Eruth wears no mask, bows at no buman shrine, seeks neither place nor applause : she only asks a bearing.

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15 NO

LOVE

BY MALC ILM TAYLOR

"Love, what is it?" an auxious whisper said, And thus my kindly muse she answer-ed

Love is a fountain pure and clear That washes out all dreat and fear; A flower of growth and beauty rare The sweetener of grief and care.

Love is the choicest gift of heaven, To lighten all life's burdens given; To wounded hearts a bealing balm, To hatred's storm a gentle calm.

Lave is the light that, slanting wise, Darts from the tender maiden's eyes, And thrills the youth with pleasures new Eunobling all his nature true.

L we is the real attracting pole That draws soul to its kindred soul, The holiest passion of the heart, That does the greatest bliss impart.

Love is the strong fraternal tether Toat binds humanity together; Tue kindly influence that we feel To work for one another's weal.

love is the poet's grandest theme, Tue radiant genius of his dream, The inspiration of his song. That leads him by truth's banks along.

L ve is the part the spirits play, When, coming from the realms of day, They minister in mission kand To those the left in tears behind.

Love is the impulse so benign That moved our parent God, divine, When, carrying out His perfect plan, In His own typs, He modeled man '

When had my kindly muse thus far replied, Love is enough," the voice, said, satisfied. ----

SPIRITUALISM IN THE NIGHT.

Account of Seances that Required Barks ness in Olden Times.

BRO. JONES: - I thought not to write again on the above hamed su' jet after concluding my last article published in the Ramero Patt. OSOPHICAL JOURNAL; but having it so frepreatly remarked to me, by my good Christian brethren, that "We can go your Bible Spiritualiam; Mendenhall; bi ualism is all performed in the night," I comcluded to resume my pen once more for the species benefit of those sout eyed younglings who, I have often wondered did not object to being born in the night. You will allow me then, a little more space in your . x :ellent columns to show those tender creatures who read their Bibles with their eyes closed, that nearly all the important spiritual phenomena of Biblical notoriety occurred either in the night or in some secluded place where the glare of day was shut out by artificial means, as in tent, ark or tabernacle. The few exceptions howant, if not of damning character in their teach-To begin this pleasing ings and influence.

It was in a secluded place in the wilderness where the angel from Heaven found and ministered to the wants of Hagar, the Egyptian fu-

It was in the tent (darkened room) where Abraham fed and conversed with the three angels at his table. It was in the night that Lot entertained the

two angels during the godly devastation of Bodom and Gomorrah.

It was in the night that Jacob had his won-derful vision of the "latter upon which the angels were ascending and descending."

"It was during the live long night that the

same old patriarch performed his celebrated gymnastic expresses or Biblical tussels; but it gymnastic expression of the Holy Fathers says: "About noon," when the "evil spirits," in the guise, of that nasty old snake come into the behutiful garden of Eien, laid the foundation of death, hell and the grave, and played the devil in general. and played the devil in general.

It is quite probable that it was night when the angel made his appearance to Muses in the burning bush," as he (Moses) was guarding the flocks of his father in law.

It was in the night when the angel went before Israel when performing the perilous act of crossing the Rad Bea.

crossing the Red Bea.

It was under a great cloud and thick smoke (therefore dark) that the angel appeared to Moses on the notable Mc Binai.

It was in a secret place, where Moses received instruction of his guide concerning the keeping of the feast. Where Moses with A aron and the seventy disciples ascended the Mount to witness one of the greatest phenomena, perhaps, that ever occurred to the Jewish people, the angel made his appearance under a thick haps, that ever occurred to the Jewish people, the angel made his appearance under a thick cloud, lasting many days and nights, and from the position they compled, they undoubtedly must have been holding dark curcles. Read the story, but it was in broad day light when that wonderful phenomens occurred wherein Balaam's ass was one of the guests.
It was at night waen the spirit of Samuel.

the prophet, made his appearance to Baul.
It was during the hours of sleep that the an gel appeared to the weary prophet E jan, and yet more, it was in a cave (undoubtedly dark) when a whispering conversation took place between Eilish and the Invisible.

It was in the night when a "spirit passed be-fore the face" of Job, and held with him ca It was in a dark chamber where Elijah restored to life the widow's son, under spirit in

It was in the house with-doors closed, where Ex kiel was instructed to retire to witness his own mediumistic powers in levitation, the ring feats and fire tests. Read the story. But it was in the glare of day, (therefore a Chris tisn phenomens) when the evil spirit, Satan, tempted David to force Joel to number the people with a view of destroying all Jerusa-

It was in the night that the angel preserved Daniel in the lion's den.

It was to the night when the angel instructed Habakkuk to minister to Daniel's temporal

It was in the night when the handwriting was performed on the wall of the king's palace.

It was in the right on the four occasions that the tall angel Gabriel and others visited Daniel to teach him lessons of wisdom when in great need thereof.

It was in the night when the propert Z cha rian saw all of his wonderful materializations, among which were those of animals of various hue, articles of gold, etc., etc., together with human spirits. He was always awakened out of his sleep to witness them, showing thereby that it was in the deal hours of night, when they appeared.

was at midnight when Sampson perform ed his wonderful rope feats in the presence of bis Delilah and the Pailistines But it was in the broad suglight when the Lord contracted with the "lying spirit" to enter into the proph et to deceive Abab before Rimath Gilead. (Another Orthodox phonomens)

We believe it was early to the morning when Satan's evil spirit presented himself as a proper associate among "the sons of God," on a Also when he was seen certain occasion. standing at the right side of Joshua in the ce leatial region.

It would seem from the foregoing contrasts of the night, (therefore anti-Christian), and the day light seance (of course, Christist), recorded in the Bible that the purely Christian had decidedly the worst end of the string "every pop." But as we also noticed in our former articles, the New Testament phenomens, it may be well for the Caristian, to call his attention to a few facts therein, which it is said occurred in the night.

Tota Caristian docurent begins with the history of Carist, the Christian's Savior, to gether with the testimony of the angels, and it is strange enough that the very first account we have, is that of an angel appearing to Juseph when a sleep, of course in the night, to innot set well with him without said informs

Well, it was in the night that the birth of

this notable personage was ancounced to the shepperder It was to the night, that the angel instructed Joseph to fire with the young child and moth r for safety. It was in the night that the angel ministered to his strength when in prayer for his own deliverance. It was while it was yet dark that the angel rolled away the stone from the sepulchre containing his body. In short, it was in the night in nine out of the ten mentioned occasions, that the angels made their appearance in the behalf of the gentle Nagaripe.

It was in the sig it when the angel came to Paul to protect and guide him through his persions voyage on the raging sea.

It was in the night when the angel released Paul and Bilas from their prison bands; and it was in the night when the same guardians opened the prison door and released Peter and others from the losthsome c-ll. It was in the night when Herod had killed

James and imprisoned Pater, having him guarded by soldiers, that the angel came to his rescue and delivered him safe from the hands of his would-be murderer.

We might prolong our testimony in favor of dark seauces, or the angels of Bible notoriety making their appear snoe and performing their labors of love and kindness to man in the night; but enough has already been said to show the Christian how little he knows of his Would it not be well for the, Brother Caristian to read once more the Bible with open eyes, and unprojudiced mind, on its angelic teachings, and shere prepare thyself to become a Spiritualist from a philosophical stand point as well as modern phenomenal

J. H. MENDENHALL Cerro Gordo, Iad.

New York Correspondence.

LETTER PROMJ P. INIPES.

ED. JOURNAL:- Tae Gospel according to Spiritualism, seems never to have been more living than at present in New York; and verily it is a Gospel in its literal sense. The Sunday newspapers have usually three or more notice of Spiritual meetings; at the Howard Rooms, Sign Avenue and Forty second street; Republican Hall, Broadway and Tairty-third street; MaPaerson's Hall, Broadway and Tairty

ty fourth street, and other places. List signday I took up myself and walked to the S redeadorg caures, and heard the pastor, B.v. Casuacey G.les, a progressive pastor, R.w. Casuacey G.les, a progressive mind, on the subject of the responsence of M. see and Eties. In the course of his discourse he used the following truthful thought which I noted literally, and which every Spiritualist, with his personal evidences, can heartily endorse:

"It is one of the logical and comfortable doctrines of the New Church that our spiritual senses are as much superior to our natural senses as the mind is superior to the body. While we live in the material bodies our spirit-

ual senses are yelled by the material. We see and hear, and touch only material things. For this re-son it is very hard for us to think of anything or believe in anything that is not cogo'z ble by the senses. But when we are raised up out of the material body we shall come into the conscious perception of our spir itual senses; shall see spiritual forms; we shall hear spiritual counds; we shall touch spiritual of jects; our spiritual senses will be much more scute and delicate than the natural senses We shall become transfigured; our aspace wil be transfigured, and that change in us will transfigure everything. The faces of our friends will shine with a new light. We shall see in them and they in us a new body, and more stiractive loveliness. We shall become divested of the soiled and worn earthly ments and clothed with diment corresponding with our intelligence.

"Moses and Ellas were then living as personal beings. They had preserved their per sonal identity. They had been in the Spirit world many centuries. They were still near the people whose fathers they had of old instructed. They were present and talked; they were, however, in the Spirit world If M see and Elias ere allowed to come and talk with Peter, James and John, when they were in watste to hear them, why may not a who have lived upon the earth, and been taken up into the other life, preserve their identity, and be living now as men and women? Why may not those who are dear to us, but who have gone before us, be near us to day? And if our spiritual senses are opened, why may they not talk with us, and why might we not see their shining faces, and hear their glorious. voices? Do not all these things foil w as a logical inference?"

Verily, tempora mutantur, and churchianity also! Mr. Beecuer, who at heart, and in prac tice and prefession, as far a he dare announce it, like our late Vice President Wilson, and bis predecessor Lincoln, is a Spiritualist in its fundamental idea, and says there is no barm in telling his great congregation that he believes he is inspired by his anged mother; and very lately has boldly advocated the dismission of the B ble from the public chools, if its retention should cause his brower to offend, an announcement which certainly would, in former learful days, have visited him with hely horror. His reasons are reasonable—that the public schools are not for private religion; lib erty of conscience attends a free country; we would have as much right to compel the read ing and attempted explanation of the Protestant version before Jowish and Catholic and unscoled children, as these unbelieving and ma-TOTTLY sects would have, if precedent in political and ecclesisatic power, to compel the Protestants to accept unwilling instruction from the Dausy version, which the former believes to be the only correct edition of the word of

Prof. Proctor, also, in his recent lectures battles and batters the contradictory and irration al accounts of universal creation as stated by Moses (f) and compared with astronomica science and progressive thought, luckily doing

so in this age, and not in the face of fagots.

Dr E P. Miller, of the Water Cure, 89 and 41 . W. 26:h St., who offered \$5 000 to any committee of respectable skaptics who would prove the fallacy of his cor fi lence in the mediumship of Mrs. Huntoon, sister of the Eldy boys, through whom he conversed and shook hands with his "decessed" brother, while the mediun est in full view, flading no one smoog the interested willing to back their opinions with their money, after several weeks publication of the challenge withdre wit, when a no tice-secking novice misconstructed the set, and offered another of a different nature, viz: that he could do everything that everybody else did, and the money should go to B: John's Guild. Do M. informs me if hisoriginal challeage, that the money shall go to the worthy medium who submits to the itest, be accepted he is still ready to offer the challenge; but that he has no money to give to the devotees of a false theology. If the latter, like the platefalse theology. If the latter, like the plate-bearer who insisted that, the' the Gospel was free, it required money, desires to win by facts, not fancy, they can now do so. If the afore said young asso can do all the "tricks" of me diu ns, his fortune is made, and his name immortalized, and if he accepts the original prof-

fer he with have killed immortality—perhaps! Would it not be a good plan to keep permanently and prominently in your paper some few plain rules for forming circles and developing mediums in the home circle? A large number of your readers are anxious to know. Bach a standing notice would do mach good, and constantly, in thousands of families who are anxious to be assured of the presence and converse of their waiting augel friends. Mediums of various phases, rapping, writing, speaking and materializing, are often unexpectedly developed by patient conformity to the rules best understood by the happy be-

I have just received information of the progress of family spirit circles among former friends in R campad, Va, in homes & retofore unconscious of the presibilities of the spiritual

philosophy. They are on the (b)right road.

The Now York Medium's Protective Committe has survived the fearful maledictions of uninformed critics, is working quietly and ben-eficially in the interests of mediumship and truth, and it is now better inderstood that said Committee are not self-appointed or male-dictory, but that their office is to assist the dedictory, but that their office is to seekt the de-serving, and commend them, after repeated ob-servation of the character of their medium-ship, to the kind notice of the resident Spirit-ualusts and the public, just as other professors in medicine, music, or any other science, may be more safely commended to trial by others after personal experience. Inquiries from vis-iting mediums desiring introduction to the societies of the City, may be addressed as here tofore to Dr. J B Newbrough, Chairman, 128 W. 34 h St., or J. F. Snipes, Secretary, 200 W. 421 BL

I conclude with a late personal test, which may interest others as a fact. Some years ago, in ante bellum times, my father (now a com municating spirit) among others, owned an sged colored woman, Danh by name, and called "Aust Dinah," now a spirit a denen years or more A few weeks since a letter was ad-dressed me by Mrs Mary A. Charter, 125 Lon-don Street, E. Maion, Mass., a perfect stranger, who stand that at the instigation of an who had come to her as a medium eight years before, she had written me for informamation on certain matters, with which we did happen to be personally acquainted. Happening in the company of a well tried medium here soon after, the veritable sable friend reported the facts as written. In like manner, and in various and more remarkable ways, have I been the recipient of tokens of apirit identity for the last three years, my thoughts and acts and those of my father's family to Virginia, being accurately derived and repeated, dis tanee no barrier. Faithfully vours.

J F BNIPES New York City

Combined Special Prayers About Charlie Ross.

At the regular meeting of the Methodiat Ministers' Association of Pailsdelphia hold in this city on M. nday, September 18 h, '75 the following resolution relative to the loss of Coarles Brewster R as was adopted;

WHEREAS, the parents of Charles Brew ter R as have been kept for over fourteen months in beartrending suspense in conse quince of the abduction and uncertain where abouts and conditions of their darling child and, whereas, the expansive expenditure of their means and crushing anxiety, together with the co operate sympathy of the ustion manifested in personal effort, detective re search and legal investigation, have thus far failed to lead to to the desired dissovery and

relief; therefore, RESOLVED, That believing in the power of prayer and in special Divine interposition, this preachers' meeting request the pastors of the various churches of this city to devote some portion of the services of next Sabbath to a specific petition that some successful clue be disclosed leading to the child's speedy recov ery if alive, or to conclusive information of the circumstances of his fate if dead "

I have waited until this date. December 1st for the result of their wholesale strangement of prayer. The prayer it seems was all in vain, as nothing has been revealed of the lost little boy, nor has any information been received of the "circum stances of his fate if dead." ab we proceedings took place during the trial of William Westervelt, who was convicted on counts in the bill of indictment of arging him with being accessory to the abduc on of the tion to convict him, and give him the full penal ty of the law, but to restore him to liberty if he would "peach," that is tell where the child was or could be found. Westervelt is or rather was, a kind of Ishmael of the 19 h century. Every man's band was turned against him. The very almosphere was infectious, even in the court room. It pervaded the jury b x, it poisoned the judge, and Westerveit though an innocent man, entirely so, as time will surely show, fell under its power. He was convicted on September 20.h. just one week after the wholesale prayers by the Methodiat Association were ordered, but was not sentenced until Oct 11th. In passing schience the judge made use of this very remarkable language:

"I had hoped ere this that I should have been appealed to for a light sentence by some merciful cry, revealing something of the fate of Caarley Ross, but'I have not heard even s whisper, nor beheld one ray of hope, and it (nark the little word) the knowledge of his feat rests with you, then you become your own ex-cutioner. Provious to this Westervelt exclaimed in the

court "before G at I am innocent." You will observe from the remarks of the Judge that he was overcome by the noxious atmosphere already alluded too, and if you will please compare dates as above given, you will see that it is very probable the Mathodist Ministers, did not escape the infection, but with thousand of others in this calightened

community, believed that a conviction of West ervelt would be the means of restoring the lost child But when a man's liberty is taken away from him under any such pretext as that, it is high time to "halt" and give the subject The Methodists felt sure the child was to be

restored by the aforesaid conviction, and there-fore blazased out pefore the world their "belief in the power of prayer and special Divine interposition." Had the child been restored by the couristion, thea; Hilleluj th, Amea, etc., would have sures every Methodist Church building in the whole county.

