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

VOL. XIX

(S. S. JONES, EDITOR, PURLISHER AND PROPRIETOR.

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\$8.00 A YEAR, IN ADVANCE:

THREE NIGHTS AT MOTT'S. Spirits Appear, are Seen and Recogmized.

Pertinent Questions Asked and Answered.

I arrived at Memphis, Mo., the home of Mr. Phott, on Saturday, the 21st day of August; but as he had been giving seances every night for some time, none was given to night as he required rest. I found here, however, a Mr. Wim. Harvey, of Charleston, Mo.; Mrs. Dr. J. South, and Mrs. Dr. A. H. Kellogg, sisters, from Jacksonville, Ill. These three had been present at two seances, and Mr. Harvey, although he had seen several forms. Claiming, to present at two seances, and Mr. Harvey, although he had seen several forms claiming to be relatives of his, was still waiting for further evidence before he was ready to say he was convinced of their identity. These two elsters are intelligent and cultured ladies, capable witnesses, who can have no possible motive in saying to the world, "We saw and conversed with our departed friends," when the reverse of this is true. They came here entire strangers to Mr. Motti and all connected in any manner with his seances. Said they "We any manner with his seauces. Said they, "We managed it so that the people here should know nothing about us or our affairs." At the very first seauce she attended, Mrs. South's husband,

DR. J. H. SOUTH.

presented himself and was fully recognized by both. Or. South died very suddenly about a year ago at Pleasant Hill, Ill., from taking poicon by mistake; and he will be remembered in that locality as his death caused great excitement at the time. The sisters say that when he appeared here he related the cause of his death to them saying, 'I think some one had meddled with the bottles in my office and misplaced them." He wrote his name on an envelope which together with a pencil, his widow handed to him at the sperture of the cabi-She showed the autograph to me and said, "It is as perfect as ever he wrote is in earth-life. I'm very choice of it and shall have it framed." Both sisters testify that Dr. South held a conversation with them on business and family matters, which could have been known to no other person; that the very tones of his voice, modes/of expression, etc., were true to the very life. Mrs. Dr. Kellogg says they each saw and recognized their mother and their brother "Dan," now in the Spiritlife, and that both of these gave them such proofs of their identity that they are as fully satisfied they saw and conversed with them as they are that they had ever done so, while mother and "Dan" were in earth-life. Will skeptics say that these faces were masks, and that a mask can converse in this

intelligible manner? Or that it was Mott, and

CLEVER A PRESTIDIGITATEUR.

that he can converse on matters known only to Dr. South and these sisters and relate to them, as did the materialized form of "Dan," the conversations which they had on their way here, miles away from Mr. Mott?

What nonsense! Verily the human mind runs into strange vagaries when it attempts to account for facts on any other than the true basis. Reason says that by means of certain intermundane laws, at present but little under-stood, these ladies saw and conversed, as they believe—as they know,—with their departed friends; and that it is true that,

The departed! The departed, they visit us in dreams.

And they glide above our memories like sunlight over streams; And where the cheerful lights of home in constant luster burn,

The departed! the departed! can evermore ra

How much more easily are all the facts in nature accounted for when we lay aside opinion and prejudice, and accept the true, the natural colution.

SUNDAY, Aug. 22nd. To night, I attended my first scance here. Before he was controlled, Mr. Mott entertained the company with an account of his sensations while he is being taken under control. As I have never seen this published, I give it here. He says he first feels a sensation as of a strong wind coming upon him, and that he can tell about whether the manifestations will be strong or weak, by the

FORCE OF THIS WIND.

The more forcibly it strikes him, the better will be the manifestations. When it is very forcible the spirits tell him that conditions are fine, and after that scance he learns from those present in the circle, that the materializations have been more than usually excellent: I thought of the "rushing wind" of pentecestal times when he related this. To this sensation succeeds that of a ball or cake forming in the lower part of the thoracic cavity. This seems to increase in size, and is painful, making him sick, until it bursts. The bursting is followed by a slow inward dripping sensation from this ball, which is very pleasant causing him to feel very happy; and from this time he rapidly grows more and more unconscious until his outward senses are totally closed and he is en-tirely unconscious of all which passes around him; and he would know nothing of what oc-curs at his seances were it not that people re-late it to him when he returns to his normal state. When he does this, he says he feels as though he had just awakened from a pleasant dream, and he is never sleepy for several hours thereafter. On again attaining his normal state, his first words invariably are, "Mary, (Mrs. Mott), what time is it?"

To night there were present, including Mrs.

Mott, eight persons. As the cabinet, scance room, and degree of light have so often been described, I need not mention these. As usual, Gen. Bledsoe was the first spirit to appear. After being introduced to each mem-ber of the company, he retired and another form appeared at the aperture calling for John Lane. Mr. Lane is a young man from Chari-ton Co., Mo. On going up to the aperture he says he saw his brother as natural as he ever appeared in earth-life. And every person there present will bear testimony with me of the emotion exhibited by this young man on being thus brought face to face with his brother, whom he now knows is "not lost" but only "gone before." Both brothers were so overjoyed at the meeting and the mutual recognition that they completely "broke down," in
weeping tears of joy. The one yet in earthlife, we both saw and heard weep, and all
could distinctly hear the weeping of the spirit
brother behind the curtain which separated
the two. M. L. held a conversation with his
brother as soon as he became calm enough to
do so, in which he related events of which only they two present knew, as Mr. L. came here
an entire stranger to Mr. Mott, who knew
nothing of him or his brother.

The next spirit who appeared was a brother
of mine, who passed to Spirit-life some five
years since. The materialization was good so
far as materiality is concerned, for I distinctly 'gone before." Both brothers were so over-

for as materiality is concerned, for I distinctly beheld the person and heard him speak (whis per) to me, but I could not identify the features nor understand the name he gave me. Still I am satisfied it

WAS MY BROTHER,

from what will appear in the sequel of this seance to be shortly related. Following my brother came Mrs. Kellogg's brother calling for "Sis," meaning Mrs. K., a pet name by which he addressed her in the familiar home life of earth. On her going to the aperture, he said, "I would like to talk with you, but there is a Mr. Chamber here who wants to see his wife, and I will retire who wants to see his wife, and I will retire appeared at the aperture and called for my wife (formerly Mrs. Chambers). On stepping up to the sperture she fully recognized her former husband, Mr. I. W. Chambers, who passed over some ten years since. Together, she and myself held quite a lengthy conversation with him, chiefly pertaining to domestic affairs. Mr. Chambers also requested me to be good to his wife and his son Willie, and to

which be bid us good night and retired. Perhaps I ought to state here that my wife had taken a bouquet of flowers from our home which she had left at Mr. Pitkin's where we were staying, forgetting to bring them to the seance room. He called for these, saying they were pretty, and especially admiring the yel-low ones. This proves to us that spirits know what we are doing at any time, and that this could not have been Mott in a mask talking to us, for Mott knew nothing of this bouquet.

treat him as I would a son of my own; after

After a few moments spent in singing, Wm. Harvey was called for. It will be remembered that this is the gentleman who had been here during several seances and who was not yet satisfied as to the identity of those claiming to be his spirit relatives. But to night after beholding and conversing with the spirit who called him, he said to me, "I'm fully satissed that I saw and conversed with

MY FIRST WIFE.

who passed away ten years since."

After this, L. McFall, of Memphis, Mo. was called, and he says he saw, as he has seen heretofore, his mother's uncle, with whom, to night, he held a lengthy conversation. He asked, "Did you bring me that apple?" The young man said. "Yes," and producing an apple from his pocket he handed it to his uncle, who quickly took it into the cabinet where it was found at the close of the seance.

Soon after this spirit retired, came Dr. South who held a long conversation with his widow and her sister, and who was as fully recognized as he had been heretofore. Said Mrs. South to me, 'O! I'm so glad I came here, and have seen and heard these things. Henceforth I shall never think of death as 1 Henceforth I shall never think of death as I have been accustomed to do in the past." Said I, "Captivity is now led captive." "O Death! where now is thy sting? O Grave! where now is thy victory?" To which she bowed a soul felt amen. This evening these slaters from Jacksonville, also beheld and conversed with their mother; and the converse tions with their friends who are in Spirit-life, were no sad, sepulchral, ghostly ones, but ra-tional, cheerful, and homelike, even to pass-ing the old time jokes of the family, the spirits laughing so audibly as to be heard all over the room.

