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

VOL. XVIII

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

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THE EDDYS.

A Complete Report of Their Wonderful Seances.

BY ROBERT COOPER, OF ENGLAND.

"CAN SUCH THINGS BE."

Accounts have already appeared in this journal of the manifestations at the Eddys. I am not sure that my experience differs materially from that of others; but I place the record of the seauces I witnessed before the readers of the Religio-Philosophical Journal, and they will then be able to judge whether there are any fresh developments of this wonderful power at Chittenden. The facts are certainly very extraordinary, and require to be witnessed in order to be realized. It is indeed most difficult to believe that the figures or forms, or whatever name they may be dealgnated by, that nightly appear on this humble stage, possessing all the properties of humanity, clothed in

DRESSES, RICH AND VARIED,

are not human beings like ourselves;—that being palpable to sight and touch one moment, should the next, be no longer cogniza-ble by the natural senses. "Like the baseless fabric of a vision they depart, leaving not a trace behind." It can be no hallucination of the senses for they have been seen by hundreds who do bear witness to their reality; and the appearance of the girlish and sprightly Honto is alone sufficient to dissipate the idea that the spirit forms are personated by the medium. These manifestations also do a vay with the duplicate theory, for in no case is there the slightest resemblance between the spirit form and the medium, either in form or

The numbers that witness these phenomena, and the still greater number that, for some reason known to the spirits who are the arbitrators in the matter, are refused permission to do so, attest the great and growing interest in them. From a book in which the names of visitors are recorded, it appears that since Jan-

600 PERSONS

have come from far and near to witness these manifestations, and this does not show the total number, as a good many refused to enter their names on account of being 'church members" or in deference to Mrs. Grundy.

METHOD OF CONDUCTING SEANCES

At a short distance from the Eddys' resides, Mr E Brown who came as a visitor last summer. He did not do what the sinner did, who "came to scoff and remained to " but he did what was far better, he came to invertigate and

REMAINED TO MARRY.

He found a suitable partner in one of the Miss Eldys. Every evening accompanied by his wife, Mr. Brown comes to the house, and punctually at 7 o'clock, tells the visitors to take their places for the seance. Mr. Cleveland, a neighbor, is also a regular attendant. Having arrived at the room and taken their places on the two forms placed at about ten feet from the platform, the company in the front row are evidined to join hands, and all to keep quiet. William Eddy then walks into the room, and without saying a word enters the cabinet, after adjusting the curtain at the entrance. He is dressed in the same clothes he is about in all day, sometimes wearing his overall boots that he goes about the farm in. Nothing more is seen or heard of him till the last spirit disappears, when he at once walks out and away, without taking notice of anybody. The man who does the work on the farm and the odd-jobs in the house, sits in front of the platform and plays the fiddle. This he generally does in the room previous to the seauce. Whether this is done as a sort of overture, or to invoke the spirits, or for his own amusement or practice, I did not inquire; but for some reason music (?) appears to be an indispensable concomitant of these seances, and either fiddling or singing is kept up all the time, and is only suspended when a spirit speaks. Sometimes the spirit Brown will give instructions about the music, saying, for iu-stance, "play lively music." or direct a certain song to be sung. A paraffine lamp placed at the further end of the room, is the light by which the spirits are seen. This is regulated by Mr. E. Brown by the direction of the spirits. Ten minutes generally clapses before anything takes place, and then the curtain is observed to move, and slowly a form is seen to emerge from the cabinet. If it is Honto, she draws the curtain aside at once and comes out on the stage waving her head gracefully after the manner of a public performer; and after going through this performance makes her exit in the same style. After the appearance of the first spirit an average interval of three minutes elapses between the appearance of the others, and the number that generally appears is from 10 to 12. On one occasion it is said as many as

THIRTY TWO APPEARED. Frequently the spirits retire to the cabinet for a few minutes and then return, the object apparently being to get strength from the me-

It is obvious that manifestations of such conclusive character, given under circumstances that 'leave no loop to hang a doubt on," must be convincing to all such minds as are capable of appreciating facts and reasoning on them. Consider for a moment the difficulties involved in personating the various characters that are seen, upwards of

TWO THOUSAND -

aftending the providing of the various costumes. Why, a theatrical costumter would be required to supply the necessary wardrobes. As Colonel Olcott remarks, "I feel confident that if Professors Huxley and Tyndall would append a feetback besseless that would see that spend a fortnight here, they would see their protoplasms and such like soothing syrups flying out of the windows upon the entry of the first materialized ghost from the Eldy cab-

With these preliminary observations I now submit what I witnessed, and this I do in diary form, the notes being made after each seance, whilst fresh in the recollection. I have recorded some of the utterances of the spirits, not on account of their importance, but on account of the interest attached to the circumstances under which they were given.

RECORD OF SEANCES.

MARCH 5th .- The first spirit form to appear was recognized as Honto. She is of elegant form. 5 ft. 2 ia. in height (that of the medium 5 ft. 8 in.), every movement evincing much grace and activity. Her black hair hangs down her back in two lots. She wears a sort of white muslin gown reaching to the aukle, and has something like a dark apron tied behind her, round the waist, meeting in front.
After saluting the audience, sue went; to one end of the platform and stooped down, and picked up a shawl, apparently from the floor, which she extended and threw over her head, and then proceeded to produce other shawls in the same way from other places. These shawls are

SELTI TRANSPARENT.

After drawing out two or three she takes them into the cabinet. She then took up an accordeon and tried to play it, but finding the instrument defective she pat it down and reached through the railing and took a guitar from the table—then skipped across the stage to a chair, in which she sat and played. After a little posturing she retired to the cabinet. Other spirits then came just outside the door and were recognized by their friends. A Mrs. Eston stood at the doorway and gave an address, which lasted about three minutes. The she held the ordinary orthodox views which were detrimental to her progress in the Spiritworld. We, she said, had the advantage of possessing truer views through Spiritualism, and therefore should not have the same obstacles to contend with as she had when she died. She then went on say that prayer

WAS USELESS

of itself;—the best way to pray was to work, If a man was hungry it, was our duty to supply his wants instead of asking God to do it. Mr. Brown, the spirit who gave the funeral address, then appeared at the door and said he concurred in what had been advanced by the previous appaker. He said that they had now exhausted the power of the medium, who directly came out of the cabinet. Seven or eight different figures appeared on this occasion, but the light was not strong enough to see their

features MARCH 6.h.-William entered the cabinet as before, and after some music by Horatio on the violin and some singing by the company, Honto appeared. She saluted the company in her usual style, and then proceeded to

DRAW FORTH SHAWLS

from different places. She then came down the steps to the floor and intimated a wish for Horatio and Mr Cleveland to go on the stage with her. Upon their doing so, the three joined hands and began dancing. They then let go hands and went dancing round, passing each other in and out. This lasted about five minutes. Honto then denced by herself. in a sprightly manner, throwing up her legs an extra neight by way of finale as she entered the cabinet. The light was then turned on full, and she snowed herself at the doorway with a self-satisfied smile on herface. Other spirits then came outside the door and were recognized by friends present, one speaking in a whisper. A calld also appeared inside the cabinet, holding the curtain on one side in order to be seen. The seance was closed by the the spirit W. Brown stating that so much force had been spent on Honto's manifesting that the other spirits could not manifest so strongly as they otherwise would do, Horatio then held a dark circle. His hands

being securely tied behind by one of the company, he sat in a c sair in front of the platform. On a table about a foot from him were a great number of musical instruments, viz: guitar, baujo, two tambourines, two concertines, so-cordion, eight hand bells of different sizes, spring ball, two speaking trumpets, triangle, six mouth organs, whistle pipe; "also two swords and two iron rings. Those sitting in the front row were requested to join hands. The light was then turned out and immediately the instruments were neard in motion. and a variety of sounds produced by them. A voice then spoke which was said to be that of George Dix. He addressed me by name and

asked me to give him my MEMJEANDUM BOOK.

I said, "Shall I oring it to you." "No, we will feten it, we are going to write in it." I held it in my hand and soon felt a hand touch. ing mine, and the book was taken away. It was soon brought back. A light was then struck, and I found on an unwritten space, tne names of two relatives written in peacil. I examined the tying and found the medium secure. The light was again extinguished, and the spirits told us they would perform the "STUBM AT SEA."

Hereupon commenced a most extraordinary of which have already appeared; and the work that are never heard in an ordinary or-

chestra. It was wonderfully descriptive of the event it intended to represent. The whistling of the wind and the rushing of the waters were imitated to perfection. Every now and then was a dreadful crash as if some heavy object had fallen on deck. The principal instruments engaged in the performance were a violin, a guitar, a mouth-organ and tamborine. An Indian spirit named 'Mayflower' then spoke and said, "Would you like to hear me

HOME, SWEET HOME?"

We said we should. The sound of a concertina were now heard firsting in the air, and the above melody was artistically played with a slight departure from the usual method that rendered it very pleasing. Geore Dix next spoke inviting us to ask a scientific question. I asked him "Why spirits could not manifest as well in the light as the dark?" Upon which he commenced a very lucid and comprehen-sive explanation. He spoke in a clear and moderately strong voice for about ten minutes, every word being clearly articulated. At the conclusion of his discourse he addressed a few words to me, saying he was glad I had come to this country, and had no doubt my visit would be attended by very satisfactory results. Mayflower's voice was again heard sults. May flower's voice was again heard. She said she would give a poem, and commenced reciting in a very pleasing manner a rather lengthy poem. Her style and tone of voice reminded me of the recitations I had heard by the young ladies at the Childrens' Lyceum at Boston. I was informed that she was Italian by birth, and was stolen by the Indians when a baby, and lived with them till the age of 16, when she passed to Spiritlife. She is certainly a most charming and inlife. She is certainly a most charming and in-teresting spirit. A light was now struck, and I was invited, by way of test, to sit on the medium's kness. I did so, and a gentleman sitting opposite me, we held each others' hands. Under these circumstances strong manifestations thok place. The instruments were brought from the table and thrummed and floated over our heads and then placed in our laps. Feeling hands touching me and pulling my beard. I requested my spectacles to be taken from my face and places on the gentleman sitting opposite me. Unis was immediately done. Resuming my seat on the form, the Indians were announced. They signified their presence by a

DREADFUL CLATTER AND NOISES

of various kinds, mingled with sundry warwhoops. Taus ended a very remarkable demonstration of spirit power.

MARCH 8th —Seauce commenced as usual. Wickachee, an Indian, said to be Mr. E. Brown's controlling spirit, was the first to appear. He was dressed in

, uner breeches

and white stockings, and resembled one of those circus performers that toss children about, and do such like feats. He walked two or three times across stage in a stately manner, and then stood at the top of the step as if intending to come down, but did not do so. The next that came was Santum, also an Indian. He was taller than the last, his height being 6 It. 4 in. He was followed by "Big. Oak," also very tall. Two others named Silver Heel. and Awands, a female then appeared. Next came Seekum, who is said to have been a hunter and trapper in earth-life. He had a pack on his back and walked across the stage—then retired to the cabinet and returned with something white in his hand, which turned out to be a rabbit. Honto has been known to bring 💡

A SQUIRBEL, which ran about the platform. When on earth Seekum was a searcher after minerals. and used to trade with the neighboring tribes in rabbit-skins and such like commodities. He can control Hurstio to find things when lost. Horatio has a sword that he dug up under his influence, a considerable distance under ground. The next two spirits were recognized as relatives of a gentleman present. This was followed by another who claimed to be a relative of mine, but as I could only see a figure in white in the cabinet, it was impos-sible to identify it. Old Mrs. Exton, a lady who died at the age of 83, next appeared at the cabinet door, and gave a short address, the first of which, was, that in order properly to appreciate Spiritualism, the spiritual nature required to be unfolded. Mr Brown then spoke from the cabinet and said they had don all they could; it was the Indians, night. Their reason for manifesting was to improve the manifestations, and at the same time to give strength to the medium. Both Mrs. Exton

and Mr Brown speak without a tube.

Maken 9.h.—Honto was the first to appear After pirotetting about on the platform and drawing a snawl or two

OUT OF THE FLOOR,

she, to our great gratification, came down the steps and signaled to Huratio and Mrs. Cleveland to come to her. They then all joined hands and began dancing close beside us. Honto then let go and est on the form, as one of the company, and as she did so it caused quite a jar on the stool. She then went up to Mrs. Cleveland and drew, apparoutly from off ner one of her

Mysterious shawls,

and then ran down to the further end of the room, dancing around the stove. Stooping down on a sudden, in front of the lamp, sho draw forth adother shawl, and then came to where we were sitting, and printed significantly to a ring on a ladies flager. -Running down to the far end of the room again, and drew forth another shawl and placing them on her head, returned to the cabinet, having been out

be more modern now than it used to be; form-erly she was dressed in true Indian style. She is said to wear jewels and pearls, but I was not closs enough to detect them. After Honto had disappeared, several spirits came, all of whom were recognized by those pres-

After this, Horatio held a light seance. The table containing the instruments was placed on the platform, in the corner of the recess. A cloth was then hung on a rope across the recess, about five feet from the floor, thus hiding the table. Three chairs were then placed in front of the cloth, in which sat a Mr. Harris, myself, and the medium, who occupied the outside chair, and placed his hands on Mr. Harrie' bare arm. I held Mr. H 's other hand. A cloth was then placed in front of us, Jeaving only our heads exposed. Two parafiles lamps were burning in the room. Before the arrangements were completed, the guitar began to sound, and a violin being played, the guitar and tambourine joined in a vigorous accompaniment. Bells were then rung and thrown into the room, and the tambourine and guitar held over our head. The guitar was next protruded underneath the screen and appeared at our feet, playing. It re-mained in this position several minutes, and the strings could be seen vibrating all the time. We next felt something like hands striking up on our backs, and then observed a

WELL-FORMED HAND coming through an opening in the screen, between our heads. The little finger of the hand was observed to be defective. It was said to be the hand of George Dix. The hand pointed to some cards that were lying on the rail. One of these was handed to it, and in a few moments returned written upon. A card was then held on a tambourine just by our facep The hand came forth and wrote a name on the card. This was repeated several times. The hand, a considerable portion of the arm being visible, then placed a card on Mr. Harris' head, and wrote a name on it, and handed it to me. It was the name of my grandmother. The name of another relative was written in the same way. The hand then pointed to two iron rings that were hanging on the corner of the rail. These were handed to it and taken behind the screen. Horatio, speaking in a trance, told me to take his hand. I did so, and immediately felt a shock, and on examin. ing, found both rings round my arm. This concluded the seance, which was most satisfactory in every respect, and well-calculated to convince unbelievers. As-Horatio remarked, "I never sit in a light circle for a party of skeptics but I convince them all."

March 10th -The first spirit to appear was one Saint Mary. She was dress d in a raiment snowy white, with black bands crossing the breast. She stood at the steps of the platform and beckoned Horatio to her. Then took his hand in one of hers and placed the other on her breast, and then extended it upwards, then returned to front of cabinet and held up both hands as if in supplication. She was formerly a nun at Quebec, and Sister of Mercy. This was the first time she had appeared. Her general appearance and snow-white dress had an inspiring off ot. A sprightly little spirit who was said to be Honto's sister and named

"LADY OF THE LAKE"

next appeared. She was dressed in a white tunic, which did not quite reach her knees. Her legs were encased in tights, of a gray color. See looked very much like a circus performer, and had the agility of one. She danced about on the floor immediately in front of us, placing her foot on the fiddler's shoulder. Beeing a vacant space on the forms, she bounded over them and went to the far end of the room, and then returning vaulted over the railing and retired to the cabinet. She performed Honto's shawl feat. Honto next appeared and danced with Horatio on the floor. She placed her head on his breast, and then with his arm about her waist, went round in true waltz style. Honto was the gracefulest dancer of the two. The

"witch of the mountains"

was the next to appear. This was a weird-looking figure dressed in white. She stood on the platform and spoke in a loud shrill voice, with considerable emphasis and gesture. The substance of what she said was that she was the Daughter of King Belshazzar. She was the medium through whom the writing was done on the wall in the King's Palace. In concequence of her mediumiètic powers she was oanished to the mountains, where she passed the remainder of her days. She is said to be the presiding genius of William's band, and a spirit of great power. A spirit said to be her brother was the next to appear. A Roman soldier followed. He was dressed in armor and had a shield. Mr W. Brown (the spirit) is conductor of the seauces, and stands at the cabinet door and announces unknown characters. Most of the relatives of persons answer by rapping with their hands on the wall, or by bowing; they rarely apeak.