But the expectation has not been realized.

Pae churches are on this subject as silent as the tomb Tae little vacant casir in the R as household attests the want of power of any such prayer. Jesus of N-z reth rebuked just such prayers, and gave the model for such devotion. The Methodist Ministers of any other

wotion. The Methodist Ministers or any other Ministers of the gospel can not improve it.

Mordy and Sankey are now in full blast at the Pennsylvania Freight Depot, 18th and Murket streets. Up to the present time they have prayed for every thing under the sun excepting for little Charite Ross. Those Evangetists draw large opowds of curiosity loving people and while uttering prayers in the most montaneautiful, they are preying up-

on the credulity of their listeners, but so far have not preved much upon their peckets. In the mean time Spiritualism is working its way silently and having good offset among learned ladies and gentlemen. The little oircles which are gathered together by the hundreds in this large city can fully appreciate the saying of Jesus, where two or three are met together in my name, there will I be in their midst. R ligion like every thing else in this world must come under the laws of nature world must come under the laws of nature and of nature's God, and the sooner the Moodys and Bankeys of the 19 h century, learn this important fact, the better it will be for the people; bloodstained Christanity

will then be numbered with the dead things of the past, and the Gospel of Unrist, 'Pasce on earth and good will to man," will loom up and brighten the pathway of all wanderers in the wilderness of life.

A SEANCE WITH POSTER.

Philadelphia. Penn

The Evidence of Our Senses Against the Education of Youth.

If any one desires food for thought, to awaken memories that will not soon sleep, to arouse longings that will not be easily satisfied, let him try a seance with Mr. Charles H. Poster, the spirit medium, or whatever you may please to call him, who is now soj urning at the Southern hotel If he be not one of the most solidly, unimpress vi or studidly obstinate of men, he can not fail to be convinced that there are more things in beaven and earth than his philosophy and even the amed of. He can n the padmitting that he has witnessed some thing wonder'ul, and will also confess that it is unaccountable unless he chooses to account for it on the spiritual by pothesia. If he willing to admit that theory all is plain and clear; if not, he finds himself adrift on a sea of wonder and speculation. He may, if he choose, form no hypothesis, but simply receive what is given to him, without questioning its source. This is the efficient way and the visitor may gain much interesting information and need not prezze his brain. As to the credibility of the communications he can have but

List night, two gentlemen, not remotely connected with the newspaper profession, called upon Mr Poster. They were reasonsbly cool and sagacious people; skeptical in all things, but large believers in possibilities; given to requiring mathematical demonstrations of truths; but receptive and absorptive, with no avenues closed against facts, in whi shapes they might present themselves.

They saw a quiet, good numored and sociable gentleman, who answered questions which he could not possibly have read, and as swered them in a manner that indicated a perfect acquaintance with the dead persons of whom they were asked. As he could, have had no personal acquaintance with those dead people, he must have received the answers through their spirits; or by means of impressions which be derived from the minds of the querists. There were circums, ances that induced them to believe that all the answers could not have been reflected from their own consciousness.

This is a brief summary of the facts and conclusions, the latter not being in the shape of an beolute verdict, but liable to alterations by further evidence. The answers were all entirely satisfactory, were received by means of raps, and in other manners, and were evidently dictated by some consciousness outside of

A third entered, an acquaintance of these two, a man of great vitality and personal magnetism, but who, although anxious to do so, had never attempted communication with another world. It became an interesting ques-tion what information would be given him, and how he would receive it. In accordance with directions, he wrote a few names on a piece of paper, threw them on the table, and Paster, after his usual fashion, took them up, one by one and pressed them on his forehead, and the spirits were present. He teld a piece of paper under the table, and one of the names were written upon it. At this the visitor's eyes opened, and they spread yet wider when he was told be had called for sperson who had been shot. The visitor asked several questions of persons with whom his relations during life been most intimate and peculiar, and received answers which not only seem entirely satisfactory to him, but affected him visibly. Mr. Poster gave the year and month of this gentleman's birth, and enlightened him concerning the age he would die and the man-ner of his death. To one question be found it difficult to get an answer. The visitor had asked a deceased friend concerning his last dy-ing riquest. With this Mr. Poster struggled somewhat, but flaslly came forward with the information that the request was concerning a piece of gold, which proved to be correct, and the gentleman related the circumstances which was quite interes log. The question, whether the answers to those questions might have been reflected from the mind of the querist seem reliected from the mind of the queriet seemed to be answered by this instance. Mr. Foster tells the third visitor that a person with reddish hair, one of those for whom he had called was present; but the questioner could not for some time remember any person with reddish hair. At last the recollection came to

reddish hair. At last the recollection came to him, and the name was spelled correctly by means of the alphabet.

Mr. Fleter claims to receive some of these answers by means of rape: others are spoken in his ear, and others are impressed upon his mind. He believes that they are given by the spirits of those who have left the world, and it is not too much to say test it is not easy to maintain the negative of this propositions.—

M. Louis Times.

MRS. COMPTON.

Interesting Incidents Connected With Her Mediumship and Life.

EDITOR JOURNAL:—It was my good fortune to spend four weeks of the last Summer, at Havana, N.Y. Within a few rods of the ho-tel, where I was stopping, could be seen a plain uppainted wooden house, with a fi urish-ing garden of corn and cucumbers, surround ing it. This I ascertained to be the home of the famous medium, formerly known as Mrs. Compton, now Mrs. Markee.

Calling upon her, one evening, for the purpose of testing some of the wonders of which I had heard, I learned to my great disappointment, that she was not then holding materialisation seances, but was invited with the cordial homely kindness, which characterizes this phenomenal woman, to remain to an ordinary it circle."

Mounting a pair of uncarpeted wooden stairs to a piain close shuttered room above, we stood in this spiritual Mecca. "Can it be," I thought, "that in this humble room so barren and stripped of all sensuous luxuriousness, men behold that which prophets and kings, praying for, have yet died without the sight; that here they stretch out hands across the charm they call death, and grasp the garments of those who come warm, living, breathing. from the other side?"

We proceeded to sit for purposes of harmonization, as is the custom of this medium. Our group consisted of Mrs. Markee, the four little girls, Mrs. Beardsley, a medium, who was stopping at the house, and our own party of Raps immediately came under Mrs. Markee's hands with a curious thumping sound as if generated by machinery. This led us to satisfy ourselves by a close examination of all surroundings, that no cords and pulleys re at work, but the raps, as if to mock us, fled blithely to the ceiling, and to the most distant corners of the room. As the circle he gan to strengthen magnetically, I felt a pecu dealy my basque was jerked off from me, by what seemed two enormous pair of bands, my silk overskirt followed, and was fluts under silk overskirt followed, and was finby under the bed. I was lifted shricking from the lable and drawed toward the cabinet, cold streams poured over me, a deathly terror, which I can not describe, took possession of me, body and soul seemed separating, while two immense Indian forms, whom I dimly perceived, feath ers and all, had hold of me. I felt I was losing consciousness, and struggled to retain it. enough being left to make me believe they were really going to scalp me and woman like to scream with all my might.

The circle could not resist my agonized cries for help. Mrs Markee rushed toward me to aid of course, all conditions at once destroyed in the confusion. I perceived my captors re-garding me with disgust for a pale faced coward, (I don't blame them) and heard a contemptuous Ught The walls of the cabinet into which I had been dashed began to dawn around me, in the dim light, and Mrs. Markee sat beside me, both of us normal and comfort-

able as anybody.
Of course this Havana medium will be proved a fraud, with all the rest of them, one of these bright days, (The Chicago Tribuns has just settled the Endys in a brief paragraph of the issue of Nov. 30th.) but it will be no use to talk "humbug" to me, about those Indians. Katle Kings may come, and Katle Kings may go, but I shall still, at the bare mention of them, put up thankful hands to grasp my scalp-locks.

Notwithstanding this very peculiar reception every day found me a guest at the head quart ers of these defunct and somewhat uncourteous Chieftains. Mrs. Markee utterly refused to sit for materialisation; not so much on account of the wear of the thing, though her health was precarious, as through dread of sudden and improper breakage of the circle, which I be-lieve all materialising mediums fear worse than death itself, for death is a natural, and smally comfortable process; the other is not. Mr. Markee, who usually conducts the circles, was then temporarily absent in Colorado. But one evening our opportunity came. Mr. Hibbard, of Watkins, N. Y., was in town, and having formerly acted in the capacity of mod-

erator, Mrs. Markee, trusting to his general-ship, consented to sit in the cabinet. We did not go into the test business particu-larly that night, several gentlemen from different parts of the country were present, but none of them appeared to be Thomases. A thorough examination of the solid walls and floor of the cabinet sufficed them. For myself, I cared little for strings and scaling wax. I had been in the house at all hours, expected and unexpected, had seen every crevice and corner, had staid there a whole day alone with the four simple innecent little girls, when the medium was away, had imbibed as it were the tone of the place, and had "experienced" not "religion" exactly, but Indians, which was first class "internal evidence" to me.

Inst class "internal evidence" to me.

I consider Mrs. Markee truthful to rudeness. She is one of those people, who tell all the good and bad indiscriminately, about herself or any body else. The idea of policy never seems to enter her head. On this occasion, she went into the triangular cabinet, formed by simply walling off one corner of the room, and we began to sing "John Brown." There was no mortal outlet or inlet to that cabinet, except no mortal outlet or inlet to that cabinet, except the door, that I know. This door was about four feet away, directly in front of me, and plainly visible in the dim light of one partially turned down lamp. Mrs. Markee went into the cabinet in a plain black alpaca dress. She is tall and slim: In less time than she could have taken it off, the door opened, and a figure short, thick, dressed in white, with a flowing veil came out, and walking up to me, laid very tangible hands upon my head. Do you want to know what I thought? I said to myself. It's humbug." Why? Because I simply could not take it in. It was the only refuge I had to keep from being my wita. Such a sudden collapse, of common sense eresight as that, must have some let down. I saw it could by no possibility be Mrs. Markee. I knew no one except her was in the cabinet, when the door, was shut before my eyes a minute since. It was sure nobody could have got in there. It was all right at my finger ends, the whole thing compressed within a few lest of lighted space around me). Yet out of that door did come in spite of me. A tangible, ponderable living being. I saw the glitter of her fleecy well, the outlines of the figure within it. I marked the gliding, uncarthly step; more than all I perceived a peculiar corpse like odor, which I am positive nobody could have gotten up, who hadn't kept house in a grave-yard some time. I received the same intuitive apprehension of the ghostly lady'r character, which I do of unghostly people every day. They call her Kaile, and say ahe is a young lady—the spiritualistic appetite for youthful Kaile's is immense—she may be so, but in spite of her vel, and snowy staire, to me she appeared a rquaw. I thought her about sixty years of age, rude and uncultured, but with a few tender, gentle traits. I felt she stood rather in awa of our company, and was in a hurry to get out of it. We were not those with whom she would be particularly at home in any case, yet I was made aware that a feeling of good will predominated in her mind toward us. could have taken it off, the door opened, and a figure short, thick, dressed in white, with a

Once after that, when I was standing at the gate, before Mrs. Markee's house at twilight I casually glanced up at the window of the circle room, and saw the same figure at the win-dow. Hrs. Markee was beside me at the gate, and the little girls, the only other mortal in-habitants of the house, were all in eight

through the door below.

At the circle Katle retired as she came after greeting each one. This was the only materialized form which I saw at Havana. Many others, I have every reason to believe from testimony, appear there, and under strictest test conditions, also that Mrs. Markee is act-ually and completely dematerialized, but of

this I can not speak. But who shall grasp the subtle law of "vi-carious atonement," which is forshadowed in the firry path all mediums seem ordained to tread? Mrs. Markee's life, as you know, has been one of severest toll and much sorrow. Mother of eleven chi'dren, only five of whom may to-day, bresk bread at her table. She herself was the seventh daughter of the seventh daughter, only two removes from the pure aboriginal blood, her grandmother being a squaw. Bhe was an unwelcomed, unloved child. Sent to work out at the tender age of six years, in a neighboring town, and never having a pair of shoes until she earned them. During all her youth she "saw sights," and considered it a matter of no moment whatever to run against half a dozen unexpected people, during a five minutes tour to the spring for water, taking them for " folks" until she found she walked right through them.

This woman's love story is equal to anything in the realms of romance. Separated from the man she loved in her youth, by the tyrannical whim of her father, she was induced, by a pressure of circumstan-ces, to marry a Mr. Boule, a widower, much older then herself, and with whom she lived twenty eight years, and who is the father of her children. During the last fourteen years he was bed-ridden, and his wife supported the smily by the most severe toil. People in the village tell me nobody could do such a day's washing and cleaning as this Mrs. Soule. After her husband's death, a Mr. Peter Compton. promising to take good care of her and her children, tried to persuade her to marry him. Bick, weary and discouraged she yielded to his proposals, and as she supposed married him, but after a time it was discovered that he possessed a long neglected wife in California, and upon learning this, Mrs. Soule refused instantly to have anything more to do with him. He persecuted her, and continues to do so, circulating stories against her mediumship and character; these last, reliable persons in the town tell me, are the vilest fabrications. It would be difficult, however, to imagine the inflictions of petty spite to which she is subjected in various ways, on account of her mediumship, in the little village where she resides, her children being so tormented that they can not attend the public schools.

Before her last marriage, she went one day to dig some potatoes in a little lot which she had secured with her scanty savings: A constable was sent by Mr. Peter Compton, who has some real or supposed lien upon the property, to prevent her removing the potatoes. She had toiled with the little girls from early

morning at the digging.

Toward night she saw some men with the constable approaching.
"There's the old witch," shouted one, "take

her along. " Leave those potatoes slone," yelled anoth-

This wild daughter of the red skins, not baving the paleface law vividly in reverence at that moment, screamed back, "Let's see the that moment, screamed back, "Let's see the man that would make me," and dug away. At this the constable approached to take her. Dragging the potatoes in whole handfulls by the roots from the ground, she slashed him roundly about the head and shoulders with this hitherto pesceful vegetable, but this gentle-manly, officer of the law corquered, by throwing her and sitting down upon her. As fast as the hand cuffs were put upon her they were mysteriously unloosed, until after some difficulty they succeeded in getting her into a wagon, where seated between two men she was carried to Juli, but soon released on ball. low it turned out legally, I did not learn, but

I know and dag her potatoes from that lot, in peace, when I was there last Summer.

After exhibiting our medium, with flushed angry face, and grimy hands bravely pushing for "woman's rights," in a contest which should go down to history under the name of the "Battle of the Potatoes," let me not leave you without some other ilmning of the

Seen in her own home, Mrs. Markee has s countenance, when lighted, beaming with in-telligence and good feeling. Though she nev-er learned to read or write, she yet displays in her every day life, a vast amount of good sense and keen judgment as well as much general information.

She is unconventional, but courteous in her manners, and she is to me, and I believe to most who meet her, independent of her mediumship, an exceedingly attractive person.
During the highth of her trouble with Peter
Compton, a gentleman from the far West, Mr.
E. M. Markee, one of the big-souled, whole souled miners of the Rockey Mountains, came to Havana to investigate materialization. Be-coming interested in the forlorn fortune of this forlorn woman; he made her his wife, a strong affection springing up between them. Thus to this poor medium, in the latter days of a rack-ing, rugged life, after the blighting of all the young growth of her affection, seems to have come at last, as must come to us all sometime, the new and beautiful spring tide of a real and passionate attachment.

Yours Truly, MERCY CLARK Chicago, Ill.

Dr. Urlah Clark and his Charlatanism Exposed.

In the early part of October, Or. Uriah Clark with his wife, and a young man signing himself a member of the Y. M. O. A., came to our little town and devoted two evenings to the exposure, and as some hoped the destruc-tion of Spiritualism. For this purpose he en-gaged the Opera House, and had a good audi-ence on both evenings.

Dr. Clark came upon the stage on both oc-casions and implored Divine aid in his efforts to present the truth, but from the close of his invocations to the end of the lectures, we could not discover that he uttered a single word of truth, so far as his remarks referred to the nature or character of the phenomena he was en-deavoring to expose. If he had Divine aid, it must have been of the kind God made use of in his dealings with Ahab.