The materializations for the evening were now brought to a close by the voice of Hi-

MOTT'S GERMAN CONTROL.

who was heard to say in broken English, "Whats'ch de matter now?" The door of the cabinet was opened by Mrs. Mott and the medium was found sitting in the chair totally un-conscious. Mott, for the time being was transformed into Hivens; or rather the latter was using the physical organism of the former to communicate his (Hiven's) thoughts. Sev-eral of the party conversed with Hivens; he giving them further proofs and information of their spirit friends. I told him my name, and asked if any of my spirit friends were present to night. He replied, "Your brother James Cook was here. What's the matter with his lungs? His breast is all sunk in. Why did they tie him with those ropes? That was too bad! He wouldn't have hurt any one. He says his keepers treated him shamefully, put him in a cage like he was a beast. Why did they strike him and knock him down? He A Mrs. Terrill, of Memphis, Mo., was soon

would hurt nobody." As Hivens paused here. I asked him if he saw anything peculiar about my brother's mind. He said, "Yes, his brain is part gone and he is kind of wild looking."

Now I am positive that neither Mott nor anyone present, except my wife and I, knew that I ever had a brother at all; much less that his name was James and that he died an that his name was James and that he died an inmate of an insane hospital; or that his death was caused as the hospital Superintendent wrote me, "by's gradual stuffing up of his throat with phlegm which he was unable to expectorate." Neither did any present except myself and wife know that my father and brother, both still in earth-life, tied him with cords during his ravings one night. How the keepers in the asylum treated him, I know not, but the other facts I do know, and as Hivens related them so accurately, in his inimi. vens related them so accurately, in his inimi-table way, which must be seen and heard in order to be appreciated, it is

EVIDENCE CONCLUSIVE

to me that the materialization which I saw, and failed to identify, was none other than that of my brother James, as Hivens said it was.

And added he, "He was mad because you didn't recognize him."

The seance now closed, all present being satisfied of the genuineness of the manfestations and of the absolute return of their dear departed across that "narrow sea which divides their blissful land from ours," but which, thank Godt is navigable.

BECOND BEANCE.

The company being seated, singing commenced as usual and after a short time, Gen. Bledsoc was again the first to appear. As I sat next to the cabinet I was the first to bid him good evening. I then asked him if he could touch me, "Yes," was the reply, and he reached out between the curtains and touched me on the forehead. The touch was felt by me as tangibly as I ever felt the touch of mortal hand, and rather more forcibly as of mortal hand, and rather more forcibly, as though it had to be hastily done. I then asked plied. "There is no substance in my hand. My body is vapor. It is the essence of the medium's body." I asked him if he meant that it was composed of substance so refined, so rarified that it was not substance in the ordinary acceptation of that term. "Yes," said he evidently gratified that I comprehended his meaning. As I had lately seen an account of shooting a materialization in St. Louis, I asked the General if 'twould hurt either him

TO SHOOT, A BALL

through the form I saw before me. said he; has any one here a pistol you may shoot me." And so eager was he that I should make the experiment that those in the farther part of the room heard him urging me to do so! Then asked him if his spirit was enveloped in the materialized form which I saw. "Yes," said he, "the spirit is in the centre of everything," and those present will remember the characteristic illustration which he gave of this. "Then," said I, "'tis the invisible which is the real reality; the out ward—to us visible—is really the shadowy, the evanescent, the perishable." "Yes," said he. I then asked him if the spirits who were to materialize, went into the cabinet before the door was closed. "No! many of them are out there with you now," he replied. "Then, how the door being shut, can they get into the cab-inet to materialize?" I asked. This seemed to him a strange question and I heard him laughing as though at my ignorance for asking it, but he replied by exclaiming, "Good God, man! how does water get

THROUGH THE GROUND?"

"Suppose your wife was in the north room of this house," said he, "and you standing here should concentrate your mind upon her to the exclusion of all else, your mind, your thought, would be there present with her." "Ah! tis the spirit; that inward invisible principle, that real reality which can enter the cabinet, the doors being shut." Said I, "Yes," he replied, evidently much pleased that I comprehended him. And I must say that I never before so fully realized how porous matter must seem to a disembodied spirit; even as a sponge would a disembodied spirit; even as a sponge would appear to us when viewed through a powerful magnifying glass. 'Twould seem that we could crawl right into the holes in it. Among other things, the General then said, "I am a Southerner, and true to my colors." To which I replied, "General, I don't believe in disunion; I think it would be better to see all the States and all the nations, of the anti-too. the States and all the nations of the earth too. closely united into one—a grand Brotherhood of Man. "Yes," said he, that's the way I real when I'm in the spirit, but when I materialize, as I have done no w, I take on the conditions of earth-life and am a Boutherner, true to my colors." "Then," I replied, over there is a spiritual equality, one is not deemed better than another,

ONLY MORE DEVELOPED,

more highly cultured." "Yes," was the response. From the above, it will be seen that this form which was so eager to have 'me try the experiment of shooting him, was able to converse on subjects requiring no ordinary degree of intelligence, and of which Mr. Mott will know nothing till he reads this article.

On bidding the other members of the company good evening, the General retired and the brother of Mr. Lane appeared at the aperture, being even more fully identified than the evening previous, as the gentleman was more calm and able to converse with his brother who had returned not from but to the shadow-

after called for and on stepping up to the aper-ture she says she beheld the face and form of her husband who passed on in March last. She had seen him at Mott's seances on two former occasions, and this time she had brought her young babe with her agreeable to a request of his, so that he might see it while in his materialized form. I did not get what was said between the living and the (so called) dead, but after the seance Mrs. T. assured me she knew it was her husband with whom she had conversed, and her face was beaming with joy at

versed, and her face was beaming with joy at the knowledge.

After a short interval spent in singing a face appeared at the aperture saying, "Charlie." Mr. Lane, thinking he said John, went to the aperture, but on seeing that the spirit was not for him, he resumed hisseat. Mrs. Mott then went up and inquired, "Whom do you wish to to see?" The reply came, "I want to see Charlie." As I happened to sit nearest the door of the cabinet, I heard the call and recognized the familiar tones of my brother. Mrs. Mott asked if there were any person pres-Mrs. Mott asked if there were any person present named Charlie. I said that is my name. Bear in mind that she and Mr. Mott only knew me by the name of C. W. Cook or Mr. Cook. On my going to the aperture the cur-tains were quickly parted and if I ever saw my brother James,

As he parted the curtain he struck out forcibly toward me, as I have seen him strike out his fiet hundreds of times. The motion was perfectly natural and aided me greatly in identifying the materialization as that of my brothef. After holding quite a lengthy conversa-tion with him during which he told me a recret which no other person in earth life except my brother in Wisconsin knows. He requested me to have mother come down here caying, "I want to see her," and he was gone.

Great heavens! and can it be That I have seen and talked with these Thy old familiar tone have heard And got from thee a brot Ah, yes, henceforth from this I certain know That thou art gone from earth below To better life "beyond the bourne," And so for thee I'll never mourn, But thank our God whose boundless love, Has granted thee thy self to prove.

Mrs. Dr. South and her sister, Mrs. Kellogg, were called for shortly after my brother retired, and they went to the aperture where they saw and conversed with Dr. South, their brother "Dan," and their mother as they have done at every seance which they have attended here. They told me "all three were conversing with us at once, and we saw Dr. South and mother both at the same time." I could not but feel that "it is good to be here," and while Mrs. South was conversing with her husband I heard her say, "O, how nice this is!" Her soul was indeed made glad at the meeting with the angels, and she, like hundreds who have been here before her, realized the truth of immortality and experienced the fulfillment of the promise, which long ago was made, and the angels do indeed "walk before our eyes." The face of a woman next appeared at the aperture calling for Mr. Harvey who went up and a conversation with her. He says he is fully satisfied that he saw his first wife, who told him of events which occurred in her earth-life that are known only to those two, and at his mental request to do so, she reached out and touched his hand, this being as near as she could come to shaking it. Mr. Harvey, who is an Englishman, has seen while here, his mother with her

OLD ENGLISH CAP

on, his wife and two daughters; and he goes a way fully convinced of the genuineness of Mr. Mott's mediumship, and of the truth of materialization. Soon after Mr. H. resumed his seat, another face appeared at the aperture calling for my

wife. On going there she says she saw Mr. Chambers, even more plainly than she had before done, and that he looked still more natural, even to the expression about his mouth. He reached out and touched her hand for the purpose of shaking it, and then said, "You brought my bouquet to night," and he expressed a desire for it. She handed it to him together with an orange. They were both instantly taken, one with each hand, into the cabinet. I think every one of the company heard him swinging the bouquet all around in the cabinet, as though to

SHAKE THE PERFURE

from the flowers. After a time the flowers were thrown out on my head, and the orange was found on the floor inside the cabinet, at the close of the seauce.