Wichachee, the Indian, next appeared. He sprang from the platform at a bound, making the room shake. He/ now hunted Horatio about the room, and both going on the plat-form had a fencing match with awords, after

the style of the "TERRIFO COMBATE"

that take place in melodramas. Another Indian followed, Awarda, a female. The spirit, Mr. Brown, in announcing that the seance was at an end, ead they were doing as much as they could to develop the manifestations which will in time be greater than the earth ever witnessed before. The time would come when head, returned to the cabinet, having been out they would not be required to convince peo-a full quarter of an hour. Her dress is said to ple that there was a Spirit world. "Friends,

I wish you all good-night," are always his last

MARCH 11TH —The first spirit to appear on this occasion was the same that appeared first last night, Saint Mary. She was draped the same, but did not attitudinize to the same ex-

WITCH OF THE MOUNTAINS

came next, looking as on the previous occasion. She sat in a chair in front of the spectators, and gave a short address, her articulatian being much plainer than on the previous evening. In the course of her address she said, "What would have been the state of the world at the present time if it had not been for Spiritualism? Mankind would have been below the beasts if it had not been for spirits bringing the world spiritual food. Sow not your seed on a barren soil, but on good ground, and it will spring up and bring forth abundanly." A Mrs Harris pext appeared, who was recognized by a gentleman of that name as his mother. Mrs. Shaw followed. This was recognized as the mother of Mrs. Cleveland. Mary Augel, aunt of Mr. Harris, was the next. These spirits were dressed in ordinary costume. A figure of quite a different character next came out. He was described

Ancient spirit,

and was dressed like a soldier; wore a sask and purple velves breeches with buckles, and had a koapsack on his back and a sword by his side. William White, formerly of the BAN-NEE CF LIGHT, then came out of the cabinet, and standing in the center of the platform, spoke through a trumpet, and said, with apparent a fficulty, "I pour out my spirit upon you. I am glad to be one with you, though you are few in number. You have a powerful lady at the head of your band, who will startle the world with her power and make the world yield to her." John Navins succeeded. He was recognized; and then Mr. Harris recognized a spirit as his uncle. Mr. Brown said in conclusion, "Work while the day lasts. Whatever your hands find to do, do it if it be good. Bay whatever your tongue finds to say, and say it without fear, for the night come when no man can work." Mr. Brown dues not use the trampet, but speaks quite clearly without. The spirit, Mrs. Harris, spoke in a whisper, but loud enough to be understood.

March 121H - Bonto came first and went. through her usual performance. She was probably out of the cabinet, from first to last, a full-quarter of an hour. She danced with Horatic and Mrs Cleveland on the flor of the room in front of the spectators, and suddenly vaulted over the rail and with a graceful salute retired to the cabinet. A gentleman present, who has been among the Indian tribes, says in action and appearance Honto is a thorough Indian squaw. A lady with a child in her arms came next. She was unknown, Mr. Harris was next visited by his mother, who spoke in a whisper. An uncle of this gentle-man, who died forty years ago, came next. An Arab appeared next.

ELLAPESTALLA,

who lived at the time the pyramids were built, and had charge of a gang of slaves. Two relatives of those present next presented themselves, and then old Mrs. Euton. This lady is a constant visitor, and appears as she died, 88 years old. She gave a short address, in which she said that allowance has to be made for mediums They were naturally sensitive and had a great deal to put up with from skeptics, and it was not to be surprised at if they were somewhat irritable. She then began dancing, remarking jocosely as she entered the cabinet that "sne felt like a gal." A few words from Mr. Brown concluded the seance. After this a dark seance was given by Huratio, when the same kind of manifestations took place as before. The "Storm at Sea" being performed with, if possible, more characteristic effects than on the previous occasion. A very pretty accompaniment was played to the violin on several bells which sounded as if suspended in the sir, reminding one of a party of bell-ringers. This lasted several minutes. Mayflower then produced some pretty echo effects on the moutu organ, an instrument of the accordion tribe. After this she recited a

GUARDIAN ANGELS.

She improvises the poetry. I said, do you speak through a tube?

Nold speak independently." George Dix then invited a scientific question. I asked for some information as to the constitution of the sun. A learned dissertation then followed in a somewnat asthmatic voice. George, I underetood was necessitated to use a tube. Mayflower then volunteered some information about the moon, and appeared as able to talk on scientific themes as Goorge. The Indians came next, and seemed to be running round in front of us, shouting most lustily and jab-bering most unintelligibly, creating an lufernal din. George Dex, whose real name is Smith, was a sailer on board the ill fated President, at the time it was lost some thirty years ago. Lumps of snow were found on the fluor which were supposed to have been brought by the spirits. I was told that on one occasion Horatio, and the chair on which he was sitting, were missing when the lights was struck. They were then told to look outside the house, and then they saw the medium sitting in his chair on the chimney. On their going to the room again he was brought back. A Dr. Girdaer told me that on the occasion of his former visit, a stone weighing

65 POUNDS was brought into the room at a dark circle. March 13th Tole seance was distinguished (Continued on page 52.)

New Jork Department.

BY...... D. BABBITT, D. M. Subscriptions and Advertisements for this paper re-ceived at the New York Hagnetic Cure, 239 East 23rd street, by Dr. Babbit.

· New York Items.

The 27th Anniversary of Poiritualism was duly celebrated in this city on March 31st by a num-ber of spirited lectures and fine pieces of music at the Republican Hall on 33d St., near Broadway, during the afternoon, while in the even-ing a cocial gathering was held at the same place, and a public test scance at the Harvard Rooms. The day passed off delightfully, being a time of general reunion among the friends of progress. A gentleman remarked of the afternoon gathering that it was the firest looking audienco that he ever saw. Mr. Keyser had rendered the room fairly fragrant by a number of magnificent bouquets, and a profusion of flags finished out the decoration in honor of a day which may be called the Spiritualist's

THE CONFERENCE is now held every Sunday afternoon from 2 to 5 at the Harvard Rooms, opposite the Reservoir Park. It consists of various ten-minute speeches on both sides of the Spiritualistic question, and has become a dignified assembly of keen debaters, among whom are judges, lawyers, physicians, clergy-

men, etc. Mrs. Hyzer of Baltimore is charming out people by her fluent and graceful oratory at our forencon and evening meetings. which are held at the Republican Hall, on West 33d St., two doors east of Broadway. She is our openher for April.

Wondebrul Phenomina are transpiring in costain private circles of New York which ex-ceed anything that has yet been recorded. After awhile I shall probably be at liberty to give an account of them, but can not at present. The spirits are out-doing themselves nov-a-days and ere long there will be a mightier chaking up of the dry bones of old ideas than the world has ever seen. Every hand at the helm then, and let us work for liberty and life, and the new joys which are to come.

PUBLICATIONS.

THE LITTLE BOUQUET published by the RIP LIGIO-PHILOSOPHICAL PUBLISHING HOUSE at 61 a year, lies on my table. It is full of de-lightful stories, which carry a high moral les-con, and is really better than it was when its price was \$1 50 a year. It is interesting to mature minds as well as to the young, and the Editorial Department at the end has a alice of food in each number for philosophers. THE "ELECTRIC PHYSICIAN, OF Self Cure

through Electricity," is a most useful and practical little work, by Emma Hardinge

Britten, and costs but 50 cents.
The "Lyceum Stage," by G. W. Kates, of Cincinnati, abounds in poems, speeches, and dialogues, excellently adapted to make our Lycoums more interesting, as well as more in-structive to the young. Many years ago when I had charge of the Miami Commercial College, of Dayton, Iowa, I remember George Kates as one of the conscientious, earnest and thoughtful students, but I should have been comewhat distressed at that time if I had known he was to become such an industrious worker in the Spiritual ranks. Another of my ctudente was a Mr. A. D. Wilt, with whom: often labored, to bring him from his Spiritualism into the orthodox fold, where alone safety was to be found as I sincerely believed. I was well trained in the logic of the churches, and could silence many an antagonist, but found this young stripling of a Wilt, generous of soul, blameless in moral character, armed with those facts and thoughts which at times were not so easily met. My iron bound creed has since been shattered to atoms before the logic of invincible facts, and I went over to him and young Kates instead of their coming to me. Young Wilt has grown up to be an able man, and for many years back has been Principal of the same Miami Commercial College which I founded in 1860, and which he has made one of the best institutions of the kind in the United States.

Indian Mediums and Manifestations.

The sudden unloosening of mediums from the closest, and most skillfully knotted bonds, has been a wonder during the last few years, and now becomes an ordinary manifestation. Like everything else under the sun, it is. however, nothing new. In the Portuguese History of the Indies, printed in 1581, folio, there is an account of a set of magicians, called Ouvans or Soangus, in the island of Gromboccamore, in the East Indies. They are said to have had the art of rendering themselves invisible, and passing where they pleased; and, as they did infinite mischief by these means, the people hated and feared them mortally. The history goes on to say that the king of the island once presented a Portuguese officer, named Brito, with some of the ouvans, who made an incursion with them on the people of Tidore, and, by aid of their magic arts, conquered and killed great numbers. To test whether, in effect, they possessed the faculties escribed to them, Brito had several of them tied by the neck, and their limbs strongly leshed with area. lashed with ropes, without any possibility of disangaging themselves by natural means; but, however closely guarded, they were in a short time found loosed and free: The history adds that Brito, in order that the King of Tidore might not complain that he made war on him with devils, dismissed them at length to their own island.

What real occurrences may be hidden in this wild story it were hard to say, but the feature of sudden resolution from bonds by unapparent means is clearly indicated. Some extra-ordinary mediumistic powers probably originated the tale. The uncouth name, Gromboc-canore, seems to be the same with Gramabakanar, an ancient port on the western coast of anar, an ancient port on the western coast of India, now abandoned. As for the barbarous appellation "ouvans" and "soangus," the present writer can only conjecture that the former is a word distorted from a Dravidian root, signifying evil, mischief, murder; and the latter a mangled form of "sunyakoran," s. e., magic-manger, from "sunyam," magic, corcery.

In connection with this subject it may be remarked that some of the famous Indian juggling feats appear hardly explicable except on the supposition of wonderful mediumistic and levitating power, which though only of late attracting attention in Europe, has doubtless existed in great force and practice amongst the ancient nations of the East. For example, the famous basket-trick, now performed under many modifications in London and elsewhere, has been often described with wonder by travelers in India, where it has reached a development unapproached in Europe. Its highest and rarest manifestation—for less striking and marvelous gradations of performance are far more common—is thus briefly described. The performers are just as ready to do it by day light as by dusk, and the usual place for exhi-bition is the broad, solid *chunam* floor of the verandah of an Indian bungalow, or even its flat roof. The spectators sit round in a circle, and the principal juggler brings forward a lit-

tle girl, from six to eight years old, and leads her round the circle. He then places her in the midst, ties her hands behind her back, and binds all her limbs together, which all the company may inspect, and then puts over her a large beenive shaped basket of closely woven bamboo. He then walks about flourishing a sword and making various strange gesticula-tions after the manner of jugglers, and pres-ently enters into conversation with the child, who answers from within the basket, affects to become angry, at last furious, and, rushing to the basket, plunges his sword several times violently into it. The groans and struggles of the child are heard within it, and "griffins" who see it for the first time can with difficulty be kept from rushing on and collaring the murderer, but shortly he smooths his brow, paces round, waving his arms mystically, and uttering sundry incantations, then raises the basket, and, lot in place of a dead and bleeding child there is nothing!

Presently the little girl, free and unbound, comes smiling from round a corner into the circle, holding out her hand for the "bakshiches" she is sure to get. Be it remembered that this is done in open day, on a hard floor, and in the midst of spectators seated a few feet dis-tant all round, and seems inexplicable from any point of view except by some enormous mediumistic and levitating power: and so indeed is the well-known mango or flower trick, performed under the same conditions, in which from a dry mango stone, buried in a few handfuls of earth, a shoot is made to arise, first shown in bud, then in leaf and flower, and leatly bearing a ripe fruit. This trick quite baffles all who see it, and who would ex-

plain it by ordinary sleight-of-hand. Whilst on the subject reference may briefly be made to the astounding accounts given by mediaval travelers, especially Marco Polo, of feats witnessed by them in India, when ob-jects flung up into the air vanished and never fell down, and performers mounting a rope, apparently attached to nothing, disappeared, and presently their dismembered limbs came tumbling down out of the empty air! This the old travelers witnessed in an open space by open day, and of course could only attribute it all to Satan. The full account, with curious wood-cuts and notes, may be read in Col. Yule's splendid edition of the travels of Marco Polo, published a year ago; the truthfulness of the old Venetian's account of what he saw, like that of Herodotus, after long ridicule is now established, and Col. Yule sees no reason to suspect that in the above particular instance he was telling travelers' tales. The power necessary for such displays, however, seems to have been lost or fallen into disuse in modern times; at least, the present writer has heard of no instances near our own age.

To conclude these Indian manifestations the writer may add one within his own knowledge. writer may add one within his own knowledge. In Tinnevelly, the excreme province of the Indian Peninsula, there lived, and still may be living, a Brahmin of ill repute, a gaunt, weird-looking, wild-eyed man, possessed of uncanny powers, especially of fascination or power of eye. European residents would often send for him and desire him to exhibit this. He, or any one present, would then tear from any hedge or bush a long wreath of convolveany hedge or bush a long wreath of convolvu-lus or other trailing plant and throw it on the ground or in the verandah before the spectstors. Then standing a few paces distant, he would fix his unearthly eyes intently upon the long green atreamer, fingering his beads and muttering to himself, when, sometimes in a shorter, sometimes a longer time, the wreath would begin to move, and, as though endued with life or pulled by a string, approach him serpent-like, coming up to his feet and following him if he retreated; people might walk between and scrape with sticks to discover any suspected string connecting him with the plant, but to no purpose. For all that could be discovered the long wreath moved of its own ac-cord in obedience to his power of eye or will. In Dr. E. Crowell's work on Spiritualism and primitive Christianity there are some curious instances and speculations respecting eyepower. It is remarkable that this Brahmin was induced by a European gentleman, now living, for a considerable bribe, to disclose the secret of his power He acquired it from him, and was able to effect the feat. But it would seem he considered there was something objectionable in it, for he was religiously disposed; and after a time desisted from putting the power into practice, and lost it. He would not be questioned about it, and declined any conversation on the subject.—Spiritualist, Eng.

DEAD GODS.

Their Remains Lying Around Loose! TERRIBLE SLAUGHTER OF GODS IN THE PAST-

HOW THEY KICKED BEFORE DYING. The Rev. E. P. Powell, the pastor of the Third Unitarian Church, preached Sunday, April 11th, on the subject of "Dead Gods." The lesson for the day was read from the eigh-

teenth chapter of Second Kings, in which book and chapter was the text: Cry aloud! he is a god! Either he is talking; or is pursuing; or is on a journey; or, perad-

venture, he alcepeth.

It is a curious fact that this world has had a multitude of gods almost equal to its mortal inhabitants; indeed, the delties will tally well with the individuals. There are not only dead tribes, dead nations, dead languages, whose finger-tips point to the dead past, dead histories, but also dead gods. Worshipers and worshiped have decayed together; the first fatten the soil, the latter fertilize thought. They are both good. With this view of the subject we say, the more gods the better. Nothing is achieved without friction and antagonism. Progress is the result of leverage, and old gods, as well as exploded theories and theologies, have served for fulcrums. When the log is rolled we leave the fulcrum behind, and when these gods have lived out their day than have sided in allies. lived out their day they have aided in rolling humanity forward.

A host of gods implies a host of ideals.
Beauty can not become idealized in an Apollo
or Apollo Belvidere until it gets a powerful
possession of the human soul. All Greek asthetic culture culminates in Olympic forms, and these forms grow beautiful as the culture is enlarged. At last it is possible for a Greek soul with a chisel to put these glorious ideas into marble. Strength, law, honor, truth, poetry, love, become personified gods, and these personifications in turn become the tutors of the generations.

This multitude of gods implies on the one

First. Our weakness and a confession of it and a desire for help. Most of our prayers are but beggarly affairs in the masslves. We beseecch our deity with both hands lifted, the palms toward the skies, and after all they are; but mean petitions which ascend from us to our object of worship. We ask for a gift, some gift which we do not now possess. Always asking, seeking, praying for comething sought for, and beyond our reach. We are, in fact, religious lazzaroni, appealing to the heart of that which has no heart, beseeching those who will not, can not hear. Indeed, Naples has no more lazzaroni lining her thoroughfares than there are in our Christian churches each worselinday.

Second. This multitude of gods implies our ignorance, our stupid, ignorant, undeveloped natures; that is, we feel that we are surrounded by mysteries, powers, forces for which we can not account. It is difficult for us to account. tain that higher grade. There are some who have not yet gone beyond the worship of the stone. Their thoughts, their aspirations, are severely material; they have not caught even a glimpse of that which is anything but tangible. Another class have reached to the worship of this eternal brightness of the universe, the sun, and adore the flames. Still again others look back on a glorious ancestry whom they venerate as gods, and whose deeds are told in story and song.

Third. This multitude of gods implies our superstition. It is looking down rather than understanding what comes from looking up. But this multitude of gods also implies a natural seeking of the finite for the infinite. We are incomplete alone. This seeking is for the completement of our being, the complement of our nature. The finite can not know itself until it knows the infinite. To seek and to know God is the greatest infinite problem.

Again, this also implies our yearning for a present God. We always desire a God with us, in whom we can live, love, work, hope; in fact, a God ever near. When this present God has no place in our nature, we may take our ideal and put it away in the ends of the earth, and it will not matter: we can live alone. These dead gods, then, are only dead ideals, which stand for something that once had life,

which stand for something that once had life, and breath, and thought, and hope.