A few of his hearers who were too supersti-A few of his hearers who were too supersti-tious or prejudiced to look the subject square in the face, were satisfied; intelligent people were disgusted. Instead of destroying Epirit-ualism, his efforts resulted in producing a strong desire among the people generally for information on the subject. To meet this de-mand, Mr. O. B. Beals, an inspirational speak-er of very rare merits, gave by request, two lectures to crowded audiences in the same hall. We then opened correspondence with Dr. Henry Blade, of New York, with the view of ob-taining his services, which was successful. Agreeable to arrangements, Dr. Blade came here, and during two days gave 31 seances to 48

We kept a tabular statement of the manifes, tations, of which the following is an abstract: 48 persons heard raps; 48 saw ponderable objects moved; 10 sitters and their chairs were moved along upon the floor; 85 persons felt touches of invisible hards; 2 material zachands were seer; 33 persons heard music, accordeon held by Dr. Slade; 4 heard music, instrument held by the sitters, one tune called for mentally was played; 33 persons with used writing, slate lying on the table; 38 witnessed writing, slate under the table, partly in sight; 22 witnessed writing, slate lying on a sitter's bead; 22 witnessed writing, slate lying on a sitter a new; 22 witnessed writing, slate held by the sitters alone; 69 names and fac a were written unknown to Dr. Slave; 28 persons saw the table suspended without contact except fingers on the top; 6 saw it spepended entirely without contact: 8 had the table placed upon their heads: 10 saw a chair ruspended without con-tact; 6 saw the chair suspended by request. The cover of a dressing case was seen and heard to open twelve feet from the medium, and pebbles taken out and thrown at the sitters. The reports of the sitters were taken with great care, as they left the scance room each one being cautioned not to mention anything of which they doubted the genuineness. In that way we have secured, as we believe, a correct

report.
The falsity of Mr. Clark's explanations of the phenomena having been proved by the wonderful mediumship of Dr. Slade, the selfappointed expounders of natural law have, with few exceptions, changed their cry of "humbug" to that of "electricity," but they do not condescend to tell us how electricity can intelligently guide a pencil, or play a tune, nor even to tell us what electricity is Had they any knowledge of the long and patient inves-ligations of those English scientists, Mr. Crooks, editor of the "British Quarterly Journal of Science," and Mr. Variey the Royal Electrician, extending over several, years, their endeavors, among other things, to dis-cover some relation between electricity and the so called physical manifestation, I feel sure that they have modesty enough to keep them silent on that subject.

The lectures of Mr. Beals and the manifesta-tions in the presence of Dr. Slade brought down upon us another exposure, from the pulpit, but this time, not an exposure of Spirit ualism, as the most prominent feature of the discourse, and the only thing exposed, was a total want of information on the part of the would be public teacher, upon the whole sub-

In his opinion, measurerism was a sufficient explanation of all spiritual phenomena. Ac cording to his teaching, it is measurerism that makes the believers in the communion of saints" think they see portions of the dresses of materialized spirits cut out; that makes them think they still have possession of such pieces; that makes the most experienced dealers in fabrica fail to recogn'se the material; that makes the microscope fail to represent it. He would have us believe that mesmerism makes us plunge our hand and isces, with eyes open, into melted parsifine, and think all the time that it is a materialized spirit form that makes the molds; that it is mesmerism that prevents our eyes from being burned out by the molten bath; and mesmerism still that makes those who see the casts recognize in them the fea tures of foved ones long "gone before."
"Verily a Daniel hath come to judgment."

Among several interesting incidents of the visit of Dr. Slade, I vill mention one. A gen-tleman who for many years was in the confi dential employment of Mr. Singer of Sewing Machine fame, took with him to Dr. Slade's room a double slate, which did not leave his possession for a moment, nor was it once touched by Dr. Slade; a bit of pencil was put between the slates, which were then laid out of the reach of the Doctor. As soon as hands were joined the slates began to move, they opened a little and closed several times, and then writing was heard upon them. On opening them they were found to contain a communleation from Isaac M. Singer, of a very interest ing and personal character.

'Later in the afternoon, two gentlemen were sitting with Dr. Slade, one of whom had taken a new slate with him, and both had noticed particular marks upon the frame, so as to know It again if it should leave their eight, but it did not for a moment leave the possession of one of the gentlemen, nor the sight of either, nor was it touched by Dr. Slade except with his thumb to easist in holding it partly under the table leaf. As soon as hands were joined writing commenced, the result of which is shown as follows:

"My friends, can you understand how rich man can be unhappy in the Spirit-world? If you would like to know, live the life I did. would give all my fortune if I could come back and reform; but I must suffer until I can do something in my way to make good my past dark life of shame. I hope you will bring this truth to all souls, and teach them what true life is.

I am Fruly; Isaac M. Singen " It is a fearful admonition to those who are living a life of, selfishness regardless of the rights of others.

It is the cry of the "rich man" for a drop of water to cool his tongue. It is the wall of a lost soul. E. W. H.

"KATY DID OR KATY DIDN'T."

The Slaughter of Mediums by Spiritualists.

ED. JOURNAL:- I am not in the habit of replying to anonymous libelers. But this one habitates himself among the immortal six, and so brings himself within the possibility of discovery@ In fact he exposes himself as effectually as the ears and braying of a certain other animal prevents it from successfully play-

ing the ling. Hitherto, opposition, slander and hypocriti-cism have come from the church and the outside sinners; but now we have reached a new phase of phenomena. Spiritualism finds its foes within instead of without, and we are forced to record a crusade sgainst mediums, by a class of persons who have assumed a sort of censorship over mediums, and guardianship over the cause of the Angel-world. The press and platform have both been prostituted to the purposes of these protectors and hivestigators (f), and because forsooth a few of us have the courage to hold them to account, we are characterized as accomplices and dishonest—as gaggers of free speech, and all-wise in our own

The controversy, coming cut of the defense of these mediums, stript of its personality takes a wider range than the limited theatre of its origin. Underlying it all are the questions of the right and value of endorsement or condemnation—the propriety of any man or com-mittee of men to set themselves up, or to be set up, as authority; and the justice of con-demning mediums on mere suspicion or limit-ed and partial investigation. With this introduction I proceed to the facts in the present

1. Four mediums have been publicly attacked and denounced in press and on platform. In no case has there been positive proof, to satisfy any reasonable mind, of actual fraud

in any one of the four. 3 The only semblance of proof was in the "Litmus test," made by the so-called scientists, which shall be presented in its true light here-

4 The adverse criticisms of the Committee,

on the facts, in the case of Mrs. Lindaly were purile and sophistical in an eminent degree.

5 At Harvard Rooms, there are sounder of so called Spiritualists, sugmented by out-siders, who stamp and clap their hands loudly whenever there is a seeming proof of the de-tection of fraudulent mediums. 6. In the case of one of the accused, the

most disgraceful persecution has been insti-tuted, and when the investigators are comtuted, and when the investigators are com-pelled to admit her mediumship, after doubts had been expressed, they resorted to the mean-est and most cowardly means of destroying her social standing, in order to discredit her me

diumship.
7. A sad feature of the facts in these cases is that mediums have joined this crusade, and are doing all they can to mar the work of oth ers, whose manifestations are at least as good

Now I object to the use of press or platform for such purposes and in such manner, and this is the front of "our" offending. What I have said is capable of proof in a court of jus

Now for the scientific test. The Doctors did their work so bunglingly, that they left the impression in the public statement, that filmus was applied to the thread On the strength of this statement Dr Cooly produced the "litmus test" in public, and showed that according to the D ctor's own statement he did not understand his business. Subsequent. ly to this expose and depunciation, numerous letters were submitted to Mrs. Lindsly and in these several instances, it was proved beyoud a doubt that there was independent -rit. ing in the letters, which was not done by Mrs. With all due respect to these learned'D c tors, I am not satisfied with their methods or logic; particularly in the face of the above facts, which they have not had the candor to relate in their onslaught. Now I do not dery that in some instances the convictions of these people may be well founded, but I claim that they have no right to make accusations until they can proce them. Catch and then hang.

I have no ! king for fraudulent mediums any more than for cowards, who attack under cover, or by innendo, or pretenders who undertake work for which they lack normal or acquired fitness.

It is simply not true that I attempt to gag those who express a contrary opinion; I only demand that they shall adduce proof that res sonable minds can accept. It is not true that I persist in telling the most marvelous stories of phenomena occurring under conditions which no reasoning mind can accept; on the contrary, I always carefully test every medium before I endorse, and in the cases I now de fend, I am fully satisfied that all the phases ridiculed by your anonymous correspondent, occur.

Any sane man who will read our papers musi know that these phases are constantly occurring, and the presumption is, in the ab-sence of proof to the contrary, that they are genuine, and they are not to be condemned on mere suspicion.

It is not true that I have said that spirits materialize flowers, pots, dige birds or reptiles. But they do materialize the human form divine, and why not other forms? Nor do these medi ums claim that spirits make these material things; only that they bring them. It is not our business to know or care where they are found. But we assume that no one is seriouswronged, and the intelligence and power of the spirits are demonstrated, and they are re sponsible: we are not

Now I will add, that I have witnessed with one of these persecuted victims of these blind virtuous impulses, this fine test, which admits of no doubt to any well poised mind. The light was so strong, produced by the spir-its, that the person and face of the medium could be plainly seen, and the light as large as a man's hand, rested on the brow for some seconds, then broke into fragments and encircled the head. Then the spirit organized a head, over the medium's, and placed the light on its own face, six inches above the head of the medium

In conclusion, I repeat, that out of all this smoke, there has not come one live coal. Every one of the three mediums here is not only good, but extra good for phenomena; and I protest in the name of reason and justice against the murderous conduct of those false friends of our cause.

The personal insinuations can go for what they are worth. I am 81 years old in this cause, and if any who know me can believe that I would conspire to deceive myself or others, I don't want their faith or friendship, in this world or the world to come.

J. B. WOLFF. New York City.

Letter from John Collier.

I would like just to remind all friends of

Spiritualism and free-thought, that I am still "West," and that I propose lecturing as often as circumstances and health will permit. I greatly desire as an Englishman, to visit all districts, where there are Spiritualists, as I want to become intimately acquainted with our American brethren and sisters. Will societies or individuals get pp meetings all along the road, and engage me to lecture, if only for once, so that I may visit the country and see the people? As to my qualifications as a lecturer, my past work in this country is a sum clent guarantee. The English and American press uniformly speak highly of my ability and power on the restrum. Of course in the West am an unknown man, but I wish to be known, and those who have the arrangements for lecturers in their hands, had better try me, on the recommendations of their Esstern friends. I have given general satisfaction wherever I have been, and have been useful in creating have been, and have been useful in creating a newer interest in the movement by my lectures. Thave spoken in New York, Boston, Springfield, Mass.; Baltimore, Chicago, Cleveland, among the principal cities of the Union, and in numerous smaller towns cast and west. I am especially desirous of obtaining engagements for Senday services, but I am willing to accept offers for week-day lectures on liberal aphicots.

eral subjects. I am in earnest in my efforts to promulgate the principles of the Spiritual Philosophy, and will readily adept myself to the matter of terms, to the circumstances of the locality to

which I am called.

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GODS.

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Alls Gods have been natural outgrowths of the particular times and conditions of society in which they were originated. Hence, ut God ussever been a mache ster to advance of his worshipers; while none have kept pace with the sublime transition steps of humanity, as it has swept onward up the broad green marches of progression. Men move, but G de remain forever stationary. And all the Gods-are being left behind as toe Old World spins on ward down the groove of Time. Old Gods may moulder and new Gods succeed, but the great bright wheels of progress shall roll the race forever on. The Pantheons of the past are being left desolate. Most of the Gods are dead e stone out images of some have outlasted the fiesh of all their worshipers. Lke trif-ling toys by weary children cast away, th ir broken remains bestrew the roadside of thecenturies Mouldering in the mildew of the ages lie all the giant Gods of antiq sity. One by one they have been forsaken by their worshipers, and like combersome rubbish, have
been swept by the ploneers of civil zation into
the ruins of the years. Hieroglypaics carved
in stone have outlasted the very names of some wrought in strange languages forever lost from the world's remem' rance. The bones and shrines of their. w rahipers lie under neath the old earth locked cities of Palecque and Yacatan; lie deep buried beneath the mounds of Ninevah and the palm trees of Pal myrs, in the cradle-lands of the human race. The pyramids are crumbling, and Time, the tomb builder, shall smite with his iconoclastic bes m, all the Gods and ghosts of the Caristian world to day.

Fathers and Bons and Holy Ghosts will go

with the passing generations, and their names will only be remembered by the historian of the far off future to be uttered in accents of a language yet unap. ken. Already is the world outgrowing the need of Gods and creeds. And Jesus and Jehovah, like the white God of the Asteca, will go back over the sea to the morning lands from whence they came, to return nevermore. Their worshipers may succoed in putting them in the place of men in our National Constitution; they may engross their names all over every charter in Ameri ca, and blazon them upon all the coins and ensigns and capitol fronts of the world; they may rear and dedicate to them temples of mar Die in every hamlet, and cathedrals of granite whose cloud capped domes shall overtop Chimborsz ; but Christendom is fast losing faith in them-in all three of them-and they in time are destined to die out of the convictions of the race, as did the Gods of Greece and Baxony, China and Chaldes. As the world moves grandly on, the last of the Gods will be left behind with all the dead conceptions of the past. R vivalists and emotionalists, and all the skilled divinity doctors of the Caristian world to day, are putting forth every possible endeavor to keep the last, faint, fickering spark of life in their God and Bon and Guost. Apollo and Venus, Jove and Juno, once had the world for worshipers, but not one votary now remains to hem. And as the genial sea-sons come and go, and time puts in his sickle among the fading years, Jeaus and Jehovah shall flaish up the long list of the world's dead Gods, and their memories but live

"That men may tell their children how of old, Their ancestors were strangely credulous."

They, too, must be consigned to their appropriate place in that all swallowing sepulchre, called the Past, along with Egyptian Isls and Osiris, with Scandinavian Toor and Olin, and all the old dead Gods and Goddesses of the groves, the rivers and the cities of the infant world. And the earth shall circle on through the never ending cycles, while the coming and the going generations, shall know nothing of any God, or dream that ever preceding generations had any conception of one. It is writ-ten in the great future of this globe that every God shall die out of the dislects and beliefs of men. Their memories will be swallowed up in an Ioficite Oblivion. Then will the worl be truly free, when no longer under the imsginary scourge of an Almightly wrathful Despot beyond the skies. Then will the world be at peace, when there will no longer be a God for the children of men to fight about, and cut out each other's hearts for his sale. Then will the world be glad, and men will lift up their volces together in universal rejoicing, when there will be no longer a theological monster to demand of them sorrow and suffering as an expiation for imaginary sin, or to torment with fire their unbaptized bables forever. Then will the world be blessed, when no longer overshadowed by a chimerical curse. Then will the world be happy, when there will be no longer a God whose happiness consists in making his creatures miserable. Then will mankind be free and at peace, be j your and happy and bleased forevermore, when all the Gods have vanished. Then will the hell in the hearts of men be changed into heaven, and this grouping globe become an Elen, when no longer a God shall be thought of. O World, roll rapidly on! O Humanity, hasten onward and upward, and bring that millennial day, that Dismond day that shall decorate these frontlet of all time, when No God shall be universally proclaimed, and the races of earth shall come together to celebrate the funeral of Superatition.

INFIDBLATY VINDICATED. Infidels, foes everywhere and forever of kings and priests; Infidels, the saviors of liber-ty; Infidels gave mank ad the sublime Declakings and priests; Infidels, the saviors of liberty; Infidels gave mank and the sublime Declaration of American Independence—s Government without a Church, and Onstitution without a God. In every land, through all the dark and dreary centuries of chains and whip and fire, liberty was ever the watchword of the Infidel. Religion, in every age, has been the synonym of slavery. Infidelity is hiserty; all religion is slavery. The Infi el has ever been found battling for the rights of man—the priest ever recking with the gore of hereils. The Caurch dagned men—Infi felity reformed them. The Gaurch established inquisitions—Infidelity founded universities. But it is said that Infidela tear down; destroy. True; they have torn down the stakes and crosses and gibbets that, like a forest, hedged in the ragged road of Progress, and have raised telegraph poles in their stead. Toey have dethround kings, and entaroned men; they have rolled back the unwieldly stone which the Church placed at the sepalchre of Liberty; they have destroyed the thumbers was and racks and torwire dusgeons of the Church, and, put out the fagot fires in which Tord tenned and John Calvin slowly roasted thinkers and discoverers. Whatever has been done for the prosperity and advancement of man, has been done by the few heres taff lets, in spite of all the personations of phises and 1 pones and podone by the few heroja tall lets, in spite of all the persecutions of pries as at popes and po-tentates. Waile that quantiste mouster called Ouristianity, has strown the fair fields of earth with the wrecks of armies and the bones of with the wrecks of armies and the bones of murdered millions, converted populous nations into deserts and transformed our beautiful world into a alwaysternouse, drenofted with blood and tears. Indielity has been the creator of science, the preserves of art, and the guardian of the ark of freedom. Indielity is religion—the religion of goodness. "The

world is my country, to do good my religion," was the life motto of that grand, heroic Infidel, Thomas Paine. The Church repeats creeds-Infidelity foes good. The Church persecutes people because of their honest belief. Infidelity m. k areligious duties consist in "doing justice, bying mercy, and endeavoring to

make their fellow creatures happy "
landelty has enfrancesed the human mind,
has rescued the world from the midnight of medie ral superstition, and the monuments of lofitels are the mile stopes along the highway of Progress.

