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DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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

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NO. 14

SPIRIT PHOTOGRAPHY

Letter from Prominent Artists on the Subject.

Ma Editor.—Having read the very interesting article on Spirit Photography, by Mr. Q. W. Kates, in your issue of Nov. 20th, and being the pioneer of that phase of spiritual manifestations, I have met the usual objections to which photographers are subjected, and consequently feel competent to answer the questions therein propounded. But before proceeding to answer those questions, I will say that I do it from no pecuniary motive, as I am not now engaged in taking pictures as a business, and that I have nothing to gain except in the cause of science and truth. It is indeed a gratification to me to read of the endorsement of any medium, for this beautiful phase of spirit manifestations, for it tells me that my struggle of fourteen years, has not been in vain, that my claims to spirit photography will be recognized as a scientific fact, and that the time will surely come when that well known couplet, "Secure the shadow ere the substance fades," may be altered to read that we can now "Secure the shadow when the substance has faded," and be accepted in that same degree of faith that ordinary photography is received to-day.

I will now proceed to give my answers to Mr. Kates's questions to the best of my ability, and will take them separately in the order that they are asked.

Question 1st. Do you believe in spirit photography, or the spiritual phenomena?

Answer.—Most assuredly I do in both.

Q.—2d. How can a photographer produce an apparent spirit picture?

A.—By reflecting an image, through a transparent positive, upon the negative plate.

Q.—3d. Is it possible to produce a shadow and clear picture, such as the usual spirit picture of another person beside the sitter, by trickery?

A.—Yes.

Q.—4th. Can a picture be impressed upon the plate with the sitter, by trickery, so as to always occupy a position in the blank space of the plate; and if so, how?

A.—Yes. By making the image upon the transparent positive in such a place, that when it is placed in front of the negative the form will be reflected upon the spot desired.

Q.—5th. Can the operator, by trickery, insert a picture without being detected, upon a plate that has been marked, said operator having been searched, his materials all examined and he continually watched in and out of the dark room, from his reception of the plate until the development of the picture; and if so, how?

A.—With the above precautions, I answer most emphatically, No!

Q.—6th. Can the operator insert an imitation of a spirit upon a plate, between the period of receiving the plate and its removal from the chemical bath?

A.—If closely watched, No!

Q.—7th. Can a picture be impressed upon a plate in the chemical bath without any tubes or holes to admit light into said bath?

A.—No.

Q.—8th. Can a plate that has been used, be cleaned so that it will appear perfectly clear, and used again so as to develop the original picture as a spirit picture? (Please give your answer to this as a result of test, not as assertion.)

A.—In reply to this question, I will say, that the first picture taken by myself, was accounted for in the above manner, that the glass upon which my negative was taken, must have been an old negative, which had been insufficiently cleaned, and that when another picture was taken upon the same glass, the previous form was re-developed sufficient to give a faint and shadowy outline, but since I have had more experience in photography, I find that the above solution is entirely erroneous. The fact is, the picture is in the collodion film, and the glass is simply the carrier. The film with the picture may be fluted from the glass, and conveyed to tin, wood, leather, or hung up and dried without injury; this then must be positive evidence, that when the film is cleaned from the glass, the picture is irrevocably gone.

Q.—9th. Can anything be inserted in the camera, so as not to be easily detected, by which a bogus spirit picture can be obtained?

A.—In my trial in New York, in 1869 for taking spirit photographs, it was claimed by some of the experts called by the people, that a glass tube in the shape of a microscope's charm might be inserted in a screw-head or corner of the camera box, whereby a form might be reflected upon the sensitive plate; but they did not produce any pictures made in this manner, if I remember right, and I do not believe it can be done.

Q.—10th. Can bogus spirit pictures be obtained by using either glass or metallic plates?

A.—Yes.

Q.—11th. Could the operator perform a trick as well upon either glass or metal plates, so as not to be detected by a person by being continually with him?

A.—Yes, either; it is possible that a plan suggested by Mr. Mason, of New York in my trial, might be made to answer once or twice, but do not believe any person could do so long without being detected. Mr. Mason's plan was to make a positive on mica and have it fastened to a stick pointed at the lower end and about the size of a match. These he would have in his pocket, and just before placing his plate-holder in the camera, he would stick one of these mica pictures in front of the slide. Of course a picture so interposed would be reflected upon the sensitive plate.

Q.—12th. Can the operator destroy the impression of a sitter so that the plate will develop a complete or partial blank?

A.—Yes, by raising the slide and exposing the plate to light.

Q.—13th. Can the operator produce a negative, by the known laws of his art, that will print a white face in black and black hair in white?

A.—One negative reflected upon another will give this result.

Q.—14th. Can the operator, by trickery, impress a bogus spirit picture upon a plate, equally as easily before or partially behind the sitter; that is, so that some of the supposed spirit drapery will appear in front of the sitter or fill up the blank space as smoothly as though the spirit were actually partially to the right or left and in the rear of the sitter?

A.—My answer to this question is, that I know of no way that such an effect can be produced upon the negative plate, except to have a person dressed to represent a spirit, standing in the required position one half the time necessary to take the sitter's picture, and then moving away, while the exposure is continued giving the sitter the full time. This will show a shadowy form of the one who represented the spirit, but in the absence of such materialized spirit, and these effects are produced, I believe them to be of spiritual origin, as I deem it a photographic impossibility to produce such results by any mechanical contrivance.

Q.—15th. How long would it take to impress a bogus spirit picture upon a plate with a sitter?

A.—From 1 to 3 seconds.

Q.—16th. Would it not be absolutely necessary that a bogus spirit picture be impressed upon the plate before the sitter is impressed in order to be represented behind the latter and after the sitter is impressed in order to be shown before?

A.—It makes no difference when the bogus spirit picture is reflected upon the plate, either before the sitting or afterward, it will always appear in front, if it comes in contact with the drapery of the sitter, never behind.

Q.—17th. Would it not be necessary for the operator to produce bogus spirit pictures, to have two methods, one to impress said pictures partially before and another to impress them partially behind the sitter, as is usual with so-called spirit pictures?

A.—My reply to the 16th question covers this.

Hoping these answers may be of value to Mr. Kates in his investigations of spirit photography. I remain yours respectfully,

Boston, Mass. Wm. H. Mumler.

SPIRIT PHOTOGRAPHY—IS IT A HUMBUG?

EDITOR JOURNAL.—We have been much interested in an article printed in the Journal on "Spirit Photography," also an advertisement on an article published in the Cincinnati Commercial, entitled, "How Intelligent People may be humbugged in Spirit Photography."

The spirit has moved us to make a few remarks on the subject, if you find them worthy a place in your excellent paper, please print. We are not the champion of any Spirit artist, or medium for Spirit pictures, but we are the champion of all true and honest mediums of whatever phase, and with an experience of some twelve years as an investigator of Modern Spiritualism, and months of association with some noble mediums, we are free to say that we believe Spirit photography to be a truth, although yet in its infancy.

When we read the article in the Journal, giving a short account of J. J. Hartman's mediumship for the taking of Spirit pictures, we were pleased, but when we read an article in the Cincinnati Commercial in which the writer undertook to explain "how intelligent people might be humbugged," we were disgusted. The writer of the article evidently had a smattering of knowledge concerning the minutia and details of picture taking as practiced in photographic galleries. To the experienced photographer, who might read his production, he only gave evidence of a very small amount of knowledge concerning the art. The writer of this article has had an experience under the sky light and in the dark room of a photograph gallery of some four or five years, and may be pardoned the egotism of saying and believing that we know somewhat of the process of taking negatives, ambrotypes and types on metal plates. Now the first thing to learn in the art of photographing, is to clean glass for negatives, and well do we remember how we sweat and rubbed at the work before we learned how, and every one at all conversant with the business well knows how important it is that the glass, upon which negatives or pictures are to be taken, should be clean, undisturbed by spot or stain, or dim ghostly shadow. In our practice of the art, we had to use several hundred old negatives made by a former occupant of the room or gallery we were in. In using these old negatives, every one of which had a picture on before we cleaned them, we never so much as discovered even the shadow of a shadow on the glass, and we do not believe that any photographer in the legitimate practice of his business, ever had a re-appearances of the former picture on an old negative glass after it was cleaned for second use—the article in the Commercial to the contrary notwithstanding.

A piece of glass is of no use to take a picture on until it has been thoroughly cleaned, coated with collodion and then sensitized in a bath of silver solution. The glass being clean the collodion is flowed over one side of it; this forms a thin coating of film, which is allowed to dry sufficiently to be firm in its place; the plate of glass is then dipped into the bath. This film or coating is what takes up the silver in the bath thereby becoming sensitive to the action of white light, and is what holds

the image in, embryo after exposure in the camera, and holds the picture after development in the dark room. Just here we would ask the writer of the article in the Commercial, if he knows of any person practicing the art of Photography, who can take a piece of clean glass, and, without chemical preparation produce a shadow even on its surface by exposing in a camera? We think not.

Is there a process known in the art or science by which it can be done? We think not. The image or picture being in the film or coating and not on the glass, of course when put into the acid for clearing the film or coating slips off, and the image comes with it, leaving plain clear glass. Now, where is your shadow of the former picture on the glass, that is to come out as a ghostly Spirit picture at the second using? We pause, "Mr. Commercial," for your reply.

Every Photographer's Gallery has a "dark room" in which some of the most important parts of picture taking are performed. This "dark room" is not literally dark, but is lighted in most galleries by a window of orange glass, which admits only the yellow or non-actinic rays of light. In this yellow light the artist can transfer his plate from the bath to the holder, without injury to its sensitive surface, and after exposure in the camera, can remove from the holder and develop the image. Now if, during either of the above processes the artist, by accident, should leave his dark room door slightly ajar, and a ray of white light should fall upon the sensitive surface of his plate, all his labor would be lost—no image would appear under the action of the developer.

The action of light upon the sensitive plate at the proper time and place, with the image of the sitter reflected upon it, is what fixes the picture in the coating on the plate, its action at any improper time or place would spoil the plate for use that time and another one would have to be prepared.

The writer of the Commercial article asserts that a Spirit artist could produce the ghost or shadow on his plate while in his dark room by exposing to the reflection of some picture or image, and then going to his camera and making another exposure to obtain the image of the applicant for a Spirit picture. How can this be when there is no action of the yellow light upon the plate, and the artist opens the door or window of his dark room to admit white or active light his plate is instantly spoiled.

Now there is, to our mind, only one way in which an artist could get the shadow of an image or reflection of a picture upon his plate before leaving his dark room—and that way would be by having a camera in his dark room, the image or picture he wished to obtain a shadow from, conveniently near outside his dark room, and a hole or window through which he could focus them or it, make a short exposure, obtain his shadow or ghost, after which proceed in the usual way to take the applicant's picture. We have never seen this done and we do not believe it could be successfully done under the watchful eye of a skeptical applicant for a Spirit picture—even if this were accomplished the result would be nothing like a genuine Spirit picture.

We believe the time is not far distant when those who may wish, can go to a proper place and obtain the Spirit picture of some loved one gone before, and have no fears of being humbugged.

The world is filled with people who are prejudiced against Spiritualism and Spirit photography—they do not want it to be true; therefore treat the subject with scorn and contempt—laboring hard to prove these things a humbug, rather than give them a fair and honest investigation. Thus has been with every new discovery since the world began. Yet at last the people accepted, and to day we enjoy and have the benefit of these new discoveries.

In a future article we may have something more to say about Spirit photography, how it can not be successfully done as a fraud and deception.

Yours for Truth,

S. K. GRAVES.

Ash Grove, Mo.

LETTER FROM A. S. AVERY.

Answer to questions propounded by G. W. Kates.

1st. Yes.

2d. While the persons in sitting let another person step within the field of the camera, and remain motionless from one to five seconds, according to the light.

3d. Yes, but not without being detected.

4th. Yes.

5th. No.

6th. No.

7th. No.

8th. Yes. In 1869, I took an ambrotype of my father. It is not being satisfactory. I cleaned the plate and took a lady's picture upon it, and on cutting it with cyanide, my father's picture appeared very distinctly. I cleaned it thoroughly with rottenstone and alcohol, and tried again; and again for the second, third and fourth time my father's picture was distinctly visible. I then threw the glass away. Now, had the glass been laid away and forgotten for eleven years (during that time he died) and I had taken a picture upon that glass, all the world could not have made me believe it was not a Spirit picture. Do you see it is the easiest thing in the world to be mistaken.

9th. No, I think not.

10th. Yes.

11th. Yes.

12th. Yes, by permitting light to strike the plate before or after the sitting.

13th. Yes, after exposing the plate, return to the dark room; take another negative and place the two glasses together, back and face

of glasses so as not to injure the wet plate and expose the part you wish to print to the light from a gimlet hole through the door or other point of light.

14th. Yes, as in No. 2 but not without being detected.

15th. See answer to No. 2.

16th. No appearances are deceitful.

17th. I think not.

Respectfully Yours,

A. S. AVERY.

Morris N. Y.

Catholic Question—How to Meet It.

This great question looms up in the near future. How can it be best met? There are two great steps to be taken, both right and just, and therefore strong. First, banish Bible reading and religious exercises from our public schools; second, tax all church property.

The first step removes all fair grounds of complaint, so far as the Catholic with his Dunsy Bible is concerned, by putting him on equal ground with others, and leaving all free to teach their children as they please on religious subjects, in their homes, churches, etc. Catholicism will not be satisfied, for it aims to destroy free schools, but it can be met and defeated by standing on this solid ground for unsectarian schools. This step is just, too, as toward Jews, Free Thinkers, Spiritualists, and all dissenters from so called "orthodoxy," and puts our schools out of the range of sectarian or religious disputes.

The second step is of great importance, as every Catholic Church and all Catholic property is controlled and owned by one man in a foreign land—Pope Pius in Rome. He owns \$125,000,000 worth of such property in this country, and uses it for Catholicism, first and highest, even if it be to the ruin of American political freedom and free schools. This is a mighty power, and dangerous in such foreign hands. It accumulates rapidly for the skill and craft of these zealous servants of the Catholic Church, in getting valuable property had no match in our Protestant sects.

Of course, taxes must be levied,—not only on Catholic but on Protestant Churches,—for all must fare alike, and these last hold property worth some \$400,000,000; the exemption of which costs \$10,000,000 taxes a year on the people. The control of this vast value is divided among many sects, and it is less dangerous than the one-man power of the P. Ps, but it is bad and unjust.

To tax the churches would be a positive benefit to their real spiritual life and religious character, for the more brick, stone, gilding, upholstery and costly display, the more price and the less real piety. Costly untaxed churches are fine examples of ease for rich men and their families, but the poor—even the middle classes—have no fit place there. They are not at home and the cost shuts them out. The Galilean tent makers and fishermen would be ill at ease among such spiritual aristocracy.

To prevent these vast and rapid gains of Catholic Church property, tax it, and all like it, and the influence of that check would soon be felt.

Let the efforts and influence of all thoughtful men and women, be given for these two great steps,—power, both to meet the aggression of Catholicism and to wholly separate Church and State, and thus benefit all the people.

G. B. STEBBINS.

A remarkable incident.

A remarkable incident came under my observation in 1844. I was then a sailor, and lodging with some twenty others at a seaman's boarding house in Mobile. The room in which we slept was about 30x40 feet, and occupied all the third story of the building. On the first night of my stay there, soon after getting into my hammock, I heard an old sailor remark, "There is that knocking again!" and listening, I distinctly heard a slow measured rapping, as of muffled hammer strokes on the floor in the centre of the room. I was not much impressed with the circumstance, although the sounds were unaccountable. The sailors, however, were much disturbed, and one of them, after the rapping had continued all night, packed up his "dunnage" in the morning, and quit the premises, solely on account of this queer visitation.

On the subsequent night, the thing was renewed; and during my stay of a week at the house, it was nightly repeated. One of its peculiarities was that it would never commence till we were all in our hammocks; and if a man afterwards put his foot on the floor, though silently, and in pitch darkness, it would instantly cease. Every possible effort was made to discover its cause, but although I had at that time continued every night for three years no clue to its origin could be obtained. The room below was not plastered or lathed over head, so that there was no possibility that the effect could be produced by anything under the floor, through the crevices of which we could see.

On my last night in the house, I happened to occupy a hammock nearer than any other to the mysterious locality. Falling asleep with the sounds close at my feet, I awoke about midnight to hear them still continued. Sitting up in my hammock, I gazed for a long time at the spot whence they proceeded. The moon shone full upon the floor, and the seemingly hollow strokes—the regular "rap, rap, rap" as if from a little mallet faced with leather—had an inexplicable solemnity. "Spirit rappings," as they are called, had not then been heard of; and the idea of conversing with the spirit power, whatever it might be, did not once occur to me.