There is in idolatry the germ of the present theology. It is the worship of a power, a force; and that is as far as scientists or even our archbishops have ever reached. The fetish is a simple power. The four-armed and double-faced idol is a hewn conception of complicated and infinite power, the one exhicomplicated and infinite power; the one exhibition meaning omnipotence, and the other omniscience, of the image of our deity. It is all climbing what some one has called the "endless stairway." The Christian worships his ideal, the heathen his; and it is all wrong and it is all right; wrong, because of its defectiveness; right, in its approximativeness, its hope and effort. We all seek to worship Himin spirit and in truth. Dead gods, then, are simply dead ideals, the outresching of the imaginative forms of the human mind.

It is sad for a people when they outgrow their gods, and it is sad for a soul when it leaves its deity behind. It is equally sad when a nation shrivels and falls behind its ideals. And so it is sorrowful also when a man grows meaner and baser in his conceptions of life than when he worshiped the god of his child-hood. We must have a God. If we destroy one we must have another to take the vacated place. When one god is outgrown another is constructed. When man sweeps away one deity and does not substitute another he will inevitably fall back upon himself. As our great Apostle, Paul, tells us, he falls back upon himself, he becomes a god to himself; that is, he makes a god of his belly, his stomach, his grossness, his brutality. When we fall behind our ideals we begin to worship what corresponds to the beast of mythology.

I say it is sad when a vast church or people, or cluster of peoples, or any age outgrows its god. I mean that it produces a temporary chaos, a relaxation of hope, a dissolution of faith, and probably a lower moral life. Men can not live in this way. Anything but a godless soul or a godless generation. It is the most unnatural of conditions, and it implies that our hopes know not whither they fly; we are orphans. The family of babes is left with-

ont a protector.

The most natural course, therefore, for man to pursue is to fight for his gods. The basest and the meanest actions, as well as the most glorious and heroic, are done to keep our gods alive. Galileos are imprisoned; Jesus crucified; but both for the same purpose afterward glorified. Martyrs die; but inquisitions are equally working in the cause of their god. Theologies spring out of the brains of those who are at one time called the apologists and at another the defenders of gods and of the faith. Nothing so quickly arouses hate and malice as a question brought against man's duty. Because to bring my gods in question brings in question my ideal thoughts. It is attacking my moral art, the fine arts of the soul. If you look through those old cathedrals of sunny Italy, and there see the pictures of Raphael's thought and sneer at them, then you sneer at the conceptions of the artist, at his iron soul, at his highest ideal, and at his

It does not anger me that a man is angry with me for disliking or disproving his deity. If he desires to burn me I will bless the age. He has done his best. I will do better if I can, but do it respectfully. If I can not worship a god that is peradventure on a journey or asleep, or a god who "visits his churches", and who must be waited for for salvation, or one who eats and drinks and grows in wisdom as he grows in stature, I will, however, rejoice that others get comfort or good or sustenance

from such ideals. But if the world moves on, every step of progress will not only leave behind dead arts, dead conceptions, dead sciences, dead heroes, but also will be strewn with dead gods. The

more there are the more the tokens of growth. At the first glance, the most painful feature of our generation is that Christendom has lost faith in its gods—in all three of them. The Holy Spirit first lost its personality with all thinking minds, although many still look on the Holy Ghost as a peripatetic deity, largely under the sway of revivalists or emotionalists. Then the lovely Jesus quickly took his place, the only place he ever claimed as Prince of Peace among men. And now at last the vast anthropomorphic God—the vast Being whose abode was heaven, and whose flat created, governed matter—is dead. It seems as if Christendom had been pushed into chaos by natural science. Matter has risen up against spirit. Giants will be born. The battle described by Milton in heaven, for the glory of God is not so fartile of grand controlls and any controlled any contro God, is not so fertile of grand councils and expedients as this struggle of matter to dethrone spirit. W. T. Harris, of St. Louis, the great mathematician of the United States, says that unless this Saracenic inroad can be met there will be no God. Martineau says "matter assumes to write Hamlet, and substitutes a molecular plebiscite for a divine monarchy." So far the outlook is great in its fertility. Old gods make good corner stones for modern houses and good ornaments for modern museums. But any god that can die ought to die-in time. Any god that lives can not die. Theeternal and infinite are indestructible. Created gods are anomalous. The creator god only exists. At present the question is: Have we a God

—a God above assault? The problem of the day is to find a live God. When I return from the East I will define "what is a living God." as I have tried to define what were the dead. In the long look, in the far look, we can see what is to hope in, what there is which endures. We can gather up from the very soil the gods which have come down the ages. In fact, I have a god from the soil glistening in my pocket to-day. The old poetic gods re-main old in story. A thunder storm even now to some has the tread of a god in it.

Come with me to Yucatan, to Palenque, to those old cities unearthed in Central America I tions one year.

by Stephens. Staring up through the tropical luxuriance of foliage, half-grown over by trees, spanned by roots and tangled with vines, lie the giant gods of the Aztec race. They have really outlived their worshipers, as stone outlives flesh. Pitiful old enthroned herees, hewn with skill, covered with hieroglyphic prayers or history, they are tumbled into the ruins of the ages, and are scorned by the wildernesses that have sprung up over their worshipers' bones and cities and shrines.

Go to the East with me, to the cradle lands of the human race, and there in the mounds of Nineveh, in the ruins of Baalbec, where once were the palm trees of Palmyra—broken, forever untrimmed, subjects for museums and cabinets. Those who go down to Hercula-neum and Pompeli; those who underdrain Rome and Athens; those who plow the fields of Greece and Persia turn up to the light of the nineteenth century the gods of the old poets-

dead, "stone dead." God with us is a yearning as natural to the finite soul as the yearning for home or companionship. Every nation has its tradition of atime when God was with them. They all prophesy that He will some day return. The Saxons tell you how the God of Innocence once held mild sway over happy mortals; that by treachery he was killed; but that some day by treatnery he was killed; but that some day he will be resurrected, and with him will return peace, plenty, and universal love. The Aztecs told their Spanish conquerors of the white god who long eras before ruled them in a golden age; but that grieved by their sins, he had gone over the sea to the East, to the sun, and has never returned. The heart of man has yearned its way upward and outward to finish its god. You can not rid yourself of to finish its god.. You can not rid yourself of this god idea. It belongs to human conscious-

So our mythologies become enriched with the names of Odin and Thor and Jesus and Apollo. By a slow growth reverence and honor grew into worship, and miracles began to spring from their bones, and fables of their power grew slowly to be received as facts. And so the founders of a people, the heroes of And so the founders of a people, the herces of battles, the great conquerors developed into divinities—dead gods. Were it not for the art of printing, restraining history from a too rampant wildness, Washington would be by this time a demi god, and Lincoln would be well on the way beyond the sphere of common mortals. The best we can do with our herces now is to bury their faults and make giants of them. Also for not there is no more a single them. Alas for us! there is no more a single chance left of attaining to a seat at the table of divinities. Vallhalla and Olympus are

We have inscribed on the famous Rosetta. stone a curious account of how a god was made, the deifying of a king. The atone was found in Egypt by the soldiers of Napoleon, and it records, in three styles of writing, "how the chief priests and prophets, and all the other priests from all the temples of the land, being gathered together at the temple of Memphis, did decree that since King Ptolemy, the phis, did decree that since King Prolemy, the ever-living, beloved of Ptha, has in many things benefited the temples and those connected with them, and all those living under his sway; since being a god, born of a god-to a goddess, he has given revenues to the temples and lightened the taxes, and has made great gifts to Apis, and also to the other sacred animals in E-syst, and having provided far better mals in Egypt; and having provided far better than previous kings for their funerals—it has seemed good to the priests of all the temples in the land to greatly avement all honors now paid to the ever-living King, Ptolemy, God, and to decree an image in each temple in the most conspicuous place to God Ptolemy, near which shall stard the image of the god to whom belongs the temple, and it shall be with glory declared on high why the people of Egypt exalt the Gcd Ptolemy; and all people v set up his shrine in their private h

and perform rites appropriate to a god."
Put together the different mythologies, and count up the gods from Saturn to Isis-the gods and goddesses of the woods, the rivers and the cities-from Buddhas to Juggernaut, those of Egypt, Greece, Rome, Chaldea, Saxony, India, China, and there are millions of poor, pitiable, dead gods, now mostly not only dead but also forgotten, some fertilizing the soil, some serving more usefully, as seats and hammers and museum curiosities.

Pan, Pan is dead. Gods, we vainly do address you; Ye return not voice nor sign, Not a votary I'd secure you, Even a grave for your divine, :
Not a grave to show thereby,
Here these gray old gods do lie.

Pan, Pan is dead, And that dismal cry ran slowly, And sank slowly thro' the air, Full of spirits melancholy, And Eternity's despair.

And they heard the words it said— Pan is dead, great Pan is dead.

God Pan is dead. Twas the hour when o'er in Zion Hung for love's sake on a cross, When his brow was chill with dying, And his soul was faint with loss. When his priestly blood dropped down-

And his kingly eyes looked throneward.

Then Pan was dead.
By the love He stood alone in
His sole of thead stood complete, And the false rods fell down meaning, Each from off his golden seat. All the false gods with a cry Rendered up their deity, And Pan was dead.

Thus Mrs. Browning sings the departure out of the old mythological gods of Greece. Jove, Juno, Apollo, Mercury, Venus once had for votaries all the world, but not one worshiper remains to them.

remains to them.

The churches are full of dead gods—gods of our fancy, after our own hearts; gods of hate, gods of revenge, gods of cursing, gods of covetousness, gods of maudlin folly, the golden calves of our selfishness, no more the real Jehovah than the fetish of the African; other gods of our bigotry, begotten of ignorance and conceit; other gods of inheritance, heir looms from our fathers, inherited just as we inherit farms and utensils. You may always inherit farms and utensils. You may always test the character of the God you worship by the life that He imparts to you. If you are dying on his theology, if you are shriveling and dwarfing and growing narrower, then your God is wrong. If you are growing more sensitive to wrong, more keenly just, more delicately over more tolerant more humble more cately pure, more tolerant, more humble, more anxious to know and to do, you have found "the living God." Jehovah is in your soul when the elements of life are there. Praise, love, honor, trust, are the results of feeding on God. Christ tells us we must eat His firsh and drink His blood if we would have life. But he adds, "My meat is to do the will of my Father; that is, eat of Christ's nature, and ye shall live forever; digest Him, assimilate Him. He that drinketh of the water that I shall give him, it shall be a well of water springing up unto eternal life."

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Book Notice.

THE DOCTRINE OF DESCENT AND DAR WINISM. By Oscar Schmidt, Professor in the University of Strasburg. New York: D. Appleton & Co. pp. 328, 12mo. For sale by the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE.

This is the 18th volume of the "Interna-tional Series," and like all the numbers of that series, its méchanical appearance is unexceptionable. The object of these volumes, each composed by specialists, is to popularize the various branches of science on which they treat. Prof. Schmidt has chosen the Darwinian theory, and proceeds to give what he seems to consider a more popular account of it, that is, more understandable than that given by its author. But while the pages of that great master glow with vitality, his commentators are as dry as a sapless tree. He has written this book not because he has discovered truths which he is compelled to utter, but because the publishers have made arrangements with him to write such a book, for which he is to receive a certain compensation.

He does not add a single new idea or thought to the details of Darwin, nor does he bring more felicitous illustrations. His turgid sentences are not more expressive. The general reader will find Darwin's books far more clear and understandable. It Prof. Schmidt wrote in German, he suffers by a clumey translation; if he wrote in Eaglish, then he has not yet mastered that language

Prof. Schmidt is a follower of Bucher and Vogt; in other words, a believer in the gross-est form of Materialism. He accepts matter and its inherent forces, and considers it sat-tled that out of, and by these, creation is "evolved." There is no God, no immortality of man, who is only a higher animal.

In the beginning (p. 2), after lauding the attainments of science, he says, deploringly, as showing the need of more light:

"We have only to look around at the Spiritualists and summoners of souls, who now form special sects and societies; at the advocates of cures by sympathy and incantation, and we can but marvel at the extensive sway of a superstition hardly superior to the Fetichism of a race as alien to ourselves as are the negroes." With such profound insight as is revealed by the above sentence, Prof. Schmidt proceeds to rapidly pass over the grounds occupied by the Darwinian theory. He sees nothing but the constant presence of laws, and lower forms evolving higher.

In all deference to great authorities, we pro-nounce this constant reiteration of "law," and "evolution," as though they were causes, as the most claring charlatarry. The absolute cause is not known of a single phenomenon in nature And yet we hear the filippant expression of the "krowable" and "unknowable," as though the eavans had conquered the world of God, and sent their plummet line to the

bottom and their telescopic gaze to the top.

Darwin, like all great minds, is modest, and claims for his theory only merit as an explanation of the method, whereas, his exponents wildly assert, that evolution is a cause; that "natural selection" is the key by which the mysteries of creation are unlocked.

The unprejudiced mind will acknowledge that it carries us one step further into the se-cret portals of Nature, one step only, and the light it reveals only makes the darkness beyond more profound. We are as far from the cause

Taose who desire to understand Darwinism should read his works, after which they will gain nothing by the perusal of such books as the one under review. We have no doubt Prof. Schmidt is accurate in his science, but he is bigoted and partisan. He ignores onehalf of nature, its spiritual part, and plumes hin:self on his bravery.

The facts of that spiritual side are rapidly accumulating, and will submerge as with an avalanche this gross material philosophy. The scientists have the truth, but it is only half the truth. When they accept it in its completeness, they will begin to have a correct understanding of nature.

They are, however, constantly proving that the new and true conception of the order of the world has little or nothing to expect from

Newspaper Subscribers.

The London Newspaper Press contains the following classification of newspaper sub-scribers, which is somewhat vaguely credited to an American paper. First come the Uprights -These are men who take news-

papers, pay for them, and read them. Observe the order in which these things are done: The pay comes first—the reading next. These men consider they get the worth of their money in the bargain. It seems as fair and just to them that the newspaper should be paid for as a barrel of sugar or a new coat. They never entertained any other opinion. When the year runs out, or a little before, they are on hand with the pay. There is no more difficulty with them in remembering the period, ficulty with them in remembering the period, than Sunday or the first day of January. If one of them wishes to stop his piper, he either calls or writes a letter by his postmaster, in due season, like a man. This class is dear to the heart of the editor. Their image is embalmed in his warm affections. May they live a thousand years, and see their sons' sons to the fourth generation. The second class now in mind is the

Do Wells.—This class is nearly related to each other—so near, that it is hard to tell where one begins and the other ends. These men always pay in advance in the beginning.

men always pay in advance in the beginning; and intend to do so continually. But memory fails a little, or some mishap intervenes and the time runs by—sometimes a little—sometimes quite a period. But their recollection, though nodding occasionally, never gets sound asleep. It pronounces the word in due time "The printer is not paid;" and forthwith their will to do well kindles into activity. Now comes the paying up—"Meant to do so before. Don't mean to let such things pass by." A publisher can live with such men. They have a warm place in his memory—only a little back of the Uprights. If such a man dies in arrears, his wife or son soon remembers that he might not have paid up for his newspaper, and forthwith institutes inquiries. They remembered that part of the benent was theirs, and, estate or no estate, see that the printer's bills are not among their father's unsettled accounts. Next comes the Easy D. Res.—These men believe in newspapers. They have fully settled in their own mind that a newspaper is a good thing. That

mind that a newspaper is a good thing. They take them, too. Sometimes at the first they pay up for the first year—at any rate they mean to, pretty soon. If they have done so, they sit down with the comforting conviction that their newspaper is now settled for and this idea having once got into their heads, re-fuses obstinately to be dislodged, but keeps its holding from year to year; a truth once—now an illusion gray and rheumatic with years. The editor, marking the clongated and elongating space in the accounts current of their iollars, begins to ask if they are dead or gone to California. Now he begins to poke bills at them. They suddenly start up to the reality that they are in arrears; and, like men, as they are at the bottom, pay up. They never dis-

pute his bills—they know books tell better stories than moss covered memories. If the publisher has faith enough, or a long purse, and can live like a hibernating bear, he may survive this class. But if he is a mortal only, woe to him. 'The next class is that of the

Down Hillers —Here we begin to slide over to the other side. The picture suddenly gets sombre. We shall dispatch the Down Hillers suddenly. One of these may take a paper because his wife wants one, or the children are zealous to read it, or a neighbor persuades him. When it begins to come, he dismisses all thoughts about it further. If the editor sends a man directly to him at the end of two or three years, he may get some pay for his paper, with growls and surly looks. He never pays any debts if he can get rid of it, and a newspaper least of all. Still, he hates lawsuits, constables, and all that. A dun has the same effect on him that a bullet has on a hippopotamus—glances from his hide, or sink-ing in the blubber harmless. He is always sliding down hill, and soon merges into another

THE NIX CUM ROUSE.—No matter how this man begins his subscription, he never pays for it—not he. 'He don't like that sort of paper. It don't give news. He never did like it. He didn't want it in the first place, and told the postmaster so. He sent one back more than a year ago—besides, he never began to take it till a long time after it came, and he hadn't had only two or three of them, at any rate, and those he hadn't read. Wipe him off. Here comes

THE SCAPEGRACE.—It is enough to say of him that he never fails to have a newspaper—two or three of them. When he thinks they have come about long enough for the publisher to want pay, he sends back with 'stop it.' Or he takes up his quarters; and leaves for parts unknown. He does not want to pay, and he don't mean to. Get it if you can.

