing ones of Eddyville, while making pastoral calls a few days since, and dissipating pastoral calls a rew days since, and dissipating to the full extent and amount of costacy contained in two glasses of aberry, given him by a good sister of his flock, askell for more, remarking as he did so, "Bister, give me another glass! I love wine because Jesus did." He is evicently associated by clerical ties to the Irishman who, after draining the sacramental cup, said to the officiating deacon: "Fill her up again! Oh! how I love my Jasua." Eddyville, March 16th. J. W.

## Philadelphia Bepartment

HENRY T. CHILD, M D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 654 Race St., Phila leiphia.

#### Twenty-Seventh Anniversary of Modern Spiritualism.

CELEBRATION IN PHILADELPHIA, MARGIE 31

John M. Spear was called to the chair. He referred to Andrew Jackson 'Davis as one of the pioneers, and one who had done more with his pen than any other person to spread the gospel of Spiritudism. Modern Spiritual-ism commenced twenty-seven years ago this day, although Spiritualism has always existed All the religious sects of the past have had more or less of Spirithalism in them. Spear referred to the various papers that had been published in the interest of Spiritualism. and said that in twenty-seven years several millions of persons in this country and the old world had become believers in spirit communion. He then referred to the necessity of taking care of our mediums, especially those who were advanced in years; said if he had the means he would be glad to establish a home for such where they could be cared for and made comfortable. He said they could give wise counsel to their younger brethren and sisters. He suggested that those having property to leave should have their attention called to this as a proper means of doing a good work. He referred to the approaching Centennial, and said he thought the Spiritualists ought to have and exhibition of their writings and works of art in it.

ADDRESS DELIVERED BY HENRY T. CHILD M D.

Friends, it is with unfeigned pleasure that I am permitted again to-meet with you on this twenty seventh birthday of Modern Spiritual Twenty-seven years ago the word Spiritualism may have been in the dictionaries, but an avowed Spiritualist was unknown. To-day they are numbered by millions. We speak of Modern Spiritualism, and that implies that there was Ancient Spiritualism. They are twin sisters, the elder as old as humanity, for when the first spirit left its material form and went forth into the Spirit-world, it held the same divine and enduring affections for those it left behind as exist between spirits and mortals to-day. All the traditions and histories of mankind prove not only the existence of this great truth, but that they knew it intuitively and unmistakably.

Modern Spiritualism, then, is not new, yet

it has its distinctive characteristics, one of which is that it is based upon intelligence. In former times mankind believed in spirits, and their faith was strong, but to day Modern Spiritualism lays its foundations broad and deep in knowledge - absolute intelligence Twenty-seven years ago this evening our good friend Isaac Post, then of Rochester, N. now in Spirit life, made the proposition that one rap should signify no, two raps should convey a doubtful meaning, three or more should convey an affirmative meaning. Brother Post was a medium, and we have no doubt he was impressed to propose this arrangement, which has been universally accepted by spirits and mortals all over the world, and which has formed the basis for intelligent communica-tions to millions of minds. The character of mediumship in former times was veiled in obscurity. To day we are able to classify and arrange it, and to collect the facts and phenomena which are presented through these, and weigh and analyze them in the most satisfactory manner.

I see before me some who, with myself, en-tered the Spiritual ranks at the time of its birth, and who have continued their researches patiently and earnestly during these years. We have seen how it has gone on from an apparently insignificant matter to be the great question of the age,—how it has entered the churches and modified the views of all classes of religionists, even though they may be disposed to denounce it. Free religion, which is extended in every direction, owes its origin to the influx of spiritual truths which mark our age. Science, cold and indifferent, has been compelled to look towards this as the means for the solution of many of the problems of

The question is often asked, What is Spirit-ualism? It is the knowledge that man is a spirit now and here; that this spirit always realizes a resurrection when it leaves the body at the change called death; that it would be quite as correct to speak of this change as a resurrec-tion as a death; thirdly, Spiritualism teaches and proves that the spirit of man after it has broken the chains of mortality, and left this physical body, can, under favorable circumstances, communicate with those who still remain in the form, and give not only absolute tests of their identity, and reliable information in regard to its state in the Spirit world, but also can communicate important practical but also can communicate important practical knowledge in regard to the objects and duties of this life. Let us illustrate this point. Suppose the case of a person residing in this country, who has no absolute knowledge of the other continent. His father leaves him and sails to some unknown port. Assiling himself of the facilities of the telegraph, he sends back a message to his son, giving his name, stating where he is and what he is doing, telling that he had met his grandfather who had sailed from the same place many years behad sailed from the same place many years be-fore, giving the exact dates, and various kinds of information known only to themselves. Do men in their outward relations hesitate to believe on such evidence? In thousands of in-stances has the same kind of information been stances has the same kind of information been received telling of events which were only known to the parties who had gone over the mystic river, sending us for corroboration to the facts which are found to exist, though we know not of them. If the evidence be good and reliable in the one case, why is it not in the other? Time will not permit me to note the changes which have taken place in the last twenty-seven years; how the genial sunlight of affection from loved ones gone before, falling upon the stony soil of unbelief, has warmed the ground and made the gerins grow and bring forth their flowers and fruit to gladden not only their possessor, but all of those and bring forth their flowers and fruit to gladden not only their possessor, but all of those around them; how saddened hearts that wept without hope have found that which alone could comfort them. How the race is growing less cruel and barbarous, and the harsh dogmas of the past are giving place to kinder and more appreciative lessons of wisdom. These and many other things that are written in the book of life, will be recognized by us when we come to stand together on the by us when we come to stand together on the shores of the Summer-land, and ask again, What is Spiritualism?

A few brief years and all of us shall have exchanged these mutuable shores for the land where our loved ones have gone. Then as we gaze back upon this life journey, and the light of the good deeds we have done, the kindness and love we have bestowed upon our fellow beings will shine along our pathway and make it radiant with joy. Let us, therefore, seek to do all the good in our power; to do good to all our fellow men. Let us make our Spiritualism a practical religion.

(Continued next week)

# Passed to Spirit Life.

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

Passed to Spirit life, fre m Atlanta, Dia, on the 28 h. of March, 1875, Dr. C H. Burnun . in hts 1.1 year.

Funeral service of 5th inst, at the residence of de ceased. Rev J S. Thempron of Boomington, delivered a very able and appropriate address on the occasion. In the departure of the boots in the wife hallows a time and faithful husband, last at dren aki d and after the community ain ble and true man, the various reforms of the day a feature and a least ocate, the spiritual philosophy after and consistent believer, the leaster field an able appropriate of the taws of the and it call the world is the better for his naving fixed in it.

Passed to Spirit if'e March 18th, from Springfield, I ... Henny Juneta- to ble 74 h year.

He was an ow? ploneer in the Spin trailet ranks, of quiet, unobtrolive manues, his faith it, the angels was an essential part of bla being

\$1 65 cents renews trial subscriptions one year.

BANNER OF LIGHT for sale at the office of

#### Newspapers and Magazines

For sale at the Office of this Paper: Phrenological Journal, N. Y. 50 cts. Per Copy

Banner of Light Boston 3 " " Spiritual Magazine. Memphis. 15 " " " Spiritual Scientist. Boston Selence of Health N. Y

#### Business Motices.

Postage on Third Class Wratter.

Our readers will please bear in mind that the ipiquitous law doubling the p stage on third class matter is now in force. The rate is one cent for one ounce or fraction of an ounce, and includes all transient printed matter and merchandise. Our book list this week contains the conjected rate, and our friends will please observe it in ordering.

#### Only One Dollar a Year.

That beautiful magazine, The LITTLE BOU-QUET, is sent free of postage to any person one year for ONE DOLLAR Any one who will get up a Club of Five subscribers, will have it sent to him or her free Address RELIGIO PHILOSOPHICAL PUBLISHING HOUSE Chicago,

#### Shaker Sash Balance.

We again desire to call attention to the improved "Shaker" Sash Balance. It is of the highest importance that every one desiring perfect ventilation at a moderate cost, should try this useful invention. For terms, etc., address W. J McG wn, South Knior, Ky. 11

An unlucky man, Mr C-, of Kbet \$50 that he could shoot a deer in two hours after reaching the woods, when on time he proceeded to the runway, and peering from his concealment he saw a fine buck approaching-but just then he must cough, and away went his game. Now, had he used West's Pulmonary Balsam the day before, he would have won the bet. He could have procured it at any drug store. Trial bottles, 25 and 50 cents. Large bottles \$1 00.