From a sailor whom I subsequently met, I

learned that the same phenomenon was still in progress a year after I had left the place; and still later I saw it stated in the papers that there was a haunted house in Mobile, though they gave no details. I may add, as a matter of fact, that a man had been murdered in the room where the rappings occurred, a short time before they commenced.

Geo. H. Coomer.

Wanted, R. I.

P. B. RANDOLPH.

Letter from Dr. Cyrus Lord.

Ed. JOURNAL.—I would like the following communication published, as the public are continually asking something from Randolph. These are genuine, coming through my own family, and in a way which I will state.

A lady writing from Bishop Creek, Cal., wanted to hear from her old friend, and sent a letter to Randolph to be answered by him if possible. The letter laid up on my table. My daughter, Mrs. Webb, called at my office, and seeing the letter, picked it up and said, "I will take this home with me." She never opened the letter; laid it on her table and forgot it. In the night a spirit wrote on a piece of paper with a pencil the following, which proved to be the answer to the letter. In the first place I will state that some evenings before we were sitting at a small circle, and my wife, Mrs. Lord, was controlled and wrote:

"Good evening, friends, I will communicate through Mrs. Webb."

P. B. RANDOLPH.

Some days after the letter was answered in this way:

"Dear L.—I noticed your letter lying upon Dr. Lord's table, and take this opportunity of answering it, this being the first one since I received yours, which would have been answered before I passed away, but circumstances over which I had no control prevented me from so doing. This is a future state, as I told you long ago, but very much beyond my expectations. I remember well all the conversations that passed between us, and I know well how the heart hungers and longs for communications and tests. No more until I can give you a private communication."

Yours truly,

P. B. RANDOLPH.

The third came through Mrs. Lord:

"Friend Lord.—This is a world of progression, and I am progressing faster by coming in contact with mortals. We like to come when we know we are welcome."

P. B. RANDOLPH.

The fourth was given to Mrs. Robbins, something after this, and Randolph seemed to have grown stronger. He says:

"Tell Laura I do live, and am often standing by her when she lays upon the couch. If she will set for me in the twilight, she can see me. When she observes a small light floating on the vapory surface, tell her it is my spirit responding to hers with the same affection it did when encumbered by the flesh. Oat yes, Laura, I am here safe; but by the laws that blind me, I am unable to talk much. Will show myself when you sit often enough."

P. B. RANDOLPH.

A New Feature of Spiritualism.

You are at all times interested in marked developments of spiritual phenomena, I therefore venture to report for the JOURNAL certain manifestations through Mrs. Collier's mediumship in direction of obtaining spirit moulds.

At a recent seance held at Springfield, Mass., Mrs. Collier obtained a lady's hand, with fingers bound round with fine lace, most curious and interesting cast, also another hand that of a lady, but the most wonderful incident of this seance was the obtaining of a part of a foot with all the toes and the underneath of the foot perfect. This, I think, is the first cast of a spirit foot yet obtained.

I write this not to seek patronage for Mrs. Collier, as she is not a public medium, but rather to put upon record the facts of Spiritualism as they occur, and to encourage other mediums. In this latest manifestation of "moulding the dead," there is already marked development, proving clearly that the Spirit world is ready with its evidences. The value of this manifestation, can be better understood when we realize that the paraffine must be perfectly liquid, and at a heat that no mortal could possibly bear their fingers in, much less their toes.

A sitter at Mrs. Collier's seance, sometime after the manifestations had ceased, nearly scalded her finger by placing it in the paraffine which had been used. Prof. Denton and others of repute in the spiritual movement, have tested and proved these phenomena through Mrs. Collier's mediumship, and I believe Prof. Denton has several casts of fingers and feet as becoming common, what next? Will the spirits talk of giving casts of their faces? So the work goes on bravely. Friendly students of spiritual phenomena will always be welcome to Mrs. Collier's private seances. Our postal address, is Lock Box 157, Springfield, Mass.

Yours Faithfully,

JOHN COLLIER.

Springfield, Mass.

Another Judgment of God.

A man died recently at St. Peter's, St. Charles Co., Mo., while saying grace at the breakfast table. A terrible warning to all people guilty of such practices.

AFTER DEATH, WHAT?

An Inspirational Discourse by Mrs. Cora L. V. Tappan, Sunday Nov. 28th, at the Hall Cor. Green and Washington Streets.

On Sunday evening last, Mrs. Tappan, the eminent trance speaker, delivered the following eloquent address to a large and deeply interested audience assembled at Snow's academy, the subject, by request of the speaker, being selected by the audience:

Since Job asked the question, "If a man die shall he live again?" it seems to be not a new subject that has been suggested. And since all philosophers, theologians, metaphysicians, and men of thought in every age have asked the same question, it seems to be common to human existence.

In the first place we find fault with the question—"After Death, What?" The presumption, therefore, is that man dies. The first criticism which we offer to the question or subject is the statement that there is no death; that whatever is called by that name must simply be considered as change—whether man continue to exist, or whether he do not. For it is evident from analogy, and from every form of life that is beneath man, that which is called death is simply transition or change. The scriptural text is frequently quoted against spiritual philosophy, "As a tree falls so shall it lie," in the form of the ancient adage or proverb. This might be considered conclusive if it were true; but you are all perfectly aware that the tree does not remain where it falls—that after many years and the subtle transubstantiation of chemical life, every atom of which the tree is composed enters into another form of existence, and that the tree becomes glorified in a thousand myriad forms of beauty. You are all aware that the change called death in nature is but another process of life, and that when the tree or leaf fades it really changes the form of being from leaf and tree to some new existence. You are aware that this process has brought the result to the scientific world that there is no death in nature, and that no man of science believes that an atom can ever be destroyed, or that of time substances ever cease to exist. Yet with singular perversity that man of science declares that the human mind—greatest of all existing substances, most subtle of all existing elements—is the only perishable thing. Science declares that which alone can grasp and comprehend all things in nature is alone destructible; declares by analogy and direct statement that the spirit of man, alone indelible and alone incapable of analysis, is alone capable of death. This singular statement, paradoxical when compared with all scientific propositions, is made because science reasons simply from the external and not from the inner nature; while all those sciences that pertain to mind, thought, spirit, and religion prove directly the opposite,—that, in the midst of change, mind only is unchangeable; that, in the midst of seeming decay, mind alone exists forever; that, in the midst of all the varieties through which the atom from its smallest existence to the grandest combination of worlds must pass, the soul and thought remain imperishable for ever. That which men call death—the passing away of the spirit from the outward form of existence—is viewed simply from your side of the universe, is viewed simply from the material standpoint. It is to the worldly sense that man die; it is out of the face of time, and matter, and change, and all things perishable, that the spirit passes. It is into a realm or state of existence not included in your catalogue of life, and, therefore, you call it death. But why you call it death is such a surpassing mystery,—far more mysterious than death itself, when you thus label and travesty,—for, surely, when you know that every element in nature has its form of invisible as well as visible existence, and when science teaches you that not one chemical substance is in its ultimate visible to the senses, and that an atom of matter has never been perceived by the most subtle analysis, and when you are perfectly well aware that all vitalizing substances that you inhale are not susceptible to the senses themselves, how can you suppose that the spirit—which is far more subtle than these, and which, being not only invisible and imperishable, is also imperceptible except to spirit,—can perish, is beyond the range of spiritual philosophy. But habit and custom, the tenacity with which men cling to the past, and the idea that the theories which are stated in the world must have some foundation in truth because they are erroneous, seem to form the basis of this question. The fact is that no one believes it; the facts are that the question itself proves that you do not believe it, and that if death were the end of man there could be no possibility of conception of anything lying beyond death, and neither Job, the philosophers of ancient times, prophets, seers, or spiritual teachers would ever have asked the question.

But having thus criticized the term, we can state, with the clearest certainty, that the existence of human life beyond the change called death is not only a knowable region, but it is a region which to-day is becoming more and more understood, and somewhat of spiritual thought concerning that region is certainly the most appropriate theme that can be considered by the human mind. You receive the evidence of voyagers who journey to distant lands in pursuit of knowledge and for the purpose of exploration. All testimony concerning the inhabitants of the country which they have visited, concerning their habits, their appearance, is received by you with confidence. You accept the evidence concerning the polar regions, that are authenticated by travelers, the innermost of Africa has been laid bare, the consciousness of the nineteenth century, and the remote islands of the seas have come to you with knowledge concerning the inhabitants; while all thought concerning the hereafter, concerning that region which lies beyond the pale of outward life, has been rejected by the majority of human beings. Religion has placed the future existence so far away that it has been impossible for any messenger to return. Science has put up a wall of solid facts between you and the invisible world, telling you that you can not go beyond it. The average human life has neglected to inquire, vibrating between superstition and materialism, and between fear and doubt. The results have been that, concerning that realm which it is most important for human beings to know, there is least knowledge in the world. Concerning that existence which all human beings aspire to most, there is least of actual fact and revelation. A few daring voyagers, a few who have been upborne upon the wings of prophecy or inspiration, have vouchsafed to give mankind some of those revelations. The great spiritual teachers of all time have held converse with spiritual beings and revealed to man what those beings and revealed to man what those beings have taught them. You are aware that Socrates proclaimed the immortality of the soul in the midst of a licentious and materialistic age, and that for this he was put to death; afterward the same persons and the same nationality bowed down in reverence to his name. You will remember that the law of the immortality of the soul was not taught in the words of Jesus and his disciples until he avow-

ed it, and that in the ancient Hebrew faith it belonged only to a special theory of the existence of the righteous upon the earth, forever inheriting it as their kingdom. You will remember that the theories of existence beyond earthly life have varied and strange, according to the time and epoch in which they have been introduced. That with some it has been transition from one form of earthly life to another; with others it has been an absorbing into the mind of the Infinite; while all through the Orient the idea of the transmigration of souls have prevailed. But in all instances the thoughts upon this subject have been vague and shadowy compared with those which exist upon other subjects of human thought and investigation.

There is an answer to the question, however, which answer was heralded by the vision of Emanuel Swedenborg, who, under the inspiration of the spirit, entered their abodes, traversed their spheres, saw the different states of existence, and described what he saw. Perverted somewhat by the theological bias of his own mind of the day in which he lived, still those visions shine out with surprising clearness as giving evidence of actual realities seen and known and apprehended. The testimony of this man has been taken by a large number of people; yet the same people deny to others the power which was possessed by Swedenborg—the same people who believed that he visited the immortal regions deny the possibility of any one else following. They think that with him closed the inspiration. Others, as Christians, believe that with John upon the isle of Patmos closed all spiritual revelation. But, notwithstanding this, others have continued to see; and in the present century there are thousands of persons who have actually traversed in spirit those regions, and can return and tell all they know; and thousands more who have gone out from your midst have held converse with human beings and revealed the nature of their existence, and the state beyond earthly life. So simple and so natural is this condition; so clear and accurate is the statement concerning it, so palpable are the laws that govern the intercommunication between the two worlds, that it is no longer a question, "After Death, What?" because every human being can understand what his or her condition will be by the condition in which they are when they pass from earthly life.

The testimony of disembodied spirits is valuable, since they alone have knowledge of what lies beyond, the change called death; and whosoever that testimony has been received by mortals it agrees in every general particular—namely, that the change called death is but a natural change; that it is not frightful in any essential degree to the spirit beyond the fright or fear of imagination; that it is natural as birth, as natural as growth from boyhood to manhood, as natural as any other change which takes place in the order of human existence; that it is usually a painless process to the spirit that is departing; that sometimes it is attended with great pain of mind and great agony of spirit, but that is because of the condition of the spirit and not because of the moral change of death; that frequently the spasmodic appearances of persons who are passing from earthly life are more painful to friends and spectators than to the spirit itself, since the spirit becomes more and more conscious of spiritual things and less and less of conscious bodily suffering; that the change is retarded or accelerated by the knowledge or spiritual power of the person that is departing from earthly life—if the person is material and gross, absorbed in the material senses and chained down and tethered by earthly appetites, the process will be slow, and the spirit will gradually and painfully sever itself from the external connection—if the spirit be cultivated in spiritual things, advanced beyond the material senses, the spirit will pass out, quietly disentangling itself from the mortal coil with freedom and joy; that all spirits pass through that change with greater or less joyfulness since it is one degree beyond the earthly existence; that to some who have not a consciousness of spiritual existence while immersed in the physical body there is still a lack of consciousness concerning the change, and many spirits awaken in the Spirit-life under the full conviction that they are still upon earth, so natural, palpable, and actual is the form which they inhabit—sometimes they are not convinced until they look beneath them and see the cast-off garments which they wore, so palpable is the form of the spirit to the spiritual consciousness—while others that are near to the earth and tethered by some remembrance of earthly crime or sorrow are sometimes thousands of years in Spirit-life before they approach to any consciousness of what lies beyond the earthly state and its surroundings. If you were to die this evening, to-morrow morning you would awaken with all the faculties that constitute yourself to-day, and you would not recollect or perceive any distinction between the self of to-day and the self of that hour; save, perhaps, a greater youthfulness and vigor of feeling, save a greater resemblance to your former days of vigor and absolute healthfulness, save a renewal of the life which may have grown dull and dim from being immersed in the outside senses; but all mental peculiarities, all that constitute yourself, every portion of the identity which is you passes with you into the land of spirits. It is a conscious world, an identical world, an individual world, a world peopled with just such inhabitants as are daily going out of earthly life. Nay more, the Spirit-world in its first stages is all around you. The atmosphere, could you perceive, is full of invisible beings—invisible to your senses—and it needed not the blind poet to say,

From Hesiod, the ancient Greeks with millions of spiritual beings,
Walked the earth unseen,
since those of you who have spiritual power developed and conscious, are aware that every day and every hour of existence, throngs of beings are around you moving, yet unseen, casting no shadows save that of thought in your pathway, yet still peopling the air with their presence.

The first stages of spiritual life are crowded as your stages are. Men congregate in crowded cities for business, for pleasure, for wealth; spirits congregate around such centres still drawn thither by the ties of attraction, and whatever constituted their chiefest friendship on earth constitute their chiefest friendship after they pass away from earthly form. The inebriate, casting off the fetters of his earthly body, is not at once released from the thrall of his tastes and appetites; but whereas over the midnight revel, whosoever the drunken debauchee is, there he is attracted, and it needs not that he shall see in delirium the demons of terror that haunt his visions, since his boon companion, passed from earthly life, is there beside him stimulating the appetite, which also caused him to pass from earthly life. If you would not have such pictures of Spirit-life, you must not have such pictures of Earth-life; if you would have no dark spiritual existence you must not send down from your world; if you would have no low order of spirits falsifying and bringing low influences in your midst, you must not have them upon earth. There are no worse spirits in Spirit-land than you send out daily from your midst, or than abide in your midst to-day; but spirits in Spirit-land are human;

they possess the attributes that they did on earth; they are high or low, or between high and low, as the average human life is, and they exist, move, act, and have their being in a spiritual state that corresponds to yours. The first degree of spiritual life is only one degree removed from the senses, while all qualities and attributes are preserved, and the spirit has sensations that correspond to those which exist in the material body, and, could you touch them with your hand or grasp them with your understanding, you would find those that were sickle and worldly are sickle and worldly still—those that have passed out with material thoughts and cares have material thoughts and cares in Spirit-life—those that have risen with triumph and with sacred light upon their faces and with a consciousness of the spirit have risen beyond the earthly atmosphere and probed the darkness that surrounds the first stages of spiritual life, even to the life that exists in the spiritual abodes. The average human being is neither very bad nor very good. The ancient Gehenna is only suited to the best of beings. Between the worst and the best are the majority of human spirits, and you could not condemn the ungodlike to total darkness, or usher the godly into a perfect heaven, or utter cutting every spirit in twain, since each human being is proportionately light and humanly proportionately dark—since you all have imperfections, and you all have redeeming qualities, and no heaven or hell would be adequate to your spiritual state if it was an entire degree of punishment or happiness. You would be miserable in heaven, if that heaven excluded all imperfections; you would be alike unjustly treated if you were condemned to a state of everlasting torment, since you are not wholly depraved. Therefore the states of spiritual existence consist of the average state of human existence—neither utterly miserable nor very happy, but exist between the two; and some persons, according to their grade or degree of culture and spirit, are happier than others, even as they are here to-night. If this company were broken up you would arrange yourselves in groups—each one would gravitate toward that centre or group which he himself resembled. Here would be the politicians; there the theologians; in another corner the poets, and over there the philosophers; and those would be your heavens for the time being. Unmindful of the other groups, you would be absorbed in that which occupied your attention, and that would be your Spirit-land. If you cast off these bodies you do precisely the same thing. The friends that are like you and near you are the first to receive you in spiritual existence, and you gather around you just such souls as are attracted by your own spiritual qualities. If your spirits are undeveloped and you revel in sensuous pleasures, you will find your Spirit-land in the atmosphere that is nearest the earth and amid the throngs that revel upon the earth in eternal enjoyment. If you are intellectual, and in pursuit of the sciences, you will gravitate toward those minds that are like yourselves in pursuit of scientific knowledge. And if you have risen above the mere atmosphere of earth you will find there spiritual states in the next degree of existence higher than that which immediately surrounds the earth, and consisting of wonderful groups of thought in every direction, each one of which is fashioned of such minds as have risen from earth, and are still in the pursuit of knowledge.