The voice of Hivens was now heard, it being the signal for opening the door of the cabinet. When this was done, Hivens geve several of us excellent tests, which, if possible, enabled us even more fully to identify the persons who had materialized. This is the last night which Mrs. Kellogg, Mrs. South and Mr. Harvey are to remain here, and they all assure me that they go away with a new impetus to go forward in the labor of living good lives, since they now fully realize the immortality and responsibility of man; and that the eyes of their loved ones are ever on them. 'Truly they have been 'led beside the still waters,' and "fed in living pastures."

THIRD SEANOE.

To night there were several new comers present. After singing "Bweet By and By," we heard, as usual, the ringing of the little bell in the cabinet, and in a moment afterward, the well-known face of Gan. Bledson appeared at the aperture of the cabinet. I have seen this face so often during the three

evenings I have spent here, and it is so characteristic that I think I should recognize it in acteristic that I think I should recognize it in any crowd I might meet it. To night I again held quite a lengthy conversation with the General, and among other things I asked him if spirits do not possess a body, which is as tangible to them as was their physical body in earth-life. He replied, "More so; we think more of it." He also told me, "We have purer laws here than you do on earth. If a person does wrong he is punished by nature's laws. One man One man

"DON'T PUNISH ANOTHER.

as on earth. Here punishment comes in the nature of things—like effect following cause and it can not be escaped. It is not extringic as though coming from without, from our arbi-trary God, but it is intrinsic." "And," added he, "it would be better if men would so teach on earth, and dispel the dogman of arbitrary external hell-punishment, and vicarious atonement, teaching in their stead that all are responsible for their own actions, and can in no way escape the consequences (effects) of

After giving each one of the company a chance to see and converse with him. Mr. Bledsoe retired and a boy'a face appeared at the aperture, and asked for his mother. Mr. H. G. Hildreth and his wife from Troy Mills, Mo. then went to the aperture and say they saw their son Elisha, who passed on seven years ago, at the age of lifteen. They told me he looked as natural as he ever did in earth-life, and that he conversed with them about home matters of which no one else here knew. He then called for his little brother—a lad twelve years old, who up to this time had remained seated. The little fellow went to the cabinet, and although he was but five years old when his brother passed on, he still remembers him, and I could not convince him that he did not see Elisha to-night. He said, "I knew him as soon as I saw him." Elisna told the little boy to he good to always tell the to be good—to always tell the truth, and to take good care of father and mother in their old age. It was indeed an affectionate "family meeting," and I saw Mr. Hildreth wiping his eyes after he had taken his seat. Can it be that this angel communion of our day will fail to make the world better, by elevating mankind to a knowledge of the better things, and by inspiring them to live better, purer, holier lives?

The next person who appeared at the aperture was a Mr. Porter, who, I learned from Mrs. Mott, had, in earth-life, been a lawyer in Kirksville, Mo. She said, 'He has been here often." As he appeared to night, he was a fine looking man, and his materialization was very perfect. He put his head and the upper portion of his body clear out into the room, and it appeared so plain, so material that I really thought he might open the door of the cabinet and walk out, which I requested him to do; but athough the latch of the door was distinctly heard to click, he did not succeed in doing so, but I am informed that has on several previous occasions. However, everyone present to-night must have plainly seen him, as his body was nearly, though not quite,

AS DISTINCTLY OUTLINED

as any of ours. Not having any relatives present, Mr. Porter soon retired, and almost instantly appeared the face of a woman with a white handkerchief over her head. The contrast between two persons could hardly have been greater, and there certainly was not time for Mr. Mott to transform himself from the form and features which Mr. Porter exhibited to those of this lady, even if he had such a disposition. She called for Mr. Delap, who went to the aperture, and had a joyful recognition of his wife who passed away two years since at Leon, Decatur Co., Iowa, where her husband, Rev. J. Delap, was then preaching the 'Gospel" as he understood it. He then came here a skeptic as regards Spiritualism, but he told me that now no language could too boldly express his entire belief—nay, his knowledge of its truth.

I saw my wife and talked with her to night as certainly as I ever did in her earth-life," said he: I should add that Mr. D. has previously spent three weeks investigating here at Mr. Mott's. To-night, he had brought his daughter, a young lady of some twenty years with him, and when she went to the aperture and for the first time since her death, beheld her mother so life-like, "O, ms!" she exclaimed, bursting into tears in her emotion. We also distinctly heard the mother weeping in the cabinet. A conversation ensued between the three, the mother patting and stroking her daughter's face and head. Who could not rejoice at such a reunion? They were together! the living and the dead!—rather the

Shortly after Mr. Delap and his daughter were seated, my brother James appeared at the aperture and once more I had the joy of hearaperture and once more I had the joy of hearing his familiar tones, and of realizing that he was "with me as of yore." As he was a "Mason" in earth-life, I asked him to give me the grip of a Master Mason. He said he couldn't materialize well enough for that, but he gave gave me the name of this grip, which Mott could not possibly have done, the knows nothing of masonry. Among other things he told me he was happy and was not crazy when told me he was happy and was not crazy when he was in spirit life, but that when he mater ialized he had to take on the old earth conditions and was crazy. "I'm crazy now," he said, and suddenly, and quite unexpectedly to me, he touched, or rather struck me on the head. Perhaps I should state that this insanity was of such a nature that ordinarily he could hold an intelligent conversation. After inquiring for father and requesting me to write to the folks at home, he retired, and Mr.

[Concluded on page 318]

L. Bush.

«BROTHERHOOD OF LUXOR.»

Their Position Criticised.

BRO. JONES:—In the Spiritual Scientist there is contained an article signed, "The Brother-hand of Luxor," under the caption, "Impertant to Spiritualista" The third clause in said article consists of just such "stuff" as ever enobles me to find time and the stuff" as ever enobles me to find time and the stuff. ables me to find time and means for a response. Not that I have so much as an ill thought toward the author, nor the good brother, editor, Mr. E G. Brown, but because said clause i wide from expressing the truth, and is calculated to present the subject of American Spiritualism, to unthinking minds, in phases of digrepute, rather than in the light of its own moral force and true character. It would ceam that the article alluded to was intended for a standing representative of the claims or status of American Spiritualism. I will give

it verbatim, which is as follows: "It is the standing reproach of American Spiritualism, that it teaches so few things worthy of a thoughtful man's attention, that nd few of its phenomena occur under conditions gatisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious persons, and that it offers in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future, moral and social re-

lations, and accountability."

Now, who the "Brotherhood of Luxor" may be, I know not, nor do I know whether it is composed of spirits in the body or out of it. But one thing there is, I do know, that while such language is quite besitting a Rev. Mr. Moody, a Hammond, or a Talmage, whose squirt gun artillery is aimed to be directed against the hosts of heaven's army, it certainly befits not the argument of a committee of wise philosophers, whose mission is to supercade and substitute for the stale mythological dogman of a blind faith, an irrefutable demon-

strated immortality.

There are four things contained in the clause quoted, that I wish to notice. The first of these is, "If American Spiritualism, teaches to fav things worthy of a thoughtful man's attention," pray who would the "BROTHERHOOD OF LUXOR."

pronounce a thoughtful man? And what system of teaching would it regard as being worthy the attention of such a man? I would ask the unknown "Brotherhood, what sulject is there now known to man that teaches more or even as many vital truths to the human family, as that of American Spiritualism? What subject of investigation has taken a wider range into nature's vast arcanum, s desper inspection of life's mysterious realm, a higher and grander view of the boundless em-pire of mind? What other system of ethics teaches so eloquently and sublimely the divine philosophy of life, the beginningless and cansaless evolutions, unfolding and aspirations of the coul of man in its eternal progressive march? What system, creed or ism, teaches more positively and lucidly the grand truths of rewards and punishments as based upon the immutable law of cause and effect, thus showing unmistakably that not so much as a single thought, whether good or bad. can escape its legitimate consequences? What system of ccience or philosophy teaches more carnestly, logically and conclusively the unity of the origin, the destiny and conesquent "Brotherhood of Man?" And what system of religion under heaven, I would ask, teaches cor self-sustaining practical humanitarianism than "American Spiritualism?" None, I trow. Lack are the "thoughtful," those who have given their attention to this great question of questions? And what sub-ject more that it, in its teachings has worthily claimed the attention of the thoughful? Let the "Brotherhood of Luxer." answer.