#### Catarrh.

Nearly every person who notices the above heading will be personally interested in the two column advertisement of Dr. Karsners Catarrh Treatment. The present proprietor has been before the public for some years in different ways, and has the reputation of being an honest and upright gentleman.

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

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

UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

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

stored.

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

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

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

Remedies sent by mail prepaid.

APECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs C. M. Morrison, Boston, Mass., No. 103 Westminster St., Box 2519,

Tus general talk is Dobbins' Electric Soap, (made by Cragin & Co., Philadelphia) There never was a soap so highly and generally praised. It tells a story of its own merits, that can not be contradicted. Try it. 11

#### Please Look to Your Accounts.

Those of our subscribers who are indebted for this paper as well as those whose time of prepayment has nearly expired, will oblige us very much by prompt remittances. Our necessities for funds are very great. Those who promptly respond to this call will put us under renewed obligations of gratitude, and inspire us to renewed efforts to make this eighteenth volume of the Journal, which we have last 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.

### NIAGARA



OF NEW YORK.
Twenty-five Years' Practical Experience.
Largest Net Surplus of airy Agency Company
in New York.

### CASH ASSETS, \$1,500,000.

The Record of this Company in the Chicago fire and throughout the West, while one of the four Companies form-ing the late "Underwriters' Agency," is well and favorably known. Agencies at all promment posts throughout the United states.

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#### THE

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# Are you going to Paint?

Geo. W. Pitkin, 85 & 87 Market St., Chicago, Ills.

PROPRIETOR

LOCAL AND GENERAL EXTERNALLY AND INTERNALLY APPLIED!

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In other place we show what trained to be considered to the presence of the first place we shall make the same the relation of the place of solutions and the same the relation of the place of the presence of the same the same that the same

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Privent Ball, Pr. Feb. 22, 1975.

What a Well Known Cliven egys.

The is To certify that I, the universitied had a ATARRH of the head by many years, passing from one stage of the complaint for whiter, until 1 aperienced in my person all the phases the pieces neumity assume, we neighbored as the control to the constitution of indices registrationally deaches, outlif to sold it knows expectable and seek, until I used II knows KEKS TREAT MENT, since that I am well. To every have make any passed without any return, or any symptom of a return of the complaint. Respectfully yours. A. M. PRYOR.

What the Edder and Pick or the \*valurating todds cause.\*
Mr. J. C. Travor.—Dean Sin.—I have that CATARRH for many years, until it had rules I my sense of smell, as I supposed. I was influenced by year kind advice to use DR KARSNERS CATARRH TREATMENT, with but little expectation of being benefited. I am frank to confesse as I had used so many remodies with Bittle or or relief. In twenty four hours after I commenced using DR KARSNER'S CATARRH TREATMENT my consequenced using DR KARSNER'S CATARRH TREATMENT my consequenced. DR. KARSNER SCATAGRICITEENT my emerged smell was restored. I continued to apply the local trust ment mot regularly, as I should have done,) for more than a month. I feel move really well. The effects of the remedy have been, in my case, truly astonishing, and I have heard of good results in other cases among my friends. I shall continue to use the RLOOD POWDERS. THOS. A. SPENCE.

A Tierror, Esq. Dran Still For the last four bears I have been utilisted with NASAL CATARRH, to still an extent as to, make me truly integrable it seriously affected my throat and I fear its natural It seriously affected my throat and I fear its natural tendency was to the bings. I was treated by the most skillful physicians, but received no permanent relief Fortunately I met De. John campbell, of Alleghany City, who beformed my that be had been using DR. KAHSNER'S CATABILLI THEATMENT in his practice for the past six months, with a Miscollinary success, in all forms of patarts. He perfect me to several patients be had cured, after reserting to all the remedies community used by the profit of profession. Dr. Campbell also told me that he had used it in Catarrhal affections of the bindder, and in his extensive practice in smale complaints—in fact, Br. C. spolie of it in the highest praise. The result was, I first used the LOCAL TREATMENT for a few weeks, and now I sin well. I also used the BLOOD POWDERS, as directed, and may need to continue them a little longer. I feel that DR. KABSNER'S CATARRH TREATMENT has been a read blessing to me. I heartily recommend it to persons real blessing to me. I heartily recommend it to persons having Catarth complicated with other allments. Persons similarly afflicted can write to or call on Dr. Campbell, who will give built information as to my case

and man, others. THOS. A SPENCE PRICE OF BLOOD POWDERS, -

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AGENTS

WANTED No. 103 Sixth Street, Pittsburgh, Pa.

#### Instructions to Agents.

I respectivity ask you to read the above Circular carefully, as it fully explains the nature of the business for which I wish to secure good live agents in every county in the I nited Statewand Canada. And in order to secure as many as I need immediately, I offer extreordinary inducements. If you will test the remedy, and fearn of your own knowledge just what it will do, and then conclude to engage in the business, as a business, and will select a county you wish to sperate in, upon receipt of your order for a half gross, accompanied with the money, I will forward the remedia-together with a certificate of agency, binding myself that you shall have the selling of every bottle and package sold in your county, as long as you continue to act as agent. And I further agree that in all subsequent orders, you shall have the right to return the goods, or any portion of them, and I will refund the money paid, provided you shall have the right to return the goods, or any portion of them, and I will refund the money paid, provided you shall have the right to return the goods, or any portion of them, and I will refund the money paid, provided you shall have the right to return the goods. An appoint of them, and I will refund the money paid, provided you shall have the right to return the goods. I will self too on or capital, and likewise to men of small means. A large business can be built up in a short time that will pay. Please give the marker your serious attention. To epable you to test the returnly, I will send upon receipt of \$1.00, a sample of each kind; or upon receipt of \$3.00, I will send a full dozen, securely packed, with colored posters and circulars, and if you can be made as a sample of each kind; or upon receipt of \$3.00, I will send a full dozen, securely packed, with colored posters and circulars, and if you can be full dozen, securely packed, with colored posters and circulars, and if you can be full dozen, securely packed, with colored posters and circulars, and if you can be fully part of the full pack

#### How to Conduct the Business.

I am requested by many correspondents to make known to them the best method of conducting the business, in order to make the most money in the shortest time practicable. In really, I will say that there are several ways I might suggest, any of which would prove successful in the hands of an energetic, goest man.

It is evident that some men will succeed better by one plan, while others will succeed better by snother. I allow each man to be his own indge of his abilities. He slone can tell best where his fortellies. Each agent will be controlled more or less by the circumstances aurrounding him.

In the first place, I wish all agents to take a high stand in regard to the merits of Da. Karsnen's Catarian Theatment, and show his faith by good works. Warrant every bottle sold to render satisfaction, and in every case where you are called upon to redeem a bottle or package, I will make it good to you in your next order.

There is scarcely a family in the land entirely free from Catarian in some form or other, as define is not a single individual who could not take the BLOOD FOW DERS without being benefited, for they are applicable wherever a catherities used. They are gentle, yet powerful. No family will be without them when their qualities are known. They are rarely a great blood purifier and cleanser.

Not one in a thousand will return a bottle after having tested it. I will submit two or three plans for your consideration, by which no man can fall if he has any capacity for business at all.

First, secure your territory and order a full supply, and travel among dealers throughout your territory; distribute circulars and sell to Druggiets and all dealers; wherever you can, put up posters; make it generally known that you have the remedy, and warrant it to core or no pay; and in some cases, where you know your man, you may leave a small amount on commission, if you can not prevail on him to buy lit the start, where you are sure, he will latt it up to his acquaintances, and will distribute your circulars. When you g

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ADVERTISE IN THE PAPERS!

I shall advertise extensively in all first class papers, using first a double column, inserting Du. Karssen's full description of Caranan and Theatment, same as circular, to be followed with a card.

When you make your order please send me a copy of the papers that circulate most in your territory, and state what paper you prefer me to advertise it in. I shall spare no reasonable expense in advertising your business, for more recoverage depends my success. upon your success depends my success.

I shall not place the Treatment in the hands of dealers, but leave the field open for my agents. I want none but

I shall not place the Treatment in the name of desires, but that I shall receive, for the first three months, good men.