We are indebted to Infidels for this Ameri can Repablic, its liberal institutions, and for civil and religious liberty. The "Author H ro" of the revolution was an landel. The author of the "Age of Reason" first white "The Pree and Independent States of America" Yes, thanks to the heroic Infidels gone before us, who bared their breasts to all the blighting blasts of bigotry and persecution, and weo with a splendid courage, dared to do and suffer and die, civil and religious liberty have been wouchsafed the world to-day. Fallen along the roadside of the centuries are the etakes and crosses and fagot piles. Quenched forever is the bigot's brand. No longer are men usjointed, crushed and mangled, or torn by red not pincers, because they can not comprehend the mystery of godliness. No longer do loving and teader and besutiful women rot in iron chains for Christ's sake. It was the grand old Infidels of other years, whose unfal-tering feet left their blood prints along the rugged road of investigation, whose firms-blusched bones whitened all the Mt. Calvaries of Truth and Discovery, who secured the right of the race to think and speak; They cheriabed and consecrated the ask of mental freedom amidst the flarcest flames of persecution, and passed it on, a priceless legacy, from one to another through all the sweeping storms of the 335 Broadway, New York.

Christian Spiritualism.

BY J MURRAY CARE

Why is it that so many Spiritualists glory in their opposition to Christ and the Bible? can see no reason, only a malignant hatred against everything connected with the established churches. There are those who labor more to tear down old institutions, and set the world in commotion, then they do to build up truth. We can never elevate ourselves by pulling down our neighbor. We may reach a man in error by appealing to his reason, and pre-senting the truth with kindness, but never by ridicule and abuse. The fact is many of our leading Spiritualists, like a steam citgine, need a governor to keep them from "running off." They have accumulated a big head of steam, and letting it on all at once with no balance wheel or governor, they soon attain a fearful velocity. The sparks fly, the machinery hums and grows red-hot, the belts break, and we stand in dread expectancy, lest the great revolutionary engine snall be thrown into atoms, by its centrifugal force.
We have the examples of social freedom ex-

tremes; of infidelic extremes, of anti Christian extremes, and ex reme opposition to the Bible and all established religious organizations.

About one year ago, I recollect reading in the Journal an ultra blasphemous article in which the writer attempted to show the fallacy and nonsense of that beautiful "Bermon upon the Mount" He defined the Golden Rale as free love doctrine He calls the whole sermon a "batch of nonsense, and clear as mud." This kind of soiri ual teachers may do for giant intellects (f), but will not answer as leaders of the American people.

We have nothing to gain by setting our-selves up in opposition to the Bible or Ohrist. That book has more evidences to support the truth of Spiritualism than any other in existrnor; and we have more remons to scorpt Cartet as the founder of our philosophy, and the head of our church, than any other relinever open the Bible only to hunt from its paor apparent diction to be used as a weapon to condemn the

If it teaches some errors, let us, show the source of those errors, and why they exist. If it contains truths, let us present them in all their beauty. If it contains evidences to support our philosophy, let us teach them in a manner to reach those who will not believe only on the evidence of that book. If its pro-phetic statements, after an elapse of from eighteen hundred to three thousand years, are now being failfiled under our own eyes, and in our own ranks, it is well that we should know these facts, lest in condemning that book, it may in the end condemn us.

We are told a prophetic history that Christ has a second mistion to man; and however much we may ignore his claims, yet the evi-dences are rapidly bulminating which point to the fulfilment of prophetic history relative to him. No one will deny but that we need a new dispensation, which shall units the conflicting creeds upon the broad basis of supremalove to God and universal love to all men. None will deny but that in our spiritual un foldment, and in material sations of spirit, we are rapidly approaching the time when inter course between the two worlds will be univer. sal, and if we examine the pages of history we certainly flud no man better qualified for a spiritual ruler than Jesus of Nazareth.

Now since it has been foretold that he would Now since it has been foretold that he would eventually be crowned as spiritual ruler over the earth; and since the prophetic history relative to "anti Christian doctrines," "false prophets," "lying spirits," "performing of lying wonders," "savising not to marry," "creeping into houses and leading astray silly women," which we are told should precede his coming, are being fulfilled, letter for letter, does it not present strong evidence that "not does it not present strong evidence that "not one word shall pass away until all shall be fulfilled. If this be true, then there is no book more important to Spiritu dists than the Bible, and no historical character more to be beloved and reverenced than the child of Bethlehem.

I can reall's in prophetic vision, the time when the world will look to a spiritual ruler for council to guide them; when all nations will be united in the bonds of filial and fraternal loye; when ware will have cessed and universal love will reign supreme. I can see the rapid intellectual and spiritual unfoldment, unrapid intellectual and spiritual unfoldment, under this reign of peace, until "every man shall
have become a law unto himself," and Christ's
labore being no longer essential, "he will give
up his kingdom that God may be all in all."

Is there not grandeur in the contemplation
of this glorious plan. Is it possible that man
could conceive of his own destiny centuries in

could conceive of his own destiny centuries in the dim unknown future, without the aid of angelic inspiration? Yet all this, which we see rapidly appropriate final fulfillment, we find recorded in snat good old book which many Spiritualists read only to condemn. "Beloved, remember how I told you before that there should be mookers in the last days, who should walk after their own usgodly lusts, having not the spirit. They are wells without water, clouds that are driven by the tempest, to whom the mists of darkness are reserved forever."

Let us examine our position and see if we are not the "empty wells."

I hope this may cause some who have long since isid away their Bible, to open the old book once more, and see if they can not find some beauties there. In a careful study of the prophetic writings of the Old Testament, and in the Revelations and Epistles to the different churches, we find food for thought upon subcas of the greatest concern to spiritualism. It not only gives us a propretic picture of our condition, but also substantiates the facts of spirit communion, and proves pure Spiritualism is indeed Primitive Caristianity.

I am glad to see a disposition on the part of many who have drifted as "clouds before the tempest," to return to a more rational and conservative basis. I believe the time is not far distant when the masses will be united upon the basis of Primitive Christianity, with Christ as the "chief corner stone of the edifice," not as their God, but as their mediator between the two worlds.

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Is 294 Dearborn, near Harrison sirect, two blocks couth, and in plain view of the south and east fronts of the new Custom House and Post office.

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CHICAGO, SATURDAY DECEMBER 15 1878.

William Fishbough.

Following this article there will be found a communication from Bro. Fishbough, upon a suffect which we feel confident will soon sgitate the public mind from center to circumference.

Bro. Fishbough is the gentleman who was selected by invisible intelligences as the amanuensis to receive, record and compile for publi cation, that most valuable work given through A. J. Davis, thirty years ago, known as Nature's Divine Revelations and a Voice to Man kind.

The fact of spirit communion is daily be coming more and more firmly established in the minds of all classes of society. Devcut church members are visiting mediums and seceiving tests incontrovertible, of a power controlling outside of the medium. These seekers for truth are being convinced that their loved ones, who have passed the portals of death, do actually live, love, and commune through mediums with their earth friends.

Nothing is more natural than the opposition which is daily manifesting itself, from the priesthood, whose craft is thus endangered. The cry "It is all the works of the devil" through his evil spirits, is the only real means, not to say potent argument, used by the church dignituries.

The Catholic Church has always claimed that they held communion with the so called

The Church absolutely forbids the holding communion by the common people with spirits, under pain of ex communication here, and purgatorial torments in the after life.

The Priesthood assures their devotees that the Church holds communion with the Saints, and that if they wish to know anything about the dead, it is their duty to go to the Priest, who is duly commissioned by the Church to impart all knowledge proper to be communicated upon the subject. Thus through this mighty organization, all true Catholics, in all past centuries of their existence, have avoided every utterance from the loved ones gone before.

When the Protestant Churches became organized, they determined, and have ever taught that the days of miracles are past, and that the so called dead all sleep in their graves, to be awakened only, when at the close of time, Gabriel shall sound his trumpet, then the dead shall come forth from their graves to their final judgment!

Hence it will be seen that in all Christian countries the doors and windows have been hermetically sealed against spirit communion, to all true believers.

Free Thinkers alone, fearing not his Satanio Majosty-an angry God, nor seil spirits opened their doors and windows sad said come in, and let us reason together.

The invitation was cheerfully accepted, and now it seems that the very flood-gates are wide open, and as a learned Catholic Priest said to us, "Out of very spite to the Protestants, who have so long claimed that spirits slept in their graves, and denied communion with the saints, now spirits are flooding the world with their real presence."

The cry is now being uttered throughout all Christian lands, by the bigoted priests and their blind followers, "It is all the work of the devil. Re sends elementary spirits, evil spirits, gnomes, and witches, to deceive the people and drag them down to hell."

It is a wall of despair. The very pillars of he Ohristian fabric, as organized, is found to

stand upon mythe-mere creatures of the imagination. Intelligent spirits know of no devil, no hell, no personal God to get angry with his children, hence no necessity of such a God's incarnation in the flesh, as a Christ, to make a ricarious atonement for the sinc of the world, by the shedding of his own blood to appease his own wrath.

Such revelations as these will never do, say the priesthood, from the Pope down to the deacon, who sneezes everytime his pricet takes a pirch of snuff Hence all the powers of opposition are summoned to the rescue.

The fearless independent sculs, in and out of the churches, disregard the summens, while the timid elaces abrick, "it is the Devil and his Impa "

The Catholic Church for eighteen hundred years has been fortifying itself by erecting not s Chinese wall, but a wall of superstition, more impenetrable, to exclude general intelligence from the laboring masses, who erect the temples, the palaces, and the churches, who manu facture the fine ; fabrics, cultivate the soil, and pay tither of all they produce, to support a corrupt priesthood.

Well do the church leaders know that this wall of superstition would crumble to atoms, through the di integrating powers of the light of intelligence-bence such light is to be shut out at all hazzards. The capstone of their walls for excluding the light of intelligence, is the "infallibility of the pope." His edict has gone forth throughout the Christian world, Doyen with the common schools,' and they must tumble, is the sentiment of every true Catho

The Protestant mode of warfare is simply nat of the alarmists. The devil will catch you, and bell yawns for you-exorcise bimfee from him, and have naught to do with elementary spirits, evil spirits, ghouls nor witches, for Christ's sake, say they. Obey our commands or be damned.

As damning has lost its potency, even when administered with all the sulphurious condiments of the pope's bull, the independent thinker replies, if I must be damped for seebing communion with my dear child, or a dear mother, wife, burband, or other frienddamned be it, and straightway, he visit the mediums or attend seances for such commun-

But in this particular Catholics and Protesants agree. Say they with one voice, it is ail the work of the devil and his imps-"elementary spirits" are the servants through which the devil works, and it is they who compel old women to ride; broomsticks. They must be exorcised Books must be written, few in number, but sufficient for the High Prierte; sec by no means to be open to the grze of the common herd, who; like the blind buts ..! the Catholic Church, must go to the repository of these sacred books, as their High Priesty. when they wish for knowledge about the after

It is said the agitation of thought is the te ginning of wirdom. Wisdom west be near at hand, when Spiritualism is capable of arousing an agitation which unites Catholics and Protestants in determined efforts to bermetically seal the doors against all spirit communion except a licensed priestbood, under the general cry of devil and his imps.

MAGIC AND "ELEMENTARY SPIRITS."

BRO JONES:—In a personal letter received from you a to days ago, you point to a storm-cloud which is now brooding over the Spiritualistic anks. Though that cloud is at present no bigger than a man's band, you seem to apprehend that it may yet spread over the firmament, rain down great hailstones of occultism, black and white magic, confusion and darkness, all of which will in some way work mischief to the cause of Spiritualism. you say you "fear not the storms; they are pubut you add that "Wisdom dictates the necessity for shutters to be used while the atorm rages." To this end you call upon me atorm rages." To this end you call upon me to furnish such a work as, published in the nick of time, will tend to bind up the tempest, and save much weary labor to ourselves in correcting a great mischief. I see by the BANNER OF LIGHT, and by indications in other quarters, that there are many sincere and intelligent Spiritualists who fully participate in your apprehensions as to the effect of certain publications which are now promised, or rather, as

would say, threatened. In replying to your letter I must begin by saying, I fear your honor me toom uch by supposing that I am capable, just now at least, of writing such a work as you suggest. The fact is, I was, by causes acting both from the ex-terior and interior, jostled out, many years ago, from the ranks of the visible workers for Spiritualism, and between that period and this my attention has been mainly, and most of the time eiolently, diverted to the solution of the bread and butter question, In consequence of all which I have, as a Spiritualist, become so thickly covered over with rust, that the "potwith which old Job scraped himself, sherd' would, I think, be a very good instrument for me to use if I knew just where Job left it, so that I could put my hand upon it. But during the last few months the spirits bave got after me, run me down, captured me, regularly enanared me, and though I have floundered like the wild mustang under the check of the laseo, almost breaking away from them three or four times, I have been obliged to surrender, after being melted down with their blessed love, and carried through experiences such as I am pretty sure have never obcurred to mortal man or spirit since the foundation of the world. They assure me that I have a great mission to per-Well, so has my friend Squibbs who happened one day to hear the spirits "knock three knocks;" so has every Spiritualistic soap bubble who has heard a whisper or two from the invisible realm, though that mission often proves to be that of exploding with an insignificant report, and dissolving into invisible gas. The fact is, I hate "great missions" up-less they are attended with 'great results. My response, however, to him and her and those who have called me is, "Here am I for what-ever work, great or small, I may be used in be-half of truth and righteousness, God and Hu-manity—always with the unpoetic proviso that I can get something to eat while doing it."

But in respect to the subject of your present anxieties, my dear brother, I wish to say, with great emphasis, this is the battle of the great day which was prophesied of old. It is the day in which all error and all truth that have ever found longment in the minds of mortals

or spirits, and which may be now entertained either in this world or any other, must meet face to face for the final conflict. It is the end of the world, age or aion -the end of the annua magnus or world's great cycle, and the dawn of an entirely new dispensation. It is therefore the day of the resurrection, and the day of judgment. Then let the sea give up ker dead, and let death and hell deliver up the read that are in them. Let old philosophies, and follies, and truths, and lies-let old necromancies, and sorceries, and witchcrafts, and magi-cal wonders, whether "white," 'black" or green—good, bad, or indifferent—come forth from their secret lurking places, and from the crypts of forgotten fore in which they have been hiding for agea. Invite them to comenay challenge them to come forth and do their very worst or best as the case may be; but Of brother, never |fear for God's Truth, for that is omnipotent, and such trials will be the very means by which it will be made to shine as the sun in the firmament forever and ever Fear not for Spiritualism; it is a fixed fact

which neither man nor devils can blot out. But it needs to pass through tribulation; it needs to have a strain put upon it, in order that its strong and weak points may be discovered; and thus tried and purified, it will stand amid the general wreck of all things beside. It must stand because it is needed, and the world will die without it. For three hundred and fifty years the Roman church, and for more than one hundred years the Protestant churches have, as institutions, failed to receive influx and renewals of vitality from heaven. The only use they have served during that time is that of ratchet wheels to prevent the Car of Progress from becoming inverted in its motion, and roll back to barbarism. But in-stead of doing anything for progress, they have been holding back, fighting science at every step, and moving along with the rest of the world only as they were dragged along by it. They are moribund and must pass away as improved the bight bight totally inadequate to meet the higher wants of this age. To what power shall we look for the supply of these deficiences, if not to Spirituslism? True it has passed through some unprep ascessing phases, causing great pain to the minds of the better portion of its disciples. But it must needs have commenced at the bottom of the ladder, so that in rising, it might pervate all things from lowest to high The period of its regeneration has now atrived, or is near at hand, and if trials come up on it, it will be all the better as ensuring that necessary purification by which it will yet and firth clothed in garments white as snow -the new and universal religion, and as such the powers by which this whole planet will yet he ore might to harmony and means. In the faith of this corsurm time, and in renewal of the plidge given to my snigl suids, to work for it with all my best powers till the and is 100 emphased I subscribe maself.