If you could see with the vision of the spirit, instead of simply this assemblage to-night, you would perceive tier upon tier of spiritual beings, each borne thither by curiosity or attraction, intent as you are upon discovering that which has brought you thither. And these like yourselves, listen to whatever words are uttered or thoughts are expressed, with the senses of the spirit. They do not listen to the vocal utterance, because they do not require it, but they watch the vibration of thought—and that is their hearing. They see—they perceive, rather,—that which you require the organs of vision to attest to your consciousness. But you do not comprehend with your ears, nor do you understand with your eyes. The spirit alone comprehends; and many hear but do not understand, and many see who do not therefore perceive. The spiritual sense is perception, and spirits sometimes perceive by their own minds directly; sometimes they perceive by sympathy with your minds; and your guardian spirit, or the one that is most in rapport with your mind to-night, hears with your ears, understands what falls upon your outward senses, and derives consciousness of the utterances here to-night by the process of sympathy with mortals. Others perceive the vibrations upon the brain, as there is a palpable spiritual vibration that the spiritual sense discovers, and it produces a wave of harmony in thought just as the voice produces waves upon the outward atmosphere. Those thoughts reach their brain—their spiritual brain—and they understand by that process. The waves of sound go out to your hearing—strike the ear—and in that way you understand. The thought itself goes out in waves, and strikes the spiritual senses, and in that way the spirit understands. And so, if you add to your five senses the one spiritual sense of perception or intuition, you will find that you can encompass the nature of the spiritual existence that lies beyond you.

Many spirits passing into spiritual life are immediately attracted to their homes and families, interested in what interests them, and do not rise so rapidly in spiritual knowledge as they would if they could disentangle their minds from outward affairs. Many persons who die insolvent cling for years over the ruins of their outward fortune, that they may benefit their family or friends. If they would, instead, rise to some consciousness of spiritual possessions, they might benefit their friends far more. Many spirits are latent upon receding the wrongs which they have done in earthly life. And this is the law of righteous retribution that no spirit can advance in Spirit-life until every wrong committed is atoned for in some way, either in thought, in effort, or in some conscious power whereby the wrong deed has been in some measure expiated. Therefore, every law of Spirit-life has its compensations, and each soul passes on its spiritual existence with the same purposes and powers, and the same laws of retribution that exist in earthly life. In the short measure of human life you frequently see crime succeed and ignorance prevail, but in the end, spiritually, everything finds its level. The rich man leaves behind him upon earth the burthen of his earthly toils and ambition, and if he has been a slave to his senses, he enters the Spirit-world a pauper. He who is great in soul and has been persecuted of men and deprived of the pleasures of existence and all that makes life comfortable, if he have greatness of spirit, he enters the world of spirits a king.

The positions of spirits in Spirit-life depend upon their spiritual possessions; and, as these can not be limited, counterfeited, or the spirit in any way wear a mask, there is no danger of spirits occupying a false position. He who has no spiritual riches, who has no virtue, excellence, integrity, purity of heart, can by no possibility simulate, for the spirit is clothed with just such garments as the thoughts of the spirit weave for itself out of the substance of which the spirit life is made; and if you see shadowy and darkened souls you may know that their thoughts are shadowy and dark; if

you see spirits arrayed in shining raiment you may know that they have woven that raiment from the fabric of their fine thoughts and lofty aspirations. Death is the great unmasker of souls. You wear masks here, but he who discerns by the spirit can see through that mask; can probe the outer understanding, and by the eye and by the lines of the face, and by the look along the countenance can discern whereof the spirit is made. But when death absorbs the spirit the spiritual can discern not only by the countenance, and by the lines of care, and by the look within the eye, but by the palpable presence. No ungodly spirit can wear righteous raiment. There is no danger that an evil spirit can assume the form of an angel of light. It is an utter impossibility, according to spiritual chemistry, for he who is false attracts but darkened substances and surrounds himself with shadows, and can not imitate brightness in any manner whatsoever. There is no danger of false spirits deceiving you unless you are false yourselves. The law of chemistry is in spirit, as in matter, that like attracts like; and if you are habitually deceived it is because there is some lurking falsehood in your own nature that links you with spirits that are deceiving. If you are tried, and if you are allured by spiritual powers for the purpose of testing your faith, that is another thing, even as Abraham was tested of old that his faith might withstand whatever the Lord commanded him to do; but he who deceives willfully, misleading you from one falsehood to another, whether in spiritual life or in earthly life, is a false spirit, and is drawn to you by some link of subtle falsehood and deception in your own nature. Therefore you need not fear other spirits than those which you attract to yourself; if your aspirations are high, if your affections are lofty, you will attract those souls that are kindred to yours. They will be drawn to you, and whatsoever tie has united you with the friends of life ties you even when you pass from earthly life to spiritual life. To day you are in conscious communion with loving friends; to-morrow they are dead, you say, but they, more than you, are alert and aware, anxious to probe the space which you put between you and them by the thought of death; they are not absent; they have not vanished from you; they are still in existence and by your side. They love you all the same, but because the body is put aside you put them afar off, in sleep or in some remote heaven, and then you expect some ray of comfort to come to you for that banishment. It is you that closed the door upon your dear departed ones! You suppose them to be dead, you shut up the avenues of your spiritual existence and say, "They are gone," when really "death" has brought them one degree nearer to your souls. Even as the outward body was a mask dividing their spirits from yours, so when one mask is thrown aside, their souls are one degree nearer to yours. Do not defraud them do not rob them of their rightful inheritance, to love and cherish you still since, with quickened powers and awakened consciousness, and no longer dragged down perhaps by the senses, they can perceive you better, they can guard and minister unto you better, than yesterday. The mother loves her child; to-morrow she is "dead," you say, and the body goes back to the dust; what then can hold that earthly mother from loving and caring still for her child? No walls of heaven, if they were reared never so high, no gates of brass, with hinges of finest gold, could ever keep that mother from loving her child; and if loving she would minister, and if ministering she would beseech, whenever it were possible for her to be, "Death" does not rob you of your rightful inheritance; it robs humanity of nothing; it simply places the soul one degree nearer to the great ultimate of things, and is the stepping stone next in order over the stages of life which the soul must pass.

After "death" there is everything that is unfulfilled here. You have hopes, aspirations, prophecies—death puts them off, you say. On the contrary, every genuine hope survives; every aspiration remains to be fulfilled, and every prophecy to be realized. If your ambition is for earthly fame, "death" will cut it off; if your ambition is for worldly glory and wealth, "death" will take it from you; if your ambition is in pride and passion, then you are for the time deprived of it, for the simple reason that the outward senses no longer yield it. Still, you have your compensation; you can revel in the minds of those who have wealth; you can associate with those who in physical enjoyments; you can hover near, if you are still attracted, the haunts of your earthly vice. This, however, is not exaltation. But every hope born of the spirit, every aspiration that has its awakening in the highest impulses, every lofty thought and ambition that crowns the world of art or science to-day, has been dreamed out and sought out in the world of spiritual existence. The risen great, departing from earthly life, do not leave their career unfinished. Poets that have gone out from earthly existence, like your flowers, ere the completion of their bloom, have not been destroyed. Great minds that have been intent upon solving the mysteries of human life have solved them in the immortal world, and are only waiting for you to receive the solution. Would you find what those mysteries are, come up to the stepping-stones that they have passed that you may find them! Would you ascertain what those solutions of the wonderful problems of life have been, take immediate steps that you may do so! Would you understand what are the laws which lie between you and those vast, impendable substances for which science has no name, take the stepping-stones and degrees that lie between you and the spirit, and they will tell you! The great world is intent upon solving the problem of life. The spirit world will not do it for you—you must work out your own salvation—but whosoever you are near a truth—they, having attained it, will impress it upon your mind. Whenever you have traversed up the hill, and are on the very verge of the last rock, they will extend the hand to help you to the topmost height. You must climb up the ladder step by step. There is no bound into the kingdom of heaven. You can not leap over the saints and martyrs—over the long line of those who have suffered and lived their lives—and at once enter into the kingdom of heaven or of absolute knowledge. The Spirit-world gives you the next thought which you can bear, the next truth which you can understand, the next idea that your minds are ready for, and by the side of all who are ready for the highest truth on earth there is some angel waiting with outstretched hand and voice like a trumpet, to reveal that truth to them. Emerson stands with his forehead leaning against the mountain top of inspiration, and the angel there whispering to him the thought that it takes the world three centuries to attain. Socrates on earth in communion with his angel, told truths which the centuries have waited and longed for humanity to receive.

All who are in communion with life are in communion with the Spirit-world. Those stages that lie just beyond you, and those stepping-stones that are but the avenues to a higher existence, are here and now. You are in the Spirit-world as truly as you ever will be. You are taking the first steps now, of which the next steps lie beyond. Some spirits here are in advance of those that are in the immediate spheres surrounding you; there are souls

here that clasp hands with the angel world. These have already passed the intermediate stages and are ready to enter the highest. There are others that are still among the lower strata. You forget that wherever spirit abides there must be the spirit land; and you forget that whatever knowledge you attain here, you will not have to attain hereafter. That which is great and excellent and good abides forever, and whatsoever of truth the soul learns before it passes through "death," that truth is the eternal possession and property of the soul. Death can not rob you of it; can not change it; it remains your jewel and your crown forever. The great thought which should enlighten the world, and which this truth brings to man, is, instead of building for time, you build for eternity. What science declares and materialism teaches is the gospel of the senses. Mankind rears edifices, builds institutions, erects fabrics, but they are solely for time. What the philosophy of the spirit teaches is that you build for eternity, and that the fabric which you rear is not for time, not for the senses alone, but for ever and ever. You can choose which you will build. If you build for time, behold the changes of time, which are decay, tempests, revolutions, warfare, the ignorance of man, will sweep your memory from the earth. He who builded the Ephesian dome is not known to mankind. Michael Angelo's name will be lost to posterity, unless it survive in some thought and not in St. Peter's dome. The builder of the pyramids is forgotten; and all external greatness which kings have builded their thrones, their dynasties—have perished from the face of the earth. But truth survives. The living gospel which prophets and seers have portrayed survives all human destruction. Saints and martyrs, with their whirled prayer, have been heard along the corridors of time, when temples, cathedral domes and palaces have perished. The one whispered word that like a white thought floated out to heaven has been remembered forever, though thousands of human beings have been slain and the earth deluged in flood; the Golden Rule remains forever the standard of human excellence though the name of religion has been debauched, and though thousands on thousands of human lives have gone down in the slough of warfare and despondency. If you build for time you know what comes of it; the next generation will trample beneath their feet the fabric you have erected, and your children's children laugh to scorn the hours of toil that you spent for augmented wealth. If you build for eternity, the present generation will deride, will point the finger of scorn; will say there goes the dreamer, and the enthusiast; but your children's children will turn back the pages of their lives to read the thoughts that you have traced, and will look with reverence upon the ideal of your life unrealized in your time but grown nearer because of you. If you build for time you know what becomes of it—dust and ashes, and the grave-yards disintegrated to give place to crowded cities, and the footsteps of man passing and repassing over your forgotten bones. If you build for eternity, up there in the heavens, like a constellation of light, your thoughts are placed, and the generations, the farther they go from you, see them shine out more and more—your words and thoughts survive, and you become immortal even among the sons of men, while the added consciousness of eternal life crowns your soul with rejoicing and power. You can choose for what you will build.

Materialism presents to you a godless universe, a soulless man, a structure without a thought, and a garnished temple in which are dead men's bones and the white sepulchre of just aspirations and powers. Spiritual philosophy supplements matter with the lofty dome and crowns spiritual life, and teaches that all things are imperishable and abide forever, and that the soul of man lives amid a changeable and material world—the one imperishable substance, the one living and abiding life, fashioned in the image of God, and therefore incapable of death.

"After death, what?" After you have vanquished the fear of it; after you have vanquished the death that exists in your mortal body; after you have vanquished pride and hatred, envy and revenge, and all things that men call life; after ambition and passion have been crushed and destroyed; after you have conquered death itself, then you control life. Then is life, even though you are still upon earth, and that kingdom which the vision of the prophet foresaw in the sublime wonder of the Apocalypse is fulfilled in you, when there is no death to the spirit, nor the consciousness, nor the thought of man, but only an abiding life forever, that links all stages of human being with all stages of spiritual existence, and salutes the highest angel in heaven with the lowest child of earth, and makes between them and you a living chain of golden light and uplifts humanity forever, and makes that which is possible for the prophet and the seer to be possible for you in the golden and coming time.

After death is life. Behold the fulfilling and fruition; the flower in full bloom, the fruit hanging upon the tree of life, and the golden glory of the immortal world surpassing human comprehension spread out before you; while from eternity to eternity you pass, and change and death are swallowed up in the victory of the spirit.

At the close of the lecture the "controlling influence" afforded an opportunity to the inquiring minds of the audience to propound further problems for brief solution, which was seized upon with eagerness and interest by different ladies and gentlemen, as the following questions and answers will evince:
Q. Is there any perishable substance connected with the spirit body after the change called death?
A. We do not think the gentleman understands what he is asking, because, of course, if there is a spiritual body, it must be composed of spiritual substances.
Q. What I mean to learn is whether it is in any way matter?
A. Matter! If you mean matter, as revealed to the human sense, it is not; but if you mean matter in the sense of its being substance, it is. The spiritual substance is simply one degree more refined than the substance of which you take cognizance. You are aware that there are many substances that perform their active functions upon your life which you do not even perceive; so the spiritual substance exists, pervading your bodies, just as it will when you pass through the change called death. You do not take any new substance, but you take with you your spiritual body, and it changes by slow degrees according to the changes that go on in your own spirit.

Q. Are there any radical changes taking place in the peculiar shape of the spirit body?
A. We answer there are radical changes all the time. For instance, if in the physical body there are any marked imperfections or deformities, or disease has made it ravage and encroachments upon the spiritual structure, those in time will be overcome and the body of the spirit will appear perfect according to its physical structure. If the spirit is perfect, but there is this difference. If the mind is deformed on earth you do not always see the deformity. Frequently persons exist with very perfect physical bodies whose minds are deformed in some moral direction, and you consider it a matter of commiseration if a dwarf

(Continued on page 818)

BOOK NOTICE.

GLIMPSES OF THE SUPERNATURAL. Being Facts, Records and Testimonies relating to Dreams, Miraculous Occurrences, Apparitions, Witches, Warnings, Second Sight, Witchcraft, Necromancy, etc. Edited by Rev. Frederick George Lee, D. C. L., Vicar of All Saints, Lambeth. Pp. 423. G. W. Carleton & Co. Publishers. Price \$2.00.

Mr. Lee has written this book evidently intending it as a barrier against the increasing tide of materialism which threatens to swallow up every vestige of the supernatural. He extends his investigations from the subjects designated in his title page, to the modern phase of Spiritualism, which he treats at length and with unlooked for fairness and candor.

True, he refers the whole subject to demoniac influence, but so ably has he presented its claims that none but partial and prejudiced readers will agree with the author in his conclusion.

Mr. Lee is consistent. He regards the laws of spirit-control identical in all ages, and regrets the day when the church cast aside the supernatural, for in its "revelation given in its fullness by the Eternal Word, and bequeathed for future generations, all is supernatural." The object of his volume "is to show by examples of supernatural intervention—examples, many of which have been gathered from quite recent periods, that Almighty God, from time to time in various ways and by different human instruments, still condescends to reveal to man glimpses of the world unseen, and shows the existence of that world beyond the grave, in which the skeptic and materialist of the present restless age would have us disbelieve, and which they themselves scornfully reject."

It is unphilosophical to deny the existence of the so-called supernatural which is testified to by holy writ, and all profane history, and has ever been kept alive in the Catholic Church.