I shall spend, doubtless, more money advertising in your territory than I shall receive, for the first three months, After you get your business well established and will need to buy largery. I will sell to you on nine to twelve months, always giving you sufficient time to make the money out of the goods before paying for them. But in the start, and for small amounts, I sell for cash, because, as before stated, I shall spend much more than I receive, in the way of advertising.

In conclusion, I will say that I can offer you many certificates of cures, but decline doing so now, except a few home cases, for I know how they are looked upon by too many who have been deceived by them. I prefer to give assurance of the merits of this treatment in a more substantial way than to send you the commendations of others who speak in its praise. You must have actual proof, and to afford you this, I refer you to my terms. Please consider them, and if they are not fair and liberal, tell me why. Yours, Respectfully,

J. C. TILTON, Proprietor, 1 PITTEBURGH, PA.

Mew Mork Department.

BY ..... B. D. BABBITT, D. M.

Bubscriptions and Advertisements for this paper received at the New York Magnetic Cure, 232 East 23rd street, by Dr. Babbitt.

The following article was forwarded to the "Golden Age," but that paper though striking some masterly blows sgainst orthodox absurdities is evidently timid about stating any strong facts in favor of Spiritualism, and refuses to publish it. It often gives items about Spiritualism, but generally deems it prudent to hit it a little rap in some way, and at the same time caresses it a little, so as hot to get, entirely out with either class of its readers Its Editor, the Rev. W. T. Clarke, however, strikes keenly for the truth, and makes a noble paper, though not quite daring enough for Spiritualists.

The Sublimity of Truth.

BY E. D. BABBITT, D M.

A venerable old philosopher with aliver locks and flowing beard, sufficiently long to protect both his back head and face in imitation of such old heroes as Bryant, Longfellow and Tennyson, was seated by the side of his son, an ardent active youth of about twenty summers, who had been absent from home taking a course of study at a college. Like many another student just graduated, he felt that he had taken in pretty much the whole horizon of truth, and was ready to give his father a few lessons. He had been denouncing in unmeasured terms some supposed heresy or humbug when his father called his attention

"My boy, have you investigated this whole matter which you are condemning so

"No! but common sense settles the thing."
"And you could swear to it that you are right?"
"Yes, father, I could swear to it! You may

shoot me if I don't turn out to be right.' "And yet you haven't investigated the sub-ject at all, to speak of?"

'No, and it don't need investigation. Its falsity is patent on the face of it."

w, my dear son, there is a passage from Lord Bulwer Lytton, which I would be exceedingly glad to have you engrave on the tablet of your mind, and it is this: 'One of the sublimest things in this world is plain truth "Father," said the son with flushed face,

"I know that perfectly well!. I love truth supremely! "And yet, my dear boy, you run the risk of propagating a great falsehood, and falsely denouncing many noble people as humbugs,

simpletons, etc., before you examine the question to know the truth or falsity of what you "But my intuitions prove me to be right!"
"Intuition is a grand faculty, my son, but
reason and perception are necessary also if you would reach the truth. When Harvey dis-covered the circulation of the blood, or Gali-leo made his wonderful astronomical discov-

eries, nearly the whole world denounced them even as you are denouncing this matter." "But, father, do you suppose I would be so bigoted as the old lunatics of that day? If any such grand discoveries were made, don't

you think I would open both hands to receive "I fear not, my dear boy, for here are the subjects of Mesmerism and Clairvoyance." "Arrant humbugs, father! Will you com-

pare such things with the great discoveries of the past?"
"My son, if these are true, they reveal
"My son, if these are true, they reveal spiritual laws which are grander than those of the material world."

"But it seems to me they are too foolish to

spend much time or thought about." 'And yet the Committee of the French Academy spent five years in investigating these very subjects, and finally pronounced in their favor, and many great physicians and scientists have declared them tsue."

"Father, you should have heard our college president and some of our professors explain away these Mesmeric ideas, and show how they were mere effects of imagination and belief, mere ignes fatui of the brain, or at most only somnambulic manifestations.

"I have heard these supposed arguments ad naucam, but they seem as light as cheff to me who have seen a hundred facts which show that meameric and psychological conditions can exist wholly aside from imagination."

"I suppose, too, father, that you approve of Spiritualism, but you must admit that it does a great deal of damage, breaks up families, turns people's heads, makes them superstitious; tears down religion and brings down the laugh generally from all sensible-people, and this comes seemingly from dabbling in these occult matters like mesmerism, etc. Father, I've wanted to talk with you about these matters for some time back, and wish, for the credit of our family, you would have nothing to do with them."

The old sage looked amused as he heard his son go on thus, and remarked, "Thank you, my boy, for turning missionary and laboring for my conversion. Let me inform you, though, that he laughs best who laughs last. and that we shall best secure the credit of our family before high heaven by advocating God's eternal truth. The great fashionable world, including the church itself, has been too backward in understanding all spiritual truths, and if I should swing in with the popular crowd in these things, I should have to advocate what I deem baneful falsehoods. Would my

son have me do this?"

"By no means, father, but what good has Spiritualism ever done? The New York Times, and Herald, and Tribune, and the other papers which are supposed to keep track of the progress of events, assert, and I think with reason, that Spiritualism has accomplished no

"And you believe them?"

"And that without investigation for yourself ?"

"Not entirely, for I visited one medium whose talk I considered mere twaddle." 'And you love truth supremely?"

Yes, father, I think I do." "And are not like the lunatics, as you call them, who condemned Galileo, Harvey, etc.?"

"Is it not possible, my dear boy, that the renerations which come after us shall speak of the lunatics who condemned Epiritualism without having investigated the subject? "But, father, I have investigated it a little,

"But, father, I have investigated it a little, enough to see some of its bad effects."

"But it concerns the most wonderful truths in the universe, and clan not be flippantly laid aside with mere assertions. You have seen one medium once, and are ready to denounce the whole subject. Prof. Wallace, one of the most eminent scientists of the day, investigated the subject for five years, and then became an advocate of the cause. Prof. Hare experimented two years almost continuously, and was convinced of its truth and led out of atheism and infidelity. Judge Edmonds, Prof.

Crookes, the eminent chemist, and many other great minds investigated the subject for years, and then became champions of the cause. Is it possible that my son loves truth supremely, and yet is ready to toss this momentous question of human immortality away to the winds and trample it under his feet just hecause prejudiced newspapers, which are ever siming at the popular favor, pronounce against

The self sufficient son saw that his father had made a pretty severe point against him, and exclaimed imputsively:

"Well. father, suppose it is true, what's the use of it? What's the tremendous good that is to come of it? What has it ever accom-plished for the world? Come, now, father, I challenge you to tell!"

"I accept the gauntlet. Take a pencil and jot down some points which I will give you. I will not give you all the proof of these points now, but shall endeavor to state no point which

can not be fully proved.

1. "Spiritualism contributes a vast variety of phenomena in proof of the immortality of the soul. Facts, not assertions, or traditions, or prejudices, will satisfy the scientific mind-of to-day."

2. "It destroys the dread of death by showing the glories beyond, and Spiritualists meet

the great transition joyfully."

8. "It gives consolation to be eaved friends, multitudes of whom are led to realize the sweet influences of the departed."

"It takes away a world of superstitious dread of the future, and shows that all suffering or punishment here and hereafter is simply remedial, not vindictive, and that the hells of the future last no longer than will suffice to purify the soul and lead it to work out its own salvation."

5. "It takes away the blasphemous idea that God is a being of vengeance, ready to condemn a majority of his own dear children to endless torment, however much they may wish to repent hereafter."

"It encourages humanity to action and as piration, instead of discouraging them with theories of depravity, inability, endless punishment, etc. Spiritualists and other liberal ists, whatever may be their faults, are rarely ever seen in our States' prisons, although scores even of clergymen are sometimes found

7. "Spiritualists are not a set of lunatics, as some would call them, but have shown a singular power of healing lunacy. Statistics show that only one per cent. of our lunatic asylums are Spiritualists, while 26 per cent.

are church members."

8. "Spiritual and magnetic physicians are healing thousands of cases where other means fail, often rivaling the supposed miracles of Bible times. They are much better informed about the subtle soul forces and how to wield them than ordinary physicians.