Fraternally yours WILLIAM PISHBOUGH .

8750 REWARD.

Is the Devil Dead?

(I wish the Devi) was dead. Here I am in prison. I got into bad company, and in a fit of anger, killed my companion. You under similar circumstances, might have done the same. If God would kill the Devil, I could be liberated. I am old, can wa'k with difficulty, and must soon die; but if Devils or Diakks are allowed to exist, I must remain here as long as I live. |- 7% words of E. Hyatt, an od man in Prison.

NUMBER VI.

This (st this writing), indeed, is a beautiful Sabbath morning. The sky is cloudless, save a thin mist, which looks like a veil drawn across the fair face of heaven. The voices of the newsboys and boot blanks-the street Arabs -sounds off on the breeze in reckless strains of defiance at the bardships and cares of life. Lake Michigan, with its bosom unruffled with the breath of the wind demon, lies spread out before us, calm and serene, with an innecent expression scintillating on its waters, as if it had not been a few months ago, a very devil, grasping in its capacious Jaws, Donaldson and Grimwood. The great City, with its towering steeples, palatial residences and capacious warehouses, slands proudly forth, an evidence of the enterprise and ingenuity of Man! Everything, this beauful morning, bears upon it an invigorating, hopeful expression, and our spirit feels poyant as we glance around us in this Garden City of the' West. Really, with these surroundings, our mind illuminated so that we can grasp the outlines and inlines of creation, we are led to look at the interior as well as the exterior of things. The prospects. are fine as we gaze at the palatial residences of those who are luxuristing in wealth, and surrounded by all the comforts of life that art or science can devise, or money purchase. But when we look at the "other side" of life, a dif. ferent state of affairs is presented to our vision. For instance, compare the description of the. Will County (Ill) Poor house, as set forth by the Jollet Republican, sometime ago. with the homes of comfort and case, and note the difference. According to that paper, the building is old, dilapidated, in fact a mere shell, and the accommodations are entirely inadequate. Last winter the; house contained fifty. two paupers, which so, growded the limited quarters that they were obliged to sleep three in a bed. There are 89 paupers on the place now, at this writing, which is a larger number than can be decently accommodated. The

floors of the building are full of great holes and cracks, through which the penetrating blasts of winter find, a ready admission; and large patches of plaster broken from the walls affords convenient and thorough vertilation. It was with difficulty that the inmates, including the keeper and his family, managed to keep from freezing during the extreme cold of last winter. But, perhaps, the quarters provided for the insane are the most shameful features about the-place, and a deep disgrace to the county. There are 19 insane and 9 idiotic paupers, and there not being room for them all-in the main building, ten of them, of both sexes, are herded together like a lot of swine in the calaboose, a low, dark, miserable hovel, 13 224 feet, partitione i off with board slats into several narrow apartments or cells, al oca-ted in the rear of the house. During the day time the insane males are confined in a corn-

Is it possible for any one, after viewing such a heart reading, sickening pen-picture of ab ject misery and suffering, to claim that in this world of ours there is no disturbing inflaence that is continually interfering with the happiness and comfort of man? For example, look at that majestic steamer; it starts out from from port, loaded with a precious cargo of human lives. See it move grandly along, as if the waters of the ocean and the winds of the tropics and polar seas were its obedient servanta! The passengers seem to sense no danger. The weather is fair, and the prospects are favorable. Suddenly, however, after a few day's out the wind suddenly rises, and blows a terrific hurricane, as if all the demons of hell had been let loose in order to wreck that boat! The tornado's blasts beat against the massive timbers of the ship, and they snap as if angry at the powerful enemy that had so suddenly in vaded them. Then the rain pours down in torrents, as if the waters of the ocean needed more moisture, and to render the scene more horrible sebes of lightning seem to form a devilish kirdle of electric lights around the illfated s'esmer! Then it thunders terrificallysuch peals, as if the universe had been bursted In fragments and then to add more fully to the terror of the scene, a well directed passage of hell fire, a fissh of lightning, strikes the flusting castle, and makes the wreck com' plete !

There is a power on the land, as well as en the ocean, constantly making wricks. Wrecks are not conduced to the raging waters of the sers -greater ones can be found on land-in salcone, poor houses, dens of prostitution .in fact there is a devillab ir fluence permeating every nock and corner of this Universe of ours, that delights in making wrecks of enterprises, blasting the hopes of the woung, and sending down to the purleus of vice, the best and fairest of our land.

Our preatest disaster are land wrecks! The tornado's blast, the lightning's flash, the flerce cutting cold storms on the stas, are as nothing compared with those it fluences which permeate society, and make a wreck of that beautiful little girl, who, bereft of parents, is trying to earn an honest livelihood. But that which should have made her so attractive, caused her rula. The wreck of that little girl, -her downfall-was a greater misfortune than the destruction of the Schiller through the instrumentality of the deception practiced by nature through the aid of mirage.

Was it God who caused the wreck of the Schiller! or was it the Devil! or was it the sotion of nature's laws? Who is the supervising intelligence? Who controls the flerce stormclands, the cyclones, the water spout, the lightning's fish, the cold flerce torrents of rain? Te'l us who ordered the wind to rise when that wreck was made? Who opened the windows of heaven for torrents of water to flow into the ocean when it was not needed? Who opened the magraines of destruction and simed a fierce thunderbolt at that brave steam-

War is not confined to hostile armies, or to mountain bandits, or to religious sealots England with her massive gun, shooting a ball weighing bundreds of pounds, can sink a ships by firing that piece of ordnance once. But think of those appliances of destruction that Some One has at his command, in the atmosphere. Why, those bellish engines have caused more wrecks and destroyed more lives than all naval battles together!

The Christian world deplores the existence of wars; but they do not stop to think that there are engines of destruction in the air we breathe, and permeating matter, far more detrimental to the interests of man, Nature, you may say, caused this. But where is the power of man conficed? To this insignificant earth? Does Nature take care of herself? Is there within her, infiltrating itself into every molecule of matter, an intelligence that builds worlds, generates earthquakes, epidemics, tornadoes, etc., independent of personal agencles? Is anybody, or anything responsible for that ocean disaster, caused by a stroke of lightning alone? Who formed this earth? Did he she, or it? Or did natural laws accomplish the gigantic undertaking alone?

Onething, all will acknowledge, that there is evil in the world-such as we choose to designate as such. There must be an author for it. According to Prof. Sontag's narrative, the religion of the Esquimaux is, of all curious systems of theology, the most curious. Nevertheless they are not polytheists, demon worshipers, nor even idolators, in the common acceptation of that term. They believe in one supreme delty, whom they call Toongarsoon; likewise in a Devil, who is of the feminine gender. Their god is supposed to reside somewhere in the sea. His occupation, according to their notion, is a very benevolent; one; for he is said to keep large herds of seals, seahorses, etc., for the express purpose of providing entertainment for the souls of good men, which are transported immediately after death to the apartments assigned to them in the ma-

rine palace where his godship resides. A large apartment of this palace is said to be fitted up with cooking apparatus, on the most extensive scale; pots and kettles of such dimensions that walruses, sea unicorns, seals, etc., in large numbers are bolled or baked therein every day, to furnish a perpetual banquet for the happy spirits of deceased E-quimanx hunters, or such of them as behaved themselves with tolerable propriety while in the fish. Hence it will sp., pear that the E quimaux heaven consists of an never ending feast of fat things, an eternity of well cooked walrus meat and seal's blub-

The devil (a female one, rememberf) is supposed to be an unworthy sister of the divine Toongarabon. She resides at some distance from her brother's palace, on an island, where game of all kinds is very scarce; where she takes charge of deceased sinners, who, under her domestic management, fare worse, if possible, than the inmates of some of the chesp boarding houses in New York. In fact, these delinquent spirits suffer the pange of starvation, and their cries and shricks of agony are often heard above the howlings of the Arctic gales and the angry roar of the mountain torrents.

This belief in an evil influence exists among the E-quimaux even. Their ideas are vague, of course, and to a great extent imaginary, yet they show the current that permeates all buman nature, and manifests in thousands of different forms. They seem to have a She Davil, which, every one will acknowledge, is the very worst kind; but under whatever form they choose to consider this antagonistic evil inflaence, it is only an index that the unseen is indistinctly impressed upon human nature, and takes a thousand different forms. A decaying stump with pho-at ras in it, in the night time. will seen to look like a flend, a man, woman, panther, wolf, ghost, etc., to different ones that gaze upon it. It is there in the dark, and makes a vague impression on those who stand frightened, gazing intently at it !

Evil exists in all of its damning, naked deformity; it is in every department of this life; it permeates certain spheres of the next. You can't see it distinctly enough to tell its true nature, to correctly define it, and like the boys gazing at the stump illuminated with a lamb ent phosphorus light, you give it a well defined form, or ascribe it to certain laws. The poor negro, in some cases, has a white man for a Davil, while the Devil of the Christians is as black as ebony. The evil or D-vil of some harmonial philosophers, is simply Undeveloped

The spirit philosopher standing on the lofty pinnacle of knowledge and surveying matter. sees it a festering mass. The earth to him is enveloped in darkness, and when he gazes at our large cities, he sees the reething prola of licenticuspess, and human beings wallowing there like pigs in o mu'd bole! He sees in matter contending forces; one constantly appropristing another; when animals spring therefrom, the strong subdue the wesk, and eat them for food. Finally human beings appear-at first cannibals, eating prisoners of war and engaging in constant strife; eventually cannibalism ceases altogether (not yet through) but feuds, wars, and internal stiffe exists continually. Human beings are constantly passing to Spirit-life, and the principal of subduing and appropriating is not banished there in the lower spheres. It still exists in all of its devilish deformitier; there is a pandemonium there far surpusing the infernal forgies of a band of flendish Africans making a repast of a missionary. The very fountable of things is dark, wretched, filled with all manner of und clean things, and a sight that an' angel will turn from in sorrow. You well know, however, that beautiful flowers have sprung up from the debris of our backyards; so from these deplorable conditions, angels rise in all their mejesty to crown the glory of creation.

Among the Persians you find a strange view of the conception of God and evil; the reverse to some extent of the idea advanced by the tearned Buddbist, the great Asura being the representation of God, and devs being the

According to Zorosster, as set forth by the historian, the Persian system made the princinle and personifications of evil dearly an equal balance and eternal parallel with the good principle, and its personifications. Ormuzi created six resplendent angels of love and holfness, called Amshaspands, himself being the seventh and highest; Ahriman then created the six archdevs. to oppose the Amehaspands. Ormuz 1 created 28 Izada, or benfloant spirita, who presided over the heavenly bodies, and showered good gifts upon men; but Abriman made the 28 devs to cause all manner of turmoil and distress. The most powerful and perpicions of the devs was the two-forked Ashmogh. The next series of Ormuzi's creations was an infinite number of Fervers, spirits representing the archetypes of all things, and which became the guardian angels of men, animals, and plants, Ahriman made an equal number of corresponding evil spirits, so that every man and thing has its attendant had as well as good genius. To arrest the progress, of evil, Ormuzi made an egg filled with spirits of light, but Abriman made an egg which contained an equal force of spirits of darkness, and then broke both together, so that good and evil were only the more confounded. Ormusd created the material world, but could not exclude Abriman and his ministers from its deep opeque elements. Ormus' created a buil these symbol of life, which Ahriman slew. From its blood grew the original plants and animals to barass and destroy which Abriman made wolves, tigers, serpents, and venomous insects. From its bleached elementary particles grew the ribas tree, into the stems of which Ormusd infused the breath of life, and they became the first man and the first woman; but every human being is tempted through his whole career by Abriman and his deva, which alip into the body and produce all diseases, and into the mind and produce all malica. It is declared that ultimately Ahriman shall be overpowered. riven through torrents of melted lead, purifled, and forgiven, and Ormund shall reign su-

All classes of people feel the presence of an evil influence, and each gives expression to it in some form. This principle holds good throughout the whole human family, and man-ifests itself in millions of groterque forms.

(TO ME CONTINUED.)

Philadelphia Pepartment

HENRY T CHILD, M. D.

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

A CHRISTIAN GREETING.

To the Readers of the Journal, to the Spiritualists, and to all Mankind.

There is something in the pleasant associa-tions of this festive season that seems calcu-lated to bring us nearer together. The approach of the new year, and the general feelng of happiness that prevails among mankind, should make us all feel better. As year after year rells on we are drawing nearer to the other world where we shall know each other better, and have more perfect knowledge of all things. We send out happy greetlags to all, and find in the following brief sermon, by a dearly beloved spirit who has long been an intimate companion and true friend, that which expressed our own feelings:

A THANKSGIVING SERMON BY ROWARD M. SOUTH WICK

From the mountain peaks of the Summer land, we come to earth and look into your souls, and we have a certain test by which to measure your conditions, the manner and char acter of your thanks indicate this. Most of mankind in our country to day are giving thanks for physical gratifications, even though it be at the cost of suffering for the violation of the laws of health. Again there are those who give thanks for their success in the accu mulation of worldly wealth, though it may have been by the oppression of their fellow men, and in violation of the Golden Rule. There are those who give their kind of thanks for their supposed success in fraud, and low petty ambition, which by base and corrupt means depriving their fellow men of their just rights

But we are glad to know that there are many in the various walks of life whose bearts are overflowing with pure gratitude for the bles sed results that have come to them, and for the good they have accomplished, and whose as pirations go up continually for the spiritual growth that they have experienced, and with that which will enable them to go on from step to step in this beautiful pathway which leads to a higher and holier life. Such thanks glying is always blessed for men or sneels It is as sweet and holy incense going up from the soul, and as we thus look back and mark from time to time spiritual growth and unfoldment that we have experienced, the means is given us by which this shall be continued and increased I have referred to the different forms of thankegiving which are to be found smorg mankind. There are similar conditions and feelings in the spirit-life. We have not all come up to the mountain of the house of the Lord, which is lifted above the tops of all the hills and mountaids of the earth; we have not all come up to he un! Z on; the city of the living God. Many have only come to the mount that burned with fire. to blackness, and dark ness, and tempest, and the voice of words, while there are those who have "come to the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made more perfect."

In my intercourse with these who have passed far on in the interior life, I have reolced to know that their thankfulness has attained a higher form than any to which I have referred, even that for spiritual growth and unfoldment. It is a profound gratitude and thankfulness for that quiet and peaceful state which is continually resulting in spiritual growth; a state in which there is no fear, no haste, no anxiety, but a calm and holy trust; that leans confidingly on the arm of the In the soul fulfills each duty as it rises up before it and thus moves on in its perfect orbit of life, like a planet around its general sun, rolling on silently, harmonicusly and perfectly; thus 'nifilling life's beautiful mission day by day and hour by hour, continually rising high er and higher on the plane of life, ever enjoying the fulness of the perfection thereof.

OUR ANGEL KINDRED.

BY WILLIAM LEIGHTON OF LIVERP WIL, ENG.

Far in the glories of a fadeless day, Amid excess of beauty, and the swell Of rich and everlasting melody, Our angel kindred dwell.

No care can reach them in their radiant home; No night can trail its terror o'er their sky; No sin can cast around its baleful gloom; No tear can dim their eyes.

Immortal pleasures crowd the golden hours; Undreamed of beauty basks on every hand; And odorous breathing from the lips of how-

Fill all the the peaceful land. And bright forms mingling in the holy mirth, Pure white-robed dwellers of the blissful

our kindred are,—the loved and lost of earth-The happy "gone before!"

Among them cherub shapes of childhood glide; Maidens are there with waiving locks of

And manhood in its glory and its pride, And age no longer old!

And he, the last that left us, whose young By laughing, promise-laiden breezes driven— Disdained to meet the rude world's noisy

strife And sought the calm of Heaven,-

I dream I see him in his raidiant rest, Among his angel kindred upon high, And honored as bents the latest guest They welcome to the sky.

Brethren on ministering missions move, Or guide him where'er Heaven's rich mar-And sisters look unutterable love,

Into his answering eyes.

Ah, blessed spirits in their balmy ease!
No cross of earth can ever chafe them now!
For them no more the trembling hands and Nor doubt-beclouded brow.