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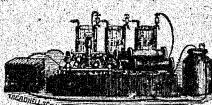
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CEICAGO, SATORDAY, MAY 1, 1875.

The Culmination of Free Love.

On the 3d day of August, 1873, the Rev. Moses Hull published in Woodhull di-Claffin's Weekly a "statement," which created a decided censation throughout the ranks of Spiritual iom—not, however, on account of its intrinsic merit, but, on the contrary, in consequence of the unblushing impudence and boldness manifested in advocating licentiousness as a virtue. and the desertion of one's family and offspring as an act to be commended, more especially when the husband has a large brain! Had a prostitute from the purlieus of vice in this city, resking with filth and covered with loathnome norm, invaded the pulpit of Robert Collyer and demanded a hearing, she would not have exhibited more brazen impudence, or more consummate egotism, than did Moses when he deserted his wife and children and presented to the world his statement, bearing upon it his moral obliquity, and fraught with evil effects that took from the 3d day of August, 1873, until the 19th of February, 1875, to fully culminate in his family becoming paupers, receiving assistance from the town to gave them from the most intense suffering. While their cries of relief can be heard in Vineland, Paine's Hall in Boston is disgraced by the presence of Moses, and its doors are open for the advocacy of those pernicious principles which lead to pauperism and crime. and which would make Paine frown with indignation were he living on this earth to day. Those who have so generously contributed to build that monument to perpetuate the name of this immortal patriot, will regret the course pursued in admitting Moses within its walls to "scintillate licentious ideas," while his family are paupers in a distant city. Imagine a woman in the decline of life, with several children resting upon her for support; see her toil day after day to clothe and educate them, being finally compelled to solicit assistance from the town; then look at her lubberly hushand and affinity in Paine's Memorial Hall, Boston, "spouting" to an "intelligent" body of "reformers," and you have the material for a first-class tableau. Denton, one of the finest orators in the field, a man of thorough culture and deep research, and Prof. Pike, a man of profound knowledge, would not consent to attend a meeting where Moses was to be one of the principal speakers! They acted wieëly in so doing.

On the 3d day of August, 1873, Moses made his celebrated statement, and the world was astonished at his moral turpitude; however, on Feb. 19th, 1875, Elvira, his wife, made the culminating statement, as follows:

"The facts are, that upon the 31st day of last December I found myself out of money, flour and fuel, and unable to find employment. Having always endeavored to pay my taxes and to help the poor around me, I thought the proper place for me to apply for relief was to the masters of the fund provided for the relief of the needy. I did this in preference to applying to Spiritualists, who are not brave enough to employ Moses to apeak in their hall or for their society. Moses and myself have been estracised in Vineland, and have been shunned as altogether something vile. From this fact you can judge why I went to the town for help in preference to going to the Spiritualists. The amount I received from this town this winter is just \$6.35. Since I applied to the town for assistance the Spiritualists have been helping me. My pride revolts from receiving charity. Mr. and Mrs. Gage, knowing this, gave me work and pay for it, for which I am truly grateful. I am willing to work at anything honorable to support myself and daughters. My eldest is now working for her board; the other three are in grand where I introduce the stage. school, where I intend to keep them, unless compelled to take them out to keep them from

The effects of the debaucheries of the free lovers have had three central culminating points; one in Vineland, N. J.; one in Boston, Mass.; and the third at the Valcour community. One (Vineland) presents to the world abject poverty; the third (Valcour) resulted in a putrid pool of licentiousness, where just held high carnival and all genge of shame Yaded away. The tongue of one of the lead. ing characters besmears Paine's Memorial Holl in Boston with his filth while his family are

Valcour afford a retreat for those who hold infernal orgies, and indulge in a carnival of the passions, until at last they disintegrate from their own rottenness and are scattered to the four winds of the earth. Augusta A. White, who lived on the free and easy plan with one Woodhouse, in Chicago, was so purely unselfish that the more men she had to love the better! She supplied the female element for the lustful Valcour community, while her first love, Woodhouse, was enubbed by its superior officers. She, in connection with Wilcox, one of her many paramours, can have Paine's Memorial Hall, at Boston, probably, to scintillate in, and if Prof. Denton or Pike should refuse to attend on the score of respectability, no doubt some aged "veteran" of Boston can be found to act as President, who is so thoroughly infatuated with the idea of free speech that he would allow a monkey to give his opinion, even if the animal could only express his ideas in grimaces.

The following letter explains itself:

BEAVER DAM; Wis', April 18th, '75. Mr. S. S Jones:—I do not think I am ask ng too much of you when I request the publi cation of an insulting letter written to my hus hand from a free love community at Valcour. Wilcox is not satisfied in the separation of his own family, but he wants to make others unhappy. Our house and home has always been a pleasant one, and I hope it will continue so to be. My husband and I are Spiritualists of the true stamp. There is no free love in the question, or in our make-up. My husband has not replied to the letter, and did not want me to, but I desire John Wilcox to know how much he has hurt my feelings in writing such a licentious letter to my husband

ALSINA L. BLANCHARD. WILCOX'S LETTER.

South Platteburg, N. Y., April 4th. '75. MR BRADE RO BLANCHARD DEAR BRO:-No man of whom I have any knowledge, in my opinion, is better calculated to enter communion life than you. I have thought of you a thousand times, and wished you was with us; but I will not disguise the fact that Mrs. Blanchard would not be happy here, or permit others to be so. I am confident that your highest duty and happiness lies in this direction. There are thousands who would join us, but there are but few who are fitted for com munion life. You are one among a thousand, and should do your utmost to unite yourself

with some well organized community. Now, Brother Blanchard, I want you to write me and let me know whether you can not make arrangements to join us soon. If I have not made things plain, please ask questions, and I will take pleasure in answering Write soon. Your brother,

JOHN WILLCOX.

The infernal old lecher! Not satisfied with deserting his own family, he tries his best to induce others to follow in his footsteps! King Kalakana banished, the lepers from the Sandwich Islands, and they are infinitely superior to those characters that prowl about the country, and under the guize of free love destroy the peace and happiness of others.

In alluding to this culmination of the doctrine and practice of free love, it is with pain and sorrow, rather than joy. It is far from being a pleasure to us to witness scenes of suffering or debauchery. We foresaw the result when it was first inaugurated by the publication of Moses' letter. In the Valcour community the condition of affiles is really deplorable, as exhibited by Mrs. Sarah Jane Shipman in a circular which she has just issued, and from which we make the following

The Shaker brother reported that there were in the house occupied by Willcox Mrs. White and others, "orgies," or "frantic revels" taking place in the dark by blowing out the lights; that he found in the absence of Woodhouse to Valcour, who was the afficity of Mrs. White. that Willcox had succeeded as a "go between" in regularly eleeping with his associate secretary; and these facts were known to all in the house. On the return of Woodhouse, Willcox gave way. They being sup rintendents, it is said they both ordered off Woodhouse to the island. Before going, the latter stated these truths to my husband, who invited the three in his presence. They all owned the charges; said their practice was in accordance with their principles. We were shocked. My husband wrote, revealing these facts to virtuous persons.

Vague and strange reports came from Valgour. To know for myself, my son and I visited the Island. I was amazed to find similar events there transpiring—looseness and promiscuity was open and plain before me. passed the night without sleep. I went over the ice among the neighbors of the N. Y. shore. They assured me it were be ter that the Island sink than contain such a Sodom. I hastened home.

Willcox came for our team to get to the Community another woman, with whom it became evident he was committing adultery. She fied. To justify herself he declared over and over in my presence that the President's wife and daughter, in the absence of the husband and father, both slept with different male members of the community. To know something for myself I visited the room nightly oc-cupied by Mrs. H. Agusta White and J. Willcox, and there I truly found evidence of the moral disease, naturally at home with dirt, and physical degradation.

Oh, Virtue! Are such persons to be our example and guides to build an Industrial Science Fraternity? Mr Elitor, I sim to tell you plain and simple truths that can be well attested. In this house I found nearly all the members at war with Willcox, charging on him falsehood, tricks and fraud, refusing to recognize him as a leader, and two women who nize him as a leader, and two women who came to the community gave me plain evidence they had a private disease. One a fair young girl of seventeen, whom my husband and I advised to go quickly as possible to a reliable physician in Burlington. One furnished my self and husband a statement in writing, which we now hold. This disease was spread among the two sexes. J. Willor x first revealed this state of things to my husband, in revealed this state of things to my husband in my presence. He assured us of his knowledge of patent medicines, and having had much personal experience with the disease, claiming to be able to master it. * * * * Also on reaching home, J. Willcox wrote an abusive letter to my husband, and for some time kept out of sight. F rbearance had ceased to be a

As a painful act of duty we applied to the State's Attorney. A warrant was insued. Willcox was arrested and went to jail. The trial is not yet closed. 'There is a Divinity that shapes our ends, rough hew them how

By reading Elvira Hull's statement, and this Publibuing House, Caicago, Ill.

crying for bread, and the beautiful fields of report of the Valcour Free-love Community, you have a culmination of the pernicious teachings of Moses Woodhullism, worse even than a realization of the witch's invoca-

> "Fillet of a fluny snake In the cauldron boil and bake; Eye of newt, and too of frog, Wool of bat, and tongue of dog. Adder's fork, and blind worm's sting, Lizard's leg, owlet's wing— For a charm of powerful trouble, Like a hell broth boil and bubble."

The Earth to be Destroyed?

Superatition exists in this, the 19th century and possesses the same potency that it did hundreds of years ago. One religious denomination blesses water, thereby making it holy: another eats bread and drinks wine, attributing miraculous properties thereto; another sprinkles with water, as gently as rain drops from heaven; another ducks the convert completely under, in order to make him acceptable to God. All these claim to preach the truth. Another denomination, the Adventists, believe that on Monday evening, April 19th, they will ascend heavenward, while this earth and all that is on it, will be knocked into chaos in the twickling of an eye. We are writing this April 18th. It is Sunday,—a day, too, of unusual quietness for Chicago. If the Adventists are correct in their conclusion. the next number of the Religio Philos Phical Journal will be published in the New Jerusalem, and will contain news from the differout opheres of the Spirit-world, including, of course, items from Diakkaland. Our terms will still continue to be \$3 a year. The destruction of this planet will not interfere at all with our business. The burning of Chicago did not prevent the regular issue of our paper. In case, however, the Adventists do prove correct in their conclusion, we shall open an cfiles within twenty-four bours thereafter on one of the principle thoroughfares of the New Jerusalem. Why, men who are more consequential than the destruction of a balf a dozen dirt balls the size of this planet, have tried to crush us, and under their opposition we have continued to prosper, therefore our equanimity will not be disturbed at all by the demolition of this earth. Really, then, we do not know now whether this crticle will appear from our paper issued here, or there; but knowing the spirit of enterprise we possess, it cortainly will be presented to the world within one week from this date; if not on earth, in

Now, the Adventists in this city, are in carnest—deeply in carnest, and if correct in their calculations, we will have on Monday night the grandest thaw of the season. Fogen cold to a Tribuns reporter:—

"We have given up our occupations, and given our goods to the poor. We have food to last until next Monday, and that is all. Some of us have given away as much as four avelloh beresport av R ber

"Our faith is too firm. It would be peculiar if the Lord shou'd hear us in other things and not in this. Why, we have performed some miraculous cures in the name of Christ. One of our brethren has received the gift of tongues, and can speck in all languages. We were mistaken in 1873 when we expected the Advent. We used to belong to Elder McCullough's church on West Madison street, and drew out about three years ago. After we were disappointed in 1873 we got Thurman's books and papers, and saw where we were mistaken. Brother Thurman joined with us only about ten months ago."

There are about 144,000 Adventists in the United States. Many of them have faith that the long looked for event will surely come at the time designated. Many have given away their property in consequence. In so doing they acted wisely, and manifested their confi dence in God and their religion, and should their prediction prove correct on Monday,dir ct all orders for the Journal to the general post office, New Jerusalem, in care of Adam and Eve. Advertisements will be inserted at

APRIL 20TH —The anticipated crash did not come, and consequently we did not have the pleasure of promenading in the streets of the heavenly city.

Startling Facts.

Dr. Wolfe must be, and no doubt is, highly gratified by. the cordial welcome awarded his book on its first appearance, and the continued substantial demand for the same ever since. Owing to the entire exhaustion of the very large edition published by the author and the continued unabated demand for the book, we bave arranged to publish a new edition of Startling Facts in Modern Spiritualism forthwith. The new edition will be offered to the public in the same elegant dress as the first edition, and will be ready as soon as it can be got out. Orders attended to in regular course

Contents of the Little Bouquet for May, 1875.

Scenes in Arabia—the Camel (illustrated); His Guerdian Angel; Reincarnated Baby; A Sterling Old Poem; A Child's Idea; A Cat that Lived Mue'c; Jesus Walking on the Sea (illustrated); Bible Account of His L fe; Leg ends of the Ruine—The Spectral Bride; The Goblin Tower (illustrated); Little Nellie Vonk; Montezuma; Shirley and Her Kuttens; The Elephant in Siam (illustrated). A Loss Graves Elephant in Siam (illustrated); A Loat Grave; Mrs. Collier's Mediumship; A Little Hero; Facts; A Tarillug Trance; Fault Finding; Not a Good Example; The Philosophy of Life; Death; In Italy; An Ancient Custom. The articles in this number are very fine. Every family should subscribe for it. Terms

[Continued from First Page.] by an absence of the dancing element, and a much larger introduction of talking.

SAINT MARY

was the first to show herself. She was attired as on the previous occasions. The figure spoke not, but simply stood a short time and raised her hand. The Witch of the Mountains came next. She said nothing on this occa-sion, but sat quietly in a chair for about a minute and then retired. The mother of the Eddys was the next to appear. She was dressed in a light colored body, with a dark skirt. She gave a short address in a strong clear voice, speaking "independently." She exhorted us to hold out and be faithful in the great and glorious cause of Spiritualism. After this she retired to the cabinet for a short time and appeared again at the entrance and kneeling down, with uplifted hands, uttered a fervent prayer in which occurred these words: "May we (fir up prayers to God that the spirits may continue to manifest themselves for the good of humanity, and that we may lead pure and holy lives." Old Mrs. Eston was the next to appear. Being asked by some one whether it was Mrs. So and So, she replied sharply, "No it aint." She then proceeded to say that 'she was a fool for having neglected Spiritualism in earth-life. She used to pray a good deal after the Orthodox fashion, but it did no good; she had better have saved her breath to cool her perridge." She was then asked to dance, to which she replied

"I AM TOO RELIGIOUS

to dance to-night." Mrs. Phillips, a lady from Michigan, was the next to appear. She was beautifully dressed in white. The brother of the Witch of the Mountains was the next, fol lowed by an ancient spirit, an Arab. W. White then came from the cabinet and standing in the center of the platform, said, speaking through a tube which he held in his hand, "When I was here I worked for the cause of Spiritualism through the crisis. The light is now dawning on the world; they (the skeptics) must come down, for the truth will prevail, and then exhorted us to "live pure and up-right lives." A great laughing was next heard in the cabinet. "That's

BLACK SALLY," said two or three who recognized the spirit by her lough. Black Sally was formerly a slave at New Orleans, and was servant to a Mr. Jacobs who visited the Eddy's lest summer, when she first manifested. Since then she has occasionally put in an appearance, and plays the tambourine whilst dancing, laughing most heartly all the time. She has been known to

SMOKE A PIPE on the platform. She was seked to come out on this occasion, but she could not be persuad-ed to do so. She said, "When there was a jolly lot she would come out and have a jolly time." Through the laughing which, as the chorus says, became "contagious," a colloquy could be heard going on between three voices, -those of Sally, Mrs. Katon and Mr. Brown. The latter in conclusion, standing at the door way, said they had done all they could, and thanked the company for their kind attention. After this Horatio held a light seance which was the same as on the former occasion. the only difference being that several plain cards were given to the spirits who kept throwing

than from the recess, one by one, with the names of deceased friends written on them. Manda 14 h. This being Sundey the usual seance was not held. In the course of the evening, however, Horatio was controlled by a spirit, who gave us directions what to do. Uader hes directions, we blindfolded the medium by placing a piece of wetrag on each eye, and then tying two handkerchiefs over them. Various experiments were then made to demonstrate the powers of clairvoyance. Horatio would take up a photograph, and placing it on his forehead upside down, the front facing the spectators, would minutely describe it and give particulars as to the character of the person. Experiments were then made with books and other objects which were for the most part successful." A guitar was then played by the spirits, as an accom-paniment to a violin. The head of the instrument was placed just underneath the table, the rest of the instrument being exposed to view. Under these circumstances an artistic accompaniment was played in a moderate light and continued for about a quarter of an hour, the spirit talking through the medium at the same time and holding-conversation with us.