9. "Nearly, if not quite, all great reforms are led by Spiritualis's. Thus the anti-slavery reform was led by William Lloyd Garrison, an old Spiritualist; the temperance reform by Rev. Mr. Pierpont, who became a leading Spiritualist; the Woman's Rights movement is engineered very largely by those who believe in spirit communion and—"
"Wait a moment, father, the Woodhuil

reform comes under the head of Spiritualism,

too, does it not?"
"I claim that it does not. The leading societies of Spiritualists in New York, Boston, Philadelphia, etc., as well as several State conventions, have repudiated her doctrines, and they are no part of Spiritualism. Her clique has got up some packed conventions which they have applied a national name to, and the ignorant outside public, ever ready to slander us, has called it Spiritualism. The standard of sexual purity advocated by several leading Spiritualists, would be considered by most people beyond human power to reach.

10. "Thirty million series of Russia were

set free through spirit influence." "Father, that's a startling assertion. What proof have you of such a thing?"

"I am not aiming to give many proofs just now, but I will state that this fact has been announced by several European travelers. A Russian countess described the occurrence to me as follows: The Czar Alexander, the medium Home, and three others were together in a room, when suddenly the materialized form of the Emperor's spirit-father appeared. The Emperor recognized him with consternation, and backed off before him until he reached the corner of the room. The spirit of the Emperor Nicholas then commanded him to free the serfs of Russia. At this the Czar fell in a fainting fit, and it made such an impression on him that he gave orders to have the serfs set free even against the opposition of the nobinty. But I must mention other points."

11. The Emperor Joseph was led to insti-tute the reforms of Austria, giving religious liberty to the people by spirit' influence exert-ed through the mediumship of his prime min-

12. "Victor Emanuel carried out his decided movements for the liberties of Italy under spirit direction."

13. "The greatest geniuses in music, oratory, literature, art, religion, and general reform, are usually conscious of a power higher than themselves that inspires them. For proof of this, see Peebles' Seers of the Ages, or the num-ber of the Golden Age for Oct. 21st, 1871

"Spiritualism gives the key to many of the mysteries of human life and of human his-

fory, and banishes real superstition ""Banishes superstition, father!" said the
son in a tone of surprise, "it strikes me-that it is the essence of superstition."

"My son, a clear knowledge of the invisible world-takes away the baneful shadows of ignorance which fill the soul with false alarms. But I will read a few sentences from the eminent English scientist, Prof. Wallace, which are apropos to this point, and which are to be found in his 'Defense of Spiritualism:'

"The assertion so often made that Spiritualism is the survival or revival of old superstitions, is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that hap-piness in a future life by cultivating and de-veloping to the utmost the higher faculties of our intellectual and moral nature, and by no other method, is and must be the natural enemy of all superstition. Spiritualism is an ex-perimental science, and affords the only sure foundation for a true philosophy and a pure religion. It abolishes the terms supernatural and miracle by an extension of the sphere of law and the realm of nature; and (in doing so it takes up and explains whatever is true in the superstitions and the so called miracles of all ages. It and it alone is able to harmonize conflicting creeds, and it must ultimately lead to concord among mankind in the matter of re-ligion, which has for so many ages been the source of uncessing discord and incalculable evil; and it will be able to do this because it appeals to evidence instead of faith, and sub-stitutes facts for opinions, and is able to dem-onstrate the source of much of the teaching that men have so often held to be divine. \*

It is a science of vast extent, having the wid-

est, the most important and the most practi-

cal issues, and as such should enlist the sym-pathies alike of moralists, philosophers and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature."

Buch, my son, are the words of a great thinker, and I have presented them, together with a few out of many points in favor of a cause which you have condemned without investigation, and which, like all other new truths, must be denounced by people generally until they can emerge from the psycholdgi-cal spell of old opinion. I would have you feel that all truth is sublime, and especially that which relates to the invisible and the spiritual, which strikes the key note of all causes and all effects in this universe.

232 East Dwenty-third St., N. Y.

HOW SATAN SEES IT!

The Devil went out on his annual inspection, To see to his cause and give full directions, So his regions might prosper, and hell live and

During the year Our Lord eighteen seventy-

His visits at first were at places much older, But be finally brought up in the city of Boulder:

He wandered about with a business like air, A smile on his brow, which betokened all fair. The ladies who saw him exclaimed, What et stunner!

But the business men said, He looks like a drummer From Chicago or St, Louis, they couldn't tell which,

For his airs were so pompous, and his apparel so rich. And his breath had such a sulphurous smell.

It wasn't plain to detect whether 'twas bourbon or hell. He wandered about in a way so mysterious, That it became at last to be a matter quite se-

What the mission of this stranger could be, And the whole town, in fact, was on the qui

To have it explained by the learned teachers, And to this day, if it hadn't been for the preachers, His errand would have been a secret profound

But in his perambulations his ear caught a sound. That startled the Devil himself, and led him to

. shake. For fear of his safety, and this inquiry make. What noise is this I hear? It is doleful rather, Oh! I see, it is Jack A., my Presbyterian

No rumpus among Tunkers ever raised such a clatter. I'll stop for a minute and see what's the mat-

Tis a quarrel among preachers over their creeds; They are charging a brother with not sowing

good seeds. There is my friend, P., of the new faith Epis-With his eyes turned to heaven in shape quite

elliptical. His wise owlish look makes it clear as a prism, That this little fledgling is bent on a schism; He's just turned his back on the Church of his

training, And now he is seeking, and all of his aiming Is by some hook or crook to gain notoriety, And work himself into some Christian society. over there in the corner I observe three others, Not very noisy, that's strange, for they are

Methodist brothers. If they were really in earnest at this effort of routing, They'd be giving it force by a terrible shout-

They say, 'Tis true brother T. is not exactly in place,

He's not quite up to our standard of salvation by grace, And can't see, what to us is a matter so plain, That salvation is a commercial transaction-

solely of gain; But in the main it seems to be his effort and strife, To lead mankind to a higher and holier life;

But brothers A. and P., with Pharisaical cant, Gave themselves vent in a terrible rant, Without reason or sense in all of their sayings, was a forcible reminder of a species of bray

ings, That brought Sancho to grief in Quixotic days, And led him forever to shun sucu ways. They said, We can give Mr. T. no Christian

greeting, Nor with him fellowship in the ministers' meeting.

He's heterodox, and believes that God has given free will.

To save man from damnation and eternal ill;

That religion is naught but God's perfect love, Extended towards man to lead him above, While we know he is grossly in error-There's nothing in love, but all lays in terror . That man's nature is such he'll never do well, Unless he's constantly reminded of hell,

And led away from his downward career, By the Calvinistic rod, of salvation through

How little we'd do in our holy vocation, If we had to preach love instead of damnation.

It's the duty of all the sound orthodox.
On every occasion to give him such knocks
As will teach him we have the will, and all that we lack.

To bring him to repentance, by way of the rack. Is the power so unjustly withheld in our na-

tion. From preachers like us—its a wicked negation. Thus the confab extended, and the Devil felt well.

And om his return to the regions of hell, He seliloquized thus: There's nothing so good to prosper my cause,

And destroy Christ's kingdom, and the force of His laws, As a fight among preachers over their creeds: And as long as religion is sowing such seeds, What need I to give any orders?

My mission is at home, extending my borders. Boulder (Col.) News

An Interesting Church-Meeting.

There were some very exciting occurrences at a religious service held near Big Spring, Ind., on a recent Sunday evening. The exer-cises had just begun, when some one an-nounced that the horses of the worshipers; which were supposed to be safely tied outside of the building, had been cut loose. A general scramble ensued, but after the horses had-been caught and hitched again, quiet was re-stored. Then one of the congregation missed his pockatbook, and announced the fact aloud. A second period of excitement followed. The door was locked, and everyone in the room was called on to submit to an investigation. One young man present was just enough intoxicated to be quarrelsome, and refused to let any one search him. The rest of the party in-sisted on their right, however, and, after exam-ining every pocket in his coat, vest, and pantaloons, punished him for his resistance to authority by pitching him rather rudely out of doors. The youth immediately hunted up

some boon companions, and led them to an assault upon the sanctuary. A great many hard words passed between the congregation and the mob, the former being armed with billets of stove-wood and other improvised weapons, and the latter with pistols. After numerous threats had been exchanged, and a great deal of bad blood roused, the clergyman succeeded in procuring a truce to hostilities, and the services were concluded in due form. As a sequel to the whole affair-and one which may not be without its moral-the person who missed his pocketbook found it, when he returned home, in his barn, where it had been lying all the time.