Ours is the darkness, theirs the boundles ay; They drink true life; we draw the labored breath;

They have eternal sunshine on their way; We have the gloom of death. Yet, nearing the cold river, I rejoice
That when I pass its darkness and its roar,
All these will welcome me with heart and

Upon the further shore.

.

OBITUARY.

Passed to Spirit life. Noy 86th, 1578, L. M. Banse, of Panidn g, Oblo, aged 50 years.

He was for many yours, a firm, intelligent Spiritualist, and conststent observer of the princip cs of the Harmontal Philiocophy. He was quite me tinmi-tic, and in ves di ar compenion, who is also a po d medium, and she has receive | wearss consiressly from | er spirit fri ad of her dear one's harry entracce into his h me beyond the river. He leaves three sons, who wi I ever welcome him back to their circles, again

A few very appropriate remarks were made by Brothey A. J. Champton, on the funeral occasion.

Business Notices.

FOR 80 DATE FREE OF CHARGE I will diagnosticate disease. Bend lock of patient's hair, age, sect, and return postage stamp. Address, F. Vogl, Boston, Mass. P. O. Box 813 Station

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Will you please send me some magnetized papers. I had them once before and they acted ike a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I ware them I was impressed that he was one of, and sent by, your band. One night when I was in fearful dis tress he commanded me to lie down on the bed I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to tally unconscious. The next morning when I tion I never take in sleeping! the courses drawn nicely and smoothly aver the I thought first I had awakened in the Spirit

world, I was so free of pain Yours respectfully; Mas S I Pack. Topeks, Kan., April 12th, '75 Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Pre-

A H. ROBINSON - MEDIUM - CHICAGO wish you to make an champation 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. Hence the velocians think it a cancer and others the reverse. am a man in my thirty sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgis in my bead at times. and more frequently darting pains from one temple to the other

Enclosed please find three dollars with lock of my hair If there is any thing 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. Los Nietos, Cal., Oct., 8rd, 74

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 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 taked. My head is very near well and I believe you will succeed in curing it. I have not taken sargeod care of myself as I ought to, but will do the hest I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain.

Your Humble Servant. Your Humble Servant,

LEWIS C POLLARD Los Nietos, Cal., Dec. 9th, 74

Mrs. A. H. Rosinson:—I write to you again and send lock of rair. My head is well but I shink I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I

out again. Hope as subscribe myself.
Yours with Respect.
LEWIS C. POLLARD.

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ORRA ROBINSON, while under spirit centrol, on reciving a lock of hair of a sick patient, will diagnose the disease most perfectly, and greecribe the proper remody. Yet, as the most speedy cure is the elecential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sax, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanenticuring all curable cases.

Of herself she cisims no knowledge of the healing are but when her spirit-guides are brought as respect with a sick person, through har meditumalin, they never fail to give immediate and permanent relief, in curable cases, through the positive and sepasive forces latent in the system, and in nature. This prescription is sent by mail and be it an internal or an external application, it anould be given 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, that science takes cognizance of.

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the disease.

Hers. Royameou also, through her mediumship, diseases, the disease of anyone who calls upon her at he residence. The fichility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Here if its re-away remarkable, liot only in the healing art, but as a psychometric and business medium.

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cured me from the use of toolsco, and I hearthy recommend it to any and all who desire to be cured Thanh God I am now free after using the weed over thirty years.

LOBERSO MESSESS I DESCRIPTION OF THE PROPERTY OF TOOLSCO Antidote has effectually destroyed my appetite or desire to toolscooper.

I have used tobacco between fourtiess and diteon years. About two menths since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cared me, and I feel perfectly free from its use. Have no de sire for it.

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

Gewego N. Y Mr H. T. Wyman, of Wankan, informs me that be nas used one box of Mrs. A. H. Robinson's Tobacce Antidote, and that he is entirely enred of all desire for the weed. Inclosed find two dollars. Please send me s

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BAPRAN AND TATLOR. corner Adams and Fifth Avenue.

First in order came the usual dark circle. On this occasion it was composed of twenty-five persons, among whom was the able and fearless editor of the Ransiro-Parkost Parkost Parkost. JOURNAL, B. B. Jones. .

Mr. Bastian was provided with a guitar, tin horn, and a music box weighing afteen pounds. There had also been provided by a lady, a small work besket containing various colors of suphyrs, a spool of silver wire, and all the necessary articles for the making of worsted flowers. This phase of manifestations being new to us, we were anxious to see what May could do in this artistic line, and Mr. Cochran requested that she make something for us to keep as a token of remembrance of that most blissful night. Scarcely had ten minutes elapsed before a beautiful-white rose, a bud and two green leaves were made in the most perfect syle, and placed in the hand of our mother. Different individuals in the cirole were shaking hands with spirit friends, while Mr. Taylor gave minute descriptions in rapid succession of spirits present, and in many instances giving names. All were rec-

ognized and most heartily welcomed Johnny Gray, one of the "familiar spirits," added new pleasure to the scene by winding the music box and whilst it was playing, is floated around gently above our heads, at the same time the guitar was being played upon,

the controlling spirit greeting us through the tin horn, and withall the scene was so enchanting that we thought it would be most beautiful to quit this tenement of clay and deplored our existence on earth. Upon entering the

mentally seked the spirit of Johnny Gray to take his knife and carry it to the gentleman from Mexico. Said gentleman exclaimed "I have a knife." Upon hearing this Mr. Jones explained his mental request, and the knife was carried to diff rent individuals in the same way, demonstrating the power of spirits to read the mind. At the conclusion of the dark circle, after a moment's intermission, the chairs were arranged in front of and facing the cabinet. Mr. Bastian then requested the examination of the cabinet and also a thorough examination to be made of his clothing to satisfy the skeptic that he had

NO FALSE PACES

concealed therein The reputation of these great mediums for honesty and truthfulness is world wide, and they carry in their counte-nance the insignia of truth. The cabinet seance was the grandest demonstration of spirit power ever witnessed by us.

The first; to materialize was the husband of a lady present. She immediately recognized him, and was heard-to exclaim. "That is Jim, sure it is." The spirit husband beckened to his wife to come up to the cabinet, saying he wanted to talk to her. The lady advanced and when the hand was profiered she sank back terrified. She made several attempts to conquer her timidity but failed to do so. Then the husband spoke in an audible voice, saying: "You'did not used to be afraid of me," and continued to pleadingly becken to me, "and continued to pleadingly becken to her. Mr. Taylor offered to accompany her to the cabinet and did so, when the husband again offered his hand and the .wife shrank back frightened. The husband then told her if she would come near enough, he would talk to her but would not touch her.

But her attempts to regain her self-possession were fruitless, and after ten minutes of earnest entresty on the part of the husband to talk to his wife as in the days gone by, he withdrew after kissing his hand and bidding her "Good

This manifestation was visible to all present. He repeatedly thrust his hand and half the forearm out at the spperture and several times, presented his head out in full view. We next had some gems of thought from the controliing spirit, Geo. Fox, through his tin horn. He spoke upon immortality and the pleasureable privilege of disembodied spirits to return to earth and demonstrate beyond a doubt that

Verily the earth but giveth to take back again, but the soul of man which grew out of eternity, shall exist forever more. I would say to the skeptic who has a deeire to ellicit new proofs of a state of futurity, do not fall to avail yourself of the opportunity that is afforded you every night at the seance rooms of these world renowned mediums. Next in order came the material's stion of

two gentlemen at the same time, at the same apperture, sons of

MRS. VANDERBURGH.

who was present, and immediately recognized the individuals. Bhe was called to the cabinet where she shook hands and conversed with her dear sons.

FOUR HANDS

were visible at the apperture at once. The son affectionately caressed his mother, and in the presence of all, he placed his cheek beside hers and with a kiss set the seal of love upon her brow. He said in an audible voice, "Mother, I will be stronger after while." After other materialisation of less importance, the audience refuctantly dispersed.

Who wouldn't be loth to relinquish the bliss of Heaven. We felt as if we had a foretaste of real life and such experiences diffuse a glory over the relations we bear to earth, and earthly things, and aside from the intuition proceeding from the depths of our spiritual nature, these experiences strengthen our conviction of a life beyond for the emancipated soul.

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(From the Bangar of Light.)

Permit me most earnestly to commend to your readers the pages of a work which should be in the hands not alone of Spiritualists, but of every thinking and reasonable being in this age of civilization.

By wading through fragments of literature diffused in every conceivable way, now cropping up in a magasine item, now occupying a column or two of some radical journal, now timidly peeping forth as an inference to be drawn from accounts of Oriental lands and ant'que monuments, and now forming the sub ject matter of some rare and scarcely heard of volume-from at least a thousand scattered sources which might tax the student half a lifetime to collect and collate, we might gain the same information, but never before, in the form of a well-digested and compendious volume, do we learn that the Jewish Messiah has had at least fifteen rivals for Messianic honors, some of them far older and much better authenticated than the gospel biographics put forth in his name.

If the maintenance of Christianity, founded on the assumed authenticity of the New Testsment, has cost the world millions of its best lives, and uncounted millions of its wealth-if it still drains the people to their last cent, and imposes its iron yoke upon the necks of ninetenths of the civilized mentality of the age, it certainly should be worth while for that same civilized mentality to look into a small and unpretentious volume, which with the axi of truth cuts at the very foundation of all that they have held sacred, fought for, sinned for, bled and died for, and now sweat and pray for, and only to find at last that they have fought, sinned, bled, died, sweated, and paid for a inythi

To gather together such amszing proofs of the world's insuity, idolatry and bigotry as Mr. Graves unmasks, to after to the struggling mind, tossed upon the ocean of opinion, such overwhelming testimony of the truth of his allegations, and save us from any more, floundering in the realms of half declared and confused mythologies, is a work which ought to command the gratitude of the gotire age, bove all, of that class of thinkers, who, like the Modern Spiritualists, can afford to give up the roges of sand which vain theologies of fer, having the cable of spiritual truth connecting them with the anchor of immortal exis-tence. Mr. Graves's style is clear and perspicuous, and whilst his vast research and candid reference to authorities which can not be denied enables us to follow his statements in perfect security and good faith, we can not close the volume without a fervent expression of graffiude to the patient and industrious author for the immense burst of sunlight he has showered abroad on the age. Such at least was my impression on perusing this semarka-ble and invaluable work, and it is as a mred of gratitude and acknowledgment for good ser-vice done, that I herewith tender publicly my thanks to Kersey Graves for his "Sixteen Crucified Saviors."

It is quite possible that one out of the sixteen may chance to suffer death outright under the lash of such an excisement but as we don't realize that any one will really be burt if the whole number were to take the places to which they belong, namely, as different ideal incar-nations of the Sun.God, we do not feel much concerned for the result, but end with our favorite and immortal motto, "The truth against

EMMA HARDINGS BRITTEN. 206 Wee, 38 a street, Now York,

Letter from Thomas Cook.

ED JOURNAL-L'azle Doten chose for her suiject at the Silver Like Camp Meeting:
"After Spiritualism, What;" which provokes
the query: "Is Spiritualism a finality," or will
it die into a grander and more sublime truth
or truths? And we are one who are satisfied or truths? And we are one who are satisfied that it will culminate in the Spirit of all Truth as foretold by Jesus, when he said: "I-have many things to say unto you, but ye can not learn them now, howbeit, when he, the Spirit of Truth has come, he will guide you unto the ways of all truth;" and as we understand it we are preaching it to the world; yet our pathway and efforts are so obstructed by self-righteous Ohristians and Spiritualists, as well as free-lovers and other deguatisms, that our oppor-tunities to scatter the light of truth is very much circumscribed; and we like Jesus, have to go to such as are tooked upon as publicans and sinners, in order to obtain a hearing. Bo on Sunday evening, November the 21st, we spoke from the stage of Harry Hill's Theatre, to a respectable and quiet audience, and have

to a respectable and quiet audience, and have an invitation to speak again at the same place on Bunday. November the 28th; Harry Hill managing the figures and paying us liberally. The New York Heroid sent a reporter, of which the following us a synopsis of his report on Monday morning, the 22 i:

"East evening there gathered in Harry Hill's Theatrs, in East Houston street, one of the most respectable audiences that were ever seen in that place.

"There were a large number of brokers and brokers' clerks present, who came there evidently to see hats smashed and some flux, and they were autonished ut the effrestness of the Rev. Mr. Cook, a long bearded, serious looking man.

The speaker then spoke of the necessities of individual religion, and stated that Jesus Christ came on earth and died for the same purposes that George Washington and his army suffered and bled at Valley Forge, and that every 4th of July the great mysteries of the Christian religion, as understood by Jeras, the obiefest of wuich is equal rights and Justice to all mankind, were duly coletra ed by the American people. The speaker did not come there to tell them they were a desperate band of bad characters as they might be told in a fashionable church. The Indian when he scalped his enemy acted according to his in atlincts, and being without information, he was not as bad as the Christian who, with better lights committed a much less crime."

Thus will arise the 'new departure" and the spirit of truth be enabled to take root upon the earth; by seeking the channels of the humble and lowly and despised of earth, of whom your correspondent is the least.

THOMAS COOK New York Oity

Wanted-Complete Worksat Hudson Tuttle.

BY A J. DAVIS

Allow me, Bro. Jones, to add my testimony to the admirable article by Dr. E. Orowell in your last issue. As a bookseller I can truth-fully say that the works of no author in Spiritualism are more in demand than those of our hard working, truly inspired, and philosophic ally enlightened Hudson Tuttle. The loss of his stereotype plates by the great Boston fire, was a loss to the world; and not until that loss is made good, by the complete reproduction and restoration of his entire works, will the literature of Spiritualism be as rich as it was ofore that fire. There is fre quently a demand for his "Arcans of Spiritumen"—of which Prof. Felix Baufi Baromio, now in Italy, formerly a distinguished Oatholic Father in Chili, B A., said: "It is the best book on the facts, philosophy and teachings of Spiritualism, I had the fortune to find in America.

This comprehensive work by Mr. Tuttle is now and at all times in special demand, and let us hope that some capitalist in our ranks will sesist our Brother in resurrecting it from

Another little work by Mr. Tuttle published by Charles Partridge many years ago, entitled, "Life in the Soheres," is also very much needed in these days of investigation. It is a wise little volume, and ought not to be left to die in the stereotype vault of some New York printer, who has the custody of the old pub-lishing assets of Partridge & Brittan. Why can not you, Bro. Jones, prevail upon Mr. Tuttle to revise this work, enlarging it, perhaps, and so improving its contents as to entitle him to a fresh copy right and then issue it from your own Raligio PHILOS PHICAL POBLISHING HOUSE!

As I am a book trader pro tempore, and as my daily vocation makes me familiar with the prevailing tastes and wishes of book buyers, my conclusions are worth something upon the question of books. I am happy to say that Dr. Crowell's ample volume on "Spiritualism and Caristianity," Owen's "Debatable Land," Wolfe's "Biartling Facts," Denton's works and the volumes by Hudson Tuttle, (all that are now in print) are the best selling books on the average, of key in the Spiritualistic catalogue. After these may be mentioned the Standard Poems (two volumes) by Miss. Lezie Doten. Mr. Peebles's "Pilgrim," "Seers of the Ages," and just now his popular "Voyage Around the World." Oloott's "People" is still in demand, bu; foremost stands Wallace's "Defense of Spiritualism," Prof. Crooke's three pamphlets on 'Tests and Experiments in Poychi cal Force, etc.," with which come the able works by Epes Burgent; and following these there are a score or two of pamphlets and tracts which serve as sidelights along the road of Spiritual Progression.

But please, Bro. Jones, hurry into existence Mr. Futtle's "Arcana of Spiritualism,"—a bock that is complete in itself on all the su' jects treated, and one most satisfying to all who have had or may have the good fortune to pos-New York City.

P B. I omitted to say that now and then we have a call for one or two volumes by your friend, A. J. Davis.

On Organization and a Creed.

BRO. JONES:-My laterest in the prosperity of Spiritualism induces me to sak the publication of the following remarks in your wide spread Journal They are called forth by the interesting remarks of Judge Holbrook in the last number of the Spiritual Magazine.