MARCH 15th. Saint Mary was the first to appear; then

WITCH OF THE MOUNTAINS,

who spoke in an emphatic manner. Lady of the Lake came next, and danced with Horatio and Mrs. Cleveland—concluded by running down the steps and then vaulting over the railing waving her hand as she entered the cabinet. Honto then came. Her dress was not the same as usual, she wore a white bodice and black skirts. She beckoned to Mr. Harris and he went up and she shook hands with him. She then drew out a shawl and gave one end to Mrs. Cleveland to hold. Then extended it to a distance of seven feet, turning herself round, the shawl was wound round her, making her figure look dark. In a few seconds the shawl was no longer visible—It was gone. She has been known to produce shawls and stretch them right across the room and then wind herself up in them. Mrs. E tou came out and spoke for a few minutes. then began Janeing, and as she retired to the cabinet, remarked, "I think I did that very picely" The lady from Michigan, Mrs. Phillips, was the next to appear, and then the brother of the Witch of the Mountains. W. White followed, and plecing the trumpet to his mouth, spoke in a loud and clear voice. The remarks of all the spirits were directed to two men who had come with not the best intentions with regard to Spiritualism: Mrs. E ston came again followed by two relatives of those present. Mr. Brown said in closing the seance, that to-morrow night Wickschee would appear with his family in full light. Honto, on this occasion, had the light turned on her for a few moments, when it could be seen that her face was of the Indian type and something as best lead. thing on her head

SPARKLED LIKE DIAMONDS.

March 16th —Honto came on the platform and drew forth one of her magic shawls. She then ordered the light to be turned on full and a peared in full view at the cabinet door. Her face could be seen quite distinctly and the little cap that hange in the cabinet, a present to her by some visitor, was observed on her head. The light being lowered, three spirits came out in succession. Wickachee then appeared on the platform and signalling the light to beturned up retired to the cabinet. He then drew aside the curtain and could be plainly seen, even the embroidery on his dress. In the same manner his wife Mamore, his daughter Amanda, Black Swan, Silver Heel-and Santum, appeared in full light. The forms all differed in height and they were all differently dressed. Santum's head reached above the doorway. Two other spirits then appeared in ordinary costume. Thus was ful-filled Mr. Brown's promise of the previous \$1 per year Address Religio Philisophical

A light seauce by Horatio followed which was much the same as on the two previous oc-

Marich 17th —In all eleven spirits manifested on this occasion. When the seance was half through, Mr. Brown, from inside the cab. inet, said the night was not favorable for manifestations on account of the wind which caused motion, but if we would play some lively music they would do the best they could. Hereupon out bounded Lady of the Lake who danced about the platform, first by herself, then with Horatio and Mrs. Cleveland, The most interesting event of the evening to myself was the appearance of a female figure dressed in white who purported to be my wife. The light was not strong enough for me to identify the features. All I could see was that the size of the figure corresponded with that of my wife, and that the hair was done in the same style, hanging down in ringlets each side of the face. After this a figure came dressed in modern military costume, who was recognized by a visitor, and another came with a stick which could be heard as it came in contact with the floor as the spirits walked along. Mr Brown then concluded by saying that they had done the best they could; they did not want to draw too much on the medium as he was not in good health. He would not be with us long and they desired to do the best they could with him while here. This announcement confirmed the fears that were entertained respecting William and caused a gloom to fall on the whole party, and the meeting broke up in allence. March 18th.—In company with three men

I visited the place known as

Honto's cave.

Here, last May, a seauce was held by moonlight, and Honto and other Indians appeared. A previous thaw and subsequent frost had made the surface of the snow hard enough to walk on; at times, however, the surface proved treacherous and we found ourselves knesdeep in snow. Following the course of a stream that ran down the mountain's side. We at length came to a deep and narrow gorge, across which lay an immense block of prinite estimated to weigh 1,500 tons. Underneath this is a cavernous recess through which the water flows. The seat in which the spectators est still remains, as does also the frame work of the cabinet. The locality even at this time of the year has a charm, although the over-hanging trees were bare and the water that flowed down its course was rendered invisible by a thick surface of ice. In the glory of summer I can well imagine it to be a beautiful spot, and viewed under the circumstances of the seance must indeed have been grand and awe-inspiring. We felt well repaid for our somewhat difficult journey.

At the usual seance, Honto appeared and her programme was much the same as usual. The spirit that purported to be my wife again appeared and ten others, among whom was a little boy said to be the son of a Dr. Gardner, who was present. Four of the spirits that appeared had not been seen before.

BLACK BALLY

was heard inside the cabinet, but did not come out. She walked away, laughing most heartily after every cantence; she said some omark

A dark ceance by Horatio was then held. It was much the same as before. The ⁴⁶ STORLY AT SEA ¹⁰

was again performed, at the conclusion of which George Dix said he felt so rich and sounds such as accompany the malde mer were heard. George then said he would give us a specimen of

ORTHODOX PRAYING.

We then heard something in a style characteristic of revival meetings as if the being suppli-cated was very deaf. George then said he would give us a Spiritual prayer. He then gave a most excellent invocation. The contrast was very striking. An interesting experiment was then performed with a tumbler of water. This was placed on a table and the light put out. In a few moments we were told to strike a light and to our surprise we found the glass inverted and every drop of water underneath it. A gentleman raised the glass and the water ran out; but for this, we were told by the spirits, that the glass would have been restored to its original position. The light was again put out and we afterward found several young potatoes about the size of peas and another small tuber in the glass. Where they came from nobody can conjecture. I was told by Mayflower that if I provided three fourthe of a yard of blue ribbon and the same quantity of white and pink, she would make me a bracelet as a souvenir of my visit.

Nous verrons After this George said, "I smell smoke"-then the fire-bell was sounded-and than a great scrill; and confusion, amid which were cries of "fire, fire," making noise enough to alarm a small town. When the din had subsided George laughed and said, "It's a false alarm." George, I noticed, is an accomplished whistler and joins in occasionally in this direction.

MARCH 19TH.—The seance to-night was distinguished by more talking than usual. Four spirits gave short addresses, speaking distinctly without the use of trumpets, one of whom, Mrs. Eddy, er joined us to perform our essential duties, and assured us that a bright reward awaited obedience to every laborer of love and kindness, and that we should pray with kind deeds and acts rather than by words, that we should harmonize together on one united brotherhood: "then would the Mighty God of Nature and Infinite Love give us liberally the very best evidences of his kindly regard." The figure that claimed to be my wife again appeared and I could see a greater resemblance to her than before. The only other incidents of note were, the appearance of a star on the brow of a female which sparkled brightly in the dim light, a lady carrying a child in her arms, and a spirit who, herself carried a bouquet, coming forward and accepting one which she took with her into the cabinet. The ribbon did not arrive in time for Mayflower to faifill her promise.

CONCLUDING BEMARKS.

The great drawback, to the materialization seance is that the figures do not appear generally in a sufficiently strong light to be estisfactorily visible. This objection will, no doubt, be removed as the manifestations become developed. I have no doubt that a spirit could sppear in a strong light for a considerable time, but as this would be a drain upon the vital force of the medium (of which there would appear to be only a certain amount available on each occasion) it would prevent other spirits from manifesting. Instead, therefore, of concentrating the power on one object, it is preferred to diffuse it in producing a diversity of results. In time, if the medium's health holds out long enough, all the spirits will, doubtless, be seen to as great an ad-vantage as some of them are now. The prediction made by the spirits some years ago that in a materialized form, they would, one day, give addresses in public, seems about to be realized, as my notes show. An account has already appeared in the Religio Philosophical J usual of a spirit delivering a funeral address, and Mr. E Brown informed me that he was married by the Wilch of the Mountains, which, in a materialized form,

joined the hands of the contracting parties together and pronounced them man and wife. What the ultimate developments of this marvelous power will be, it is impossible to conjecture, but all who read these notes will see that they have already reached a point that, a few years ago, the most sanguine could hardly have anticipated.

It certainly seems strange that phenomena so marvelous as to be the greatest wonder of this wonderful age, should have their existence in such an obscure and remote locality among simple and uncultured people. But it would seem to be in the order of nature that important truths and religions should have an humble origin. Thus we see Christ born in a manger and Modern Spiritualism dating its initiation from the rappings of the humble home at Hydesville, through the organism of little children, and now we see the grandest development of this wonder-working power manifesting itself under the least likely circumstances.

Taking all the facts of the case into consideration, the nightly appearance of those people from the other world, in their habit as they lived (an occasional appearance was formerly considered a great marvel) the certainty with which they appear, as it were to order, and the actuality of their presence, I hesitate not to sesert that nothing so wonderful ever took place in the world's history, and that no greater medium for the manifestation of this class of phenomena ever lived than William Henry

...HENRY T. CHILD, M, D

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

A Peculiar Book.

TEN YEARS WITH SPIRITUAL MEDIUMS. By Francis Gerry Fairfield.

A singular book this. The author reminds us of a medical student preparing his thesis. Having selected his sufject, he strains every point to find matters which may have some possible connection with it, grouping together facts and fancies which have no relation to the subject. The author's theory is that methe subject. The author's theory is that mediumship consists in "larvated epilepsy" We suppose this to mean in plain English; masked, or concealed epilepsy. He cites the cases of about forty mediums, beginning with Swedenborg and coming down to Judge Edmonds, A. J. Davis, and Mr. Home, of England. The epilepsy of these is certainly very masked, but he enlarges the range of epilepsy ao as to include the least absence of mind—that which is known as "brown study," and every twitch of the muscular system comes within the range of his "larvated epilepsy." He speaks from experience, having on acveral occasions had the disease himself, of which he gives minute details of his own feelings and impressions. Having settled this theory of "larvated epilepsy" to his satisfaction, and illustrated it by numerous cases, the bearing of which does not seem very clear, he then admits all the various phenomena of Spiritualism as real, and attempts to explain them by caying, "It seems to me evident that the psychical phenomena associated with Spiritualism are the exponents of nervous lesion; also that this lesion belongs to the epileptic type. It is demonstrable, however, that, so far from sup-porting the hypothesis of spiritual interven tion, these phenomena lie strictly within the circle of nervous and cerebral disturbances" (page 101). Again, page 122, he says, "The term aura, as it relates to nerve tissue, is, therefore, as in the instances of drugs and medicines, appropriated to the emanating atmosphere having the molecular properties motor and sensory, of nervous tissue itself, though in lessened intensity." "In my own case, in one instance of well marked clairvoy ance, though within a small periphery, occasioned by fever, I was distinctly conscious of being enveloped in a peripheral sensory aura; and that my impressions of environing objects

originated in this aura."

On page 132 he says, "Observation and experiment seem alike to indicate that nerve aura is material—an imponderable, nervous ether, possibly related to odyle, not long since announced by a celebrated observer as an ele-ment of organic structures. It is thus at once a force and a medium, susceptible of control by the will of the operator, and capable of sensory impression; an atmosphere to take shape at his command, and to dissolve the moment volition ceases, or when the habit of the medium's will has become fixed in that direction, to come and pass in visible apparitions. without conscious au jective impulse on his part. Here, then, is the sub-sensible medium enfolding me like a spirit, that may be caused to reflect the wildest imaginings of my own

Having thus laid down his theory of an aura, the result of "epileptic larvated epilepsy," the author proceeds to explain the man-ner in which "the will, either of the medium or of some one present, acts consciously or unconsciously, more frequently the latter, to produce the various manifestations, which are generally claimed to have a spiritual origin. The raps, the movement of bodies, the formation of masses of light, out of which hands, faces, and even entire forms of beings resembling human; are prejected, having the power to write intelligent communications; to

of several feet from the medium; and the faces and forms to move about and speak intelligently." He asserts, however, "that the intelligence, either when written by the hand or spoken by the figure, is the result of the mind of the medium, or of some person present, except in some rare instances, one of which he describes, where a young physician. Dr. Sprague, dreamed that he saw the form of his father standing by his bedside, and the young man being quite anxious about a case of fever which he had under care, he was much gratified to find that his father described

play upon musical instruments at a distance

the case and prescribed a remedy which, on being used, was auccessful." This our author explains to have resulted 'from the action of this epileptic aura, going back some years and reading the mind of the old gentleman, while he was living in the form, and thus obtaining

the prescription." Verily, this is wonderful. On page 171 he says, "The reader now sees how it is that the will of a Spiritual medium may, intelligently yet unconsciously, act in the production of the so called spiritual phenomena; also, how it is that nerve atmosphere, invisible, imponderable, out entering into intimate molecular relation and contact with sur-rounding bodies, and with surrounding nerv ous organisms, is susceptible both of sensory impressions and of motor impulses. He sees how it is that, as in the case of Florence Cook. a person in a trance may produce a visible phantum, and control its movements, or may

daily indicate to the observer who studies hu-man life in its deepest psychological aspects. Also how superficial it is to fly to spiritual agencies, or to presumptions like the psychicforce, to furnish an explanation of phenomena purely incident to morbid states."

We have quoted thus freely in order to do justice to the writer. Should we not be thank ful for sickness, even for "larvated epilepsy." which has thus enabled the author to give forth such lucid explanations of spiritual puenomesuch lucid explanations of spiritual puenomena? These things seem scarcely worthy of notice, but they are put forth as learned and scientific explanations of phenomena that are very properly claiming the attention of the thinking minds of the world.

Epilepsy is an old disease; its symptoms and the standardise are well known, the results are de-

tendencies are well known; the results are dementia, or weakness of intellect, and in long continued and oft repeated cases, even idiocy; while spiritual medium ship, when properly cultured, and we demand this for it, is a means of productional and animulation. ing brilliancy of intellectual and spiritual powers. Our best orators and most elequent speakers are often conscious of the inspiring influences of spirits upon them. The effects, therefore, of spiritual in pressions are directly the reverse of epilepsy, and hence the necessity of calling it "larvated," or masked, be cause its appearance is not visible, and its effects are directly opposite to those of genuine epilepsy. We recognize that there is an aura around mediums; clairvoyants and sensitives are aware that there is an aura or atmosphere around every human being, as well as every olject in nature, living or dead, as we are ac customed to call them. That this atmosphere or aura is one of the means of communication between human beings, and especially between spirits and mortals, there can be no doub. But that an unconscious will can perform to e wonders that this author attributes to it is simply absurd. Then, again, his statement of facts does not cover the whole ground. We have a small percentage, it is true, but enough to establish the fact that absolute knowledge

has been communicated by spirits entirely in dependent of all the minds in the form associated therewith—often contrary to the ideas of those who receive it. Spiritualism stands upon a basis as eternal as the heavens,—its facts are that man is a spirit now and here, that that spirit has continued existence after throwing off the body —and that under favorable conditions it has, in all ages, as is proved by the traditions and history of all peoples, been able to communicate more or less clearly with mortals and to-day, owing to the in creased intelligence of mankind and their progressive development, this communication is far more general and valu-ble than at any former period, and in proportion as the laws governing it become understood and are carefully followed, will it become a blessing to all

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS PROM THE inner-lier.

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

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

H. T. C.1

Communications Through Katle B. Robinson, of 2128 Brandywine Street, Philadelphia.

JUNIWATTA TO HER MUDIUM BRIGHT STAR. Me want you say to my pale face Bright Star that me come here to send talk to him. Me want him to feel that Juniwatta bring him big power. Me bring big chief from the council in the bappy hunting ground of Great Spirit. Me wan Bright Star to write for your talking sheet. Me want to make all the medees grow strong then they will have faith in the Great Spirit. Me no much talk, but me bring strength from our hunting ground. Me went to put my medee in a trance, and take he with me to the happy hunting ground; show him where me live; show him big chiefs up here; then he can tell people what he see. Indian no more come with tomahawk and scalping knife, but some to do good, to bring big strength. Have no more revenge, but love for the pale faces We all like to see pale face grow good. Me not know much, but me know when me do good, then me happy. Just so with pale face. It is not what he know, but what he do, that make him happy, or make him suffer. When we feel good we have much good times in the happy hunting ground, and then we come to earth and make good times for our mediums. Me glad Spiritualists most all like Indian, and want em to come and

make em strong. There was a peculiar vivacity about the influence of this un'utored child of the forest tuat we know can not be conveyed to our readers, though we give her words as nearly as we can.

H. T. C.

Items through Dr. H. P. Fairfield.