## Voices from the People.

WINTHROP, IOWA.-E. Gleason writes.-I have taken the Journal three months on trial and like the bold stand it takes in advocating the truths of the Harmonial Philosophy and dealing heavy blows at superstition and bigotry.

MOUND CITY, ILL. - Thomas J Smith writes. The cause is progressing in Southern Illinois.
Don't give the freelovers any quarters; drive them
if possible out of our ranks. They, together with
the impostors, are our only stumbling blocks.

GLENN, KAN .- Mrs. M. A. Brewer writes .-Oh! what suffering in Kansas. Horses and hoga are starving to death, and many people, too, are on the verge of starvation. The winter has been long and severe, and the promise to "temper the wind to the shorn lamb" seems to have been for

DUBOISTOWN, PA .- George Faulkrod writes. -We all like the JOURNAL, and would feel lost without it. Mediums and lecturers traveling through this section of country will find a home at my house in DuBolstown, Lycoming Co., Pa., two miles above Williamsport, on the opposite

SUMMERFIELD, ILL -O. R. North writes .- 1 was at Jonathan Koons, in Franklin County, Ill., one year since. The old gentleman showed me ive maps of the spirit spheres, drawn (he\_states) by spirits. It was a noble exhibition. Then he has manuscripts by ancient spirits, enough, I think he said, to make a book of 2,000 pages; and much of it is deep matter.

WELLINGTON, KAN-J. 8 Weeks writes +1 knew but little of the doctrine of Spiritualists, and therefore supposed they were a deluded people, but as I am not afraid of anything-not even of his Satsnic Majesty, I have investigated the Har-monial Philosophy, as represented by Prof. A. D. Gray, of this City, and am now preparing to accompany him on a lecturing tour, and allow me to say that we will do all in our power to establish the truths of the Harmonial Philosophy.

CHELSEA, MICH -W. L. Thacher writes -I rend you \$1.65 to renew a trial subscription for the JOURNAL. We prefer it to any other paper. We have faith, and would have still more, if some of the clairvoyants would find Charlie Ross, There-have been 500,000 persons engaged in the search. I don't see why the Spiritualists can not find him. They would have both the credit and the reward. As a sign of the times, I see that Ned Buntline has begun his last novel with the abduction of a child and the appearance of a

FARMINGTON, MINN -8 Jenkins writes.-My interest in our cause and the success of the JOURNAL, is sufficient reason for me to do all i can for the spread of truth and the elevation of the village of Farmington, where three months ago there were but one, so I think we have cause for rejoicing. Brother J. L. Potter is State Missionary, and he is a bright and shining light; is honest and truthful. He does not sililate with northing which is degradient to the cause of Spirit. anything which is degrading to the cause of Spirit-

EAST WESTMORELAND, N. H .- Elliot Wy man writes. - After reading my last Journal. feel in duty bound to thank you for the additions evidence of the bonesty and candor of its editor in publishing the exposure of "impostures" when proved to be such, and for your good counsel to Spiritualists to preserve such notices or evidences of fraud, when fully proved, so as in future to discountenance them, and be more thorough in our test investigations, and your closing remarks should be copied by every Spiritual paper and remembered by every Spiritualist,—"To expose impostures is to sustain genuine mediums; that the RELIGIO-PHILOSOPHICAL JOURNALIS in duty bound

NEW YORK .- E. C. Leonard writes .- I atlor of Mrs. D. G. Taylor, of 43d Street, New York, where there was an extraordinary medium for ma-terialization, Mrs. Wilson, of Grand Street, New York. She was recured with ropes to her seat, and around her waist, with knots by an expert, and then the knots were over-entwined and tied by small cord, and her hands were then enclosed in dark colored leather mittens sewed tight around and to the cuffs of the medium's dress at the wrist, and not permitted to expand in the least; then her mouth was firmly covered with five thicknesses of court plaster, so that it was impossible for her to utter one word or make any noise thereby. She then entered a small portable, cabi-net, for the occasion, and then we were entertained by the spirits for over two hours in pleasant con versation, singing, whistling tunes, and showing hands and faces. At the conclusion the spirity released the medium, and the doors being thrown open, there she sat in a trance, as one dead with the court-plaster still over her mouth, as when first she entered the cabinet, and strange to say, the ropes were thrown out of the cabinet with all of the knots still tied, and secured by the same small cord over the knots, and the first knots were to tie it around her neck, and then tied around the arms and body at the cloows, and then drawn behind to the seat, and tied out of her reach.

VIRGINIA, ILL.-A. F. Smith writes.-Dr. J. K. Bailey has just completed a course of lectures in our town, the first ever delivered here on the subject of Spiritualism, and, as usual in such cases, considerable excitement was created among the people by the agitation of the subject. The members of the different churches, and those who have implicit faith in three God, an endless hell, and a roaming Devil, were prompt in their con-demnation of a philosophy, which threatened their long-cherished faith with destruction; how ever, as the lectures were free to all, a goodly number of our citizens were in attendance at each one, and the manner in which the Doctor handled the subject of Bibical, and Modern Spiritualism, could not fail to arouse and interest the mind of every listener. Our local editor was present, note book in hand, and it seemed from the amount of space which he devotes to the abuse of our philosophy in his columns, he certainly considers Spiritualism a "foeman worthy of his steel." In the four or five columns which he devotes to the abuse and ridicule of Dr. Balley and his lectures, he falls to produce a single argument; hownumber of our citizens were in attendance at leach tures, he falls to produce a single argument; how-ever the brutal course which he has pursued against Spiritualists, has induced many to investigate who otherwise would not have done so. The believers in our beautiful faith are more than atisfied with the manner in which Dr. Bailey acquitted himself as a locturer, and take pleasure in recommending him to the public as an able, logical speaker, and in every respect an honorable representative of Spiritualism.

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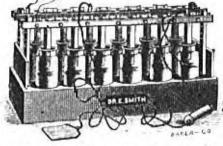
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One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each bene stating any changes that may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

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mended, and firmly believed that nothing could restore my hair.

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The incentive is within the system, the same as hunger and thirst. The mind is not hungry or thirsty, but your molecules are; it is not sick with a burning fever, but the system is; it is not suffering from delirium tremens but millions of active entities in your body are. The emotion which prompts self-destruction is within your physicalform as well as the mind, -it is a disease which requires the most careful attention to master. The first thought of committing suicide is never carried into effect. The mind dwells upon it until the living molecular entities you possess, are in harmony therewith, for each one has its innute feelings. A man never deliberately kills another when he first calmly entertains the thought. Why? He must first bring his system in harmony with his mind-he must inflame his animal nature (the animals in his nature) before he can possibly commit the helingus crime. When one senses intense that, it brings his molecules en rapport therewith, and weakness and timidity is the result. The life that surrounds your spirit, is not one individual life, but trillions of individual lives, which affect you in your daily walks; and which compose your physical organism! Man becomes a toper because those millions of infinitesimals prompt him to. They were aursed in embryo, perhaps by liquor, hence require it as an absolute necessity. The mrnd may fight against it, but they triumph-rule with an iron hand. There is the little child in the womb. The molecules of its system are derived from the mother; the mother is saturated with whisky, and the result is, all of its numberless living entitles are natural born inebriates, and they eventually drive the mind to indulge them.

INQUIRER-Indeed, sir, I pever thought of that before. LUCRETIUS-Knowing as I do that each melecule is an epifome of the universe, as well as man himself, I am led to reason as I do. Death in all cases, or under any conditions, is principally the result of molecular action -whether resulting from fever, the assats in, the knife of the self-destroyer. or anyfother cause. Dr. Hammond, I think, eites the case of Mr. R., w distinguished chemist and an amiable mph, who, feeling himself impelled to commit murder and fearing his inability to resist, voluntarily placed himself under treatment. Tormented by the desire to kill, he often prostrated himself before the altar and implored the Almighty to deliver him from his atrocious impulse, the origin of which he could not explain. When he felt that his will was yielding, he went to the Superintendent of the Asylum and had him tie his hands together with a ribbon. This weak band was sufficient to calm the unfortunate man for a time, but eventually he attempted to kill one of his keepers, and flually died in a paroxysm of acute mania. Ah! I tell you that his mind consed its true condition, but the

millions of Jiving entities surrounding his spirit, could not be reduced to subjection, and he fell a victim to their unvielding demands.