But you say, secondly, "So few of its phenomena occur under conditions satisfactory to men of scientific training." Yes, that's it, "scientific training." Who, in the name of common sense are the "men of scientific training?" Are they those who, (with a few exceptions) bearing the title of the M. D., the D. D., the LL. D., etc., etc., have already condemned the spiritual phenomena without having even heard so much as a rap, or seen so much as the moving of a chair by spirit power, a single case of entrancement, or even experienced the serene sensation of a spirit impression? Are they those whose business it has been, and is yet, to study the outward effects and superficiality of things instead of the inward moving principles of the same as their causes? Are they to be found among those who, in their hygienic profession, have made the cruder and grosser elements of nature, instead of the more subtle and refined, their acknowledged sense of potency, and their curratives, those of the lancet, the blister and the general exhaustion of the Lumen system by possonous drugs, rather than the warm magnetic. lifegiving, hand manipulations? Are they among the smooth tongued politicians and wire workers in the civil government, who are daily rob-bing the nation of its wealth, and are fast converting the once best system of government under heaven, into a corrupting and corroding aristocracy? Are they seen among the Rev. D. D's, whose highest teachings of science is to induce man to discountenance his own reasoning powers upon subjects most sacred to life, to deny every virtue of justice and self responsibility, causing him to grope his way through a blind faith and dark incertifudes in search of immortality, and if obtained, unknown to him as to whether he will yet land in Heaven or in hell? Are they those who would delight in and devote more time to increase the events at the tructure of a lebeter or the spect the organic structure of a lobster, or the skull of a tad-pole than they would in the temple of a human soul? I ask again, and echo takes up the strain and inquires in authoritative voice, who are the real "men of scientific learning?" What is Science but that system of knowledge obtained through the channels of the five senses with the high spproval of intuition and enlightened reason? Who has ever become a proficient through any other than these channels? Science then, in its highest and broadest interpretation being knowledge, positive, demonstrated knowledge; the men of true "scientific training," ore those and only those, when pertaining to spiritual phenomens, who have used their exases, their intuitive perceptives and reasoning powers in the investigation of said phe-

And it matters not whether they carry with them a sheep akin diploma; whether they possesses the long handled title of respect by which they may come in rapport with think-ing minds; or even whether they ever smelt the smoke of collegiate gas burning, or rubbed their home spun cloth against the outer walls of the kingly palace. If they have seen with undimmed eye, have heard with unaffected auditory nerve or ear; and handled with unparalyzed hands, etc., etc., they have thus far availed themselves of all the presiquisites that the most fashionable, conventional sciencording to their candor and general moral ve-

And hundreds, yes, thousands of honest men and women have witnessed spiritual phenomens, have seen spirits in their full materialized form, have handled them with their hands, and heard their native voices, with no uncertain sound. All these backed up crowned and sealed with the high signet of reason and judgment; thus making the evidence as palpable, perfect and valid as though it pertained to any object of mundane character, ought to be "satisfactory" to every man of scientific training, both in America and elsewhere.

Oh, but the "conditions" under which these things occurred! There is the trouble, this is what renders them "unsatisfactory" to the "Brotherhood of Luxor," men of "scientific training."

The medium, perhaps, in whose presence hundreds of spirits in Americs, have been seen, handled, heard to speak loud and long; and fully recognized by not only general out line, but by very lineament and feature, relating of past events and incidents of life, "was not, at all times enslaved, manacled or chained down, or sacked up; but conspicuously situated, being in open cabinet to the fair view and gaze of all the spectators, while the angels or spirits were, performing their part of the drams under like conditions.

It is indeed, strange, surpassingly strange, that in the minds of some of the would bewise, when two or more personages appear each and all of whom are fully recognized, that such personages can not be distinguished apart so as to enable the beholder to say which is angel and which is human, whether there be really two, one or three, unless some of them (the medium) be chained down or eacked up. What are a man's senses worth to him if he can not discriminate between objects all of which are well known to him? If he can not tell one from two or more; or if he can not tell by the sense of touch a palpable substance from that of a shadow. I do not say but what there are those, pro and con, tampering with Spiritualism, whose moral dishonesty render them unworthy of all credit, but these are an exception to the rule.

It has been my experience to find much more dishonesty among those who deny the facts of spiritual phenomena, but refuse to investigate its claims, than those of mediumis tic profession. I think the conditions wanting are too often on the other aide of the house, and consist of moral deficiency and a vacuum in the frontal cranium, rather than a disposition on the part of the medium to de-

How does the "Brotherhood of Luxor" distinquish apart the members constituting "The Committee of Seven," whose servants they are. How does it know whether that committee

consist really of one, three or seven.

But enough of this; the day is past when one shall be enslaved before he can testify to the value of liberty. Nor is there need of one being unmanned or unwomaned in order that a dezen more professing to have brains in their craniums, may be competent judges of what transpires before their external and their in-

What is wanted in this, the moral or spiritual perihelion of America's people, as well as those of the old dominions, is to be as "wice as serpents and harmless as doves," be honest themselves and cease to suspicion their 't qually honest neighbor, and take the trouble upon themselves, either to go to such mediums as can give such demonstrations in phenomenal Spiritualism as they stand in need of; or else go to work earnestly and patiently to develop themselves up to the desired stand point.

of the "Brotherhood of Luxor" kind, think if he were required to investigate the phenomena of a planet's movements in its orbit, and then tell him. that while or before doing this, the same planet must be sacked up or chained fast, in order that the conditions may be satisfactory?" Or if Prof. Harvey, in making his discovery of the heart to be the seat of circulation, had required the law governing that department of phenomenal life to be suspended, or the heart itself to be banded or extracted from the system; think ye, that he would have done as well in his effort as he did by complying with the law or conditions imposed by nature? Or again, suppose an ignoramous especially in artistry, desired a genuine likeness of himself; but were to say to the artist,
"Sir, I want my picture taken wholly in the light, don't develop it in the chemical or dark room, for I will not receive it as I am opposed to having things done in the dark." What would the artist think of such a requirement? Nay, would he not know his applicant to be a

'Damphool?" As irrelevant as these remarks may seem, they are nevertheless strictly apropos, and quite illustrative of the required conditions of hundreds of skeptical inquirers after spiritual phenomena. I don't know whether the "Brotherhood of Luxor," would require such or not. Suffice it to say, that the sensible or true scientist, asks for no conditions that will conflict with the requirements of the law governing the phenomens of his investigations, but gladly seeks and accepts those that nature

in her wisdom offers. The third claim of the "Brotherhood," to which I take of jection is found in the following language: "That the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious persons." O "Brotherhood!" what a pity nature made such a mistrale. Why didn't the commit her most work take. Why didn't she commit her great work of revelation of the truths of immortality to the "Brotherhood of Luxor," alone, or to the "Committee of Seven?" Or, if to be a little more liberal, select a few of the 60,000 priests in the United States, whose sense of teaching Revelation is buried in the graves of eighteen hundred years ago. Or, why not reopen her channels of spirit manifestations through the organism of the purely materialistic, whose every element of being naturally resists the in-

flux of inspiration of spirit revelation.

But are the Spiritualists of America so ignorant as the "Brotherhood's" claims would make them to be? Compare the 11 000 000 of American Spiritualists with the 6 000 000 of Christian professors; or the 40,000 mediums and lecturers now in the field, with the 60,000 pro-fessing clergymen of the same territory. Interogate them individually and collectively on and all subjects of literature, and let facts decide as to who are the ignorant.