"In the Church of the primitive, as well as in later ages, the supernatural was being constantly manifested. The apostles proved the divinity of their mission by the power of their works. The miracles recorded in the 'Acts of the Apostles,' were followed by others equally marvelous and remarkable in succeeding periods—a feature that might have been most reasonably looked for in the history of Christianity.

The finale of the story of the condemnation of the priest Arrowsmith, for his religious sentiments illustrates the power of spirits over mortals. It is said that the Judge was extremely brutal in his manner of pronouncing the sentence, when the priest replied: "And you too, my Lord, shall die within a year." This occurred on the 26th of August, 1628, and on the 23rd of January, 1629 it is recorded that "upon return from circuit, he received a heavy blow, as if some one had struck him on the back of the head; upon which he fell into a violent rage with and severely rated the servant who was waiting upon him, who protested that he had not struck him, nor had he seen any one strike him. A little while after the Judge felt another blow like the first; and as some records say, a third just as the meal was being ended. The blows as he himself evidently thought came from the hands of divine justice, for in great trepidation he exclaimed: 'That dog, Arrowsmith, hath killed me.' In great terror he was carried to bed, and dying the next morning, the prophecy was fulfilled. Similar facts are largely introduced to prove the power of spirits, and they might be easily supplemented from the records of Modern Spiritualism.

The Church has had its full measure of obsession, and has a lengthy formula for driving away the obsessing spirits. Mr. Lee in the face of the sneers and scoffs of the learned, accepts witchcraft as a reality. To the Spiritualist who has the key, to that mystery it is quite understandable. It is equally so to the author with his ready evil spirits. He is not stinted with his facts. There is no occasion for the literature of witchcraft is most extended and its weird facts were recorded with more care than was usually manifested by its age. 'Locky says,' "nothing was ever more completely proven on human testimony," and yet he claims it was wholly a delusion. "How exactly the bewitched, or 'possessed' resembled the trance or clairvoyant mediums will be seen by the following extract from page 145: 'They had all, every one, very strange visions; they heard hideous and fearful voices of spirits sundry times, and did make marvelous answers back again. They were in their fits ordinarily, holden in that captivity and bondage, that for an hour, two or three, and longer time they should neither see, hear, nor taste, nor feel nothing but the devils they employing them wholly for themselves. They showed very great and extraordinary knowledge, as may appear by the strange things said and done by them, according to that which we have already set down in the particulars. There were insensibility, convulsions, together with a preternatural knowledge both of living and dead languages.' His conclusion is, that "from the amount of evidence which exists it is impossible to deny that such a power as witchcraft has been frequently exercised, and consequently may be put in practice again," which is quite logical. That its source is always evil, on the other hand, is not supported by his facts, for oftentimes the ends accomplished are desirable, and good.

A little deeper search, and a casting aside of prejudice, often freeing the vast array of facts from deception and fraud, would have shown the under current of spirit influence, restrained, tawdry, or distorted, permeating them all; and this remark applies with equal force to his facts of spectral appearances, haunted houses, etc. The author commences his chapters on Modern Spiritualism with the mournful reflection: "When, in a country where for at least twelve centuries the Christian Religion has been accepted, and by which that country has received unknown blessings, both temporary and spiritual, schools of thought arise in which Historical Christianity is not simply patronized, but put out of count, the phenomenon is both portentous and noteworthy."

"The skepticism which has deluged the continent, coming upon a people whose religious convictions have been seriously disturbed," "In place of that Historical Christianity—accepted since the days of St. Augustine, of Canterbury, we are promised doubt, disbelief, a refusal as well as an unrefined intellectual paganism."

Add yet the author would reject the only means furnished to escape the deplorable issues of materialism. He says Spiritualism "is a fall of moment and importance," yet regards it as the work of evil spirits, whose coming was prophesied in the latter days; and further he bewails that the Church of England does not "wake up to the realization of the enormous influence for evil, both dogmatic and moral, which this diabolical system can not do other than secure." Thus he would extinguish the only light which can guide his feet softly through the gathering darkness.

Mr. Lee is an honest, plodding preacher, with a good living, and has all the prejudices of his class. He has compiled a vast magazine of facts, from which he is unable to draw up a conclusion. After the facts are collected his will is done, as he is quite impotent at generalization. His compilation is most valuable to the Spiritualist, for although made for quite another object, it is a battery which can be turned with greater effect on the author, than he can handle it in his own defense. At times he exhibits a dim consciousness of this, and all too saturated with prejudice to more than blink on the light.

The Spiritualist will be his only attentive reader, who however annoyed by the pious padding which is inserted in time, and out of time, will find many a vein of pure gold, repaying manifold the labor of its search. He will also rejoice to find that one great law of spirit intercourse permeates all ages of the past, and that the methods of communication are better understood, so that they who seek and find the sweet communion of the dear departed, no longer risk the gibbet or the stake.

A WOMAN IN THE CASE. by Bessie Turner. New York: Carleton & Co. 12mo. cloth, price \$1.50.

A story by Miss Bessie Turner, very naturally attracts wide-spread notice, by reason of the vast publicity given the lady's name as a witness in the Beecher-Tilton trial. The story is domestic in its theme, but on the thread of narrative are strung incidents of love and adventure, both exciting and entertaining. To find piquancy in the writings of Miss Turner, would be expected, but this story possesses sustained and dramatic interest, and will rank well in literature of its class. The author has a vein of fatalism which is admirably worked in her story, evincing quick apprehension of character, allied with descriptive powers of fair order.

MARGUERITE'S JOURNAL. A story for girls. Carleton & Co. N. Y. 12mo. cloth, price \$1.75.

This is a pleasant story, interesting and instructive as a fine illustration of the development of character. In this story little Marguerite grows before our eyes from a passionate every day child to a thoughtful, self-controlled, young soul whom in many respects all might emulate. The picture of French life and customs and the tone of high breeding and refinement add zest to the book.

COURTING AND FARMING, or Which is the Gentleman? By Julie P. Smith, author of "Widow Goldsmith's Daughter," "Ten Old Maids," etc. New York: G. W. Carleton & Co. 12mo. 368 pp. price \$1.75.

This is the sixth and last of this author's novels. They possess considerable merit, are uncommonly well written, and characterized by much wit and vivacity. Courting and Farming is especially brilliant and witty. Carleton & Co. are getting out a large list of readable books for the Fall and Winter trade.

LITTLE FOLKS' LETTERS. Young Hearts and Old Heads, by Nannette S. Emerson. New York: G. W. Carleton & Co., price \$1.50.

A nicely gotten up, beautifully illustrated holiday book for children.

Books Received.

From Geo. W. Carleton & Co., Publishers, New York, we have received the following books:

A WOMAN IN THE CASE. A story by Miss Bessie Turner. 12 mo. 288 pp. price \$1.50.

COURTING AND FARMING, or Which is the Gentleman? By Julie P. Smith. Uniform with her other books. 12mo. 368 pp. price \$1.75.

MARGUERITE'S JOURNAL, a story for girls, with an editorial introduction, by the author of Rutledge. 12mo. 328 pp. price \$1.50.

GLIMPSES OF THE SUPERNATURAL, edited by the Rev. Fredrick George Lee, D. C. L., Vicar of All Saints, Lambeth. Two volumes in one. 12mo. 445 pp. price \$2.00.

LITTLE FOLKS' LETTERS. Young Hearts and Old Heads, by Nannette S. Emerson. Square. 16mo. 208 pp. price \$1.50.

THE CIVIL WAR IN AMERICA, by Comte de Paris. Vol. I. J. H. Coates & Co., Philadelphia. Price cloth \$3.50; sheep \$4.50.

STORIES FROM THE LIPS OF THE TEACHER, by O. B. Frothingham. G. P. Putnam's Sons, N. Y. price \$1.00.

TALES OUT OF SCHOOL, by Frank Stockton. New York: Scribner & Co. price \$2.50.

THE MARBLE FAUN. Hawthorne. Boston: J. W. Osgood & Co. Two volumes, price \$2.50.

More December Magazines.

THE WESTERN.—(Western Publishing Association, St. L. U. S. Mo.) Contents: Avenues Into Which Our Work Leads Us; Ancient Indian Mounds; The Hiss; The Ever-Restless Problem; A Few Words About Our Libraries; Corollaries; Proceedings; Book Reviews. No. 12. Price 25 cents.

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED for December, recently received, is a number worthy of special remark. It is voluminous in extent, and replete from beginning to end with most interesting matter. Price 80 cents; \$3 a year. Address S. R. Wells & Co., 797 Broadway, New York.

OLIVER OPTIC'S MAGAZINE.—The number which finishes the sixth year of this popular Monthly, and the last we are to receive, as we are informed by the proprietors. This issue is fully equal to any number yet published, and will receive particular attention from the fact that with it the publication of Oliver Optic's Magazine will be suspended for the present. Price 25 cents. Sold by all Newsdealers.

HAPPY HUNTING GROUNDS.

Spotted Tail's Description of the Spirit World.

"I want you to tell me somewhat of your religious belief," said a correspondent, talking with Spotted Tail. "Spotted Tail, after quite a pause, proceeded, in answer to the question put by the correspondent and Major Howard, to talk very gravely, the following being substantially what he said: "Most Indians believe in the Great Spirit, in a Heaven, and in a Hell; but some are unbelievers and think that when they die they are no more, just like the deer and the horse. There are but two worlds, the one on which we live, and that one where the Great Spirit dwells. The Spirit-world is more than ten thousand times larger than this, its hunting fields have no end, and the game there is inexhaustible. Its flowers are more beautiful than any we have ever known; and its maidens are as lovely as the clouds before a setting sun, and never grow old. The land does not have to be cultivated there, but every kind of good fruit, and in the greatest abundance hangs upon the trees and vines, continues to grow, and the wants of all who go there are constantly and forever supplied without the necessity of any work. All good men, whether they are white or red, go to heaven, but a great difference will exist between the conditions of the races of men and individuals there and what they are here. Everything nearly will be reversed. The wealthy here will be poor there, the powerful and great will be humbled there. The Indians, who have been overpowered by the intelligence and skill of the white man here, will have a better chance there. Everything that has been taken from them here will be given back to them there, even to his gun, his dog and his pony. Here, the Great Spirit has been on the white man's side; there, he will lean to the cause of the Indian, and then," said the chief, his eyes flashing forth a menacing and fearful realization of the present condition of the people, "we'll fight it out, and we will not be driven from our hunting grounds like the sneaking, savage wolf. The bad men of all nations will go down into the center of the earth, and will be excluded from the Spirit-land."

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Special Notices. Attention Opium Eaters! Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing. Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed. The remedy is harmless, and not unpalatable. She makes this generous offer for the double purpose of introducing the remedy, and for vringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month! Address Mrs. A. H. Robinson, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, Chicago, Room 2. We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. Journal.]

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S. S. JONES, EDITOR. J. R. FRANCIS, Associate Editor.

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CHICAGO, SATURDAY, DECEMBER 18 1875.

WHO IS RESPONSIBLE? A Veto Upon Intelligence—Disgrace to the Age.

Read, and let your opinion upon the subject be known to your neighbors! Let not your voice be silenced until all men in authority...

S. S. JONES.—Dear Sir:—I enclose a letter from the Superintendent, also another from one of the Directors of the Vermont State Prison...

Pittsford, Vt. P. S. Mr. A. Hitchcock was convicted and is imprisoned for adultery.

A GOOD D-SHERRILL LETTER.

WINDS OF VT., Nov. 16, 75. Ma. O. A. HITCHCOCK, Dear Sir:—Your note of inquiry concerning your brother's received. In reply, I would say it is against the established rules of the Prison to allow the convicts newspapers...

As to the diet, etc., the fare is plain and substantial, the food good, and enough of it. What the prisoners most miss is butter, tea and coffee...

By the way, I would here say in regard to reading matter, there is a well selected library in the prison. All prisoners are allowed all the books they can read...

The above letter speaks well for the Superintendent of the Vermont State Prison, but the following letter from one of the Directors shows a lack of liberality and a narrowness of mind...

DR. GILMAN'S (PRISON DIRECTOR) LETTER.

MONTPELIER, Vt., Nov. 24, 75. O. A. HITCHCOCK, Esq.—Dear Sir:—You are in relation to furnishing newspapers to convicts in the State Prison, is at hand...

There is a very good little library, and fifty dollars per year is allowed to replenish it. There is also service and Sunday School, and some Sunday School papers.

I asked that the rule should be changed, and allow the convicts the common newspapers of the day; did not ask him to allow this one man to have them and not any to other convicts.

Charles A. Hitchcock, an old and esteemed citizen of Pittsford—a gentleman who has held the office of sheriff and collector in Rutland county, Vermont, the last quarter of a century...

A few years before the outbreak of the rebellion, a distinguished judge of the Supreme Court of the United States, shocked the better sense of the civilized world by announcing in his opinion, in the noted Dred Scott case...

A sentiment equally abhorrent obtains and is its advocates in our old native State—Vermont—in regard to prison convicts.

Marcus Hitchcock, a poor, frail, erring man,—be in the land of the "Puritan Fathers," (doubtless an exception to all others, out of the Vermont State Prison) is guilty of the crime of adultery—convicted and sent to the State Prison—for what? Certainly not for reformation...

It was the custom in the palmy days of Judge Taney to deny all means of mental culture, (such as the reading of newspapers), to the black man of the South. The noble lords who were blessed with white skins would, however, in the language of Dr. M. D. Gilman, supply "service and Sunday schools" to indoctrinate the minds of the "dam-nigger" with obedience...

Our old friend, Dr. Gilman, who, for many years was a staunch pillar of the Second Presbyterian Church of Chicago, now a director of the Vermont State Prison, says in substance, that it would require about 250 different sensational newspapers per week to the convicts...

Our Presbyterian brother presents an unwarranted assumption. Who has authorized him to determine that those who desire to read newspapers to the unfortunately organized convicts, will select "sensational" papers. Then, again, sensation is an element which the religious world resort to as a means of grace...

Such men are often rescued and reformed at sensational protracted meetings. A large per cent. of mankind are most frequently acted upon through the senses. Do not all of the great revivals address the senses of those whom they convert...

Then why withhold similar "means of grace" to the poor convict, who can not by reason of prison walls, attend upon the ministrations of a Finny, a Burchard, or a Moody. Why not allow the Chicago Daily Times, which contains the ablest sermons of the most distinguished divines, admission into the Vermont prison as a missionary movement?

The gentle Nazarene pronounced a blessing upon them who visited those in prison. Doubtless Jesus had reference to the comfort rendered, and the moral precepts taught, through such visitations.

No newspapers were known to those days. To day he would, we doubt not, in a like manner, say, blessed are they who shed light and intelligence into the minds of the poor, unfortunately organized prisoners, by means of the great modern luminaries—newspapers and books.

Allowing Dr. Gilman's judgment to be correct in regard to the kind of newspapers that will be sent to convicts, they will be better, as a means of mental and moral culture, than the monotony induced by the reading of a few old stale books that directors like Dr. Gilman, whose orthodoxy will not be questioned where best known, would be likely to select.

But as a matter of right—why do the Directors assume to forbid the reading of the RELIGIO-PHILOSOPHICAL JOURNAL, by the convicts? Do we not teach a system of moral ethics unacceptable? Is a fundamental principle in our philosophy that "the way of the transgressor is hard"—that if we would be happy we must be good, truthful and virtuous in every transaction with our fellowmen...

Dr. Gilman says, "so far as I know the rule of excluding secular newspapers from the prisons, prevails at least, in most of the prisons in the country." The inference is that religious papers are admitted.

If so, why does he exclude the RELIGIO-PHILOSOPHICAL JOURNAL? Ah! we see. Our philosophy is not the evangelical religion approved of by the Vermont Prison Directors. But query, who made those gentlemen umpires to settle the question in regard to the phase of religious newspapers, that would "be beneficial" to the convicts to read?

Let us say to these gentlemen, who assume to be conservators of religious tenets, for convict's consumption, that their power to exclude such a class of newspapers as are allowable for transportation in the United States Mails, will

be of brief duration. Let them exercise such authority, and with the same rigor that was administered to the negro under the Dred Scott decision, and by a no less corrupt congress that which allowed the United States Mails to be pillaged twenty five years ago by Southern Post Masters, for so-called "incendiary publications," and they will soon realize a similar result from the determined action of the people. The idea is already nearly obsolete, that man has a right to hold other men in ignorance, no matter what the circumstances surrounding may be.

Educate the children if you would have them grow up to virtuous manhood and useful citizenship.