The position he took will, no doubt, meet

with a cheerful response from thousands of Spiritualists deeply interested in the sufject. The want of expressed principles and a suita-ble organization among us, has not only arres-ted our progress, but discouraged thousands, who would have investigated our philosophy. If any people under, heaven have incentives to excel in every good word and work, they are Spiritualists. Our philosophy teaches, not only our continued existence after death, but that God's law, because it is founded in the highest wisdom, can not be set saide,—that every one must reap the fruit of his doing, and that, consequently, forgivness of sin is a misuo-We believe that our acts alone will entitle us to a high or low aphere when we enter upon our future life, and it is a part of our upon our future life, and it is a part of our creed, that, for all, there is a progressive destiny. Is there no creed in these universally recorded sentiments among Spiritualists? The idea that subjection to suitable rules of moral order is inlimical to individual liberty, is fairness and the headmalds of progress lacious. They are the handmaids of progress and not burdensome to the honest inquirer after truth. Yet we are decrying rules of moral order and, with a few exceptions, have remained stationary, if we have not actually retrograded. We exhibit the anomaly of a pro-fession without a practical principle,—a faith without corresponding works. How can we expect permanent prosperity while we oppose the necessary aids to individual and societary progress. Organization, under the discipline of law, obtains in every department of society, and throughout nature. Why not object to the establishment of law against the peace of the community, against theft and robbery? Is perishing property more valuable than purity, than virtue, than spiritual wealth? Are isolated individuals better qualified to promote prosperity than the united efforts of many.

The organization we need is, not a compul-The organization we need is, not a compulsory, but a voluntary one. In every community there are a few, at least, who believe alike on essential points, and who repudiate the social freedom principles contained in Mossa Hall's confession,—who believe in the duty and benefit of devotion to God and the interests of humanity, who could unite on such a platform of faith and works as would make them mutual helpers, and with the understanding twist they could retire from the compact whenever they felt the rules of union buildensime.

Now that this subject is agisted, it is hoped

come out boldly, and array themselves on the side of a faith that works by love, purifies the heart, and overcomes the world.

Washington D. C

Poices from the People.

ROCKE-IDGE, WIS -Levi Freeman writes .- would rather go without bread than the Jour.

FAYETTE, PA .- Rial Sweetland writes .- We re taken the JOURNAL so long it seems we can not do without it.

ST. LOUIS, MO .- James. C. Irwin writes. can not get along without the Journal, and am thankful for its continuance.

ALBION, MICH.—O. H. Perry write al like the Journal for the independent stand it takes in exposing impostors and free levism.

WARHINGTON, D. C .- F. Ebrhardt writes. The Journal contains too many good things for me to be without it. PRESTON, MINN.-F. M. Trogated writes.-

breaking the chains of superstition out West bern-and I hope it will keep on breaking till the last link FOREST CITY, IOWA -Mrs. James C. Bonar

writes.—Please flod remittance to pay for the best paper in America, the old Razioto Philosoffiidal Journal, and oblige a sincere Spiritualist. Spirituallam is not dead here. WASHINGTON, D. C .- J. C. Smith writes.

am of the opinion that when humanity cease to use means for securing the friendship and favor of Gods, and learn that the Spiritual-world is just as natural as this, we shall be happier and conse-quentry better than at present it is possible to

MIDDLETON, MASS —F. J. Gage writes.—Are the articles called "Desth, or the Pathway from Earth to Spirit-life" published in a book form? Please let me know how I can get them. Your paper is the best one published. May you long live to distribute the light and truth.

The articles you refer to are only one half finished. The remainder will be published in due

DECORAH, IOWA.—Mrs. H. S. Weiser writes.

—Please and remittance for renewal of my trial subscription for the JOURNAL lifted so much of interest in the JOURNAL, that I can't do without it. I wish you might send us a good physical medium. I think one would do well to stay with us for some time. We have circles and are doing the best we can with our material.

CHATFIELD, MINN .- M. F. Dunham writes. I am so wedded to the Journal, that it would seem like parting with an oil friend, to part with it. I like the bold stand it tak a in regard to free-thought; it also sids me in many little debates that I have, and they are plenty, I secure you I chal-lenge them in church and out on the street or in the stores. . I am ready to meet them now or any other time and battle for the right, the truth and free-thought.

NORTH LEWISBURG, O.-R. M. Davis writes. Enclosed I send you \$3 15 to renew my subscrip tion one year longer, as I can not be happy with out the Journal. I loan it to my neighbors until out the Journal. I lean it to my neighbors ustill it is worn out. Money is hard to get, and my wife says we need some bed clother very badly, but I told her we would have to wait a little longer, as my time had already expired on my paper, and I would rather freeze a little than do without it.

Not the least danger of you or yours. Frost won't make severe inroads into your babitation. The very next good thing you still do, will be the gratification of the wife by supplying all the "bedclothes" she deems necessary. Good Spiritualists pay for their newspapers and see that comfort re gos throughout the home circle.

CEDAR FALLS, IOWA .- Chas. Clark writes The Spiritualists of Union Township, Slack Hawk County, held a meeting at their School House on the 25th last. We heard the many bleasings ably pointed out by Mr. Chapman, of Beaver Grove, fur which we ought to thank the Great Ruler of all things; among them the heavenly inspirations that we daily received through our spirit friends, to the furtherance of all general knowledge, so much needed by the inhabitants of earth. We have a few friends here that are not afraid to own the name, and I can safely say they are growing no less. The JOURNAL is a welcome visitor at our

MORRIBANIA, N.Y.—James I., Parshall writes.

—My only object in sending you ten dollars, was that I thought it would look nice on your Ledger, placed to my credit; and I wish to punish you in return for your reminders to me. Only think ever since the 10-h of last June, there has been a yellow strip of parer placed across the JOURNAL telling me it was not paid. Now, Friend Jones, I am in the habit of leaning and sometimes mailing it to other parties wherever I think, it may do good, as there are often articles which are entirely too good to be kept all to one's self. When you are looking over your Ledger after delinquents, you may court MORRIBANIA, N.Y .- James L. Patshall writes. to be kept and to one's self. When you are looking over your Ledger after delinquents, you may count me out, and others who see the paper may also know that I have paid up. Hoping that your other delinquents may be induced to follow suit, is my prayer.

LOUISVILLE, KY .- Q. H. Kreider writes .condition of the working classes in America to day is not an envishie one. It seems to me it can be made better, at all events the amelioration of their condition is an object any one may well engage in. The working classes of England have solved the The working classes of Epgland have solved the problem of co-operation, and they are now on the high road to pracperity. Why can not the American working classes do likewise, co operate, at first, for the purchase of the necessities of life, and gradually extend their operations until every branch of industry is embraced in a Universal Brotherhood. We have the example of the Rochdele co operators, and need not fear failure. The thing to be done is to organize and set the ball in motion. Would be pleased to hear from any of your readers catertaining similar views, and those wishing reply will please enclose stamps for return poetage. My address is 270 West Jefferson, Street.

NORTH LANSING, N. Y.—Samuel Davis writes.—Still the good work goes on, and that, too, with such wonderful wapidity, that the most incredulous are struck with amazement. The wonderful manifestations through the mediumship of Mrs. Sarah A. Lane, daughter of Mr. Samuel Davis, of North Lansing, Tompkins Co., New York, and have been witnessed by a highly lotelligent and appreciative circle of friends. This medium in the latter part of August last, while under control, marked out on paper the form and fixe of a cabinet, and asked us to erect it immediately. In the early part of September the cabinet was erected according to directions, and teshics were commenced, holding them every Thursday and Saturday evenings. The first things in the line of demonstration were spiritual lights, and the curtain of the cabinet window was moved. At the third sitting, voices were heard telling us we were soon to witness wonderful things. Thus things went on in their usual course, the medium gaining in confidence, and the circle growing more harmonious, until at the date of writing, the manifestations are truly wonderful to behold. At the last two scances, there were shown from the cabinetisting were all lasts, and and and from their size and ifestations are truly wonderful to behold. At the last two scances, there were shown from the cabinetiwindow several hands, and from their size and shape, they were instantly recognized to he those of friends, passed to Spirit-life. There frequently appears a hand with a ring upon one singer. At the last sitting the bands and forcarms of a poing lady were shown; upon the left wrist was a besutiful bracelet, and a voice from the cabinet spoke to one in the circle, saying, that was for him, and which, after long reflection, he brought to his mind those of a friend, which proved to be correct. We have the promise of giorious demonstrations. The control, George Jackson, asse the medium has wonderful powers, and will equal, if not surpass, all the great mediums of the day.

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to witness certain remarkable spirit manifest. ations produced by a medium named John Harvey Matt. Memphis is now a town of bout 1,800 population, located in northeastern Missouri It is a thrifty and apparently well regulated place. We arrived there on the 13.h, entire strangers to every one, never having been in the town before.

JOHN HARVEY MOTT.

the medium, is a man of fair heighth and sige. about 83 years of age, of average intelligence. and a poor man. He is married, has one child, a girl of five years. His standing in the com-munity good, and his family connections ex-cellent. His father is a Methodist preacher, and has visited his son's seances but once, pro-nouncing the manifestations pro-luced "the work of the Divil" The mother believes in her son and is a regular visitor at the seances. The medium's child, though so young, has al-ready displayed much capacity as a writing medium.

The Mott residence is a one story frame of five rooms.

THE CABINET

eems to have been formerly a part of the sitting room. It is about 4x8 feet, extending from floor to ceiling, with but one door which opens into the sitting room. Near the top of the door there is an opening about 3 ft x 15 inch., over which a black cloth curtain hangs sus pended, with openings in the middle and at the sides. A careful examination of the cab inet showed that there was but the one way of ingress and egress, namely, through the door.

SEANCES ARB USUALLY HELD

at night. Torongs of people are eyer coming and going. They hall from all parts of the United States Oircles of new members, in whole or in part, are formed at every sitting At the hour for the seance, the medium enters the cabinet, and seats himself in a large armchair, the door is shut, and the visitors seat themselves in a half-circle in front of the cabinet door, Mrs M at being one of the number. Two spirite seem to have the control of the medium, that Gen. Bledso: who was a Confederate officer, and that of a Dr Red. These "controlling" spirits always appear first, and a c introduced to the company by Mrs. Mott. Then they in turn introduce visiting spirits, who have come to manifest themselves, to members of the circle. The room is generally kept light enough to read with ease, during the sitting. A fee of \$1 is charged each visitor in the circle.

PARCAUTIONS AGAIN T DECEPTION

Tals is the age of humbuggery, and there has been no small amount of it practiced in regard to spirit manifestations But we went to Mempais determined not to be deceived. We were there truly as strangers in a strange land We kept our own counsel No one there knew us, our mission, or abything of our past history. We determined to accept nothing as genuine until it had proved itself. We thought that persons or faces appearing in the cabinet, or even coming out on the rostrum before us, would be no evidence that they were spirits of the departed unless they were able to tell their own names. We resolved to guess at no names or give them any chance to deceive us.

DEVELOPMENTS OF FIRST SHANCE.

Portified with this resolution to prove everything, we both went, on the first evening of our arrival, to the residence of the medium to see what we should see. At the appointed time, Mr. M entered the cabinet and closed the door. There were six of us in the circle, including Mrs. Mott. After sinking "Home, Bweet Home," a face appeared at the aperture la the door, claiming to be Gan. B'edsoe. Mrs. M called us up one at a time, and gave each an introduction to the spirit, after which we were all seated as before. Another face then appeared, claiming to be Dr. R. ed. He called for my wife and myself. We went to the door, when he spoke to us, saying there was a young man there by the name of JOHN WESTERFIELD,

and that he wanted to talk with ma plied, 'Very well, we will be pleased to see

and converse with him." The curtain then parted, and he appeared plainly to our view, and said, "O. Mother! O. Pap! I am so glad to see you. It makes me so

The form which appeared looked like our son, talked like him, calling us by the same names he did in earth life.

He then said, "Aunt Rachel is here."

I had a sister of that name who died 87 years

Rachel then appeared and leaned forward so that

HER PACE WAS CLOSE TO MINE. and said, "How are-you, John and Mary? I am so glad to see you. Why didn't H iz. June come? Mary (Mrs. Westerfield), tell E z. Jane I want her to investigate Spiritualism."

(El zs Jane is cur sister and residing in this The being who addressed us looked like my

sister Rachel, talked and acted so like her that I could not doubt its being her. My son John appeared again, and spoke of his last illness, saying that he died of milk-slokness. He then addressed his mother, correctly repeating some conversation she had about him after his death, saying that he was with her at the time. He then saked to see my watch, reaching out, not the medium's hand, but a boy's hand, looking as his did in hand, but a boy's hand, looking as his did in life. I handed the watch to him, and he took it out of my hand, opened it, and said it was nine o'clock. He then said, "Pap, what did you do with my horse Fred. How his hip bones stuck up!" At the time of my son's death, I owned a horse named "Fred," that he

John then said that Trilla was present, and bade us; good night. I had a niece of that name, a brother's daughter, 18 years old, who die 4 about ten months since.

TRILLA next appeared pisinly to us, looking precisely as she did the last time I saw her in the fish, which was a few days previous to her decesse. Bue said, "Haw do you do, Aunt Mary and Uncle John? I am so glad to see you. Why didn't pe and ma come? I want to see them so had."

them to come?" Your father is sick." She re-plied, "Yes, but he is better now."

She then said, "Aunt Mary I want to repeat

my little prayer, so you can tell my ma." She then repeated the Lird's prayer, and added, "Tell manit is not necessary for me to pray now; but I want her to know that I have not forgotten my little prayer."

The style and manner of this being were pre-

cisely the same as that of my niece Trilla when living. No one could imitate so perfectly her

we could give many other things if space would permit, which convinced us of the com-plete identity of the persons who appeared and addressed us as the spirits of our departed rela-

We attended in all six seances, on as many successive evenings. At all of them we received equally impressive and undoubted testimony that, "If a man die, he shall live agaid."

At the second sitting, Dr. Reed called for me, saying, "Your son says that you have had bleeding at the lungs." This was true, al-though it was over thirty years ago since I was spafficted. Our son John appeared, dressed in white vest and black cost, dress and appearance precisely sa his body was when

PREPARED FOR BURIAL APTER DEATH

After a pleasant challin which he frequently indulged is laughlug, he withdrew. My sister in-law next appeared three times,

looking as the did in Earth life. She said, "Samantha is here." Tais was the name of her daughter who died some nine months ago. SAMANTHA THEN APPRARED,

and after expressing her Joy in meeting us, said, "I am so happy now, but when I had them flis, they hurt me so bad" Boe told us about being locked up in her room. Her disease had destroyed her mind so that it became necessary for her safety and that of the family,

Trills next appeared, and after speaking of her joy in Spirit is, I saked her to tell us the name of the disease of which she died. She said, "O. Aunt Mary, they took knives and cut me all to pieces." He disease was cancer ous affection of the thigh bone, and her limb was amputated, after which the disease reap peared, when it became necessary to frequently use the knife.

At another sitting, our son sgain appeared, and said, "Mother, you know our calves that had the trembles? Pide's calf died but Brindle's didn't." All of which was true.

My mother presented herself, holding or hands and arms cutside the cabinet, very much affected or overcome with joy. After several efforts to speak she said, in a loud

J HN, THANK GOD!

and then turning to my wife, said, "Mary, thank G.d." Her voice, gestures, and appear ance were precisely as in Earth-life.

My father also appeared and gave what to us

was positive proof of his identity.
Our son saked us to try and get the little girl medium to let him write us a letter. I got the consent of the child the n. z. day, and after washing a slate myself and examining it carefully, to see that all was right the medium and myself went into a room by ourselves. I held the slate in my own hands, with two small pieces of pencil on it, and piaced it un der a Windsor chair cl. se up against the bot tom. The child placed per hand on the s ate also, and almost immediately after getting it in position, I heard the sound of the pencil on the siste; and in about two minutes afterwards I withdrew the slate, and the side next the chair bottom, was written nearly full with two ietters, the first in a feminine hand and sign ed 'Rachel," and the second in an entirely different hand and signed "John." Our son began his letter addressed to us with, 'On! is not this nice?" And the closing sentence was, 'If we had not moved on that farm, I would have been with you yet; but I don't care now. From your son, John."

My father to law appeared, and after speak ing his name distinctly, spoke to my wife,

CALLING HER HIS DAUGHTER,

after some conversation with us said. "Tell your mother that I am happy and would like to see her." At the last seance, though the house was

us, and bade us good bye. Thus for six nights we saw and conversed with eight of our de parted kindred, who were so anxious to speak with us that three of them would some times appear at once. While talking with us they would frequently pat us on the head or hands, using both their hands at the same time.

O.hers in the circle seemed to receive as satisfactory tests as we did. There were no dark seances. There was light sufficient to see all that was going on in the room.

And now, in conclusion, WHAT OF ALL THIS?