Wisdom plans and designe; love energizes and strengthens; and will executes and accomplishes. There are degrees of wisdom adapted to the different planes of life, resulting from the unfolding of the mental and spiritual capacities. There is wisdom connected with man's physical nature, which enables him to plan and design upon that plane with more or less perfection, according to his condition. It is love that energizes and strengthens him to carry out these plans. It may not be a very high form of love, but through its influence the will power executes and accomplishes the objects sought after. The intellectual philosupher has his wisdom upon a higher plane. In accordance with the extension of his knowledge, these plans are carried forward in like manner. There is a higher wisdom resulting from a union of man's spiritual and intellectual nature, which outworks the best plans and designs that man can reach upon this plane of life, and the love which strengthens man here, as well as the will which executes and accomplishes his purposes, are purer, nobler and more efficient. Spirits, in their unfoldment upon higher planes of knowledge, are still sut jet to the same law of wisdom, love and will, to plan, s'rengthen and execute their works. Over and above all is infinite wisdom, which plans and designs the universe and all things therein contained. Here is the perfection of wisdom, accompanied by the beautifully attractive force of love, and the executive power of an ombipotent will. The nearer man approaches to the divine in all these attributes, the more perfect will be the results of his labors, and the realization of his happi-

In the days that are past, when there was comparatively little written, men were diseven visit a person living at a considerable distance as an apparition, write a message and first away, or waste into the invisible. How wonderful our unconscious operations arc—far more wonderful than our conscious—facts and but little canonized. Society has been so organized that it has actually made criminals, and then its chief labor has been to punish them.

Monarchical governments are passing away so also will monarchical religions pass away. The pernicious doctrine that you must indorse a vicarious atouement makes you all moral paupers.

Earth has no truth so grand, no bliss so sweet, no harmony so beautiful as that which shall result from the perfect outworking of the living gospel of Spiritualism. Every rap has been an invitation for man to come up higher and see for himself.

BRO PERBLES lectures in this city have been well attended, and have excited marked attention.

Death, or the Pathway from Earth to Spirit-life.

The next number of this series of articles will appear in No. 9 of the Journal, and will contain a narrative of a spirit, who, when on earth-life, was a confirmed inebriate, and who had the deligium tremens. He will give a full account of his experiences.

Mediums' and Speakers' Convention.

The next Quarterly Meeting under this head will be held at "Hemlock Hall." Tucker Grove; Brand, E-ie County, New York, on Saturday and Sunday, the 8th and 9th of May

As this is the old rallying grounds of the "Friends of Human Progress," a cordial invitation is extended to all who have the good of our common humanity at heart. Parties coming by the Buffelo and Jamestown R R, will stop off at North Collins Station, which is in the vicinity of the hall.

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Perfectly Restored to Health by Spirit Power.

Manston, March 22d, 1875.

Mrs. A. H. Robinson, — My Dear Friend and Sister:—You may perhaps remember I wrote you last September in regard to my own health. I am happy to inform you that through your sid and that of your guides I have entirely recovered my lost health I do sincerely think that I should now be in Spirit-life, only for you. Your raising me to health is what induces a friend of mine to send to you now. She is a poor woman and can only send you two dollars at this time, but says she will try and send you more as soon as she can. Her family are all Seven day Adventists, and are bitterly opposed to our beautiful faith, hence her getting me to write for her. She also desires you to send the prescriptions in my name or to me. I want you to do the very best you can, for she has been to several physicians here without receiving any benefit whatever, and her family being so opposed to Spirituslism, I want you to show them a little what the spirits can do. [Then followed a description of her case.]

description of her case].

I will inclose an order of two dollars and a lock of her hair. I have become partially developed within a few weeks, and have been thinking that it might help me if I were to send to you for some more of your magnetized papers. Please let me hear from you as soon as possible, as my friend will wait anxiously or a letter. Direct to Mrs. M. A. Leonard, Manston, Wisconsin. Gratefully yours, M. A. Leonard.

A CASE OF CHRONIC INFLAMMATION OF THE STOMACH CURED.

PRAIRIE CITY, Jasper Co., Iowa; March 25 h, 1875.

Mrs. Robinson, Chicago, Ill., Dear Sister:
—Your letter dated the 15th of this month, with magnetized papers, is at hand. My wife is now well, and the remedies she takes will last about two days more. She thinks that she will get along without taking any more. Inclosed you will find a post-cflice order for \$2 00. Please accept this with best thanks. I remain yours in truth.

EDWARD SCHULENBERG.

NO MORE FALLING OFF OF HIS HAIR. MRS. A. H. ROBINSON, CHICAGO, DEAR Sis-TER:—I do not know as it is necessary for me to send for new magnetized papers. Since I began to use your remedies my hair has quit

coming out. You have done me more good than all other doctors I have ever tried, and they are many. May you continue to be successful in your noble work. If you think that I should wear new magnetized papers longer I shall do so. Yours truly,
PETER MAJERUS.

510 North Lee St., Bloomington, Ill., March 25th, 1875.

ONE BOX OURED HIM, AND HE WANTS IT TO SELL.

Tama City, Tama Co., Iowa,) March 14th, 1875.

Mas. A. H. Robinson:-I sent to the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE. Onicago, in February, for a box of your tobacco antidote, which came in due time. I followed the directions on the box, and it has cured the hankering desire for tobacco on me. I would say, tobacco chewers, try it. It will cure you. I want the agency of Tama-Gounty, Iowa, to sell your tobacco antidote. I think I can sell a good deal of it this coming year. I shall make a business of selling it. How much will it cost me a dezen boxes?

Hoping to hear from you soon, I remain, W. F. Burley.

Reply. You can have them at wholesale rates—\$12 per dozen, and order one half dozen at a time, if you wish to do so.

Mrs. A. H. Robinson. Chicago, April 19th, 1875.

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Our readers will please bear in mind that the iniquitous law doubling the postage 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 corrected rate, and our friends will please observe it in ordering.

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Zusivess Notices.

Removal.

We call attention of our readers to the card of the Royal Insurance Company of Liverpool, who have removed to their new office, 120 La Salle St.

THE MERCHANTS,' FARMERS,' AND MECHAN ica' Savings Bank gives a tabular statement of the increase of their Investment Certificates in an other column, and also a strong indorsement of them by Ener-on W Keys, of New York, the acknowledged authority on Savings Banks in this country.

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LANGUER 3 Last December we had occas on to be informed in regard to these Cer'ifcet a and then published a short. account of them. They are a peci lly desirable a an investment for trust and, and m ri the capacial attenthe of langers trustees and employers, in fact all having money to invest for othere. It thereat is one of the Safeguard (lapkere' edition) will be four dia detailed reply to the above and ther I quirt a about the same which have been rec ive I at this office within the past few weeks. v 18aTtl

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LETTER FROM JUDGE E. S HOLBROOK.

EDITOR JOURNAL:-I believe, Mr. Editor, if I should pen the thoughts now uppermost in my mind, they would be upon the pursuit of knowledge, or the search after truth under difficulties. Not that I have a new subject, or new ideas upon an old subject, but only some thoughts in elucidation of an old subject. For, according to the most approved cosmogony of those who assume to be versed in such matters, even God, the mighty maker, at the very first, absolutely prohibited the acquisition of knowledge on the pains of death and hell; and would have succeeded in consigning all to utter ignorance, had not the devil instigated Eve to enter upon the pursuit of knowledge. It was surely a good thing for the devil to beat the great God in his plans for ignorance, and to open up the way of knowledge so far as he did (and for this many thanks); but yet the difficulties, which even to this day attend the search after truth, beat the devil himself. All along the area the truths, locked up in the clong the ages, the truths, locked up in the bosom of nature, hidden down deep and almost inscrutable, have yielded and come forth only upon the most extreme expenditure of labor, of cunning, of force, and of never-ending patience. A thousand failures to one success! I doubt if you remember (but I do well, for my Sunday-school education was well attended to) hew Pilate must have considered himself on the royal road to knowledge, when the Son of God was before him. He thought he would make the best of his coportunity and put the vexing question, "What is truth?" It was surely a good time for a good answer, but, as usual, no answer came. Whereby I think Jesus conclusively proved that he was indeed the real Son of God; for you know it is often said by puzzled truth seekers, "God only knows, and he won't tell." But I think any common man would have answered Pilate something I would have answered, if I had been there "The truth is that which is. Seek and ye shall find it—if you don't fail!" Plate might not have considered that answer, though true as far as it goes, any great advancement in in-formation, and that no answer would have doue as well, though quite unseemly in one who affected to teach him, and to "bear witness unto the truth." But either answer were better than the one of Jesus, "Thou sayest that I am a king." when Pilate only asked him, "Art thou a king?" For that was a falsehood —that which is not—at least it would be if found any where else than in "the infallible

Truth—that which is—and Falsehood—that which is not—utterly at variance with each other; yet how they approach each other, how they resemble each other, how they interweave with each other, so as to puzzle the observer, no an to befile the inquirer, so an to deceive the believer, who had thought to rest in unquestioned assurance! How much in this respect is our life like a panoramic vista of dissolving viewel And yet there are facts, and laws, and reasonings, and conclusions, and truths, and principles that we must be warranted in accepting and incorporating into our very souls as a part of our being, and it is our business to find them in the face of all difficulties.

word of God.".

In speaking of truth and falsehood, their several discovery and eliminations, and the difficulties of discrimination, it is quite apropos to remark how often it seems as though the latter follows and attaches itself to the former, as a shadow the substance; and it is noticeable, too, that the thicker the shadows (the closer and more approximate to the original), the more perfect the deception; and further, the greater and more valuable the truth, the more likely the attempts to deceive, and the more fatal if successful. Valuable money is counterfeited, the bogus not. It may be observed, also, that there are two methods of deception, or deterioration of truth. The one is such as we have mentioned, where the false is the mere shadow of the true, and wherein the greater resemblance to the true the greater and more damaging the cheat. According to Milton, Satan sat at the ear of Eve "squat like a toad," whispering lies, and with the power to deceive. The angel Ithuriel touched him with his spear, and he forthwith assumed his own form, a devil. May we all be Ithuriels to the devils of falsehood. The other is a kind of mechanical union of the true and the false; something of the one and something of the other. The former is not common in moral reasoning; the latter is very common, so common that I have wondered if the human mind could put into expression a sentiment that is absolutely true in all its parts. Hence the remark so common, there is something of a truth in this, and something of a truth in that, and comething of error in each as well. Wherein we must continually labor for the purest truth and the highest good, which requires an ever active discrimination, an educated judgment; and which also involves this, that there is, or may be, at least, always something better beyoud; still a higher truth, a greater good.

I think, Mr. Editor, somebody at some time entered very vigorously into the "Search After God," and, if I recollect aright, never found him. But if he did not find God absolutely, he still found him approximately—his fixed and unchanging laws. So if in our search after truth we can not reach absolute truth, yet we can reach relative. comparative truth, provided we exercise sufficient power, ingenuity and wisdom; and blessed be even such truth when it is found.

I was intending, Mr. Editor, if I could ever get at it (but this is my theme, the difficulty of getting at anything, and I must prove it practically), to make some remarks on the difficulties that attend our search after knowledge in spiritual things. Passing by, therefore, merely temporal things, such as "Whether Beecher did or Beecher didn't?" (a truth to be found, if at all, with the greatest difficulty, and involving no principle of im-portance, only this, perhaps, if "devil with devil damned firm concord holds," or "ministers they have been kenned, in holy rapture, a rousing which at times to bend, and nail't with Scripture," as "certain of our poets have said," long ago), we will come to the more important question if "Katy-did," or "Katy-didn't"? and those of a like character. While the evidences of spirit communion are greatly magnifying, the stories of most impudent deceptions are pouring in from every quarter. There is eminent success, foo, or at least seeming success on the part of the exposers—believers and unbelievers—and the magicians are easily passing their counterfeit coin. Consequently there is much—bewilderment with half believers, and jocularity with unbe-lievers. What of it? Shall "the mourners go about the streets?" or, like Peter, "deny and swear I know not the man?" I have long since wondered what a certain thing could mean, the seeming fact that spirits are engaged sometimes in deceptions at the dark circles, and at the expense of the honor of the mediums. If so, I can not but regard it as an invitation from the Spirit-world to us mortals to exercise our utmost ingenuity to beat their proofs if we can, for the higher good that will come. That is to say, they want to show what they can do. They say, 'You are too credulous, too insipid and soft. Load us down with

your test conditions, and then we will do a work worthy of our vocation, and we will produce conviction every time." Now I will not say positively, Mr. Editor, that spirits are so engaged, for the truth is found with difficulty: but I do say this, let us work up a system of testing so snarp that no mortal, no angel, no devil can beat it, and then invite in the skeptic and enjoy the fun. Steam says, "If you will harness me down with bands sufficiently strong, and yet give me my methods of action, I will carry you and your heaviest burdens over land and sea; but if the boiler bursts through your weak contrivance, there will be disaster, and all my force will dissipate into thin vapor." Let spirit power have its proper conditions, ppliances and tests, and then behold the re-

Again, our search after knowledge, as to the spirits in their own Spirit-world, seems to be especially attended with difficulties. That might well be expected, as their plane of being is so remote from ours, and from our senses. "To be, or not to be, that is the question;" but when this is settled in the affirmative, and the questions are issued, where, when, what, how?—oh! oftentimes what wicked transgressions of all reason, and what contradictions! I will refer, as a prominent specimen of such. to one in the BANNER OF LIGHT, a few weeks since. I quote from memory. The direct question was put to the presiding genius of the free circle, (Mrs. Conant medium, Theodore Parker controlling), how he had located the Spirit-world so far from the material world, while Judge Edmonds had located it immediately bordering on, etc., and as to the discrepancy? The answer was that the Spirit-world was sixty five billions of miles from the natural world, and then the advice was given not to inquire of babes when they wanted to find out the truth! Oh, dear! it is the same old question, Who shall show us any good? "What is truth?" and "can it be found either on Christian or on Heathen ground?" and now we will add, in the heavens above, in the spirit spheres? Oh! Theodore! sixty-five billions of miles! quite a long journey; no wonder people hate to start. I remember that Baron Munchausen, after telling his gaping auditors how he rode horseback at the bottom of the sea from continent to continent, and what won-ders he saw, added further, "Some travelers are in the habit of exaggerating in order to amuse or astonish their auditors, a pernicious practice, and which I never do." As I am but a humble individual, and never traveled, I will not venture on comparison.

Onl how difficult this search after knowledge! What may we feel that we know, and what are we justified in believing?

Speaking of knowing and believing, Mr. Editor, reminds me to say (as I have heard from an eye-and ear-witness) that at the last quarterly Spiritual meeting, held in this city by Brother Wilson and his associates, he stated that what he knew he knew, and what he did not know he believed, thus spanning the whole universe: Sister Severance replied that then he must believe a great deal, quoting for once as authority some one other than herself, or "Victoria and her crucified." Then Wilson, the gentle, replied, and strenuously main-tained, according to his clear convictions, that the domain of his belief was not very broad; and so that matter remains settled unto this day. Time and the patience of your intelligent readers will not permit me to say some of the chief things that I thought at the first to say. I thought how Col. Blood, in the Weekly a few monthanince, called for information how any of the community had a right to interfere with others as to their social practices, provided the parties immediately interested were agreed, and how I wrote an article for that paper showing such right (according to my ability), and how that article (poor thing) never saw the light! and therefore how difficult it is for the readers of the Weekly to get any true

And, also, as the sun crossed the line of spring to day, and yet the cold of winter still abides, and people have been begging to know why it is that we have had and are having such a cold time, I had thought to throw in my views as to how it is hoppening according to the woes threatened in that wonderful prophecy, "The Elixir of Life, or why do we die?" that either Vickey did not attend to that last stirpicultural experiment that was to introduce a new order of immortals under the smiles of the "assembled hosts of the spheres," or, having made "the one last experiment, she had failed, and so the earth, according to the programme, had commenced to whirl "back into chaos" (where it is to be "for millions of years,") and hence the commencement of the freezing process, and yet she was staging it, or starring it around the country, all unconcerned—Nero fiddling while Rome was burning—and thus add my mite to the discovery of truth in the midst of difficulties. But I have not space nor time, and, besides. I think it is as well; for a hint to the wise is sufficient. "Great is truth, and it will prevail;" but what is truth? It must be wrought out by the sweat of the brow from the deep hidden mines of nature, purified, tested, polished and stamped; and in this work hard, intellectual skillfulness will stand at a premium; soft, lackadaisical stupidity at a discount. Chicago, March 21st, 1875.

BASTIAN AND TAYLOR.

Their Seances Increasing in Interest. SPIRITS MATERIALIZE THEIR FULL FORMS,

WHILE BASTIAN IS TIRD IN A BAG.

[From a Special Correspondent.]

a eguarda diw steem metto dillaruroj A periences in his pursuit of the information requisite for the gratification and instruction of his readers. The other evening, it was my lot to spend a couple of hours in a circle eager for the "materialization of epirit forms" and drawn together for the very purpose, in full expectation of these manifestations, which I was informed had been definitely promised. The circle is under the direction of Messra. Bastian and Taylor, two American gentlemen, who, it is understood, are very powerful "mediums," the former being the chief instrumentality in producing these "materializations," the latter a clairvoyant of superior gifts. For the benefit of the curious, I may state that these gentlemen are to be found at 2. Vernon Place, Bloomsbury, but it is not so easy to obtain an introduction to the seauces. The Spiritualists are jealous of the intrusion of strangers, who often come with eccentric notions as to how they are to behave, and what they may expect to see, and they bring with them, it is said, many disturbing influ-

As to the particular circle to which I had the privilege of an introduction. I believe, to use a phease current just now, the door is shut on the elect, and there is no chance for strangera to obtain a further glimpse of the further mysteries to be disclosed. My own admission was a special favor, granted at the request of a lady who is an active member of the circle, and I certainly shall not repay the courtesy with which I was received by any coarse and ribald remarks on the extraordinary phenomena which were presented in the course of the evening. How, indeed, could your correspon-

dent be guilty of such bad manners with the recollection of having "interviewed" spirits?