If you would reclaim the wicked—the convict, give him such means of enlightening his mind as the current literature of the times afford. Remember that the literature of to day, is the result of our civilization and enlightenment. While, it differs widely from the strict tenets of the Puritan Fathers, it is nevertheless a better means of saving unfortunately organized men from crime, and its consequences. It mirrors the mental and moral enlight of to day. Directors of Prisons morally, have as good a right to restrict convicts from all sun light that does not pass through blue window glass, as to confine them to the orthodox literature, of the old Connecticut Blue law stripe. We fearlessly assert that knowledge is the Saviour of the World, and he that deliberately withholds from, even the most degraded of God's children, any of the instrumentalities for approaching his Saviour, is more guilty than the convict who through ignorance, or under the pressure of the passions, transgressed the law of his country.

It was the custom in the palmy days of Judge Taney to deny all means of mental culture, (such as the reading of newspapers), to the black man of the South. The noble lords who were blessed with white skins would, however, in the language of Dr. M. D. Gilman, supply "service and Sunday schools" to indoctrinate the minds of the "dam-nigger" with obedience, as a divine command, to their masters, under penalty of endless Hell torments.

Our old friend, Dr. Gilman, who, for many years was a staunch pillar of the Second Presbyterian Church of Chicago, now a director of the Vermont State Prison, says in substance, that it would require about 250 different sensational newspapers per week to the convicts and we do not think this would be beneficial.

Our Presbyterian brother presents an unwarranted assumption. Who has authorized him to determine that those who desire to read newspapers to the unfortunately organized convicts, will select "sensational" papers. Then, again, sensation is an element which the religious world resort to as a means of grace, to convert the ungodly and bring them to repentance.

Such men are often rescued and reformed at sensational protracted meetings. A large per cent. of mankind are most frequently acted upon through the senses. Do not all of the great revivals address the senses of those whom they convert, rather than their reasoning faculties? Did not the celebrated revivalist—Burchard—who held a forty days' meeting at Montpelier, Vt., forty years ago—any under whose preaching Dr. Gilman was converted, deal in the sensational entirely? Then why withhold similar "means of grace" to the poor convict, who can not by reason of prison walls, attend upon the ministrations of a Finny, a Burchard, or a Moody. Why not allow the Chicago Daily Times, which contains the ablest sermons of the most distinguished divines, admission into the Vermont prison as a missionary movement?

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stones. She was soon killed, and left unburied. At first her husband felt somewhat annoyed, and threatened to clean out the whole tribe, but on the circumstances being more fully explained to him, he became convinced of the necessity of the step, and joined with the other relations of the deceased in expressing satisfaction with the deed—all of them saying that it ought to have been done long ago.

In this case, who can doubt but Demonic influences were at work?

The idea of two powers in the Universe, one good and the other evil, has been acknowledged in all in all ages. It permeates ancient traditions; it infiltrates itself into theologies; it is impressed on all Bibles; it governs the movements of ancient armies; it is interwoven in the mythology of the East; it glitters in the poetic effusion of Homer, Milton, Pollock, and presented itself prominently among the priestesses of the Tripod, and above all, it is right before our eyes in the calamities which are constantly befalling the human family.

Moncure D. Conway in his lecture as reported in the Tribune, presents the feeling that existed in the past in regard to evil influence, much of which was superstitious. He said:

He did not know of any reason why children should not bow their heads respectfully when the name of the Devil was mentioned. Probing beneath the surface of phylology, they would discover that demon and Devil were originally synonymous. The Latin word Deus was corrupted in the English duce, and the Egyptian devil was regarded as a God. In some copies of the old Bible they found the curious juncture, "Thou shalt not be afraid of any bugs by night." This was simply a contraction of the word bugaboo, with which all children are familiar. Bezzebub related to Boal, and in short, all such words and names, when investigated, showed a regular affinity.

In the early ages the alleged fall of angels from heaven was taken in a literal sense. Lucifer, it was held, took nine days in falling, and was, naturally, rather hurt by the fall, Lucifer coming down, fell upon his feet, which, no doubt, was the cause of his cloven hoof.

Primitive man found himself encountering in Nature a will antagonistic to his own. He thought himself surrounded by strange influences, which he classed as spirits. Man had lived to learn better. The crowd of gods and goddesses of the Pagan ages were now regarded as the mythology of Nature. They had outlived their day, and were now but the records by which philosophers studied the history of the progressive mind of man.

In none of the earlier sacred books could they find a devil—a being specially and solely malignant—a creature of unalloyed wickedness. Everything then in religion was figurative. Clouds were described as flocks of swans, and the lightning was classed as a fiery serpent. Those shapes were conceived of simply as powers and forces. Each was half good, and the other half was reverse, sometimes afflicting and sometimes benefiting man.

The reason why there was no devil in the early books was because none was needed then. The gods considered themselves as being quite equal to any emergency that might arise in the way of wickedness.

But when the happy family of gods and goddesses was broken up, they split into two factions—the deities and the demons—both being then regarded as forces of alternate good and evil. It was held that the demons—fallen angels—were not wicked in their natures, but were impelled to do evil from an unappeasable hunger, even as the shark follows its prey to satisfy what naturalists call an insatiable appetite, not from any natural cruelty of disposition. Any harm done by the demons was considered as incidental upon their appetite. The superstitious, to appease them, offered gifts, which led to the early sacrifices, such as whole burnt offerings and matters of that description. To the ancients the deities expressed all that was pleasant, the demons all that was unpleasant. The former represented sunshine, the latter sunstroke. The first mentioned represented serene skies, the demons represented the thunder and the lightning, the sirocco and the tornado. Primitive man found himself begirt by the obstacles of Nature, and it was only when his mind became more developed, and when he armed himself to cope with such difficulties, that his mind became clearer on the subject of the supernatural. Finally, after many ages, he succeeded in reducing all those obstacles which crowded on his infancy into one grand whole of unpleasantness, namely, the devil. This was the sum and substance of man's early idea of natural obstacles.

For generations man won a precarious livelihood from the hard bosom of Nature. He looked around and saw all creation about him hungry. There seemed to be a spirit of hunger abroad. The birds and fishes appeared to be so scanty, men came to the conclusion that there were invisible and voracious beings abroad, who wanted everything for themselves, and devoured everything within his reach. Thus the dragon and the ghoul—the earliest painted forms of the demons—had both immensely developed mouths, showing the idea of intense voracity. The vampire was chiefly a Slavonic superstition, but it extended into Germany, and in some districts of Prussia a corpse is never buried without plenty of food in the coffin so that it may not arise to prey upon the living. The idea had even reached the enlightened shores of America. Not long ago, a Mr. William Ross, living in Rhode Island, had the body of his daughter dug up and her heart cut out, so that she might drink the blood of the living members of the family! This was considered a specific in family consumption. In fact, the homely name Fobgoblin—of British origin—simply signified a ghost that gobbled. When the British officers went to India to view the solar eclipse, the natives kindled immense fires for the purpose of blotting out the sun, so that the foreigners might not steal it. The officers, however, trampled out the fire and renewed their work. So might enlightenment ever trample upon error and superstition in every land, so that science might prosper. The natives also threw out into the street every particle of food in their houses in order to bribe the devil not to steal their soul.

The strangest thing about the whole matter was that devils were always described as lean. Who ever heard of a fat devil? Shakespeare put into the mouth of Caesar his comment on "lean Cassius," and added, "Such men are dangerous." Marc Antony attempted to defend Cassius, but the great conqueror replied: "Would he were fatter!" Argan fables made devils out as being fat to look at in the front, but hollow in the back. Some of them were so thin and so hollow that they cast no shadow.

The lecturer went on to enumerate the diverse superstitions of many countries, and said that, in the East, the plague was considered a demon. So terrible was the fear created by it that the natives lay down to die in abject cowardice. An Eastern fable tells how a traveler met a woman on the way-side, on route to Damascus. He asked her whence she came, and she replied, "From yonder city. I am the plague. Ten thousand people lie dead in the streets of Damascus. Of these I have slain 1,000, and fear killed all the rest."

The idea of the present devil first originated in Persia, where the philosophers considered that the universe was divided into two hostile camps by a great wall, one camp held by a god and the other by a devil.

Once invented, the devil made rapid strides. He could not be laid. It relieved the Deity of all that was bad in nature, and it gave man an excuse for his misdeeds. In the latter point of view, the devil might be considered a remarkable success.

In the Book of Job there was not one word of evil against the moral character of the devil. He is always mentioned with great respect, and if any lawyers that were present would excuse him, he might say that the devil figured in the Old Testament as a kind of prosecuting attorney. The lecturer, at this point showed many sketches of the devil, which were very interesting. He described all about the supposed habits of those demons, and created great merriment. Mephistopholes had been made to say, in "Faust," when the people were calling for money, a cry not unfamiliar at this day, "I'll get my printing press and give them plenty of paper money."

Mr. Conway, of course, examines the question from a historical, rather than a philosophical standpoint. Evil spirits, demons, or devils diminish in power and influence, as humanity progresses. A person must necessarily have some of the characteristics of evil about him, in order to be approached and controlled by dark spirits to commit crime.

The perfectly pure need not fear evil influences. It is only those who have certain gross tendencies within their nature, and which can be acted upon by evil spirits, and so intensified that disasters surely will follow. Mr. Conway is a superficial philosopher, who can scrape facts from the surface and combine them in an interesting lecture, but he can not see that from the very nature of things, antagonistic influences rise up from matter, through all the lower animals, until they infiltrate themselves in the human family, resulting in crime of all grades, as well as in the noblest and purest of philanthropic deeds. There are demons on earth; we can point them out to you; then why not in the Spirit world?

A True and Devoted Worker. Mr. John Collier is one of the most pleasing and instructive lecturers in the cause of Spiritualism. His early training fits him for this work, making him master of delivery, as well as of thought. As correspondent to the London press during the Franco-German war, he achieved a marked distinction, being repeatedly imprisoned, and barely escaping with his life. In his eagerness and thoroughness in collecting material for his journal. As a lecturer in the ranks of English sectarianism he stood by the side of the sturdy workers against superstition, intolerance, bigotry and despotism.

Convicted of the truthfulness of Spiritualism, he at once espoused it with all the ardor of his nature, and having found in it a fountain of sweet waters, he could not rest until he had presented its exhilarating draughts to all.

As the Apostles of old wandered into remote countries to teach the brotherhood of man, he crossed the Atlantic to our shore, and without friends, unheralded, began his efforts. Wherever he has been he has gathered a circle of warm friends around him, and he possesses that rare quality of constant growing nearer and dearer with acquaintance and time.

A fine musician, his singing at the opening and close of his lectures, is one of the most notable features of the evening's entertainments. To this we must add that Mr. Collier is a trained elocutionist, and that his reading of appropriate pieces at the beginning of his lectures is more than ordinary reading, being rather an artistic impersonation.

Spiritualism has need of all such devoted workers, and wherever he goes may no cloud shadow his sky, and the gentle influence of the Angel world attend him.

RECEPTION TO MRS. TAPPAN.

On Friday evening, Dec. 3rd, there assembled at Snow's Academy, a large and elegant party to meet Mrs. Cora L. V. Tappan, prior to her departure for California. Although the evening was very stormy and unpleasant, it did not deter several hundred enthusiastic friends of this gifted medium from attending. The occasion passed off in the happiest manner. Mrs. Tappan seemed much gratified to meet again in social intercourse many friends of her early youth and a still larger number of new friends who have learned to admire her not only as a medium of rare ability, but as a lady of cultivation and refinement. A fine band of music, a characteristic speech from Judge Holbrook, and a beautiful poem from Mrs. Tappan added to the pleasure of the entertainment. The party broke up at a late hour with many regrets that Mrs. Tappan must leave us, and hearty wishes for her early return.

J. MADISON ALLAN is still busily at work in Northern Vermont. He has had an unusually close embrace with the church power—the latter seeking to "throw and overthrow" the young lion of truth that is just now troubling the fold. Vain attempts! The Spirit-world is alive and theological whimsies can not "make it dead"—and the good work goes on, and mankind is being redeemed from its thralldom to old time superstitions "mighty fast." All hail to the day when the last priest shall become "converted" into something useful, and the ecclesiastical whiplash cracks no more over the back of a long suffering enslaved race.

HON. ROBERT DALE OWEN passed through Chicago, Thursday the 2nd ult., on his way to Marquette, where he is to spend the winter with a son, a well known lawyer of that city. Bro. Owen is looking well and hearty, his friends think he looks stronger and better than he did five years ago.

Philadelphia Department

BY HENRY T. CHILD, M. D.

The Character of Spiritual Communications.

There are those who denounce Spiritualism as trifling and unworthy of notice and declare that its communications and literature are unimportant and beneath their dignity.

This furnishes the key to much of the folly, fraud and fanaticism that have been attached to Spiritualism. Instead of entering upon the investigation in a dignified manner, worthy of the high character of the object, it is too often looked upon as magic and legerdemain.

Spirits tell us that they come to earth to give that which they have acquired, and that we only receive this by coming into rapport with them.

THE SPIRIT WORLD.

Communications Through Katie H. Robinson, 2123 Brandywine St., Philadelphia.

MR. BRIDGES OF NEWBURYPORT.

I believe that it is right for the children of this life to pass through trials and difficulties for by these the spirit is made to grow.

JAMES DANA, OF WILTON, N. H.

In the quiet little valley of Wilton, I first communicated with my wife and daughter, and I remember with pleasure how they received that communication and felt sweetly my presence.

HATTIE RICHARDS, OF WORCESTER, MASS.

Please give a few words to my dear father and mother. I was a great pet when I lived in the earth form, and when the angels came and took me away they all felt very sad.

HIRSH MARBLE, OF DUNGEON ROCK, MASS.

Many people say that I was deluded and led away, but I find I was led by a class of spirits for a purpose. I had communications through a great many mediums, all telling the same story.

QUESTION BY DR. CHILDS.—Are there no spirits who teach you that there is something better than searching for lost treasures?

Oh, yes, I have met with a number who have tried to discourage me; one old Quaker gentleman had a long talk with me. He said that even if I succeeded in getting the treasure, it would be a disadvantage, not only to me, but to the community at large.

I replied, that I had heard some such ideas when I was in the form, but I was convinced that it would be a good thing to get those treasures and apply them to useful purposes, as I intended to.

"Ah," said he, "that is a question to apply them to some useful purpose. How many people there are who are striving after wealth, in order that they may do some good work, for getting that they should be doing the good work all the time, and letting wealth be a secondary consideration."

"Well," said he, "if there will go on, then must, but I think there will find some time that the sooner they leave a bad job the better."

EXPOSURE.

And now, while speaking of mediumistic exposures, it behooves us to again caution our friends in regard to an alleged spirit-photograph artist who has recently been operating in the western part of this State.

The spirit photographer was a fraud, and left town. His name was T. R. Evans, and he hailed from 393 Bowery, New York.

His method was the ordinary one of taking tips, except that he would put the plate in a camera in a darkened room and sit at a table until the spirits gave signal that the work was done.

The other people in the office, however, made a closer scrutiny of the room whenever the operator was absent, and at last were rewarded by finding several negatives. They were of various people, so that he could suit all tastes, and one of Lincoln would do for patriotic persons.

THE READERS OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

ten years ago will remember that we exposed this same fellow, whereupon he suddenly left Chicago, leaving a box which he pretended to get the pictures in, at his boarding house, instead of money which he owed to a poor widow for board and room rent.

We regret that our friends—Spiritualists—did not expose the fat, lazy fellow, instead of leaving it for outsiders to do.

HE DREAMS NOT BERTY, hence challenges Dr. Slade to go to Detroit and hold seances to convince him and others of the truth of spirit communion under a hundred dollar wager!

Business Notices.

THE ADJUSTABLE THRESHOLD, and weather strips prepared and sold by Wilson, Pierce & Co., whose advertisement has appeared in another column for some weeks, have been known and used by us for some years.

A lady said to us the other day: "Dobbin's Electric Soap, (made by Cragin & Co., Philadelphia, Pa.) has saved my life. It has so lessened my labors when I have been worn out."

A NEGLECTED COUGH, COLD, OR SORE THROAT, which might be checked by a simple remedy, like "Brown's Bronchial Troches," if allowed to progress may terminate seriously.

FOR 30 DAYS FREE OF CHARGE, I will diagnose disease. Send lock of patient's hair, age, sex, and return postage stamp. Address, F. Vogt, Boston, Mass. P. O. Box 318 Station A.

The latest numbers of the Boston Investigator can hereafter be had at the counting room of this paper. Price 8 cents per copy. U.