D.d we, with our natural eyes see, and with our natural tongues converse, with our friends who have preceded us to the realm of Spiritlife? If we did not, how are we to account for these inauties:ations? Is it possible for any one to appear, wearing the same counte name, producing the same gestures, using the same style of speech, and speaking the same things, characteristic of persons now dead, extending over a period of from nine months to forty years ago? No one but my son, my mother, my father, and others mentioned above, could have personated their respective characters. We are, each of us, unlike any other person, in speech, manner, or personal appearance, and in my opinion must remain so

If you doubt these things, that I have related, go and see for yourselves. You will see "signs and wonders," that you can interpret in no other way than the one I have pointed out. These truths are for all to know.

J W. WESTERFIELD. . MEMORIAL MEETING.

Addresses and Besolutions Relative to the Late Mrs. Sarah M. Thompson, a Well Known Spiritualist.

According to previous arrangements quite a large number of opiritualists assembled Bunday at Temperance Hall to pay tributes of respect to the memory of Mrs. 8 rah M. Thompson, a well known Spiritualist and me dium, who died in Madison, Onio, last week and was brought to this city for laterment. The meeting was presided over by Mr. James Lawrence with D. S. Critchley as Vice President. On motion Thomas Locs was made Boo retary, and a committee was then chosen to draft resolutions of sympathy and respect, con-sisting of W. E. Priston, D. A. Eidy and T.

While the committee was at work a number of the persons present improved the opportuni-ty to bear their individual testimony to the high character of the deceased. A few of the remarks we subjoin. Mr. Thomas Lees spoke M follows:

"Tis seldom we as a body formally meet to do honor to our dead, and although conscious of my inability to express as I would like to my best feelings on this occasion. I can not let theopportunity pass without adding my voice to
those here assembled, to render tribute to the
memory of one whom we all loved so well,
Barah M. Thompson, the good woman, the true
wife, the loving mother, the kind friend, and

honest medjum. Our si quilntance began in 1862 and shatever I have gained by being a Buritudist—and to me its truths are beyond price — I feel under lasting obligations to the one we have met here to honor. She continued the work, then just commenced, thirteen years ago by Mrs Neille Wilsey Brownson, now Mrs Nellie Palmer, and mainly through her tests, and by her aid in my investigation, I became a Spiritualist. What greater obligation off r my sincere condotence to her bereaved family with the hope that in my future relationship with them I may never forget the sa cred obligation I am under to her who has just left us for a brighter home. If our pullosophy is based on the solid rock of truth, which we all believe it to be, taen indeed was the earth-life of Barah M. Thompson not a wasted one, for ever since, I have known her it was her con-stant effort to apread it prious truths. She opened wide the gate alread left; ir, and hun-dreds (I believe I might truthfully say thousands) of skeptics were brought to a knowledge of immortality through her instrumentality as . The wave of sadness and tears that swept over the assembled friends at her faneral yesterday, showed the love and esteem felt for our departed sister and the warmth of our emotional natures; let us now prove our philosophy, by the could lence we have in its truth, and n | sice that he pays! cal tropbles and soft rings are at an end.

Mr. D A. Eldy next spoke as follows:

Day before yesterday we were assembled

together 'with one accord in one place' to mingle our tears with the mourgers and by our pres ence offer such sympathy and solace to the bereaved family of our accorded sister as the nature of the case aff rded. I have attended a great many funerals, but never before to my recollection where the tears of juy went so far to neutral ze those of grief as on this occasion; Joy at the release of her physical; sufferings and triumphant ascension to meet and mingle with the angelic hosts and loved ones gone before, while the grief at parting with the material form in which her spirit had been developed, was in accordance with the natural and affect tionate emotions of our nature. Although lit-tle can be said or done at such moments to soothe the keen anguish of the bereaved, yet that little is of a nature that soon comes to our relief, as it virtually takes away the dark and gloomy associations that formerly surrounded the belief in death, by imparting to us the positive knowledge that there is no such thing in the economy of 9 d's universe. It is written, 'In the midst of life we are in death,' whereas the reverse is the case. In the midst of death we are in life. By substituting the word change for death we get the true expression of what this original saving should have inculed what this original saying should have inculca The word death is a misnomer; all na ture repudiates the common accepted definition of the word. The leaves fade and fall to the ground in autumn, and give life and nourishment to new forms of life and vegetation. The rose loses nothing but its fading beauty; its aroms has gone out into the atmosphere from whence spirits readily aggregate and condense the cliffused particles into as perfect a flower as when attached to the original branch. Nothing is lost Matter and spirit both sub ject to their respective laws are indestructible, and, although closely and intimately connect ed, have each their respective offices to perform in the grand working and dispensations of God's universe. Hence we affirm, and we speak a wised'y, when we say that our depart ed sater is just as much with us here to day in this room and is just as sensible and cogni zant of the tribute we desire to offer to her memory as when she gave life to the physical form in which she was developed and with which she has just pasted in obedience to the immutatle law that reolves the physical back to its original elemens, having performed its part in the grand labridory of nature by producing and maturing as immortal spirit, which under favorable conditions can return and identify itself in many ways, even to materialize her-self so as to be fully recognized by our out-ward vision. When Mrs. Thompson came to Cleveland many years ago to make this her permenant home, Spiritualism was then com-paratively in its infancy. paratively in its infancy. continued her work at home where many bua dred, can now testify they received the first evidence and conviction that the gospel of to day is a truth, a gloricus truth, a demonstrated reality, and that a life and conduct in accordance with its teachings will insure to our being's end and aim, happiness here and hereaf-

Further remarks which we have not space to publish were made by Messra. W E Preston, D. S. Crirchley, Levi Nichols, F. O. Rich and James Lawrence. The following resolutions were then adopted:

WHEREAS, In obedience to a natural law, our sister and co worker, Sarah M Thompson, has passed to a higher life, we deem this a fitin which we held her, and still hold her, there-

Resolved. Tost in her spirit fight we recog nize the fulfillment of an immutable law, and point with pride to the fact of her having lived her earth life (as far as we know) in conformity with her highest convictions, regarding truth, purity, and charity, as the highest and noblest of virtues, the possession of which can not but strengthen her in her entrance to spirit

Resolved. That in her departure to the Sum-mer land the Spiritualists of this city have lost one of their earliest and most earnest workers, a thoroughly honest medium, whose life and conduct as a medium, Spiritualist, wife and mother, in fact in all the relations of life, was worthy of our most hearty approval; and be it Resolved, That we tender our sincere condo-

lence and sympathy to the bereaved family and relatives, with the hope that the glorious truths and teachings illustrated in the life of the deceased will prove the greatestof value in comforting them in their severe trials.—Otess land Herald

Mind Reading.

THE PACULTY POSSESSED BY MR' A. B. HALL LONG AGO.

It is an error to say that Mr. J R. Brown, the mind reader, was the only person possessed of that power until the discovery by Mr. Moy-

er that he possessed the same ability.
In January, 1853, Mr. A. E. Hall, of High Point, Decatur Co., Iowa, was introduced to me as a Spiritual medium that could answer mental questions, and I fully tested his shillty to do so. We sat alone in a room 18z 20 feet, at a distance of ten or twelve feet apart, and I wrote secretly on scraps of paper more than twenty questions, to which answers were given, in the following manner:

I was careful in writing each question, that Mr. Hall should not see what was written, Mr. Hall should not see what was written, then folding the paper closely containing the question, and holding it in my left hand I approached him, and taking him by the hand with my right hand, without speaking, desiring in my mind that if my spirit guide should answer the question affirmatively, the medium would lay my hand on a certain piece of furniture in the room, but if the answer should be in the negative, then on another certain ob-

ject, both of which were secretly chosen (and new of jects were thus selected as the answer ing place of each successive question), and I was led by Mr. Hall, for an answer to my questions, each separately, to one or the other of the two objects thus chosen for the place to answer it at in this manner.

Mr. Hall professed to not know what my questions were, with one exception in part only, and in that case he asked me after the ques tion was answered, if I was not asking some thing in regard to a printing press, and said that was his impression, which was correct.

Baberquently Mr. Hall came to Albia and ave a public exhibition in the Cour. House of his power to answer mental questions, and also to find articles hidden by persons of his au-dience, by leading them and laying their hands on the concealed article. Next day while be was talk ng with gentlemen in front of a ho-- went into the hotel alone, and tel, Dr. Bpassed up stairs into a room, and finding a cl-gar box, hid a copper coin under it, un observed as he believed, and coming down he took Mr. H. by the hand and was led by him to the place where the coin was concealed, and his hand laid on it. This the Doctor regarded as wonderful, because Mr. H. stood taking all the time, not knowing of his intentions to try his power to flad anything hidden.

Some years later, when Mr. H. was here again, I went with him to the house of my friend Dr. E.—, and after introducing him to the Doctor's wife, I said to her that if she would go into a room spart from the one we were in and conceal some article, and then come out and take Mr. H, by the hand be would find it for her. See went out and soon returned and taking Mr. H. by the hand, away they went together, and presently we heard her laugh heartily. On their return she told her husband she had hid the cream pitcher of her ten-set in the wardrobe, where she thought Mr. H. would not flod it, but that he had laid her hand on it as readily as if he had seen her hide it.

We had acarcely departed from the Doctor's house when Mr Hall said to me, "They have lost a small cuild there have they not?" I replied that they had. Said he, "I saw the spirit of a small child there, but did not speak of it because I did not know whether it was their child or not.

Mr. Hall certainly is not the inferior of those who, flading themselves possessed of the same power, submit only to control of spirits in the orm, for he permits the control of wise and loving spirits out of the form, and is not only a medium, but is said to be an able inspirational lecturer in behalf, of the Harmonial Poiloso A. C. BARNEA.

Albia, lowa.

Holiday Books.

Our readers will flid on scanning the book-Lat in another column, that we offer a line of works from which suitable selections can be made for all their friends.

Where all are good, it may seem invidious to particular z ; but we will mention a few. Those wishing to make a gift of a book of Poems, can not do better than to select one of Luzie Doten's, either Poems of Progress or Poems from the laner L fe, or they may prefor that ever popular work by Bro. Burlow, entitled, The Voices; we have one customer who has bought and given away over fifty copies of this book; he thinks it is the best book to break down superstition he ever saw. Then, there is Prof. Hamilton's book of Raymes, called Common Sense Theology. which is indeed good common sense, and strikes home. Radical Rhymes by Prof Denton partake of the clear incisive character of

the author, and are favorites with many. In prose works we may name as among the best the works of A J Davis, Hudson Tuttle, Robert Dale Owen, Samuel Watson, Ross Bargent, and-well we must limit our space, and refer the reader to the list; only saying in conclusion, to the very large class of our readers who have dear friends that are creed bound, whom they are desirous to aid, that they can not do better than to give them either or both of Mr. Watson's books, Clock Struck One or Clock Struck Taree. The author is emphatically a "Christian Spiritualist," and as such. appeals through an experience of a third of a century in the Methodist ministry to the members of his own and other 'Orthodox" denominstions, and to this class his books are of eapecial interest. The second volume of Dr. Crowell's work Primitive Christianity and Modern Spiritualism, is just in time. The two large volumes-five dollars for the two -make a present that any one might be proud to give or receive.

Dialogues for Children, by Mrs. Sheppard, should be placed in the hands of every child.

The History of Jesus of Nexureth by Paul and Judas through Alexander S.nyth, is a book of the most thrilling interest from first to last, those interested make a note.

Will Not Attend the Social Freedom Gathering.

S. S. JONES:—I' see in the Spiritualist at Work that I am advertised to act as a speaker at E. V. Wilson's Convention, to be held at Rickford. You were requested to copy his call. I shall not attend. I wrote to Mr. Wil son, that I should not. I will not take any part in the movement; not but that I would be glad to come before the Illinois public as speaker, and hope to do so this winter, but I can not go in that direction. My spirit friend would not allow me to, even if I wished to. Your Friend,

MRA. H. MORAN Joliet, Ill., Dec. 18th, '75.

The above letter from Mrs. Morse, the eloquent trance speaker, discloses the means resorted to by the wire puller to get people to attend the proposed Rockford meeting.

After similar pufflig and blowing, just six persons were found in Belvidere who would attend the last meeting of the so-called Northern Illinois Association of Spiritualists, officered and run by E. V. Wilson and Mrs. Wverance in that city.

It is more than probable, that less than six Rockford Spiritualists will attend the gather ing to be held at that city. The revolution in Ohloago drove them to the country, notwithstanding the Spiritualists of country towns everywhere ignore them.

The plan of parading the names of speakers

before the public, who would not affiliate with them under any circumstances, is an outrage that should not be tolerated.

Is the Devil Dead?

BRO JUNES:-As I have beretofore asserted my conviction that the Devil is still alive and kicking, please allow me to add that I feel equally sure that he is the legitimate Father of the idea that Spirit and Matter, the He and She of all existence, are distinct entities, instead of interchanging relations. Nothing less than hisSstanic M-jesty could have invented theory so well calculated to make a hell of this world as the effects of that belief. If you think the discovery entitles me to the reward you offer, please remit the \$750. Yours Truly,

J. TINKBY. Westfield, N. Y.

We hardly think that our good brother has found his Satantic Majesty as yet; he has only discovered one of his many tracks, and has mistaken that for the creature himself. He must sustain his claims to the reward by discovering something besides a mere "imprint" of his "cloven foot." Mr. Tinney is a deep thinker, and his views in regard to Spirit and Matter are worthy of careful consideration. We must decline, however, to send the \$750 to him on account of his simply discovering the trail of the Devil.

We would say in connection berewith, that the series of articles on this subject will continue through many numbers of the JOURNAL, and will, we believe, contain a mass of information on the subject of the Devil or Evil, that can not fail to be of interest to every reflective mind.

Mr. Tinney can still strive for the reward we offer, and perhaps his efforts will be crowned with success.

The Little Bouquet Orphan's Fund.

We have received through the kindness of Dr. Crowell, the author, six copies of the secand volume of his ' Primitive Christianity and Modern Spiritualism," which is just from the press; price \$2 50. The proceeds of the sale of these very choice volumes will be used to carry the Little Bouquer into as many eager hands as possible. The generous act speaks for itself, and the donor will receive the bless' ings of poor children whose starving souls are crying out for more light.

Bastlan and Taylor.

Bastian and Taylor's seances are still well at tended, and the manifestations seem to be growing in strength. At nearly every seance a spirit appears in full size outside of the cabi net Only a few evenings ago, a little girl walked out, and was recognized.

wise, anywhere in Chicago, on receipt of twenty cents. If purchases are to be made, send the money by postal money order, payable to M & Ashley, 274 South Clark street, Chicago, 111.

ERHANDS D'NE on request, by letter or other-

[Mr. Ashley is prompt and honest, and may be trusted with confidence -Et. Journal]

B F UDRAWO D will lecture at Canton, Mo., D.c. 18 a, 14 a, 15 b; Brimfield, Dl., Dec. 17.b; Maquon, 11: Dec. 18 h, and 19:b; Wyoming, Ut . Drc 20th.

Edwin Drood Slightly Damaged.

We have a few copies of Edwin Drood cominjured. We will sell mem for \$1.25 cents per copy, at which price they are a bargain. 12

GILES B. STEBBINS lectures in this city. Bunday, Dec. 19th, morning and evening, before the First Spiritual Bociety, corner of Green and Washington streets,

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

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 arrearages, to remit the same without delay.

Annual Meeting of New York State Spiritualist Association.

The annual meeting of the above association will be held at Temperance Hall, Leckport, Baturday, Jan. 8th. at 2 o'ctock, P. M., in con-

nection with the Quarterly Convention.
Reports of officers, the election of officers for the ensuing year, and the transaction of any other business relating to the interests of the Association will be then and there attended

J. W. SRAVRH, Pres. A. C. WOODRUFF, Bec.

Convention of Spiritualists at Lockport, N. Y.

The first Quarterly Convention of the Spiritualists of Western New York, for the Centen-nial year, will be held at Temperance Hall, S. W. corner of Main and Pine, Streets, in the city of Lockport, Saturday and Sunday, Jan. 8th and 9 b, commencing at 10 c'clock, and holding three sessions each day.

A season of unusual interest is anticipated, as

able speakers, inspired mediums, and harmon-ial musicians, will be in attendance to instruct edify and cheer with the thrilling truths relating to this glorious-new Dispensation.

Our Lockport friends join with the committee in extending a cordial invitation to all truth seekers to attend, and will chearfully ex-tend their hospitalities to attendants from abroad.

100

J. W. SHAYER, G. W. TAYLOR, S A E TILDEN. Committee.

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