INQUIRER-I desire an explanation, in . ference to the following: It appears that a lad named Cummings, fe-I from a car at Whitehall, N. Y, and the Irain passed over his arm, severing it. The lad, with great presence of mind, laid still until the train had passed, and thus escaped further injury. When the lad was taken home, his arm was brought after him. It was thrown into a pail, when the poor little feilow screamed with pain. The severed limb was then placed in a box and buriedlin the garden. Shorfly after, he said that something was crawling on the inside of the hand. I ne limb was exhumed, when a large worm was discovered in the palm of the hand. A large jar was obtained, and it became necessary to crowd the arm in, when the sufferer fairly went into paroxyam of pain. The limb was placed in a jar parily filled with alcohol, and then replaced in the ground. The little fellow complained that his arm and fingers were in a terribly cramped position, and that the little finger and next one were growing together. The jar was then taken up, when the limb was-found crowded and cramped as described. The boy knew nothing of the disposition of his arm. I knew a case in the army where a man's arm was amputated on the field of battle, and carefully buried. The soldier was removed to a hospital, some ten miles distant, and appeared to be getting along very well with the exception of a constant pain in the hand of the amputated arm. He told those in charge of the hospital, that it felt as if the thumb and forefinger were pressed together in such a vice-like manner, that they caused him intense suffering. One of the nurses, without his knowledge, instituted measures that led to the disinterment of the amputated arm, when lo! there was the thumb and forefinger, as if clasped together like a vice. The hand and arm were placed in their natural position, wrapped in woolen clothes and carefully buried. The soldier knew nothing of these proceedings, and when the nurse, after her return, asked him how he felt, he remarked that at 10 a. M. the pain in his amputated arm ceased, the exact hour when disinterred. I would like to have you explain how a dead member of the body can induce such pain?

LUCRETIUS-You take two minds closely en rapport, and though thousands of miles apart, they sense each other's feelings. That is too well authenticated to be disputed. Now, the molecules of the amputated arm are closely en rapped with those of the interior spiritual arm. The two, though separated, short each other through sympathetic vibration imparted to the ether atmosphere of space, and which can inductive no other

person than the one to whom they belong.

INQUIRER-I comprehend your statements. They seem clear and definite. I can now realize why a dead member of the body, may cause un pleasant sensations in the living organism. Oh, death is still a great, mystery. It seems as if you never would get through explaining its philosophy.

LUCKETH'S-My object is to remote all insistery connected with this sub-

jeet, and show to the world its true character.

INQUIRER-I will read to you an item from the proceedings of the London Anthropological Society. Ledesire a response thereto: Major S. R. I. Owen said that he was in India throughout the Indian mutiny, and was in India at the time when the Fakir was buried at Lahore. In the year 1844 he met several officers who came from that part of the country, and it was a matter of common talk with them, as an accepted and undeniable fact, that the Fakir had been buried for a long time, and afterwards revived as stated. One man was said to have been put into a box, which was chained to the ceiling, and troops were placed to watch it for several weeks but the man afterwards recovered consciousness. These things were spoken of by those who had seen them as unquestionable facts. The Fakir had a wife, who helped to restore him; he was able to throw himself into a kind of trance, in which his tongue turned back into his mouth. Sometimes he was buried for weeks together. Mr. H. T. Marchant said that about twelve years ago there was an Oxford student who had the power of disassociating his body from his soul whenever he pleased, and he was under the impression that if he remained absent long enough to allow his body to get cold, he would never return to it. Once he did let it get cold, and he was not able to return; in short, he was dead.

Lucarries-These are really peculiar cases, worthy of some consideration The vital forces of the subjects were in equilibrio-exactly midway between life and death, and could thus be held for considerable time. "The student, to whom the Anthropological Society alludes,-proceeded a little too far; he went past the state where the vital forces were resting-in equilibrio-and death ensued.

Inquincia-Will you explain how this disassociating the body from the

Lucaerius-That would not be in connection with the subject under dis-

cussion-death-therefore I must defer an answer. INQUIRER-Has music any effect on the dying?

LUCRETICS-Yes, a most wonderfully benign influence. INQUIRER-I will read to you an account of the death of Phiness Eames, who passed to Spirit-life, June 13th, 1873, as I wish to learn if such incldenta as connected therewith are common. It is as follows, as related by his brother-in-law: "Each day and hour, he impressed upon us his firm belief in the spirits to sustain and cheer him in his birth to Spirit-life, and as the end drew near, he told us what he saw and heard. Thursday evening, he saw a vision of two boats; in one was his wife, her mother and sister, and his son who was burned. In the other boat was the father of his wife, her brother and brother-in-law, the late Ingraham Gould, Esq., of Beaver Dam. They talked with him some time, and on leaving said, 'We will come again, and the third time we will take you to our spirit home. On Friday, June 6th, he say the boats again, and the friends from Spiritland, and their visit made him very happy, and for some time they held sweet converse with him about different scenes there. On Saturday morning, about sunrise, June 7th, his 55th birthday, he said, 'Mary, the boat has come for me. It is large, and very dear ones are in it.' Then quietly, with perfect peace in his soul, he stepped into this ferry boat that carries us over the river to our home in the Summer-land, patiently waiting for the summons to cross the river. He then called the family around him with a motion of his arm, and taking each one by the hand, bid them good-by, and after resting a few moments said, 'Friends, I am aware that my time here is short, and that soon I shall leave you. I wish you all to know that I'am a Spiritualist, and trust that the time will come when you will all think as I do. I am perfectly resigned to the will of God; have not a shadow of fear, and am willing to go, only waiting for the summons. i I wish it distinctly understood that I want no orthodox minister to preach my funeral sermon, but a Spiritualist, if one can be obtained. I am too weak to say more. I sak you all to so live that you may meet me over the river. Good-by.'- During the hours of transition, he requested music, and some one of the family was at the plane every moment, cheering him with tupes, until all was over. He retained his faculties to the last minute of earth-life, reviving every few momenta to speak a word of cheering love to us, and many times during the hours of transition, he would kiss the lips of his daughters, who occupied a place by him, Nettle on one side and Mary on the other. Long will they remember, as well as all present, the grand sublimity of this birth to Spirit-life. A little before he breathed his last the Doctor called, and as he came into the calm and quiet room where the spirit-birth was taking place, Mrs. Gould said, 'Brother Eames,

# Death-bed Repentance and Forgiveness; Effects of Music on the Dying; Experiences of the Dying--Continued-

Dr. Kippax is here.' He revived and gave him his hand, saying, 'It is over. Good-by.' Then he asked for music again, as it had ceased while the Doctor was talking; he also testified to its soothing influence in this trying hour that comes to all, as he saw by his pulse how it quieted him. Thas gently he was born into Spirit-life, entering upon his journey over the river without a struggle or a groan, and while we were singing a favorite piece of his,- Joyfully, joyfully onward I move, Bound for the land of bright spirits above, '-the angel friends who stood around him, Joined with us, and we flistinctly heard their voices of praise, and while sing. ing, the last breath were was drawn, and his spirit was borne to the higher life beyond the river, at half-past ten o'clock, . M. Wreaths of white flowers were lovingly laid upon the coffin by his children and our family, as we tenderly lowered it to its last resting-place, all realizing fully that he was not in the casket we were placing in the ground, but standing with us, our spirit brother, and henceforth would become the angel guardian of his