THE PLANCHETTE.—The wonders of Planchette are backed by the statements of the most reliable people,—statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

You may hold a conversation with Planchette, provided your own part in it consists of interrogations. Its replies, so far as we have seen, are sometimes false. So are the replies often given by human respondents. It sometimes refuses to write at all, and plays the most fantastic tricks, in apparently willful disregard of the feelings of those who are anxious that it should do its best.

Several years ago we sold large numbers of this mysterious instrument, and there having of late sprung up a steady demand for them we have made arrangements so that we can now supply them in any quantity and at low rates.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. Robinson, Medium, Chicago.—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON—MEDIUM—CHICAGO—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow.

Enclosed please find three dollars with lock of my hair. If there is anything that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. POLLARD.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

MRS. A. H. ROBINSON.—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very new and I believe you will succeed in curing it.

Mrs. A. H. ROBINSON.—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease perfectly, and prescribe the proper remedy. For, as the most speedy cure is the essential object, in view rather than to gratify idle curiosity, the latter practice is to send along with a lock of hair, a brief statement of the case, including symptoms, and the length of time the patient has been ill when symptoms, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought on support with a sick person, through her mediumship, they severally give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system, and in nature. This prescription is sent by mail, and is an infallible or external application, it is made by giving or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, the science takes complete charge of the matter.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the first, each time making any change that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of one who calls upon her at her residence. The facility with which the spirit control is accomplished the same, in some as well when the application is by letter, so when the patient is present. Her gifts are very rare, and only in the healing art, but as a psychometric and business medium, she is a successful and successful one.

Diagnose and first prescription, \$1.00; subsequent one, \$1.00. Psychometric Diagnosis, as above, \$1.00. Business letters, \$1.00. Money should accompany the application to insure reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent in any part of the country by mail, on receipt of \$1.00. It is warranted to cure the most inveterate user of the weed when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from certain roots and vegetables, and is a powerful remedy for the appetite for tobacco, but it is injurious to health to use it.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I thereby recovered my mind to any and all other things to be cured. Thank God I am now free after using the weed over thirty years.

I have used tobacco, both chewing and smoking, about twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire of hankering for it.

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Enclosed please find three dollars with lock of my hair. If there is anything that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect, LEWIS C. POLLARD.

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Twenty-five Years' Practical Experience. Largest Net Surplus of any Agency Company in New York.

CASH ASSETS, \$1,500,000. INVESTED IN UNITED STATES BONDS, over \$800,000.

The record of this company in the Chicago fire and throughout the West, while one of the four competitors furnishing the late "Underwriters' Agency," is well and favorably known.

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Commercial Hotel, 7th St. bet. Robert & Jackson, MINNESOTA.

JENNIE LORD WEBB, MEDIUM AND HEALER.

Commenced a spirit medium by independent writing furnished those who send a lock of their hair and a glowing Mrs. Webb also examines and prescribes for all cases with much success. Examination and prescription sent free of patient's hair and dollar and three, best terms. Address: JENNIE LORD WEBB, 88 West Main St., Cor. 10th St., Minn.

REED & SON'S ORGANS.

New and important improvements. Simplicity of construction, therefore least liable to get out of order. Sweetest quality of tone. Easiest action for quick music. Newest style of case. Etc. etc. Circulars sent free.

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THE WANDERFUL HEATER AND CLAIRVOYANT—Mrs. C. M. MORRISON.

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

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, no patient too far gone to be restored.

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

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

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

In the past two years Mrs. Morrison's Medical Band has given 237 diagnoses by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

ADDRESS: Mrs. C. M. MORRISON, Boston, Mass., No. 102 Westminster St., Box 2519, v19a1816.

THE PLANCHETTE. WHAT IS SAID OF IT.

FROM THE LIBRARY REVIVING JOURNAL. Do you wish to know the design of this instrument? Sit down at the table in company with some other person who has equal patience and curiosity. Let your fingers rest lightly upon the board, and content yourself for a few minutes, how many will depend upon how much magnetism you have in you. Planchette is always ready, and so far as responses to immediate suggestions are concerned, always correct.

FROM THE SCIENTIFIC AMERICAN. The wonders of Planchette are backed by the statements of the most reliable people,—statements which constitute such a mass of evidence that we should feel bound to accept the facts stated, even though we had not witnessed them ourselves.

You may hold a conversation with Planchette, provided your own part in it consists of interrogations. Its replies, so far as we have seen, are sometimes false. So are the replies often given by human respondents.

FROM CHRISTIAN WATERMAN & REFLECTOR. The tips of your fingers are placed very lightly upon the board, and the answers to all questions are given in a few minutes. Two pairs of hands are better than one. Few people can act so easily and so correctly.

FROM LIVINGSTON'S MAGAZINE. There is an innocent little mystery, which upon three legs, and is called "Planchette." Who invented it nobody can tell, and opinion is divided as to whether it is or is not a humbug. One is very sure that it moves with alarming readiness. The heart-shaped bit of wood swings to every motion; the castors turn with the slightest breath of influence; the pencil point marks lines and words on the smallest provocation.

FROM THE BOSTON TRAVELER. That Planchette is full of vagaries there is no question of doubt; that some are as stubborn as Mr. Malloy's pig, with others it is docile and quick to answer questions, interpret the thoughts of lookers on, and not only tell of past occurrences unknown to the operator, but will also give the note of warning for the future. All in all, Planchette is a wonderful institution, full of fun, puzzle and mystery, and a pleasant companion in the house. Have Planchette in the family, by all means, if you desire a novel amusement.

FROM THE BOSTON JOURNAL OF CHEMISTRY. Usually, when two or more persons rest their fingers lightly upon the instrument, after a little while it begins to move and, by placing a sheet of paper beneath the pencil, it will write sentences and answer questions, and move about upon the paper. The answers to questions are written out with great rapidity; and, as dates are given and incidents and circumstances related, entirely independent of the knowledge of those operating the instrument, it has become a puzzle and a wonder to thousands.

The Planchette is made of fine, polished wood, with metallic penholder, and is furnished complete, in a handsome box, with pencil and directions, by which any one can easily understand how to use it.

PRICE ONE DOLLAR, sent by mail, post-paid, to any address.

For sale, wholesale and retail, by the Publishers.

New Advertisements.

F. J. WITHEFORD, Clairvoyant and Physician, 180 W. Madison St., Chicago, Ill.

MRS. L. F. HYDE, FINANCE MEDIUM, 220 W. Madison St., Chicago, Ill.

MRS. DE WOLF, Business Clairvoyant and Test Medium, 228 W. Madison St., Chicago, Ill.

VITAPATHY. A complete system of care. All seeking Health or Business Prosperity, address with stamp, PROF. J. G. CAMPBELL, M. D., 138 Dearborn St., Cincinnati, Ohio.

5,000 MEN AND WOMEN.

wanted for pleasant winter business, that will pay \$7 a week. Any person desiring a rapid selling article, with which they can operate at their own homes, will, after a trial, become fully satisfied that our goods are the best of the kind, and will order at once. We desire to send \$1 worth free to any person, wishing to test it, with a view to business; but do not care to waste our time on street-talk.

Have you friends who are invalids? Then furnish them the means to recover; for that which had not been told, they shall see; and that which they had not heard shall they hear.

SCIENCE AND HEALTH.

A book of about 50 pages, by MARY BASSA GLOVER, of N. B., the discoverer of a system of scientific healing by the application of every complaint. Explains clearly the origin of all disease and how communicated and places understanding which is power in the mind of the people so they can heal and keep it. A work to be studied, every one can become a successful practitioner. A thorough practical explanation of mind reading, mediumship, the power of suggestion, and how Christ healed the sick. Has to do with understanding and demonstrating proof. Practitioners a ready in the field. A new volume.

CONTENTS:—Natural Soul; Impression and Demonstration; Spirit and Matter; Christ; Prayer and Attraction; Marriage Physiology; Healing the Sick.

Price, \$1.00—sent post-paid on receipt of price, by the CHRISTIAN SCIENTIST PUBLISHING CO., P. O. Box 1008, Boston.

For sale in Boston, by Lockwood, Brooks & Co.

(Continued from page 314)

or any person defers enters your presence. Now spiritually, when you pass from earthly life you will have a semblance to your outward body, but if there is any moral or spiritual imperfection, you will be morally a dwarf, or there will be in your spiritual structure some imperfection corresponding to your spiritual deficiency. So that many persons, magnificent in outward life, enter the spiritual life as babes and dwarfs.

Q Do spirits regard the imperfections of their friends of earth-life as those who still remain here?

A That depends entirely upon whether the spirit is charitable or otherwise. But most spirits entering spirit life have so much in their own natures to have forgiven that they become very charitable when judging of those who are upon earth, and do not see with the vision of harsh judgment that persons usually do extending here. In entering spirit life every spirit that has at all advanced passes through a change—a self scrutiny—a search of the spirit, and this makes them very charitable towards all other spirits in the universe.

Q Shall we know our friends in the other world when we enter the spirit life?

A Most assuredly. There is no one who can be called by the name of friend unless there be a spiritual tie that binds them. Those ties are not broken by death nor by any time or intervening change.

Q What is the true doctrine of the spirit respecting adoration of the Deity by prayer?

A "The true doctrine" of the spirit is just as varied as "the true doctrine" of human beings, since spirits enter the Spirit world with very much the same opinions which they hold upon earth. Those who have been long in spirit life express themselves perhaps in other ways; but "the true doctrine" of those who are addressing you to night is that whoever wishes to adore the Deity by prayer may certainly do so, if he will, since prayer is the sincere wish and desire of the spirit, and if it wishes audible expression let it express itself audibly; if it desires silent expression let it express itself silently; but there can be no adoration unless it is of the spirit.

Q Is the form of the spirit-body capable of change if the spirit so will?

A Certainly not; unless that will is cultivated by the perfection of every other attribute. If the spirit is absolutely perfect, then the form can be changed subjectively at will, but otherwise the spiritual form is the exact representation of the spirit's growth, and not of the will of the spirit.

Q Is a thought usually sufficient to bring a friend from the other world to us—supposing he is not with us at the time?

A Certainly. If it be an intent wish and desire it is quite sufficient to attract the spirit friend of whom you think, since thought is more palpable in the Spirit-world than it is in yours—or apparently more palpable—and governs the spirit; that wish and intent being the means whereby spirits know that you desire their presence.

Q Is order to prove the identity of the spirit to whom one wishes to communicate, is it sufficient to question the spirit regarding the private and secret events of his earth life, and if true answers to such questions be given by the spirit, may those be taken by us as a clear evidence that the spirit is the one whom he represents himself to be?

A Certainly. We believe the same evidence of identity should apply to spirits that apply to mortals who are distant from one another, or who have been absent many years, and return with altered appearances. While absent, communications must necessarily be thought a third person. If a spirit communicates to you, declaring his identity, and giving evidence of facts only known to you and that spirit, it is very good proof of the identity, and you should never doubt it unless you have proved it to be false, as spirits claim the same right that mortals claim—to be believed until they are proven false at least.

Q Is it possible for an evil spirit to so materialize as to represent a body that was inhabited on earth by a good spirit?

A It is not.

Q What is the condition of infants in spirit life?

A It is one of infancy when they first pass into spiritual life. It is one of growth after they have been there. The growth of the spirit continues under slightly different circumstances, but in a corresponding degree to what would take place upon earth.

Q Is it not well for us to bless those in spirit life as well as those in earth life? Have we not power to do it?

A Certainly. You have power to bless all spirits with whom you are in rapport, by sympathy, affection, kindness, or any other quality whatsoever, and those spirits may or may not be in spirit life. Every spirit that you think well of you bless wherever it may be.

Q Is there any distinction of language among spirits? Are individuals who have spoken different languages able to communicate their thoughts in spirit life?

A Excepting in the very lowest stages of spirituality, yes. Language is not necessary to communicate among spirits. They think, and the thought reaches the mind for whom it is intended without the intervention of speech. But if the spirit be recently departed from earthly life, or if the spirit is in a condition very near the earth, then that spirit still depends upon the language employed while he was upon earth; and whenever spirits come in contact with earthly life through a medium, or in any other manner, the natural language which they speak is the one which they have last spoken, unless the medium be of different nationality. Then they sometimes choose the language of the medium. But in spiritual existence, language, as spoken upon earth, is not necessary as the means of conveying thought, but thought itself reaches the mind for whom it is intended.

Q What is the nature of punishment inflicted upon spirits who are vicious and ungodly after death?

A The same that is inflicted upon spirits who are vicious in the flesh—the punishment of their ungodly thoughts and associates—and, after a time, this becomes so severe a punishment that in itself is worse than any hades ever pictured to the imagination of man.

Q Is there any perceptible difference or distinction between matter and force?

A We should certainly think so. Force we believe to be spirit; matter is that which spirit acts upon. There is just the same distinction that there is between spirit and matter, and it exists forever.

Q Is it or not true that influences from the Spirit-world cause an individual in earth life to do acts for which that individual himself is not really responsible?

A That is the question, under another form, of free agency or individual will-power and the like. Of course, there are influences in the Spirit-world that cause individuals to perform acts that they might not perform unless so stimulated. But no influence from the Spirit-world can cause you to perform an act toward which there is not some tendency in your own organization. They may awaken that tendency and cause you to do what you would not dare to do, but they can not quicken powers that are not there.

Q What is the chief employment of those in the spirit life?

A We have already endeavored to give you some idea of the mental condition of spirits. We have not spoken to you about their occupations; but when you consider that the world of spirits is a world of thought, and that those thoughts to which we have referred are to be enlarged and exalted, you will perceive it will absorb most of the time of the spirit so employed. Thus there is sufficient employment to begin with. Then when you consider that the attainment of truth and that is all there is of it, then there is employment. But of course spirits are employed as variously as mortals; and they are so employed in the pursuit of knowledge and in the imparting of the knowledge as to occupy every moment of their time. There is sufficient for them to do in this direction.

Q Is there any employment in spirit-life by which spirits are bound to obtain something for their subsistence?

A The gentleman wishes to know if there is any manual labor. We answer there is an occupation for every spirit whereby they are bound to maintain themselves. It is not physical labor, but spiritual. No spirit can be clothed or fed, or have a habitation without spiritual labor; but the clothing, and the food, and the habitation is the result of the work of the mind; and they generally perform that work by deeds of kindness, by ministering to others, by undoing the wrong which they have done, and when they do that work their habitation visibly improves. When their dwelling is dark, if there is a kindly deed or word formed the dwelling grows brighter; if their raiment is shabby and ragged with the imperfections of earthly life, a loving word or a thought of sympathy makes it palpably better. So that every spirit must maintain himself or herself spiritually by continued toil and labor.

Q Are the terms soul, spirit, and mind synonymous?

A For most purposes they are. We can not give you a lengthy elaboration of the differences that exist metaphysically, but to all practical intents and purposes they are the same.

THE AMERICAN CENTENNIAL.

Three subjects were then proposed by the audience for an impromptu poem, "Progress," "The Universe," and "The American Centennial," the last subject being chosen by an overwhelming vote.

Out of the golden stranded years
O a hundred harvests have been wrought
Since, among mingled hopes and fears,
Our nation's seedling first was brought
Unto Thy throne, O thou divine and supreme
source.

What'er is Thine, we count by ages—
On the sea the sands express eternity—
But Thou, O God, where myriad centuries have
—lrod,
Receive our one small offering here,
The crown of just an hundred year.

And whatsoever of life's span
Is measured here by feeble man,
What'er of hopes and prophecies,
Of mingled prayers and destinies,
Upon the shrine of Liberty
Be it outwrought for aye to Thee.

O Liberty, whose hallowed name,
Breathed often amid sword and flint
And clanking of the slavish chains,
O' doubts and fears and darkened pains,
Renew thy fervor, as of old
Kindle thy flame of burnished gold,
And make our nation from each shore
For ever more thy throne—for ever more.

One hundred golden years the sun
Has filled upon the lap of Time,
O a hundred harvests have been run,
And now we sing our song sublime—
That out of war and out of pain
Freedom's bright fruit shall shine again,
And all the flowers of hope and faith
Shall triumph o'er the nation's death,
And God our light and guard shall be
Through centuries—aye, eternity.

Times Report

What'er is Thine, we count by ages—
On the sea the sands express eternity—
But Thou, O God, where myriad centuries have
—lrod,
Receive our one small offering here,
The crown of just an hundred year.

And whatsoever of life's span
Is measured here by feeble man,
What'er of hopes and prophecies,
Of mingled prayers and destinies,
Upon the shrine of Liberty
Be it outwrought for aye to Thee.