Much has been said sgainst these seauces because they are usually held in the dark, and darkness, it is assumed, is favorable to trickery, and is chosen because it is essential to the impositions that are practiced. But this accusation will not apply in the present case. It was not exactly dark. A small jet of gas was burning, and it produced a dim, religious light, by the aid of which I could discern at least the countenance of the sitters. It was also a seauce under

"EXTRAORDINARY TEST CONDITIONS," to adopt a phrase by which the Spiritualists mean that every possible test of bona fides was given. The conditions were such as to render it impossible that the "medium" should be assisted by a confederate in producing false spirit forms, or of personating the 'materializations himself by the aid of masks, changes of garment, legerdemain, or otherwise. We fastened the meck, uncomplaining medium in a sack, his head only being allowed to emerge at the top, the strings which drew the mouth of the sack round his throat were tied to the chair on which he sat, and covered the knot with sealing wax, and sealed it with a signet-ring. We nailed the bag in which he was enveloped to the floor of the ante-room which served as his cabinet, and measured with a careful attention the exact spot where we had driven in each nail. We sealed the doors and windows after we had well examined the cabinet, and found there was no confederate present, so that it was impossible for any confederate afterwards to obtrude into the cabinet without breaking these seals. I satisfied my self on all these points before the opening of the programme, for I am not given to take every thing on trust, and I satisfied myself when the manifestations were over, that all was fair and above board. Mr. Bastian was still in a deep trance, exactly where we left him. The seals on the cord that bound him to the chair were unbroken, the nails by which he was tacked to the floor had never been drawn, and there was proof enough for any candid mind that he had not stirred an inch from his place, and it was 4 ft. or 5 ft. away from the curtain behind which the "spirits" emerged. I ex-amined all these tests most rigidly, and have no hesitation in saying that Mr. Bastian's per-sonification was simply impossible. The as-sistence of confederates was southly impossisistance of confederates was equally impossi-ble, for reasons I have already explained. In front of the cabinet there hung a black curtain parted down the middle. It was through this that the "materialized forms" from the cabinet passed into the room where we sat. As a prelude, some hands and faces were shown, and were duly recognized; but the real spectacles were full forms that afterwards presented themselves, looked us full in the face, shook hands with us, and spoke to us. Your correspondent is no adept at sensational writing; but THERE WAS SENSATION

in the events of that night enough to make each particular hair to stand on end—only, so far as my experience went, it did not. I don't know whether it was the harmony of the meeting, which was pointed out with much empasin; whether it was a holy, soothing calm brought from the higher spheres I know not, but I can testify that in the appearance of ghosts that night there was not so much, after all, to alarm even nervous people, and, as for my fellow sitters, they took it all as a most familiar and delightful experience. The first that came forward was

AN ORIENTAL FIGURE;

solemn and majestic, he burst not suddenly on our vision—that might have frightened some shaking and rustling of the curtains he stood in front a moment, then, with a graceful and a timid step, moved forward into the middle of the room. That was a crisis for a man or woman with a guilty conscience—to see a veritable ghost slowly approaching, albeit, a ghost of gentlemanly and respectable appearance, clad in white, from head to foot, but black in complexion, like the enemy of universal man, who, as a memorable line has it. "danced awa' wi' the exciseman," and might possibly be coming to "dance awa" with some of the company, if not all of them. But some how or other no one seems to be afraid. I positive ly aver I felt no emotion in the slightest resembling fear, and looked on with profound, but calm amszement. As for the ladies, one or more recognized the Oriental gentleman, called him "dear uncle," and had a brief con versation with him, he answering first by graceful bows and afterwards by articulating sounds. That dusky form turned out to be no evil genius, but a polished, graceful, agreeable visitor.

This spirit had frequently to retire behind the curtain; the skeptics would say for some purpose of fraud, the initiated told me to "gain new strength from the medium," who sat in his cabinet as quiet as a mouse, a deep sleep having fallen upon him. I particularly remarked that on each successive occasions, the spirit grew apparently less timid and more conscious of his power to exhibit himself. He shook hands with one of the ladies, and then with one of the gentlemen present—it was a solid shake of the hand, they said—he raised a small hand bell from the table, gently rang it and replaced it; he spoke in faint whisper to one of the ladies, and then finally retired. Next came a fair female form; at first with the came halting step and manifest timidity, but this was shortly overcome, and "Eliza" was recognized by her friends. She shook one or more of the company by the hand, and then retired; but "Eliza," though so fair, lovely, and angelic, could not materialize a voice. Her dress was a

BEAUTIFUL WHITE PLOWING ROBE

of the most simple form, and caught it at the waist as if by a belt. It dragged in a long and graceful train at the bottom, and we distinctly heard it rustling on the carpet as though made of some thick and stiff material.

The third visitor at length stood before usa noble and commanding figure, with a fine head and a long, thick, black beard. "Oh, Tom; that's you?" exclaimed one of my near neighbors, and

TWO BROTHERS

exchanged a most fraternal greeting—the one in the fiesh and the other—out. That, too, was a sight to behold! "Yes, here I am; look at me. You see I have kept my promise.' There was no failure in that voice. It was full of musical sound, and fell upon the ear with all the force of a hearty natural utterance. The two brothers shook hands together, as if they both understood the philosophy of shaking hands, and the ring of that fraternal greeting sounds in my ear while I seetch this narrative. "Tom" retired to the cabinet renewed hisstrength, once more came forward, and, at the request of a lady, shook hands with her, and receded from our view. But this was no sudden vanishing; he retired gracefully, as he had advanced; and, as he regained the curtain, that tall commanding figure dwarfed into a little form, but preserved the same relative proportion of height and breadth. To my mind that was a most remarkable feature of the spectacle, and was a conclusive evidence that there was no personification of the BABBITT'S HEALTH GUIDS now ready and "spirit," either by medium or confederate. for sale at the office of this paper. Price, \$1.00.

or dwarf his stature—say, from six feet, down to four feet or four feet six inches. A trick might have been performed, it is true, by optical illusion or otherwise, but there was no contrivance for anything of the kind. When speaking of "Eliza's" oppearace, I ought to have said I distinctly observed her shadow as she passed in front of the gas light, and the shadow traversed, the wall in exac correspondence with her transit across the floor. Nor should I forget to mention a peculiar odor that diffused itself through the room in the course of these strange proceedings. It was like the odor that is often perceived about bodies that have been newly laid out. We were told by the ministering spirits that this odor "is caused by the disintegration of the chemicals we extract from the atmosphere to form the materialized envolope of the spirits.' There are spirits, it seems, whose duty it is to direct these seances and secure the proper conditions—there were two in this case, and each of them spoke to us in an audible voice. Such was my night among the ghosts, and I simply narrate what fell under my own observation. It is not for me to reconcile these marvels with our philosophy. Science seems to be no longer able to ignore the phenomena, and to attribute them to "the tricks of mediums and the credulity of their dupes," but science is puzzled in its attempt to account for them—science must try again. The 'Satan-ic" theory has often been tried, but it is clear that this theory is most in favor with those who know least about these manifestations. and therefore the least able to form a correct judgment. The Spiritualists say that there is no marvel at all, in the strict and proper sense of the word, and that it is not the actual spirit that we see, for the sight of a spirit is not for mortal eye, but can be only spiritually discerned. This view may relieve us from one difficulty, but it plunges us into a greater. They tell us that their friends from the higher spheres, long to assure them of their personal existence and happiness, and having acquired a better knowledge of chemistry and cognate science, are able to collect from the aura emitted from the medium and the circle, and especially from the former, material, with which they clothe themselves. They then project a strong will-force into the collected aura and transform it into a perfect picture of themselves in form and lineament, and invest the forms, temporarily "materialized," with speech and motion. Mortals are thus able to recognize a departed brother or sister, husband or wife, as the case may he, and are established in their faith in anisit communion. Tois the in their faith in spirit communion. This theory may not be altogether satisfactory, especially to those who have been carefully nurtured in strict orthodoxy, but it is at least plausible, and, fresh from the experiences which I have given above, I am bound to say it has at least the merit of being the best explanation I have heard. The phenomena are certainly not to be ignored, and there is neither candor nor philosophy in making the at tempt. Let every one go and see for himself, but let him go with unbiased mind. For my self, I venture not on any explanation. The philosophy of these things is too high for

London, Eug.

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A Deluded People on the West Side Expect to Hear It at 12 O'Clock To-Night.

Amid the Wreck of Matter and Crash of Worlds They Will Take Their Flight from No. 110 Desplaines Street.

[From the Chicago Times, April 19th.]

As the time draws nearer, according to the Adventists, or old Millerites, for the end of the world and the descent of Christ from His throne above to His throne on earth, as a visible sovereign and ruler of the world, their ble sovereign and ruler of the world, their anxiety increases. They have set the time of His manifestation at midnight of the 19th of April, to-day. According to Roman time, by their chronology it would be the 14th day of the first month Abib, counting their jubiles cycles by moons or Jewish time. According to their figuring, this is the Paschal period, and their figuring, this is the Paschal period, and to day constitutes the expiration of the term of 6,000 years since the creation of Adam. These people take the sacrament but once a year, and then make a regular supper of it, after having practiced the apostolic rite of washing one another's feet. It seems that

THE SUM AND SUBSTANCE OF THEIR BELIEF is about as follows: In the first place, they hold that a literal adherence to the prophecy of ancient scriptures, the revelation of John ond the primitive apostolic rites, is absolutely necessary to the elect. They base their calculations, in setting the definite date of our Lord's appearance on earth, on the prophecies of Daniel and the revelations of John. There have been four epochs, or starting points, upon which they have based their interpretation of the prophetic numbers, and each giv-ing a different date. They have used three of these already, and they have all failed. This date, the 19th of April, is the last one, and they are confident that it can not fail. But should it fail to bring about the appearance of Christ, as an earthly king, with the capital of His empire at Jerusalem, then they give up faith in their methods of reading prophecy and do not know upon what data to expect its fulfillment. They do not claim therefore that the Bible is false, or that the prophecies are unreliable, but abandon all faith in their system and are literally at sea. They hold that tem and are literally at sea. They hold that when Christ comes He will make the brotherhood of the elect, that is of course the Second Adventists, members of His royal family; they will be around His person, and will be appointed by Him co-rulers with Him over the nations of the earth.

THEY DO NOT BELIEVE IN A HELL. nor any eternal punishment, nor do they believe in the resurrection of a spiritual body. They claim that the spirit has no separate existence out of or independent of the body of which it is the vital principle. But when Christ shall come, that is to-day, or at any other time, a certain portion of the living thall he charged and immortalized and recommends. shall be changed and immortalized and reign with Him. Also a certain portion of the dead shall be raised in their own bodies, and live forever with the righteous. Obrist is not held to destroy the wicked; He simply takes His people out from among them, and establishes His headquarters at Jerusalem, where His reign on earth, which is to last 1,000 years, is inaugurated. This new dispensation, however, will cause an infinity of troubles, ware among nations, revolutions, and wars of extermination, of which they hold the communistic outbreaks in France in 1873 to be

In these conflicts the thoroughly wicked will destroy each other, the world will be raved by fife and sword, and a period of misery and desolation come upon the human race, such as the world has never yet known. But the reign of Christ will supersede and end this, and its term for 1,000 years will be the Sab-

THE JUBILEE OF JUBILEES

and rest for God's people. For this period of time Satan will be bound, and the people who have not acknowledged the Messiah will have an opportunity to become reconciled to Him. Potentates, empires, and kingdoms will be all overthrown and Christ will reign supreme over the earth. At the expiration of this 1,-000 years all that have ever been born since the time of Adam will be raised from the grave in their proper bodies. The righteous will be resurrected first and the wicked last. The earth will be fused with fire, and will constitute the lake of fire and brimstone referred to in the scriptures. Into this lake the incorrigibly wicked will be cast, and will be immediately consumed, the Adventists believing that God punishes the wicked with total annihilation, but not lasting torments. The earth will thus be fused or purified but not destroyed, and will be a habitation of men with Ohrist as their actual, visible, and physical govereign forever.

FORM OF BAPTISM

is somewhat peculiar, it being necessary, they hold, to sustain a triune or three-fold baptism in the name of the Father, Son, and Holy Ghost. They do not believe that a person can be baptized to these three persons by one immersion, as the word baptism is in the plural and comes from the Greek word bapto, to dip, whereas baptize, the plural, is several dippings. They esteem the meal of

THE LORD'S SUPPER

as a substitute for the Paschal sacrifice or Pess over, according to the law, and aim that Christ was the end of the law, and that the supper with his disciples was the seal of the new dispensation. As has been said before, they make a regular meal of it, all sitting down together.

THEIR RECKONINGS.

They calculate their epochs, or interpret the prophetic numbers from what is termed the cycles of jubilees. Under the ancient Mosaic dispensation every seventh year was a Sabbatical year, or Sabbath, each seventh Sabbatical year constituting 49 years, Jewish time, was a jubilee year, and each seventh jubilee year was a jubilee of jucilees. Should the fulfillment of the prophecy not occur to night, the expiration of the 6,000 years foretold by Daniel, and according to the doctrine of these people, verified by St. John in Revelations, hey will abandon the business as a bad one and give up trying to peer into the future through the medium of prophecy.

YESTERDAY'S DOINGS.

Religious exercises yesterday were conducted by their leader and preacher, Elder Thur-man, and by several of the brethren. In con-sequence of the limited accommodations of their own hall, a wretched upper floor of a little wooden building on the corner of North Desplaines and the Northwestern railroad track (there is, in fact, a great dauger of the floor going through to the carriage shop beneath), the exercises of the devoted, or as many call them, the demented, band of expectant saints were carried on at Stanley's hall, on the corner of Paulina and West Lake streets. Here, at 11 o'clock in the forenoon, were assembled about 150 men and women, members of this peculiar sect. They were all ready for an in-stant reception of Christ, and groaned and those missionaries have so little to show for

shouted in a frenzy of religious delirum. Many of the women had young children with them, and both they and the men seemed filled with the utmost of religious zeal. As a rule they were not particularly intelligent looking, and if, in the language of an unbelieving Israelite in the hall yesterday, "the thing don't come off," their condition will be a most pitable one, for, acting on the spur of fervent enthusiasm, they have thusisem, they have

SOLD THEIR BEDDING.

furniture, utensils, clothes, and in many instances their extra food in the house, in anticipation of the coming of their Lord and Master. Some of the women with babies at the breast, and chubby youngsters hanging to their skirts, may regret this before the thing is through, and probably the explanation of Elder Thurmas and his godly brethren, so very near the throne will be anything but satisfy-

The hall was completely filled with a crowd of cynical skeptics, who, for their cheerful unbelief under the circumstauces, will doubtless, in the opinions of the saints, receive their reward in the lake of fire previously referred to. After fervent prayer and singing and an exhortation from Elder Thurman, a conference meeting, or love feast, was held, at which they celebrated the apoatolic ordinance of breaking bread in commemoration of the resurrecing bread in commemoration of the resurrection of the Lord. Of this bread about 100 per-

sons partook. Large charts illustrating the vision of Daniel and the cycles of jubilees referred to were suspended from the platform. The afternoon meeting was largely attended, the hall scarcely affording standing room for those in attendance.

Elder Thurman commenced proceedings with an earnest prayer, after which the "blessed elect" sang with a great deal of enthusiasm the hymn:

"We are past the coats of Babylon, And near the heavenly shore; And we'll never get discouraged Nor disheartened any more."

Brother Thurman then preached a cormon from the text, 20th verse of the 5th chapter of the second book of Corinthians:

"Now, then, we are ambassadors for Christ as though God did beseach you by us: "And we pray you in Christ's stead to get reconciled to God."

In the oration, which was a sort of

RHAPSODIC EXHORTATION to the unbelieving, and a glowing exposition

of their peculiar doctrines and the joys to be gained by the saints thereby, the preacher referred to the abominations of Mormonism, which he stated was forefold by prophecy to occur exactly when it did, that is upon the 6th of April, 1830, the date of its first institu-

At the conclusion of the sermon which was constantly interrupted by the groans, the amens, and hallelujahs of the faithful, several people in the audience asked Thurman and his associates several questions, of which the following were the most pertinent:

Query.—Are you people not a continuation of the sect known as the Millerites? Answer.—Yes, the original organization was called such.

Q.—I understand that there are many of these poor people here who have disposed of all their goods, bedding, furniture, and every-thing which they possessed—is that true?

A.—The people of Carist generally have but little to dispose of. Q—But is not this the fact? A.—(Taurman) I have heard that some have

Q -Now if this thing should not come off, what are these people going to do, and what

A .- (Tourman) I should think it very hard indeed. [Laughter.] Q.—You have people here following you who have put their whole faith in you, and many of them are ignorant, some not even able to read—how can you answer to them, if

A .- You are presuming that Christ is not coming to morrow. Now we presume that he is -you are basing your argument upon what is in our view an erroneous assumption. Querist.—It is not an argument but a ques-

this affair does not come off all right?