children, assisting us in their culture and development into womanhood." LUCRETIUS—The action of what is termed music is very peculiar in its manifestations. A flame from a gas-burner will acker in response to its fundamental note. You may try different notes at various degrees of pitch, before you succeed in striking one that it is in harmony with. A flame that obstinately refuses to notice any note that you can sing,will seem to manifest delight at a blow of the hammer on an anvil. It is, indeed, a sensitive flame that will respond to the lips in klasing, but makes no movements whatever when any other sound is made. As a modern writer well says: " All structures, large or small, simple or complex, have a definite rate of vibration, depending on their material, size and shape, which is as fixed as the fundamental notes of the musical chord. They may also vibrate in parts, as the chord does, and thus be capable of various increasing rates of vibration, which constitutes their harmonics." This pecultarity exists throughout all nature. There is, as one of earth's children well says, - and I desire to quote from them whenever their views are suitable for application,-a universal disposition of human beings, from the eradle to the death-bed, to express their feelings in measured cadences of sound and action, proving that your physical bodies are constructed on musical principles, and that the harmonious working of their machinery depends on the movement of the several parts being timed to each other; and that the destruction of health, as regards both body and mind, may be well described as being out of tune. He says further and truthfully, too, that your in ellectual and moral vigor would be better sustained if you more practically studied the propriety of keeping the mind in harmony, by regulating the movements of the body; for you would thus see and feel that every affection which is not connected with social enjoyment, is also destructive of individual comfort, and that whatever tends to harmonize, also tenus to promote happiness and health. I give his opinion, merely to show that Iny views have been foreshadowed in one of earth's children. He says in . Inclusion, that a general improvement in your taste for music would really improve your morals. You would, indeed, be more apt to detect discords, but then you would also be more roady to avoid their causes, and would not fail to perceive that those feelings which admit of no cheerful, chaste, and melodious expressions, are at war with both mind and body. Dr. Moore gives a account of an executent physician, who, having been infected through a wound while examining a body that died of mailg nant disease, soon discovered such symptoms in himself, as warned him that he must specially mass away from earth. He, therefore, sent for a pious friend to sing and play the barp in the next room, until his spirit should be liberated. This was done; the darkness of death seemed not able to enter there; but a grean was heard, and the believer "fell asleep in Jesus," with the music of that name within his soul. On the earth plane of life,-music played on a small melodeon, or piano key-board, can be transmitted through an unbroken circuit of thousands of miles, and reproduced on a violin attached to the receiving end of the wire. Music-the right kind-always has a harmonizing effect. Loathsome errpents become quiet, and enraged animals cease their favings, when its delightful strains strike upon their ears; the maniac will frequently fall asleep when the sweet melody of a hymn sounds forth; toods, and sometimes rate and mice, will appear charmed under its magic influence. An officer once confined in a bastile found himself surrounded by amateur musicians; in the form of spiders and mice, whenever he played on a lute. They manifested a sort of ecstatic pleasure in listening to him. Poisonous reptiles can be attracted from their safe retreat by melodious, soul-enchanting tunes. Negroes have been known to catch lizzards by simply whistling a lively air. Mozart's soul was so delicately attuned, that he was thrown into convulsions by the blast of a trumpet; but he could be instantly soothed by a masterly touch like his own. Sir William Jones states that while a lutenist was playing before a large company in a grove, the nightingales dropped to the ground in restacy, and only a change of tune would revive them. Shake-speare has well said, "There is not the smallest orb that thou beholdest, but in its motion like an angel sings." Indeed, "the music of the spheres " does exist. Tyridall has stated that the Swiss muleteers muffle the bells on their mules for fear that the music of their tiny tinkle, may bring an avalanch down, and destroy-hundreds of lives. Even the sea has its music, generally, however, inaudible to the material ear, which can only take cognizance of a definite number of sounds, those only which synchronize with its delicate filaments which convey sensations to the brain. In a lake in Ceylon are fish whose voices resemble the sweetest treple mingled with the lowest base. The shrill notes that proceed from the lips, or swell forth in tremulous accents from an organ, vanishing in inclodious sweetness, possess a potency that is truly astonishing, as is beautifully illustrated in the College Chapel of Cambridge, Eng., which, whenever the Dead March from Saul is played within its walls, they vibrate as if endowed with life. They seem to sense the enchanting influence. They will not respond, however, to any other tune. Democritus claimed, and truthfully, too, that many diseases can be cured by the simple melody of the flute. Asclepiades treated sciatica successfully with the trumpet, the diseased part vibrating in harmony therewith. Indeed, I might proceed indefinitely quoting authors and giving facts that have come under my own observation in reference to the potency of music. Its power is but little understood by the denizens of earth. Its effects are grand indeed. There is music in all things. As there are millions of invisible molecules throbbing with life and buoyant with activity, so there are countless noises-beautiful tunes played on the unseen chords of the material and spiritual worlds, that the mortal ear can not hear. As the mockingbird sings sweetly its native airs, so do millions of unseen animalcules that surround us, give expression to tunes peculiarly their own, although you can not hear them As music has a soothing influence over ferocious animals, so has it an equally beneficial effect on ferocious diseases, which rapaciously invade the citadel of life. There are tunes adapted to different organisms in sick. ness-no tune with the same pitch, however, is then suited to two persons alike. Whenever you touch the fundamental note of a person's physical organism through the instrumentality of music,-for all objects, large or small, have a fundamental note,-a most wonderful beneficial change will immediately follow. Each molecule of the body will vibrate in harmony with the music, and a healthy, energizing condition will result therefrom. In the case of the dying it gives additional strength to the spirit, inspiring it with grand emotions, and enabling it to make its transit much easier than it otherwise could, As a sanitary agent, I know it has a beneficial effect. Nature is underlaid, as it were, with the chromatic scale, and it is constantly bubbling with charming sounds. No one could be a miser who listened regularly to enchanting songs. Music and light are the anti-podes of silence and darkness. The former expand and illuminate, the latter contract and obscure. Nothing is more intolerable to the human mind then continual silence and darkness, hence harmonizing tunes and beautiful sparkling lights are always essential around the bed of the dying. Sing your spiritual songs then, and at night illuminate the room with brilliant lights, and the transit of the apirit will be made Joyous and easy. Spirit voices will unite with yours, and when yours cease to be heard, theirs will fall upon the new-born spirit, animating it with lofty emotions, When the currents of life are expiring under the influence of music, they pass away as peacefully and harmoniously as the vanishing notes that affect them. Surround the couch of the dying with flowers, let gorgeous lights illuminate the room, and sweet tunes sound forth from human lips or delicately adjusted chords, and when the birth shall have been accomplished the new-born spirit will thank you. Have no funeral sermon preached; throw a halo of cheerfulness over the scene, even if it is tingedwith a sombre cloud of sadness. Any effect made upon the body through the instrumentality of soothing music, is immediately imparted to the

spirit. In some diseases it is far superior to medicine, and its efficacy in

assisting the transit of the one dying, is far more serviceable than prayer.

Its potency is but little understood. In the expression, "the morning

stars sang together," there is a grand truth. There are fascinating strains

of divine music underlying the motion of each planetary system. The

senses of mortals have never realized one-billionth of the grandeur of creation. As there is active throbbing life beyond the ken of your eye,

so there is soul-expanding music beyond the reach of your ears. I recog-

nize death as only a change whereby each one is divested of an outer dress composed of inolecules, called by you the physical organism. Now music

that incides them to gently vibrate, harmonizes the whole being, lulis all

passionate feelings to rest, and prepares the spirit for a happy transit.

Ole Bull when a boy could not remain quiet under the influence of music,

for the molecules of his body would vibrate in harmony therewith, in spite

of himself. I tell you that all the passions rest within them,-anger, lust,

love, hate, sadness, etc., are manifested therein. In cheerfulness the mole-

cules of the features appear grandly illuminated; in-sadness, the reverse.

The licentious, Justful man, can not conceal his true nature. When anger

is exhibited, see how quickly the infinitesimal particles composing the face, are darkened. Music, elevating soul-calivening music, when life is

ebbing away, awakens the finer feelings of the nature, and they predominate, and under their influence the spirit should take its departure .-There is also a very deep significance in death-bed repentance. There is heaven-inspiring grandeur in the penitence of the dying man. He who spurns such a change, even then, is no philosopher-reasons to very little effect. When the selfish passions subside, and the nobler impulses thereof predominate, its effect on the indwelling spirit is grand indeed. It is like a chamical process that purifies water.

INQUIRER-What! death-bed-repentance desirable?

LUCRETIUS-Don't interrupt me, please. Most assuredly it is. Its effect upon the spirit is grand indeed, and under the influence thereof its transit is far more delightful. Take the man whose selfish passions have predominated during a long career of licentiousness on earth, if he realize his deep depravity, and humbly and truly asks forgiveness of those he has wronged, then his better nature triumphs to a certain extent, and the effect thereof is transmitted to the indwelling spirit, and his progression thereafter rendered more rapid. Oh! how I pity that sordid man, who does not in his last moments humbly and earnestly ask the forgiveness of every buman being he has mistreated, and lovingly pardon every one who has trespassed against him. A triumph of the better nature on earth, is felt throughout all eternity. Genuine death-bed repontance is like the sun rising after a dark dismal postilential night, it awakens the latent energies of every noble impulse. Oh! children of earth, when the time for your departure arrives, let the soul go forth in search of those you have injurgd, if you have not done so before-the sooner the better-and implore their forgiveness; make amends for the wrong your have done; and then your nature will become illuminated with good intentions, and your spirit will not be compelled to remain so long in darkness.