O Liberty, whose hallowed name,
Breathed often amid sword and flint
And clanking of the slavish chains,
O' doubts and fears and darkened pains,
Renew thy fervor, as of old
Kindle thy flame of burnished gold,
And make our nation from each shore
For ever more thy throne—for ever more.

One hundred golden years the sun
Has filled upon the lap of Time,
O a hundred harvests have been run,
And now we sing our song sublime—
That out of war and out of pain
Freedom's bright fruit shall shine again,
And all the flowers of hope and faith
Shall triumph o'er the nation's death,
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Through centuries—aye, eternity.

to all present, filling us with faith and knowledge of the immortality of the soul, of which many of us present doubted.

MUKWONAGO, WIS.—A Friend to the Cause writes.—I have seen a number of different copies of your paper every month blessed with it. I believe there are but few regular subscribers to it in this place. I have an idea that if we could have some good lecturer and medium visit us, a great deal of good could be done to the cause. If such a one should see this and make up his or her mind to come, we will guarantee him or her receiving good treatment.

PILOT POINT, TEXAS.—J. S. Riley, M. R. writes.—I have been a reader of your excellent paper for about three months. Am delighted with the way old theology is handled. I have long since regarded it as a costly nuisance, and I hope to see the time when primitive Christianity will again assert its simple, pure, earnest and lofty, and every church edifice be transformed into an academy of science and art, and the true Gospel of "peace on earth and good will toward men" usher in that millennium of universal spiritual knowledge spoken of by the prophet, "When all shall know the Lord from the least to the greatest."

LONDON, ENG.—J. J. Morris writes.—Many thanks for the insertion of my little article, and for the RELIGIO-PHILOSOPHICAL JOURNAL, containing it which reached me on the 31st ult. I see you inserted my denial of free lust; good. May that doctrine die out, and "leave not a mark behind," and in my hope. With reincarnation, free love (?) and the vulgar, our cause has quite enough to contend with. We want and need purity, mental freedom and spiritual culture, among us, and these, when cultivated, will enable us to lift ourselves out of materialism, into an elevated Spiritualism that will bless us and the world. Long may you live and prosper in my hope.

STERLING, ILL.—Mrs. J. C. Hunt writes.—We have just returned to our western home, after a six months' trip, during which we visited Mott at Memphis, Mo., thence to St. Louis, and as I wrote you before, spent four weeks at Terre Haute, Ind., witnessing the wonderful manifestations there, after which we proceeded to Massachusetts, spending the warm weather among the Berkshire Hills. In September we visited "Eddy's" at Chittenden, Vt., where we remained ten days, and were well repaid by meeting several of our loved ones, friends, as well as witnessing, among other most wonderful manifestations which have often been described before by other pens. We found the dear old JOURNAL at every place we went, which paper, by the way, we think, grows better and better, but at any rate, it has become a necessity to us.

SOUTH UNION, KY.—W. J. McGowan writes.—I will do what I can to aid you in battling down the walls of superstition and bigotry and establishing truth against error. Make Spiritualism popular, and it will spread like wild fire. I had occasion to stop to rest with a family not long ago, who were strong skeptics. My conversation on the subject of Spiritualism was not at all acceptable, but when I went into an adjoining room to take a seat, my jacket was left on the bed post, containing a paper, it was discovered and slipped out by one of the parties and devoured with a great deal of interest, and returned to the pocket carefully in time they thought not to be noticed. Bro. J. M. Peckles will give you a call about the first of December, on his way to Memphis, and give us one or two of his elegant lectures.

CANON CITY, COL.—Mrs. C. S. Topping writes.—Enclosed you will find remittance to renew our subscription to your valuable paper. Through its teachings we have been brought from the darkness of orthodoxy to that most marvelous light of free thought—Spiritualism. We read with delight the beautiful lectures, sermons, etc., and have been greatly edified by them. We feel that it was a great event in our midst when the JOURNAL was first brought into our family. We shall subscribe for it as long as we believe the doctrine it teaches. We are seeking for light, and may change our religious views, and perhaps we should not be so treated as we are in it as we do now. May the good and noble spirits aid you, and all the contributors of your paper, in advancing higher and nobler thoughts, that will help to elevate all who peruse your paper.

AKRON, O.—J. L. Robertson writes.—Your paper to me is invaluable. I like the JOURNAL much, and more so, because of its effort to remove licentiousness and pollution from the home and home of Spiritualism. Our city is now taking a Rip Van Winkle nap. We very much need the services of reliable test mediums; none others should apply. We hope some of those called and commissioned by the angels will soon be with us. But permit me to say right here and now, that those calling must expect to submit to the most rigid examination (not unreasonably, of course) even by us who have been for twenty-seven years in the enjoyment of Spiritualism. We are glad the JOURNAL acts boldly and energetically in detecting and exposing the fraudulent and deceptive. I have no hard thing to say of the impostor himself, I only wish for him and her to be gathered into the orthodox fold, where fraud, deception and lies are above par.

TABLE ROCK, NEB.—Mary E. Howe writes.—Two years ago last spring we had a delightful revival of Spiritualism under the ministrations of Mrs. H. Morse. We have lately been favored again with her aerial presence and eloquent, thrilling, magnetic and very practical lectures. She was with us only four days, but the season was one long to be remembered. Mrs. Morse charms every one by her genial social nature. She seems as happy and cheerful among the trials and privations of frontier life in this new country, as if the surroundings were most luxuriant. All love and admire her, from the babies and little children, up to the aged pilgrims who traveled many miles to get a share of the "spiritual food," dispensed by the angels through her. She does not call herself a test medium, yet gives many excellent tests. We would cordially recommend her to the friends of Spiritualism everywhere.

OMAHA, NEB.—Mrs. L. L. Brown writes.—Spiritualism, yesterday, to-day, and forever, the same—the energizing source of all being—the heaven leaving the whole loaf of humanity—is at work in this enterprising city, and we hope before long the people will be invited to partake of the "bread of life" that cometh down from angel spheres. We have been promised materializations and other spirit manifestations. The people are hungering and thirsting for evidences of immortality. Spirit mediums, first class lecturers, test and materializing mediums may rest assured that they will find a kindly greeting, be provided a home and hall during their stay with us, and go on their way rejoicing from the good they have done, and the good they (possibly) may receive, by staying at our Spirit Council Rooms. We desire to correspond with lecturers and mediums who anticipate coming Westward, so that we may be the better able to prepare the way for them.

BROOKLYN, N. Y.—Dr. Thomas J. Lewis writes.—It is rather a singular anomaly that the Catholics who have so strenuously opposed the burial of unbaptized infants in their cemetery, on the ground that he was a member of the secret order of Masons, and that they were opposed to all secret societies, at the same time, the Roman Catholic order of Jesuit Fathers, is strictly a secret society of the most dangerous character to all free speech, governments and institutions. Their whole and only aim is to live without honest labor at the expense of others, and to re-establish the Inquisition, to murder all who have too much common sense and justice to swallow their superstitious creed, seasoned with lay popes, priests, mummies, bells and devils. Ignorance, fear and superstition is a "Trinitarian" Devil, without which priestcraft and creeds could not exist. Moody and Sankey have left Brooklyn for Philadelphia, their child's play soon played out, and their hearers found themselves with less Jesus in their brains and less money in their pockets.

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It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty. Mrs. Robinson diagnosed the case and furnished the Restorative (sent by mail) on receipt of a letter in the handwriting of the applicant with a lock of his or her hair. She diagnosed each case, and compounds the Restorative to suit the temperament of each person whose hair is to be restored. The Restorative seldom fails to reproduce a good head of hair in less than one year, no matter how long the applicant may have been bald. Address Mrs. A. H. Robinson, 148 S. Dearborn Street, Chicago, Ill., enclosing \$5.00, which covers full expense of diagnosing, one box of the remedy, and postage.

Is the Devil Dead?

Bro. Jones—I have taken the note of the articles in the JOURNAL "Is the Devil Dead?" now, for several numbers, and would like to respond to the inquiry; however, not to deliver him a your office, but to change the subject or query somewhat, so that the able writers of the land may have a better idea how to use their weapons effectively in the contest between God and the Devil, in order to conquer and rid the world of this old enemy of humanity. In order to do this we must treat of him as he has been represented to the minds of humanity, for you well know that of all the earth inhabitants who give this subject their thought, there are very few who agree in their conceptions of Satan, for the reason that the teachings concerning him are as various, as they are terrifying. Now let the question be, "Who is the Devil?" or, "What is He?" Many think him to be the pale domination ruler or unrighteous Prince, whom we will call Rivenous, and who has been and still is, one of the actors on the stage of conditions through this eternity; one of the seven, that from the beginning, understandingly strove against each other, to gain the position of the regulating power of the worlds that are constantly creating. Now this idea is wrong out and out, and in this, the people's day, it certainly must be righted. The second and oldest representation of his Satanic Majesty, is as a reptile, and as such he appeared to Mother Eve in the Garden of Eden. This representation of him contains much hidden wisdom, and for this reason great credit good can be obtained therefrom to aid in tracing the Devil to his sanctum in the guise of a serpent. The serpent, as you know, is the symbol of wisdom, without beginning nor end, and in its charms there lies great magic. The Egyptians used it in dark measures to provoke plagues upon the children of Israel, whereupon Moses was commanded to erect a brass serpent in the wilderness, and whosoever looked upon it when bitten by a natural serpent, would be cured. Now let us define this serpent art whereby sin and vice came upon earth's weak children.

First, instinct holds humanity to the natural or material things of life, and they naturally love to possess what they see, being universal in these tempting and temporary delusions placed before the mortal eye. The serpent practices cunning and deception upon the innocent and ignorant, at the same time enforcing his charms upon a wares to the children of earth, who are carried away with enthusiasm at the eloquent and brilliant views, not weighing the sun and substance to ascertain if they be in keeping with Gods unchangeable laws and commands. Is this part really the work of the Prince of unrighteousness? In the beginning it was he; as we trace him, we behold him the self-same individual; but now, this magic or dark art as practiced in ignorance is not as it was first represented, wherefore we must make our war against all impure practices of this nature; and as we strictly investigate conditions, we find much that comes under this head, but of different classes.

Then again the Devil has been represented as the cloven-foot, and as having great horns. This representation—although it contains much—is entirely wrong. Let us see first of what the cloven foot may be a symbol. As I am taught by the angels of wisdom, it represents the primordial material system in which wealth and magic lie in an inseparable state. The power rising therefrom is earthly riches and which is in changing eras governed by saints of wisdom who love justice, and the difficulty in this all important symbol is, that the counsel of the wise is unheeded and common use is made of sacred things. Thus the cloven-foot working alone represents dark magic and charms which ensnare the thoughtless. The wide spread spiritual labor of both mortals and spirits has much to search after concerning this art, and much to correct. It is well that all this is being brought before the courts of human judgement, for not otherwise can the Devil be killed, than by learning him in truth, and using the right weapons for his death. Spiritualism, as it has been cherished, is likened unto clay which hardens into ore that conceals the finest gold, but which must be taken through a process by which the dross shall be separated from the true metal. One great mass of dross is free-loveism, and surely the arch-fiend played his role in that. There is much to do in the way of fighting the Devil as a cloven foot, but it consists chiefly in throwing light upon mystery, which will be done by the angels of Light, and humanity will be raised to the summit of spiritual freedom. The conquest is here now and is no longer impending. Who can do most to speed the days thereof, for as soon as these mysteries are revealed, the millennium will be ushered in, and the Devil and his servant "Diakka" will no longer roam the world over to trouble and annoy.

There is much to be said concerning the Cherubim symbol of strength, wisdom and magic, but it belongs not to the common use, although as Solomon says, it has been commonly defiled; and the people still conceive they know not whence their ideas, wherefore all seeming evil is put to the charge of Satan. Let mortals once begin to see that self and the lack of mental culture and not traveling the narrow path to the Father's house causes woe; then will they begin to see and know that what appears as a being with great horns is but the shadowy reflection of what emanated from the inner life of the human being.

Are they wrong or are they right? The able writers who treat upon the subject of Spiritualism and Danger Signal sounds? I can not say that they are either right or wrong. Some truth is contained in all, but it needs more illumination to set it forth in its natural and true character. The contest is here and can not be evaded and it is to be one of great use and benefit, not only to mortals but to angels likewise. Therefore, Bro. Jones, now you are a central point and also an able instrument to aid in the struggle, set about it in still greater earnest, invite the mighty and able of the land to give their candid opinions, however great the difference, and let them be reasoned upon and you'll find that in this way and by hard labor, the Devil can be delivered to your office and brought to an end. Then will come the long looked for and much desired millennium.

Mrs. A. KILNE

Van Wert, O.

Tweedle-de Tweedle-dum.

A few years ago, a literary man wrote the biography of a certain woman; a few years later he was compelled to acknowledge that he was ashamed of it, and would gladly recall his statements; but they still remain. Again we find another literary man, who says he has never seen nor heard her, therefore he can not be expected to be versed in her policy, inner and outer workings of the individual herself, but he goes on in the following words:

"Obviously she is much used as a medium by some keen-eyed, far searching, comprehensive and potent intelligence, bent upon subjecting our political, religious, social and other systems to its own keen criticism and severe censure on the broadest public stage attainable." He remarks that "judged by any common standard her course was consummate-

ly foolish." Speaking of her new interpretation of the Bible, he says, "The first novelistic point presented, is that the Garden of Eden was not a particular plot of ground, but was the human body, especially the female body!" He then says, "We are far, very far, from being ready to adopt the interpretation put forth through her." If not ready, and think it worthy of thought, why speed brain-force and perplex the unthinking mind with such inconsistent twaddle as she utters?

Who can doubt but what "Jeff" Davis would draw a large audience, in any part of our country? Who can say that what he is a man of talent, force and intellectual ability; also that he can and has uttered many truths in regard to this country? How few at the North can trust his judgment after he has made such a wide departure from what all true citizens of the United States know to be a great error, and one which the whole country to day is suffering financially, as well as morally and spiritually therefrom?

Why not woman be equally as guilty as man in making mistakes or leading persons astray? Who doubts but the woman in question, has made many true sayings and spoken many things in plain language, to promiscuous audiences, those which have been published in medical books for the past century, but where is the power but in having "cheek" to say what others have written upon in the past and the present? When she steps out of well known facts and speculates, she is like a ship at sea without control, therefore unsafe for herself as well as those in the ship.

Was she sound in her "social freedom" doctrine? If so, why not continue to teach it? Why, the new departure, without it is that she finds that it will not be accepted by thinking minds as anything but leading to a degradation, which is hellish instead of heavenly conditions?

What does her former right-hand man say of her present teachings? He is a man that has made the Bible a study; made some mistakes in its interpretation, but is considered well informed in the Biblical record. He at one time thought the world was near its end and warned his hearers to be ready for the great time; he discovered his error and then took up the "social freedom" question in harmony with the lady in question, and advanced teachings which compared well with the Old Biblical representative views before civilization had arrived to its present state of development. He at the time this woman was at her first spiritual convention, asked the following question of her before the audience:

"If you are elected to the office of President of this Convention, will it be detrimental to your prospects of being elected President of the United States?"

In his last views of her, he publishes an article on her late Bible interpretations, which makes her theory look perfectly absurd and ridiculous.

He says in speaking of her new departure and philosophy, thus: "I will give the above the innocent name of a blunder."

It is one of the kind of blunders that renders those who make them entirely unworthy of trust, as teachers. What a change! What next? When will there come another "doubtful somersault"? Mixed, mixed, mixed, crooked, crooked, crooked. "Wait and watch her awhile longer," and see if any practical results follow that elevates mankind. She may yet become harmonized, who knows?

AN OBSERVER

Boston, Mass.

Aliah.

About the year 375 of our era the Saracens were converted to Christianity. The Queen of that numerous and powerful people, Mavia by name, making war upon the Romans, after many vicissitudes of fortune was conquered; and accepted as one of the conditions of peace the religion of Christianity. Her people seem to have become earnest believers. Sogeman in his Church History, writing in the succeeding century, gives us a clear account of the circumstances. The knowledge of this fact makes us able to understand much in the Koran that is puzzling. Mahomet was simply a reformer of Christianity. He came to protest against its corruptions, both of the Old and the New Dispensation. He could not but be amazed at the wide divergence from the doctrines as declared in the Holy Writ, and these doctrines as declared by the church of his day. Especially was he struck with these declarations of the church which declared the Deity to have "no partners," as he says, "The idea of the one God was the one idea of his mind, and he beheld around him among the Christians a strange perversion of the truth as plainly taught by Holy Writ and by nature herself, in their invocations to the Father, Son and Holy Ghost, the Virgin Mary and numberless saints. To him this was the veriest idol worship, dishonoring to God and man. His allusions to idolaters are as much directed against the Christians as the heathen Arabians. He makes no more claim to superiority over other men than did Jesus. Yet both have by the refinements and partisan zeal of their followers, been exalted to divine honors."