A.—Well, the question is premature, and we can answer it better the day after to-morrow. [Laughter and confusion.]

Another Querist -But what possible explanation can you sfford, air, to those who were deluded, when, having placed their all on faith in you, they find that the whole thing

DOES NOT GO UP AS YOU EXPECT? A .- I believe that those who are here with us know what the term reconciled to God is. They lean upon the strong faith they have in God, but should they lean upon the short armof Thurman I pity them. I have traveled from place to place without staff or scrip, and once over the mountains with but 60 cents in my pocket, and that didn't belong to me, and yet I believed my Heavenly Father would give me a hundred houses and a chorus of

"Amen, amen, mor'n that." BAPTISM IN THE LAKE.

During the afternoon several persons were conveyed under the charge of Brother James Miller to the North Side, where, a little north of Lincoln Park, they were formally immersed in the lake three times, according to the doctrines of this peculiar sect. Another batch of converts are to be given their freezing cold water bath at the same place this forencon.

BRAHMINISM.

Spread of a Heathen Religion—The Cause of Conversions.

What is Brahminism? It is the religion of the Hindoos, the Eastern branch of the great Aryan or Indo Germanic race. It is the most ancient form of religion existing, older than that of the Jews or of Zoroaster. In the course of several milleniums this religion. has undergone many changes, imperceptible at the time when they took place, but in the aggregate so great that they have entirely changed the primitive, pure character of that religion. If we look at it as presented to us in the Rig Veda, and again as it appears to the observer at the present time, we should be inclined to think there were two different religions. The gods of the Rig Veds, Aditi—the infinite and first cause of everything created—the Adityahs are entirely lost sight of in the modern Hindoo Pantheon. Again, the leading gods of the present time, Brahma, Vishnor, Shiva, Doorga, Kali Kirsna, were unknown even by name to the Eastern Aryans or primitive Vedic times. A religion that had existed so many thousand years must, of course, have considerable interest for us, the more so as it is still professed by about

ONE EIGHTH OF THE HUMAN RACE.

It is generally supposed that this religion is one that cannot stand in the light of our present times, and that it must soon succumb to the missionaries of the Bible, who are at work proselytizing the natives of India. Astonishthe large sums of money annually spent on their missions; still, people were satisfied that Brahminism was gradually being undermined. But a short time ago Mr. A. C. Lyall, of the Bengal Civil Service, now officiating as Secretary to the Governor of India in the Home Department in Calcutta, stated in the Fortnight to Review. that Brahminism was

ly Review, that Brahminism was

ANYTHING BUT A DVING RELIGION, and that, far from its numbers decreasing, the proselytes annually gained over to it were greater than the number of converts to all the religions in India together. A statement like this, coming from a gentleman holding the high official position of Mr. Lyall, must, of course, have great weight; nevertheless the writer of this article, who has also lived many years in India, disagrees with him. He does not by an means call in question Mr. Lyall's assertion as to the proselytes annually gained over to Brahminism. He only denies the inference that such conversions are the clearest sign of the vitality of that religion. A patient suffering from a fatal disease, which has for years prostrated him physically and mentally, often recovers the full use of his faculties for short periods previous to death, but no physician would pronounce such

TEMPORARY SPARKS OF LIFE a proof of the patient's recovery from illness.

On the contrary, he will therein see the certain signs of early death. I regard similarly this temporary revival (if such it can be called) of Brahminism only as a precursor to the certain extinction, at no very distant date, of the religion of Rama, Viehnor, and Shiva.

This religion has now become so effete, im-

moral and corrupt that the more enlightened of the Hindoos have long since lost faith in their gods. Brahminism in India is now in a situation similar to the religion of Greece and Rome in the third and fourth centuries of our era. At that period the masses of the Roman world gave a kind of tacit adherence to the prevailing religion from force of habit; but philosophers, statesmen, and all educated peo-ple had long since ceased to respect and wor-

THE OLYMPIC GODS.

Degraded as was the worship of Jupiter, Minerva and the other gods of Olympus, there were other religions in the Roman Empire still more degraded; for example, that of the Druids in Gaul and Britain. Even as regards conversions, the parallel holds good, for the religion of Rome was gaining proselytes in various provinces at a time when it was about to expire altogether.

These proselytes belong entirely to those pre-Aryan races inhabiting the highlands of Central Southern India, as well as the other hill regions of the Indian peninsula. They belong to the Kolarian and Dravidian races. They are the Pariahs (or hill men) of India, the men without any caste, or ourcasts from Hindoo society. Some of these tribes, mostly those of the Kolarian or Northern group of the aborigines, are probably the unmixed or almost unmixed descendants of the very oldest inhabitants of India.

THE DRAVIDIAN OR SOUTHERN GROUPS. on the contrary, are the mixed descendants of the very oldest inhabitants with the conquerors of the Cashite race, who held away in India long before the immigration of the Aryan race. At what period these white Ethiopians of Arabia (Dusha Dweeper, as it is called in the Veda) first obtained power in India is unknown now, but that event was probably con-

temporaneous with the first occupation by the same race of Egypt, if not anterior to it, say 6 000 years ago or more. The natives of India have the impression that the British Government is opposed to proselytizing in the favor of Christianity.

The attitude of the Honorable East India Company was certainly always unchristian. It is a matter of history that when Carey, Marshman and Ward, the first Christian missionaries, arrived in Calcutta/ less than eighty years ago, the then Government of India refused to accord them permission to reside within the dominions of the company. The asylum refused them by their own countrymen was granted to them by the Governor of the neighboring Danish colony of Scrampore,

WHERE THEY COMMENCED THEIR LABORS, and translated the Bible into several native languages. The opposition of the Honorable East India Company became, under pressure from England, gradually weaker, but its attitude was always more or less hostile to Chris tianity and to Christian missionaries up to the time of its extinction in 1858. Since the assumption of the government of India by the Queen of England, the policy of that government has been, as announced by Her Majesty's proclamation of November 1, 1858, one of strict neutrality. There is now no overt op-position to Christianity, and native Christians may be employed in any and every capacity under government. Thirty years ago this was prohibited, but government officials are not allowed, under any circumstances, to exert their official authority toward proselyting natives. Is it then surprising that, in the face of the traditionary hostile policy of the gov. ernment, the half civilized natives of India should misunderstand the strict neutrality of the government in religious matters, and suppose the gods to look with disfavor on proselytes to Christianity? That feeling is unjust to the gods of India at present, but it is a fact.

Mrs. Julia B. Dickinson.

This Medical Clairvoyant and Healing Medium has arrived in Chicago, and is atopping temporarily at 148 West Washington street. During her travels in England, the made many warm friends, and performed many remarksble cures.

The Medium and Day-Break, of London, speaks as follows of her:

One of the highest uses which Spiritualism has bestowed upon society is the development of the clairvoyant faculty, latent in thousands of individuals, whereby, amongst other things, the nature of disease can be accurately determined, and a suitable prescription given. A clairvoyant not only sees with the eye of the spirit, but is a means whereby spirits can also report their observations. To spiritual vision physical objects become transparent, the vital forces or spiritual energies being revealed to the observation. By this wonderful power the exact nature of diseases can be determined which entirely baffle the skill of the ordinary physician, and simple remedies frequently prevail in cases where numerous highly scientific medicines have proved unanccessful.

In this sphere of usefulness there is, at present amongst us a lady from America—Mrs. Julia B. Dickinson, whose labors have been highly successful in numerous instances. Our columns bore frequent testimony to her powers during her former visit to this country. She cured a case of insanity while at Liverpool and on her arrival in London was consulted by many sufferers, who found great benefit from her advice and treatment. What renders her services more valuable is that by sending her a lock of hair or article of clothing with a few symptoms, she can in most cases operate, as successfully as if the patient were before

her. Of course she does not succeed in every attempt, nor does she profess to be an infalli-ble instrument of the physicians in spirit-life who direct her.

Charlotte Dixon, of Liverpool, writing to the same paper, says:

Mrs. Dickinson is effecting some really won-derful cures in Liverpool. A case under my own notice has occurred of an extraordinary character. Mrs. Mangin, of 22, Bean Street, a friend of mine, a poor woman who has been suffering from obronic rheumatism and enlargement of the heart, has, since the 3rd of October, 1867, not been able to rise from her bed, or even turn her head upon her pillow, and had been given up by such doctors as it has been in her power to secure. After the first magnetic treatment by Mrs. Dickinson she was enabled to sit up in her chair, and now, after some other four or five treatments she is able to walk from the bed to the chair, and sew for hours, and all that seems to be required is nourishment, which, it is out of her power to obtain, being a widow, and having nothing but a widowed mother to depend

THE TWO TRAVELERS.

Twos evening, and before my eyes
There lay a landscape gray and dim:
Fields faintly seen and twilight stars.
And clouds that hid the horizon's brim.

. saw—or was it that I dreamed?— A waking dream?—I can not say; For every shape as real acemed As those that meet my eye to day.

Through lessions shrubs the cold wind hissed: The air was thick with falling snow; And onward, through the frozen mist. I saw a weary traveler go.

Driven o'er that landscape bare and bleak, Before the whirling gusts of air, The snowfi-kes smote his withered check, And gathered on his silver hair.

Yet on he fared through the blinding snows. And murmuring to himself he said: "The night is near, the darkness grows, And higher rise the drifts I tread.

Deep, deep each autumn flower they hide; Each tust of green they whelm from sight; And they who journeyed by my side Are lost in the surrounding night.

'I loved them; oh, no words can tell The love that to my friends I bore. We parted with the ead farewell... Of those who part to meet no more.

And I who face this bitter wind, And o'er these snowy hillocks creep Must end my journey soon, and find A frosty couch, a frozen sleep.

e thus he spoke, a thrill of pain Shot to my heart; I closed my eyes, And when I opened them again I started with a glad surprice. 'T was evening still, and in the west

A flush of glowing crimson lay, saw the morrow there, and bless That promise of a glorious day.

The waters, in their glassy eleap, Shone with the hues that tinged the sky, And ragged cliff and barren steep Gleamed with a brightness from on high. And one was there whose journey lay

With steady step he held his way I marked bis firm and weary tread, The lifted eye, and brow serene, And saw no shadow of doubt or dread

_Into the slowly gathering night;

Pass o'er that traveler's placid mien. And others came, their journey o'er, And bade good night with words of cheer; To morrow we shall meet once more;

'T is but the night that parts us here." 'And I," he said, 'shall sleep ere long— These fading gleams will soon be gone— Shall sleep to rise refreshed and strong,

In the bright day that yet will dawn. I heard: I watched him as he went. A lessening form, until the light Of evening from the firmament Had passed, and he was lost to sight.

WILLIAM CULLEN BRYANT. Atlantic Monthly for February.

'Hear it, O Ye Heavens! and Give Ear, O Ye Inhabitants of Earth!"

About one year ago the people (some of them) were astonished to learn the following fact viz—that the "Brooklyn Presbytery has re affi med its decision that the preaching of Miss Smily in the Rev. Dr. Cuyler's church was a violation of the injunctions of the General Assembly!" This short sentence contains a world of meaning It informs us that this noted Brooklyn Presbytery had in times past positively affirmed that Miss Smily's preaching was a violation, etc., and it tells the world that the little lady treated the great injunction with the contempt it richly merited. It also shows us that the orthodox God, "who hears the ravens when they cry," did not hear the crosking of the Brooklyn ravens, but that He did graciously permit this bold sinner to "live and move and have a being;" yea, to preach, too, for I see by the *Union* that she has lately been preaching in Methodist, Baptist and Presbeen preaching in Methodist, Baptist and Presbyterian churches in Cincinnati, O., and scores of infidels flock to "hear her gladly," and many of the "saints of the Most High" follow after her. What will the orthodox Zion do if their God does not interfere in their behalf and remove this trespasser out of the way, for the people will flock to hear, even if the Brooklyn Presbytery should continue to in-Brooklyn Presbytery should continue to injunct until they grow gray and turn black in the face. Still it seems that an injunction from so august and mejestic a body as an agsembly of Brooklyn divines must and would fall with a force that would crush everything before it. Why did they fail? Was it. because they saked amiss?" It appears that the influence of religious leaders and teachers in Brooklyn is at quite a low ebb in "these latterdays." would suggest that they re-affirm once more and see if their God will not answer their de-

As this Brooklyn Presbytery do not find answer to their prayers, I would suggest to them the same course that E jah did to the prophets the same course that E'jah did to the prophets of Baal, and say, "Cry aloud, for he is a god; either he is talking or pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." and would also say, perhaps they had better (like pious Baal's priests) "cut themselves with knives and lancets, even until the blood rushed out," or like the holy David, tear their hair or rend their old clothes as a proof that they feel very bad, if not worse. I think if they hang on and won't let him go until he if they hang on and won't let him go until he bless them," that he will grant their request, like the unjust judge that we read of, "Lest ye weary me." Perseverance makes the saints. Starfield, Ill. T. J. MODER.

Notes from Cleveland, Ohio.

The Anniversary day was one of the most pleasant of the season. We depended entirely on home talent for speaking. At half-past ten the chairman, F. C. Rich, called the meeting to order, and after singing by the choir, introduced our venerable Father, Jas. Lawrence. After a few remarks by Mr. Lawrence, an account of the origin of the anniversary celebration was read from the Year Book of Spiritualism by D. S. Critchby, followed by short addresses from Brothers L. Nichols, A. B. Webster, Dr. Rose, Sisters Mrs. Thompson, Mrs. Drake, and others occupying the time very Mrs. Drake, and others occupying the time very pleasantly and profitably until adjournment at half-past twelve. Afternoon session was opened at half-past one by singing by the choir, followed by declamations, singing, dialogues, etc., by the children and members of the Lyceum, all acquitting themselves nobly. After the exercises were concluded, the following resolution was offered by T. Leez, and passed unanimously:

Whereas, In the natural and legitimate order of events, our late fellow-citizen, brother,

der of events, our late fellow-citizen, brother, Spiritualist, co-worker and friend, D. U. Pratt, has passed through that chemical change called death, thereby taking one step in advance of us in earth-life, therefore,

Resolved, That we, as a body of Spiritualists, here assembled in honor of the 27th Annivergary of Modern Spiritualism, do unite in offer-

cary of Modern Spiritualism, do unite in offering our sincere condolence to his bereaved widow and children, feeling assured they most acutely feel the sudden removal of one so near and dear to them and all who knew him. A more harmonious and pleasant time saldom falls to the lot of mortal.

In the evening, dancing commenced at 8 o'clock, and was kept up till the wee sma' hours, by a large and highly pleased company. Thus ended our 27th Auniversary—not scon to be forgotten by the participants.

A. Dunlap. 53 Whitman Street. Fraternally yours,

A Challenge.

CAIRO, ILL., April 5th, 1875. PROF. O. H. BURGESS, Indianspolis, Ind., DEAR SIR:—As the point of discussion be-tween yourself and B. F. Underwood, at Cairo, Ill., last December, was not reported and published, and inserruch as we desire that a debate on the merits of the Bible between competent disputants be reported and published, that the real merits of the arguments of both sides may be set forth in a manner that will afford the public an opportunity to judge deliberately of the superhuman claims of the Bible, therefore we, the Liberal Religious Association, having full confidence in B. F. Un-

derwood's ability, invite you to a joint discussion with him of the following proposition:— Resolved. That the Old and New Testament Scriptures are merely human compositions, abounding in errors, contradictions and immoralities, and a belief in their superhuman origin is productive of great evil.

We think this discussion should continue at least six sessions, of two hours each. Please inform us at your earliest convenience

of your acceptance of this invitation, and as to the time that will suit your convenience for This discussion to be reported and pub-

> EXECUTIVE COMMITTEE. L.-R. A., Cairo, III.

BASTIAN AND TAYLOR WILL leave London about the first of May, for this country. They have a host of warm friends here, who will welcome their return.

THE ANSWER.

BY BARAH E. HOWE.

I would not have you lift for me, the close wrought veil of destiny, For soon I shall stand face to face, with what is now—the yet to be!

I would not know of hills to climb, of vales to which I must descend, Of shadows which may cloud my path, or any

bliss which lies beyond. Known before, least ills would grow to giants lowering grim and gray, O'ershadowing the sweetest joys, with which the Father gems our way.

Prospective good would draw the heart too far beyond its present bands, And daily cares by faith made light, would seem great weights upon the hands— Thus might I slight the thousand helps, that stream-like ever towards me roll. And in my haste for future joy, lose blessings

and defraud my soul. Leave me then patiently to climb, my glad way up life's rugged steep, To catch the sheen as best I may—as best I can to brave the sleet! So shall my toiling soul grow strong, in little

duties daily done,
Thus shall I yet possess myself, by all loyal victories won, And tread with faith and hope along the unexplored way,

Learn step by step my destiny, as the hours reveal the day! For surely I can trust the Power which mold-

ed all Life's mystery, From my being's natal hour, through cycles of eternity! Fredonia, N. Y.

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