Perhaps a statistical argument could be no where better applied than in the present par-ticular point. The statistics of Indiana's non-compos mentis, or members of the Insane Hospital for the year 1869, make their total number to be 3.712; and of this vast number, she sets down for the Spiritualists' proportion, the ünmistakable and all telling nümber of, one. Of Illinois, same kind of birds, was one Spiritualist to 1 200 Orthodox. If the statistics of these two states will serve as a criterion for measurement for the United States mental bankrupts, the contrast would show much to the advantage of the Spiritualists.

that the most fashionable, conventional scientist ever has or can possess him of; and ergo he or she is the true scientist who is in posses. But you say, insatity is not a proper interpretation of the term "ignorance." True it is not as evident that I am eternal, as he relation of these facts, and pre justly entitled to credit in their statements on the science of which they have made their investigation, actually and the solution of the spiritualists.

Then, to live naturally, is to understand the wonderous powers have 1? From what did I solute of the science of things by understanding the relation of man to all nature, and all nature to man, and to have organization capable of inspiration and power to overcome all disorder vicious contracted habits make it only organizing forces.

With a view to the promotion of this living, what folly?

grossly ignorant of the laws of health, mental grossly ignorant of the laws of health, mental harmony and common descency. But the "Brotherhood" insinuates that the Spiritualists of America are really "vicious." Now Wetster defines the word vicious, as applied to man, "addicted to vice, corrupt in principle, or conduct, deprayed, wicked." If such indeed be true of Spiritualists in general, pray, what is the actual state or condition of the professional class in the religious and government affairs! Who is more corrupt, deprayed ment affairs? Who is more corrupt, deprayed and practically wicked than a vast majority of the rulers, both in Church and State? One can not look into a paper news-days without having his brain made to reel with pain at the corruption practiced by some county, state or chief cflicial of the government; and what is yet worse, the disgraceful notice of some priestly hypocrite seducing some one virgin of his flock. True, it is, that wrong doing by one party or denomination does not justify anothparty or denomination does not justify another party in committing the same wrong. Nor would I attempt the assertion that all Spiritualists are without sin; far from it, but I do assert on a statistical basis, that, of all professional classes, their numbers being considered, the Spiritualists have the fewest preferred charges against them.

The fourth and last claim I propose to examine is that couched in the following language:
"it (American Spiritualism) offers in ex-

change for the orderly arrangements of pre-vailing religious creeds, nothing but an undigested system of present and future, moral and social relations, and accountability. O "Brotherhood of Luxor," we can not say

of thee as the Grecian Sage said of the noble Plato, viz: "Thou reasonest well." No, such can not be said of thee, in this instance. Else why should thee say in the sixth paragraph, "To lead us in our fight with old superstitions and mouldy creeds, etc., etc." To whom belong these old superstitions and mouldy creeds but the self same parties of whom thou boasteth in thy third clause and fourth paragraph.

Then what are these 'orderly arrangements. In what do they consist? Is it in their divisions and subdivisions of nearly a thousand contending seets, and that too, upon the same book of revelations? Is it in their unceasing anathamas, hurled with priestly vengeance and bitter venom against each other? Do these orderly arrangements consist in their ceaseless slang, back biting and back sliding, their excommunicating some poor orphan girl for having bartered her virtue for a promise of heaven; and leaving the priestly scoundrel who thus wronged her to run at large; or perhaps, give him promotion for so doing, in the ecclesiastical creeds of "Orderly arrangements," as in the recent Brooklyn Scandal. Or does it consist in the pope and his confederates exacting the bread and most from the mouth? acting the bread and meat from the mouths of their illiterate victims for pretending to have prayed them out of the jaws of Purgatory? Or in their ceaseless efforts to stimulate the nation into universal warfare by their impudence and non-compliance with the requirements of law and order? Or lastly, is it in their shrewd management, to hold exempt from taxation, \$354,000,000 in church property in which to carry on the forementioned sinful practices; and to teach the myth of born Gods, devils, infinite in power, and sulphuric maelstroms filled with immortal worms and the damned souls of men, women and children; the latter so conditioned for refusing to believe in those hell fire heated, and sulphur-hued dogmas? I ask, is this the system of "prevailing religious creeds and orderly arrangements," that, in the eye of the "Brotherhood of Luxor," so far excels the system of ethics preclaimed by the "Americau Spiritualists," in which is earnestly advocated the doctrine of immortality, remerit, eternal progression and the communion with the angel world. Let the "Brotherhood of Luxor, or the Committee of Seven," an-

J. H. MENDENHALL. Cerro Gordo, Ind.

"NATURAL."

What About the Laws of Nature ?

There is no word which is so thoroughly hackneyed in its meaning when applied to hu man living as the word natural. To some it means yielding to the ungoverned instinct of animal passion and appetite, ignoring all law. order or common decency. To others living according to nature, is symbolized by Graham crackers, cold water, a walk before breakfast and general eccentricities of dress and manner. To still another class nature is indicated by established forms and ceremonies for which they will fight against innovation or progressive development with grim determination. And so on, through a long catalogue, ad infinitum.

But what it really is to live in harmony with nature, is the gravest of all questions to every thinking mind. How to attain to it, what the basic laws of nature are in all the realms of mind and matter, is the great problem to the solution of which the combined wisdom of the angelic hosts and mortal beings is now being either instinctively or intelligently given.

The first great question is, for what do we live? For happiness, harmony, heaven or health, each word being reciprocal in meaning with the other.

What gives happiness? The ability of mind to control matter to spiritual or divine

Upon what does this ability rest? Upon organization or the organic quality of the individual. What is responsible for the organic condi-

tions of man? Parental fountains. What is the basic soul law of government for the generation of buman beings? Woman government and its fundamental creative ne-

What is the order of the development of the race? First, the dispensation of time known as that of astronomy, when all science was written in symbols and recorded in the heavens; Second, the Jewish dispensation, when the church and state were one, and that one the church; when science and religion were one, and that one religion; when reason and inspiration were one, and that one inspiration; Third, the Christian dispensation or the advent of the positive spiritual force of love, which is to be perfectly evolved in the fourth dispensation of time, which is now at hand and is that of woman or the soul in which the universality of all science as the body of the one true religion, and that the religion of attraction, intelligence, love and wisdom, which the world alone can learn through inspired

boodnamow. In short, the objective point of all science and religion, and of the entire universe is the development of the God-head upon earth as manifested in woman and man; and whatever woman's relation is to generation and regeneration, such is her relation to the universal God-head of nature.

Then, to live naturally, is to understand the

lishman.

the opportunity of testing. I sat first with Mrs. Weeks, who, without

being entranced, and without any assistance from me, gave me the Christian name of every clative of mine who has left this earth since I was born, with two exceptions. The number given was five, two of them were so unex-pected that I did not at once recognize them. Curiously enough the two omitted were Americans, who died in this country. All those given were English, and died in England, except one, who was an American and died in this country. Four other Christian names were given three of which had a special significance to me: the fourth I could make nothing of. The personal appearance of three of the spirits as they were in life was minutely accurate, eapecially my father who died thirty-five years ago. The remainder were mostly mixed up. or partially incorrect as applied to the paraona whom I supposed the names to indicate.

fore being entranced she told me that she saw a spirit standing by my side who gave the name of William, and that he seemed to be, not a relative, but one of my guides. William was one of the extra family names given by Mrs. Weeks. Mrs. Crocker's description of his personal appearance also corresponded with Mrs. Week's. Mrs. Crocker was then entranced, and Wild Hagle assumed control. He gave me the Christian names of three of my relatives whose names had been given by Mrs. Weeks. He also gave me a variety of information which if verified would be most valuable tests: but it will be some weeks be-

something of Mr. Coleman.

named at the seances I have described, announced themselves again; some of them by direct voice, one or two by showing their names to the medium, written over my head. The medium was not entranced during any part of the time. The voices were all in: a faint whisper, but loud enough to enable one or other of the three of us present to make out what was said. My father corrected a statement. I made as to his age and the date of his death, and if he turns out to be right, this will be an invaluable test. Samuel Guppy also announced himself. I asked him whether he remembered our last meeting on earth. He did not. I recalled it to his memory, and then asked him whether he remembered anything peculiar that had occurred. He then correctly stated a very remarkable circumstance which had taken place, and which no one present but myself could possibly have known anything about. Samuel Guppy said that John King had put him into rapport with me, and that he had come with me to the seance.

derful collection of paintings by W. Starr, under control, of which I will only say that in my opinion, there are few living artists who could equal them under any circumstances, and that considering what the circumstances actually were, they probably form the most remarkable gallery in the world.