"The one fatal error of Mahomet is his endorsement, qualified as it was, of polygamy. Doubtless he could not do otherwise among the people he addressed, seeing it was so firmly established among them. This institution is the cause of that speedy retrogression of all Mohammedan nations into that half dead apathetic condition. The whole energy of man from the age of puberty to decline of life is exhausted. Mental and physical vigor pays the penalty among the men, while woman is remanded to a position of slavery! And to this cause alone, is due the difference between oriental and western civilization; the one without energy, non-progressive; the other constantly active and progressive. Were Christianity the cause of our superior civilization, Arabia and Northern Africa to-day would enjoy the same light that we do, for Mohammedanism is the purest Ultraian Christianity."

Fortunately for us the great Apostle of the Gentiles, Paul, leaned to catholicity in his teachings. Hence his doctrines found a home among the monogamic Greeks and Romans. The doctrine of frequent promiscuity, in which a few people have of late professed to find a pascoa for all human short comings, has been thoroughly tried for ages in the East. Its effects on the individual is shown intensified in the nerveless, besotted men of the Orient. Had the great Arabian prophet been silent on that one subject, or even mildly disapproved the custom, to-day the doctrine of Islam would be proclaimed to as many believers in the West as in the East. The object of these papers have been to show that Islamism is identical with Christianity, and thus correct that error which prevails and includes it with heathenism. Mahomet was no originator, but as he so often says a reformer and preserver of the truths of God as delivered heretofore through Adam, Noah, Moses and Christ.

The Latest Sell, Stealing the Livory of Heaven to Serve the Devil In.

ED JOURNAL.—The curiosity-loving people of our city, had the pleasure of being humbugged by the biggest fraud that it has ever been my lot to witness.—a larger series of falsehoods I have never heard retailed in the course of an evening's entertainment.

Dr. Uriah Clark and Mrs. Clark lectured in Shakespeare Hall Sabbath evening, under the garb of Christianity, proclaiming that they were going to expose and demolish Spiritualism with a herculean blow, and wipe out all mediums so that they would not dare peep again.

As the lecture was free the hall was crowded, and the address was such as might have been expected from one who has been a Universalist preacher, then a full believer in Spiritualism, practicing as a medium, trying to heal the sick by his medium powers, and now professing Christianity to demolish his former belief. His Sunday lecture had the desired effect of drawing quite a respectable audience. Monday evening came and the threatened exposure made, and a more sickening, mortifying failure could not have been.

Nearly the whole lecture was a tissue of false statements. About the only truth he uttered was that Spiritualists and mediums were largely on the increase. There was not a single illustration made but a well informed Spiritualist could detect his tricks at once; not a single act but was a plain, palpable fraud, and if a single one present could not see the trick and how it was done, I pity his veracity. The entertainment would do well for babes and verdant bigotry who would have it that Spiritualism is not true, in accordance with their own blind will.

It was not up to the performance of a decent minstrel troop, for one may laugh at their nonsense and benefit health, but this was only a ridiculous failure throughout; not a proof or quotation from the Bible to prove their position or allusion to the Christian religion or infidelity, but a miserable charlatan attempt at slight-of-hand performance that the alliest goose in the audience could detect.

The admission that Spiritualism is on the increase, is but the universal law of human existence; there is no living son born of woman but has a spirit existence, that is as tangible and complete after the death of the body as in this life, and this universal spirit life can come in rapport with and converse through highly developed seers and mediums, and identify themselves beyond a doubt, and tell their condition in the spirit-life beyond. The purest and best of earth, whose names stood high in Christian fame, well as the darkest spirits of the damned such as Ruffalo the murderer and Mosher the abductor of Charley Ross, can control mediums and report their respective conditions in light or darkness, in heaven or hell, in happiness or misery.

Mediums are more sinned against than sinning. When the world better understands this subject, they will be more charitable to a class that are not wholly responsible for their doings and errors. The cat's paw was to pull the chessmen from the fire, but the cat did not do it herself! It is an unsanctified power behind the undeveloped medium that renders Spiritualism so unsatisfactory and repulsive.

JERIE LONGBY.

Syracuse, N. Y.

THE SLEEPING PREACHER.

Wonderful Clairvoyant Powers Said to Be Possessed by a Colored Preacher.

In these days of Spiritualistic investigation anything that bears upon the subject is looked upon with interest. North Alabama has developed a phenomenon in the person of

A SLEEPING PREACHER.

as he is called, who is creating no little stir in that portion of the country and in Tennessee. He is a plain, simple minister of the Gospel attached to the Cumberland Presbyterian Church, and nothing annoys him so much as his own peculiar powers, which he can not explain. But his wonderful performances while in a clairvoyant state are heralded everywhere. He has gained such a notoriety that he is the daily recipient of scores of letters from that host of believers in second sight, who would, if possible, have certain hidden mysteries declared unto them. If a valuable jewel is lost, or if there is a lingering idea in the mind of some one that his great-grandfather or some other near and dear relative had deposited a mint of gold coin in some certain spot, and had died without revealing the whereabouts of the precious ore; if valuable papers or deeds to immense tracts of valuable lands are lost; if the little mischievous god Cupid is in the matter, and some dreadfully smitten swain would fain read the innermost thought of the beloved one—upon any and all of these occasions the persons interested consult the "sleeping preacher." But it is not the habit of the preacher to bend himself to any such ends. He receives packages of letters, and, instead of plodding through each and every epistle, immediately

DIVINES THEIR CONTENTS.

Those that relate to business, or that contain matter which he desires to attend to, he separates from the bulk, while the others he makes into a bonfire, thus disposing of a vast amount of trash. While in his clairvoyant sleep he suffers intense pain, and, while suffering will talk, laugh, sing, pray, preach, and even weep. His spells have sometimes confined him to his bed for months at a time.

About two years ago, a Methodist minister named Harrison, from Atlanta, Ga., held a debate at Nashville, concerning

SPIRITUALISM AND ITS CAUSES.

Harrison claimed that Spiritualism was nothing more than animal magnetism, or odic force. Harrison gave himself as an illustration of the point in view, and claimed—and his testimony was supported by witnesses—that after a prolonged illness this odic force took possession of him and continued so long as his nervous system was deranged. The touch of his hand upon a glass would have the effect to shiver it to atoms. He possessed some very valuable glass attachments to instruments which he lost by this means. Indeed, his peculiar affection became a source of great annoyance to him in its destructive effects. The odic force was strongest after severe labor in his study. Had he been a believer in Spiritualism that belief must have been strongly confirmed. But as he entertained no such beliefs he looked elsewhere for an explanation of the phenomenon. By following the advice of physicians he recovered.

But the Rev. Mr. Saunders—the sleeping preacher—whose powers were also developed by a long illness—

EXPLAINS HIS DISEASE.

as some physicians call it—has not recovered. His case only awaits an investigation by scientists to discover whether this all seeing spirit is the soul and has power to realize what is occurring at long distances. If it could be proven that it is so connected with the physical body that when no power is exercised over it physically it can wander at its own will, it is

claimed that it might have been more indubitable proof of the existence of spirit, and furnish a greater hope of immortality.

Harrison desired to have Saunders' idea of Spiritualism and a description of his own peculiar experience in his case to aid the former in his debate. Saunders has no faith whatever in so called Spiritualism, and he is

SO SENSITIVE IN REGARD TO HIS MISFORTUNE, as he calls it, that he did not care to have it exhibited to the world in debate or otherwise, and therefore refused the request. Not long afterward, Harrison's second, who resides in Nashville, was engaged in writing a letter concerning Saunders' psychological condition. At the very hour Saunders happened to be in a clairvoyant state at Mooresville, Ala., where he lives. All at once he broke out into a loud laugh and exclaimed: "W—," mentioning Harrison's second by name, "is writing erroneously of me in a letter." It was afterwards ascertained that the letter just as Saunders had described it was being written at the moment he mentioned it.

It is related that one dark night Saunders arose from his bed, and, taking a shot gun, proceeded through a dense wood to the Tennessee River, about a mile distant from his house, shot some ducks, waded through the water, and returned home with the next morning, and was not aware, the next morning, that he had been away from home.

MR. DEWITT'S PUNNY APPEARANCE.

On another occasion the wife of another Cumberland Presbyterian minister—the Rev. Mr. DeWitt—living in the same neighborhood with Saunders, prepared for him some delicacies that she knew he relished, and then requested her husband to carry them over to him. Mr. DeWitt demurred at first, but was afterwards prevailed upon to take them. There had been a pathway through a field leading between the two houses, and as DeWitt neared the gap, he met six or eight men who had just rebuilt the fence, making it unusually high in order to stop passage through that way. DeWitt, instead of going round, concluded that he would climb the high fence. As he got upon the top rail, his hold was very insecure. Both hands were full holding the stuff that his wife had sent.

THE RAIL WANDERED.

his hat fell off and as the wind was blowing hard, his coat-tails flew, and his hair looked as if under a galvanic shock. Altogether, his appearance was highly ludicrous. At that moment Saunders, lying in his room more than a mile distant, laughed very heartily and exclaimed, "Look at DeWitt!" and minutely described his appearance and position mentioning that his errand was to bring to him some delicacies from his good lady. While DeWitt was undecided as to whether he would remain on the fence or drop off, Saunders exclaimed to those in the room: "He's about to lose my custard after all, and I be deprived of it." Then in a few moments he said, "Look! Now DeWitt is down. He did not want to bring me those things—the dog." The appearance of DeWitt at Saunders' house a few moments after the above remarks, bearing the delicacies, fully confirmed to the minds of those near him his accurate description, as did also Mr. DeWitt himself.

—Chicago Tribune

Religio-Philosophical Journal.

Among the many newspapers and magazines devoted to the promulgation of the phenomena of Modern Spiritualism, none holds so enviable and advanced a position as the JOURNAL named above. It is published weekly by S. S. Jones, 127 F. 4th Avenue, Chicago, at \$3.00 per annum.

Devoting itself more particularly to gathering reports of the physical manifestations constantly occurring in all parts of the country, it has come to be recognized as the chief vehicle through which to keep posted concerning them. Being decidedly antagonistic to the "free-love" theories advanced by Woodhull and others, claiming to be Spiritualists, it has won for itself a place in thousands of homes, both East and West. Its editor, S. S. Jones, and associate editor, J. R. Francis, are both advanced thinkers and philosophers, and discuss vital questions in a manner that is interesting even to the most casual reader. If you are the least interested in the phenomena of physical manifestations send 30 cents, and get the paper on trial for three months.—Pontiac (Ill.) Sentinel

ANGELS UNAWARES.

In this dim world of clouding cares We rarely know, till 'wildered eyes See white wingless'ning up the skies, The angels with us unaware.

—Gerald Massey.

Meeting.

I wish to state that the Liberals and Spiritualists of Painterhood, Elk County, Kansas, have organized a Liberal League for the purpose of the advancement of free thought, and are to have a justification meeting on the 24th of December, 1875 at the Stone School house of Painterhood Township, and respectfully invite all well disposed people to participate with us. There will be speaking, and both vocal and instrumental music to enliven the meeting. P. G. GREGOR, Secy.

Contents of Little Bouquet for December, 1875.

The Wanderings of a Spirit in Dreamland; Ministering Spirits; The Bouquets; Death of Little Paul; Portuguese Superstitions; The Guardian Angels of the Rail Road Train; Okinawa; The Angel Monitor; Mrs. Emma Mount, the Mountain Medium; Little Daniel's Dream; The Bogus Savior; Tom; Road to the Calidra; How Little Alice Died; Spirit Flowers; Tired; Little Seabeam; Disrespect in the Family; Varieties; A Talk About Our Little Ones; Married Life in China; Names of Countries; Give Children Candy; The Marine's Return; An Angel Visitor; A Fragment; The Angel in the Guise of a Fairy; The Angel Promptings; Interesting Complications; Work; Educating Canaries; Attacked by a Monster Black Snake; Items for Young Theologians; Editorial—The Philosophy of Life; An Adventurous Boy; Touching Incidents.

Every Family of Spiritualists, should take the LITTLE BOUQUET. \$1 per year. Specimen copy 5 cents. Address HARVARD-PUBLISHING PUBLISHING HOUSE, CHICAGO.

Letter From Dr. H. B. Storer.

FRIEND JONES—I learn that Mr. Henry B. Allen, formerly known as "the Allen-By," an excellent physical medium, is about to visit professionally the Western country. He is worthy of cordial co-operation, in his efforts to present the physical evidences of spiritual presence and power. His recourses are very interesting and conclusive, the musical performance of the spirits being really excellent in quality, as well as marvelous in execution. Give him a warm welcome—harmonious circles—and the spirits will satisfy any sincere investigator. All letters addressed to Henry B. Allen, Waverly, New York, will be promptly responded to.

Yours for the Truth,

Dr. H. B. STORER

10 Montgomery Place, Boston, Mass.

Convention.

A People's Convention of the Spiritualists of Michigan, will convene at Stuart's Hall in the City of Battle Creek, commencing Friday afternoon, Jan 14 h.

All interested in the good of the cause, are respectfully solicited to be present. There will be no paid speakers, but decidedly intended, as we issue the call, as a mass convention of the Liberals and Spiritualists of the State. The society at Battle Creek will do all they conveniently can to entertain the friends coming from abroad. Prof W. F. LYON, Pres't.

Mrs. L. E. BAILEY Sec'y.

How the Matter Now Stands in Chicago.

Last Sunday Mrs. Cora L. V. Tappan lectured for the First Society of Spiritualists (which recently purged itself of the "social freedom" ideabus, which has disgraced it—through a majority of its officials—from the time of the great Woodhull fiasco three years ago, down to last fall,) to an audience of fifteen hundred people. E. V. Wilson held forth the same day in Chicago to an admiring audience of forty persons all told!

Mrs. DeWolf whose card will be found in this paper, is an excellent trance test medium. We are advised that her patrons are generally well pleased. From our own observations we can recommend her as a reliable test medium.

Letter of Fellowship.

The Religio-Philosophical Society, on the 3rd day of December, 1875, granted a letter of fellowship and ordination, to Sister Mattie Hulet Carry, authorizing her to solemnize marriages in due form of law.

The book containing the celebrated Burgess-Underwood Debate, is now ready for delivery. See advertisement.

DANIEL WHITE, M. D., office and residence is 703 Pine St., St. Louis, Mo. He is a prominent homeopathic physician.

LIVINGSTON who claims to be a materializing medium, is traveling around to different cities, advertising—extensively to do this and that, attracting a large crowd, 99 out of a 100 being disgusted at his failure to produce what he advertises.

ANCIENT BAND. Photographs of the Anderson drawings of those ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 cents.

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrears, to remit the same without delay.

THOUSANDS OF INVALIDS testify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See her advertisement in another column.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

THOUSANDS OF INVALIDS testify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See her advertisement in another column.

PROGRESSIVE SONGSTER.

—COMPILED—

By WILLIAM H. WESTCOTT.

Comprises a collection of some of the best and most popular selections of the day, (over 300 pages,) arranged for the use of Spiritualists for the Lecture, Circle or Lyceum. These "Gems" are adapted to familiar melodies, and the Songster is intended to take the place of more ponderous music books for general use, and has met with hearty approval from all who have seen it. Every Spiritualist needs a copy. The following are a few of the

SELECTIONS:

SWEET BY-AND-BY. STRIVING FOR THE RIGHT. BEAUTIFUL RIVER. MOTHER KISSED ME IN MY DREAM. REST FOR THE WEARY. DREAMING TO NIGHT. HOME ABOVE—(Air: "Home Again.") HOME OF THE ANGELS—(Air: "Star of the Evening.") LOVE AT HOME. HOME, SWEET HOME. SOMETHING SWEET TO THINK OF—By Ord.

WAITING BY THE RIVER. NERHER MY GOD TO THEE. ERKOR'S TEACHINGS SHALL MOULDER IN THE GRAVE—(Air: "John Brown.") SWEET SISTERSPIRIT COME—(Air: America.) DO THE SPIRITS OF LOVED ONES COME ROUND US—Air: "Do they miss me at Home." A LIGHT IN THE WINDOW. MESSIAH'S ANGELS—(Air: "Star Spangled Banner.") I HEAR THE ANGELS SINGING—(Air: "Ever of Thee.")

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