INQUIRER-Your peculiar views astonish me.

Lucrerius-Ignorance is not a crime, but it leads to the commission of serious errors. He who spurns repentance and tramples on forgiveness, never can progress in the Spirit-world. Let both be exercised on the dying bed, if not cooner, and the indwelling spirit will be strengthened thereby Oh! how I pity that one who dies when vile passions are aroused, who neither repents nor forgives. Within him there is a two-edged sword that he can not easily banish in Spirit-life. The church is right in its estimate of the value of repentance and forgiveness, for I say that without repenjance and forgiveness there can be no calcution. The dying one should be placed in harmonious relations with all, especially those he has injured, and those who have wronged him. Before the spirit can advance rapidly, that condition is absolutely essential. If you have in any manner deprived a dying man of his rights, seek his bedside and ask his pardon, and make all umorable amends possible, for you must do that sooner or later. Never allow an enemy to approach the side of the dying, unless actuated with the spirit of repentance and forgiveness. As well administer poson to him. The attendants of the dying should always be inspired with the most tender love. Hate should never have access to the sick room. When one passer away under the influence of malignant spite, his soul is pierced with venomous arrows, and he must plack them therefrom in Spirit-life; on the contrary, when his controlling aspiration is love towards all, his whole nature is exalted thereby, as if planted in a fertil soil.

INQUIRER-Why, there is no end to your peculiar views and suggestions. LUCRETICS-A dishonest man in your sphere of life, will still fontione to he dishonest, for a time, in the Spirit-world, and one-saturated with disease there, comes here with the effects thereof still lingering in his spiritual nature. You can not at once escape from the ills arising from insconduct in earth-life. The one who expires under the influence of posonous intoxleating drinks, reels briefly in Spirit-life like a toper, and his presence is poinfully disagreeable. A dranken spirit is a deplorable sight. drugs do not cease their netarious work with earth, their detrimental effects can still be observed upon the spirit. Of all deaths, however, that arising from delirium fremens is the most terrible. The animal nature is then aroused, or to render myself understood more perfectly, the animals in the nature are rampant, and by a reflex action, the mind senses themseems to see them, and to it they are living realities. Oh! how my soul goes forth in loving sympathy for such desolate characters, for they are rendered subordinate to the drynken, crazy animals in their organism. They have rebelled, subverted the government of the mind, and are reveling in anarchy! What a sad spectacle! The man who controls his animal nature (animals in his nature) is monarch of an empire; when it, however, triumphs, he is deposed, and his life will be a desolate one until he again

conquers. It is terrible to dis under such conditions. INQUIRER-I have a strange experience of one of earth's children, related by J. Burns, in the Medium and Daybreak, London, E. which I will read

to you, as I desire your opinion thereon-

Nearly six years ago it was my duty to record in Human Nature the phagomena attendant on the passing away of Mrs. Burns's mother, Mrs. Anne Wooderson. Early on Thursday morning last week Henry de Ville Wooderson, Mrs. Burns's father, passed through the portals leading to life eternal. The personal experiences attendant on auch events are so rich in spiritual teaching, that it would be of great benefit to the world if they were intelligently observed and carefully recorded. The doctors, in their 'clinics,' have faithfully portrayed every pathognomical symptom attendaut upon disease and dissolution; but where is the spiritual doctor, who will do a far higher service for humanity by chronicling the gradual development of the spirit, and the many steps attendant upon its final separation from the body?

"Our father had been in indifferent health for about a year. When Dr. Newton was in this country, he was at once relieved by that great healer from a very painful disease, which had for a long time incapacitated him from following ha usual pursuits. A second operation by Dr. Newton produced a further revolution in his system. He married again, and enjoyed a considerable degree of health, till his final illness, from other rauses than those removed by Dr. Newton, assailed him. He was a man of strong constitution, and of active habits, and as one section of the orgamic structure failed before the other portions were half worn out, the process of disintegration was long and painful. For the last three months of his earthly life he was confined to his bed, during which time it was pleasing to observe the gradual development of the spirit, and the relaxing hold of the earth's attractions upon it. His last visit to London was to attend a seance with Mrs. Hollis, at which he had a conversation with his arison wife. During his illness his affections were constantly modeled into spiritual shape by his friends in the Spirit-world. His hand would be frequently controlled and the outline of writing dene on the bedelothes, and he was the recipient of frequent impressions. He tenaciously adhered to life; and though his family knew, from conversation with their spiritfriends, that the parting was fixed to occur at a stated time, yet they withheld the information from him, and left events to communicate their pecul; far feelings.

"At last he became impressed that his change was near, and, having & visit from Miss Lottie Fowler, he asked her spirit-gulde what her opinion was. 'Annie' candid'y and kindly stated how long physical life might last, which prognostic was strictly correct. The sick man heard the message without pain or shock, and more than ever turned his face spiritwards. He became quite reconciled to depart. His affections were gradually weaned from earth-life, and a peaceful anticipation remained of the coming change. For several days his powers of recognition and expression were rather fitful, but he maintained his consciousness till hearly the last. He recognized his wife, his children and friends, in a kindly, affectionate way, and took farewell with all without any sign or expression of regret. He spent much time one night in prayer to God to fit him for the place into which he was about to enter. It was the prayer of hope and assurance, not based upon any high opinion which he entertained of himself, for he was quite aware of his failings, but he felt that God the Father was merciful to his child in his great trial, and that the ways of Providence were adapted to human needs. He thus attained complete perce of mind, and passed away as quietly as a child falls to sleep.

" For several weeks the spirit-friends were seen frequently in attendanceover the bed, and at the moment of dissolution his arisen wife, his father, and other friends were at hand to receive him, and help him into his new condition. He had seen these spirits during his illness, and recognized them frequently. It is to their kind offices, and the fact that the family withheld from him the doses of brandy prescribed, that his peaceful death may be in a great measure ascribed. I pause to beseech my brethren in Spiritualism not to send their departing friends into the Spirit-world in a state of drunkenness. What a shocking plight! What a disgrace to dear relatives to have them go into the presence of their angel friends reeling and jabbering with intoxication. Much of the convulsions and struggling which so borridly mar death-beds, and lacerate the feelings of relatives, are caused by the alcohol given to the dying. Death is God's greatest boon to man; it is the flowery portal to a higher sphere; it is a holy and beautiful sacrament; it is the most sublime event in the career of an-in-

"No one can estimate the grandeur and carness of the Spirit-world, or the benefits of communion with it from the blic scances and physical phe-nomena. These are all well enough in their place, and I am the last to discredit them. It is asked, What is the use of Spiritualism? May I reply it prepares us for death. Around nearly all death-beds the action of spirits may be observed, but particularly so in the case of those whose minds have been opened to the teachings of the Spirit-world. The idea of spiritcommunion within the mind is the open door through which the spiritmessage, imperceptibly it may be, enters. We can not avail ourselves of a thing unless we know of its existence. By a lucky chance, as the saying is, one in a thousand may stumble on the unknown; but far better it is to be informed and prepared to enjoy and profif by the many blessings with which infinite love has surrounded us.

dividual. If so, then, mar not its beauty by an exhibition of drunkenness.

#### How to Develope Medinms.

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

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

A majority of the people are mediumistic, and can be readily developed 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 sit 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, if 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 secome 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, t is by no means absolutely necessary. Let a room be select-

ed 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 ogster no circumstances allow the mind to be absorbed in business foreign to the object of development. Let serenlty 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 circle around a light, ta-ble with the paim of the hands resting flat upon the table leaf. Lower the lights so as to make a property 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 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 despeak, write or spat the table with the paim of the hands. Raps may be heard; the table may tlp or some other demonstration may be witnessed, or some one may be entranced and

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Have no fear of con-sequences, whatever it may be, and, under no circumstances resist the influence. Yield to the influence cheerfuliy, 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 often very eccentric.

Hence we have ad-vised that in forming circles, none should be admitted but such as have a sincere desire

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 developing circles there-after, such directions as they give should be foliowed.

If any one feels disposed to raise objections and thereby create inharmon, it is better to close the circle at once, than to sit there with uncongenial feelings, and not attempt to come together again to come together again are entirely subdied. Harmony is absolutely Harmony is absolutely necessary for pirit communion. 4. 0