That evening I was again especially favored in being allowed to be present at a seance of Mrs Chamberlain, when we had a most exquisite concert. I am not a practical musician out I can safely assert that I have seldom heard such beautiful harmony, or true time, and certainly never at any spiritual seance. The four direct spirit voices almost rivalled those which come through Miss Showers, being strong, clear, and each one having a very marked, and easily recognized individuality There was also some direct writing done, which I was kindly allowed to take away with

I had almost forgotten to mention a trance address by Dr. Maxwell on the text, "After Death, What Then?" which was very remarkable in every way, and immeasurably superior to nine tenths of the pulpit utterances of the

I would also, through your columns, return my warmest thanks to the many Spiritualis's who so kindly received me, and answered my various enquiries.

Hon. Sect'y. B. N. A. S. of 38 Great Russell Street, Bloomebury, London, Eng.

What Am 12

where are the fraternal associations among women in which she can inspirationally learn concerning the laws of nature, and perceive the works which is to elevate the race through the development of the individual lives of

ROWENA EL TERO P Mt. Pleasant, Iowa.

Letter from a Prominent Edg.

Sin:—As a stranger, grateful for much kindness received in your city, and who has had considerable experience in the various phenomena which have occurred of late years in England, I wish to bear my testimony to the excellence of such of your mediums as I had

As a test. I asked how my father's legs were clad. Presently Mrs. Weeks said: "Oh! that first spirit is calling my attention to his legs, and is flourishing them about and laughing. He has on tight knee breeches, silk stocking. and pumps." My father generally dressed thus, and was very active on his pins to the last, being a famous dancer and skater. Two other almost equally remarkable tests of the same class were given me, one spontaneously, the other in answer to a question of mine. These were the result of a single seance. I had never seen Mrs. Weeks before, and my

visit was quite unexpected by her.

Thenext day I sat with Mrs. Crocker. Before any of it can be verified.

The same night I was especially favored with a seance by Mrs. Lord Webb, for which I am principally indebted to Mr. S. S. Jones, who kindly gave me an introduction to Dr Lord. Mrs. Webb obtained for me severa messages on the slate. She knew nothing of my previous seances, nor of me personally. Some of the messages were signed by my father, and were curiously characteristic of him. Others referred to matters of which I know nothing, connected with England. I have sen them home for verification, and they will doubtless appear in the London Spiritualist. our oldest weekly paper, and one which has al-ways been ably, fairly, and in every way reconducted. Une message was for Benjiman Coleman, and if he verifies the facts therein referred to, it will no doubt be interesting to many American Spiritualists, who know

Three days latter I sat with Mrs. Hollis, whom I had never met before. We sat in the dark. Five of the epirits who had been

The same day I saw Colonel Cushman's won-

Algernon Joy.

Flesh and blood, bone and sinew, a tissue filled with something more valuable than silver or gold. What is this of great value? Call it what we will, it is the life, the being of intrin sic value of duration and dimension; that live and causes the lungs to breathe, the mind to think, the eye to see, and ear to hear, and yet is hid within all the senses and constitutes the senses themselves.

O how mysterious is the human soul! Who

I am right to be righteous, good to be godly, and excellent to be holy, and without these qualifications I am unjust to God and man. With them I am a monitor, and I admonish all to throw away a false teaching of a pretended religion, and to do right, to be right in all things, and then they will have pure and undefiled religion, and that will constitute the elements of heaven here and hereafter.

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STARTLING FACTS IN MODERN SPIRITUALISM. —Is the title of a book, the second edition of which has made its appearance. Its author, Dr. N. B Wolfe, has carefully revised the original, and the book as now issued is a modol of clear, good press work, bighly finished plates, and elegant binding. Leaving these exterior and superficial features, to consider the intrinsic merits of the volume as a contribution to the literature of Spiritualism, we find it to be an apparently caudid, honest and fair presentation of facts within the author's personal knowledge. There is but little dogmatizing, and less speculative theorizing, but a vast amount of calm, orderly, and so far as we can judge, reliable statement. There is nothing in Dr. Wolfe's tone to suggest that he is the gullible victim of humbug; nor that he is unduly inclined to attribute the manifestations which he details to spiritual causes, where others might be found. As a whole it is a piece of testimony which the skeptics may peruse with advantage. The chapters devoted to a description of materializations seen by the writer are especially interesting. Published by the RELIGIO-PHILOSOPHICAL PUBLISHING House, Chicago.—Daily Times (Boston) Auquel 1st

THE NEW GOSPEL OF HEALTH —This portly volume, to which we have heretofore referred in these columns, compels a still more hearty approval of its instructions with careful reading. It is one of those books which are for the times. Its practical object is, in brief phrase, to teach people how to replenish the eprings of life without drugs or atimulants. It profusely illustrated with pertinent cuts and engravings, which greatly assist in impressing its teachings on the reader's mind. An excellent likeness of the author faces the title-page, and there is likewise given an engraving of Hygeis, the Goddess of Health. There are thirty eight appropriate sections to the book, each of which receives the fullest treatment from advanced minds. The con-tents were communicated by a band of spirit physicians who occupied a high position in their profession when on earth, and who are now rendered capable of imparting a profound knowledge of the principles and laws which govern physical health. These are among the names of this band: Benjamin Rush, Sir Arthur Clarks. thur Clarke, Arago, Mesmer, James Rush, Reichenbach, James Y. Simpson, Eliphalet Nott, Valentine Mott, Ira Warren, Luther V. Bell, J. Hughes Bennett, and John Abernethy. They treat on a wide variety of topics, in which are comprehended the whole system of physical care and cure. Among them we mention the brain, the blood, vital magnetism, consumption, odyllic force, drunkenness and drinks, the stomach, womanhood and maternity, the skin, insanity, the food, the nerves and so forth. The list is made up of all the points in physical life which ever raise questions and excite speculation; and it is but speaking the simple truth to say that each topic is treated with scientific precision and exhaustively. Dr. Stone himself contributes of his own

knowledge and experience to these pages, treating of subjects which the reader will meet with as he proceeds. The real and sole aim of the New Gospel of Health is to teach every one to be his or her own healer by understanding the rule and reason of self-cure, the means being inherent in the constitution and not outside of it. Above all, it aims to bring to an end the reign of drugs and doctors pills and boluses. It teaches that the amount of vital capital or momentum each person possesses is just proportioned to a sound and well organized constitution, and normally inherited tendencies, and that this capital is to be continued as the organism is constantly renewed obediently to organic laws which are inflexible. Above all, it instructs one in the problem. It is among us who ventures to denounce it is threatened with personal violence. In an Eastern city recently an ultramontane mob set upon a few helpless men, women and children, and might have stoned them to death, like Stephen, but for the interference of the Mayor of the city, who saved them at the cost of wounds and blows. A priest in Philadelphia power of sympathy as a healing gift, and that natural healers are to be found in every household, and how they may be developed and made self-reliant healers, magnetizers or psychologists. It likewise preaches the doctrines of nutrition as the means of recuperation for the waning vital stamina; and hence that a correct knowledge of the requisite elements of food or primates must be scientifical. ly acquired. And it demonstrates the truth that as mankind more and more tend to the artificial and the false in living, diseases change correspondingly, and defy the treatment of the medical theories of the olden times; and that, though physicians multiply in the ratio of diseases, they have continued to miss the secret by not discovering that drug-taking can not compensate for the infraction of plain physical laws. The book is an invaluable thesaurus of curative and preservative instruction for the mass, and the very humblest may take it home to himself, assured that it will help him to make his life long and hap py on earth.—Banner of Light.

Ultramontane Cruelty.

BY EUGENE LAWRENCE IN HABPERS' WREKLY.

The recent massacre at San Miguel is only the latest of those enormities that seem con stantly to mark the course of ultramontanism, wherever it has the opportunity, as at San Mi guel or Acapulco, it spares no one who stands in the way of Roman Catholic rule. San Miguel is or was a populous and flourishing town of San Salvador, and is said to have contained a population of forty thousand. But political Romanism had made its way into the prosper-ous republic, and, effended at the action of the government, which seems to have forbidden he reading of an obnoxious pastoral by the Bishop of San Salvador in the churches, the priests planned a general revolt in the name of religion. They seized upon some discontents among the people to aid their design. All over the republic the ultramoutanes were All over the republic the ultramontanes were to raise at the same moment; a priest named Palacios preached a violent sermon against the national authorities; the bishop supplied his adherents with a paper insuring them, should they die, and immediate entrance into paradise. This curious document was found upon the dead bodies of the rebels, and ran thus: "Peter, open the gates of heaven to the bearer, who died for religion," signed George, Bishop of San Salvador, and sealed with the seal of his episcopal see. agal of his episcopal see.

On a Sunday evening the ultramontanes, atimulated by the priest's exhortations and the

favor of the bishop, rose in a wild tumult as at San Miguel. They seemed to have been armed with more effective weapons than a priestly absolution. They seized upon the public prison and set free two hundred prisoners. They next attacked the garrison of the town. They killed the two generals, Espinosa and Castro. Espinosa's body they cut in pieces, which they threw at each other. They split open the skull of Castro, and threw him over a wall, where he was found by his mother; he died three days afterward. The garrison were nearly all assassinated. Many of the best citizens of the place were killed. At last, in their flerce fanaticism, the ultramontanes covAn immense amount of property was destroyed, estimated to be worth \$1 000 000; and it was chiefly by the interference of an English man of war that San Miguel was saved from a total destruction. The government at last sent troops to the town, who shot down the banditti without mercy. The country has been declared in a stage of siege. Martial law has been proclaimed, and San Salvador is safe, at least for the present, from the rage of the ultramontains. The priests and bishops have been banished, or held in careful subjection, and the enemies of the republic must await a severe retribution. Yet it is doubtful if these horrible scenes at San Miguel will be the end of the ultramontane outrages and disorders. In Mexico recently they roused a whole province in revolt. All over South America they seem to be planning some new assault upon freedom and human rights. In Brazil only the firm and threatening attitude of the government has heretofore held the priests and bishops in tolerable submission, and the angry letters of the Pope to the Emperor might seem almost plain incentives to revolt. In Ecuador, an important and powerful state, the Jesuits have without scruple seized the government, violated the republican constitution, and forced their own President upon the people. It is not yet evident how far an ultramontane conspiracy may be active in South America, or what new revolution may await its various governments from the intrigues of the priests. Yet it is certain that the ultramontane faction is busy in all its cities, and that its priests and its emissaries will be no more merciful when they have the opportunity than the fanatics who at San Miguel cut men in pieces and pelted each other with the fragments, or who sought to burn down a flourishing city with kerosene.

I do not know if the nineteenth century has not already outstripped the eighteenth in priestly cruelty. The progress of humanity seems almost arrested, if not turned back. The worst instance of ultramontane barbarity in the eighteenth century was the judicial murder of Jean Calas and the horrible persecution of his family, but the keen satire of Voltaire and the indignation of Europe avenged on its perpetrators of the fearful deed. The Jesuits were not long afterward driven out of Portugal, F. ance, and even Spain. In 1762 the order was abolished by the Pope. Ultramontanism perished for a time, and its spirits was only preserved in the sanguinary revolts which the priests excited in republican France. But it is impossible to discover in all the annals of the century a religious fury as mad as that of the San Miguel rioters, or an incitement to rebellion so effectual as the passport to heaven signed by the Bishop of San Balvador. The Papal Church has plainly declined in its moral tone, and under the ultramontane rule is fast sinking into a savage barbarism. If South America and the Isthmus are endangered by its aggressive cruelty, still more so is North America, and the murders at San Miguel may well excite the attention of Cincinnati and New York. What is this strange impulse of ultramontanism that seems to turn even educated men into merciless gay ages? Are the emissaries of the Papal Curia among us any more tolerant than the Bishop or San Salvador, the priest Palacios, the Jesuits who have captured Ecuador, or the clergy of Acapulo? It is at least a curious though discharged to go, or send, when bitten by a mad heartening atudy to watch this slow return to the intelligence and integrity of my inbarbarism. Possibly the men who lived in the formant are beyond question, and I regret that among us any more tolerant than the Bishop of like those of San Miguel, but they certainly were provided with no passports to heaven.

All over North as well as South America we may notice this tendency of the ultramontanes. of the city, who saved them at the cost of wounds and blows. A priest in Philadelphia exposed in language not more stringent' than that of Luther and Erssmus, of Chaucer, Gow-er, and Lindsay, what he asserts to be the prevailing corruptions of the Roman priesthood: he was nearly murdered by a throng of furious ultramontanes. In Quebec and Montreal the same spirit of intolerance is constantly shown; the Protestants, it is stated, have in many instances been forced to leave their homes among the Roman Catholics, and emigrate to districts where liberty of speech and thought is yet allowed; and it is not an improper inference from these facts that should the ultramontanes, by the aid of their Democratic leaders and allies, gain a lasting preponderance in our chief cities, they may employ means to perpetuate their rule not altogether unlike those they have ventured to use in San Miguel and Acapulco.

Nor is this without an example in Europe. Belgium, a neutral kingdom, whose separate existence was guaranteed by the chief European powers was for a long period ruled by liberal, although Roman Catnolic, ministers. It rose to great prosperity. Its schools, railways, and manufactures flourished under wise administrators. Its press was free and its literature progressive. But recently it has fallen under the control of the Jesuits and ultramontanes, who have seduced the ignorant peasant. ry into a strict obedience to their rule; a strange and alarming condition of civil discord has followed, and Belgium seems on the verge of religious war. "It is as if the Belgians," says the London Times, June 9th, "were divided into two parties, drawn up defiantly in front of each other, and only waiting an opportunity to come to blows." No literal can venture into districts ruled by the Jesuits without danger of personal violence. Even without danger of personal violence. Even incautious strangers have been ill treated by the fanatical peasantry when they wandered far from the towns. In a flerce riot recently excited by the ultramontanes hundreds of persons suffered severe injuries; the cause of the disturbance was the refusal of a school boy from an Atheræum to take off his hat to the Host. The ultramontanes surrounded the school, but the boy escaped. Every Belgian liberal may look momentarily for a San Miguel. In Germany and Switzerland the uttramontanes have committed terrible excesses. In Spain they encourage the cruelties of the Carlists; in France their chief newspaper, L'Univers, preaches a universal war for the restoration of this papacy; nor is it impossible that, armed with passports like those granted by the Bishop of San Salvador, the ultramontanes in some sudden access of fury may strive to rend in pieces the chiefs and rulers of Protestantism.

To guard ourselves from the effects of principles and parties so fatal to civilization is the plain duty of American citizens, and the growth of ultramontanism among us is the most dangerous element of our political future. It knows no moderation; it is governed by no well-ascertained laws. At one moment it grovels in the dust in feigned humility, the next it starts up menacing and terrible. It instructes itself into the nomes of the wealthy it fighters, caresses, and waits its opportunity to sting. It pervades the press; it fixes upon their fierce fanaticism, the ultramontanes covered aixteen houses with kerosene and set them on fire. Pillage, murder, and dismay prevailed throughout the unfortunate city.

would defend the Republicanism of the New World, and drive from its fair shores the vengeful Rome—if we would revive and perpetuate the principles of 1776, we must expel from political power ultramoutanism, with all its adherents, and crush it before it fastens up on our schools and corrupts the sources of our civilization. Let ultramontanism and its Democratic allies sink before the rage of the people, and North and South America need fear no second San Miguel.

The spirit of medieval cruelty should be banished forever from the New World by the overwhelming vote of all its nations.

A Cure for Hydrophobia.

Mrs. Jane G. Swisshelm writes to the Pittsburg Commercial: "A lady met me this morn. ing saying, 'Did you see that receipt for curing hydrophobia in yesterday's paper?' I had not seen it. 'Well,' she continued, 'it is just the cure I wanted you to write about two or three years ago—the old Chester Valley cure. It never was known to fail, and was used in hundreds of cases in the eastern part of the State. I remember of hearing of it as long as I can remember anything. I have told people, and told and talked, and no one would mind me, I tried to get you to write a letter about it, and now you must write, for people will not believe. They will read, and forget all about

"I remember perfectly her anxiety that I should write to the public and proclaim that elecampane and fresh milk are the specific for hydrophobia, and my purpose to repeat the account she gave me of it, but I do not remember why I did not do so. That I may atons for my negligence I now repeat what she told me and what she now urges me to make as pub lic as possible.

"In her old home in Chester County, Pa. lived a German named Joseph Emery, who used to be sent for, far and wide, when any one had been bitten by a rabid animal. He went to his patient, carrying something understood to be a root, which he himself had dug in the woods. He milked a pint of milk fresh from the cow, put the root into it, boiled it, gave it the patient, fasting; made him fast after taking it; gave a second and third dose on alternate days, and never failed in effecting a cure. In some way, which she has forgotten his secret transpired, and the root was known to be elecampane.

The story, current in the country, was that an old German made the discovery in the days of Penn, and applied to the Pennsylvania Legislature for a grant of \$300 for making his secret public. His offer was treated with contempt, and he resolved that his knowledge should die with him; but a drunken son knew it, wrote out the receipt, making a number of copies, and tried to sell them at \$1 apiece. One of them was offered to my informant's grandfather, who laughed at this vender of important medical knowledge. He only succeeded in selling two; one of these to the man who made such effective use of it. So well did he establish the local reputation of his specific. that, in his neighborhood, folks were not afraid of mad dogs. His reputation was par-

her love of privacy should prevent her giving the weight of her name to her conviction that you have published an unfailing specific for hydrophobia. The people of Chester Valley are not of a class likely to be misled by superto savage cruelty. The publisher or author stillor, and she is confident it was a general among us who ventures to denounce it is or universal belief that Jacob Emery never failed to cure or prevent hydrophobia. In one case the spasme had begun before the first dose had been given, and the patient recovered. She is anxious you should publish the receipt again and again, keep it standing, and call attentions. tention to it until everyone cuts out and pre-serves a copy, and is impressed with the im-portance of using the remedy at once in case of danger. The medical properties of elecam-pane are very powerful. Milk itself is a spe-clife for many poisons; and while the medical faculty knew no cure for this terrible disease, we should open every avenue of light in the dark subject. If the disease is one of the imagination; we want a specific to give confidence and cure by the imagination; but this looks like a real cure of a veritable disease.

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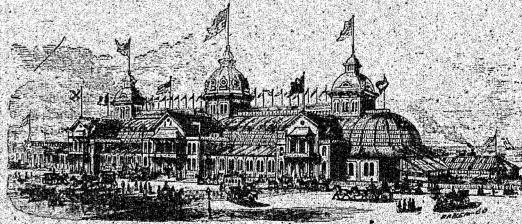
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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Dec. 1875, it will be mailed, "J. Smith 1 Dec 5." If he has only paid to 1 Dec. 1874, it will stand thus: "J. Smith 1 Dec. 4."

THICAGO. WATURDAY. SEPTEMBER 18 1675.

THE SHORT ROAD TO PARA-DISE:

Foolish Adventurers take Passage Thereon:

The following account communicated to the dailies of this city, shows that many are ceak ing the short road to Spirit-life through the instrumentality of suicide, the same as Dr. B. P. Randolph did at Toledo, Ohio. August 81st, the pilots of Hell Gate and Long Island Sound gave a splendid clambake at City Island to Congressmen and other distinguished persons residing during the summer months on the sound. Among the company was Signor Vianni, said to be of the suite of Count Corte, the Italian Minister. After the clambake and the company had enjoyed themselves, making speeches and singing gongs, Dr. Doremue announced that Signor Yiunni would give a recitation in imitation of Rictori. Mr. Vianni took his position in the center of the group. hin voice was clear and well controlled, and his gesticulation highly dramatic, and his limbs seemed to quiver with passion, while the expression of his face was startling. He finished with the exclamation in Italian: "God, who judged all, will judge this." He then took a pistol from the outer pocket of his coat. and placing it to his temple, fired. "Great God! gentlemen, he is killed!" said Doremus. Many at first thought this a part of the entertainment, but on lifting the body the horrible truth became manifest.

CLEVELAND, Ohio, Sept. 1.—A young man named Hooper, a resident of Toledo, went into agun store to-day, and asked a look at a pistol, and while examining it, the clerk's attention was called elsewhere, when Hooper, shot himself." The wound is fatal.

Jonesuono, Ind., Sept. 1 .- James F. Lamgham, one of our wealthiest farmers, living three miles south of this place, while in a state of intoxication committed suicide this morning by hanging himself to a rafter in his house with a clothes line. He was 57 years of age.

LOUISVILLE, Ky., Sept. 1.—Jacob Hoag, a German rag-picker, was found dead at his residence this morning, hanging by his neck from a rafter. It is supposed he committed suicide, as he had been drunk freely of late.

Johns, Ill., Sept. 1.—A convict at the State Penitentiary named Anton Holte committed suicide by hanging himself with his handkerchief to a bar of his cell door this afternoon.

We have received several letters lately endorsing murder-suicide-in order to escape the hardships and ills of life. There are those who are so constituted that they continually look on the dark side of things—they are not appreciated, or misfortunes overtake them, and not having the nerve to face the same, they use ctrychnine, the revolver, or a hempen cord to break the connection between the spirit and body, expecting to awaken in spirit-life poscaroling all the pleasures and surroundings necessary to make them perfectly happy. In that, however, they will be mistaken.

The young strippling forsaken by his sweetheart, the business man shorn of his riches. and those who are unfortunate in their undertakings, magnify the difficulties around them, and to escape therefrom, commit suicide. Their misfortunes induced them to consider this side of life a curse, and that opinion will teneciously cling to them in the Spirit-world I An opinion or feeling that will induce a percom to destroy his own life, is very intense in its nature, burns keenly, and when the spirit has emerged from its earthly shell, it will be actonished to find that the impulses that prompted culcide on earth, still exist, and that self destruction is not a panaces,—an elixir, for all the ills of seab, or the misfortunes of

Why, if we could escape all the hardships of this plane—its storms, tempests, and misfor-

fields of the Summer-land, it would be well to depopulate this side of life at once! The mere severing of the vital cord, does not relieve you of your responsibility to yourself or others! You eject the spirit from the body under the hallucination that this material side of existence is a curse rather than a blessing—that it is not what it ought to be, and you thus become judge of the "fitness of things," and considering your surroundings productive of unhappiness, you impugn nature, condemn God, and raise the offensive arm against the existence of that which was wisely conferred upon you.

The physical organization is given to each one for a wise purpose, and he who destroys its life-vitality-rises in rebellion against one of the ordinances of nature, and must suffer therefrom. As well destroy the earth in conacquence of its grasshoppers, cyclones, inundations, volcanic exuptions, earthquakes, epidemics, etc., as your own life because you are crippled, or devastating misfortunes sweep over your business affairs. Better starve, better die by inches in a dungeon, or ba racked with pains, than impugn the laws of nature and God, and destroy the body that has been conferred upon you.

At the present time there is a large number of suicides being committed. Cowards, imbaciles, and uneasy dissatisfied characters, rise in their dignity above the ordinances of nature, take the law in their own hand, and in so doing, instead of banishing their troubles, they augment the same. You can not escape the effects of a burn by plunging the smarting hand into coals that burn still more brightly than those that first ir jured you. 'None but a fool would try such an experiment. Nor, can you escape the feelings that harrass you here, by ascending to a locality where those feelings are, from the very nature of things, intennified and keener in every respect!

The Spirit-world is a real one like this. The higher spheres are ones of complete and perfect harmony, and no person can accend to them who is so inharmonously organized that he commits self-murder! It is not in the nature of things, to force your way to perfect happiness and bliss with revolvers or poisons. Nature acknowledges no such process as that!

If the revolver or poison could be made the grand elevating agents in progression's upward steps, the world would soon be depopulated, and all of us would be having a gala time in elysium fields of Paradise.

We say, then, that you Spiritualists who are contemplating suicide, had better relinquish the idea. Your method to secure happiness is barbarous, and defeats the very object you have in view.

Suicide must bring one of two things-happiness or misery. It unavoidably is instrumental in causing the latter. The destruction. of an unhappy, inharmoniously organized life by the ruthless hand of a cowardly assessin. does not magic like transform the same into one of beautiful harmony. It would be extremely foolish to smash a clock all to fragments because it would not keep good time, thinking that in spirit it would tick regularly and correctly. To destroy one's life, to attain another that is more suitable to your taste, is an impossibility.

This earth-life is adapted to those who are contemplating suicide, better than any of the spheres of Spirit-life. This is the plane they should remain on until they are so educated that they do not wish to destroy that which has been generously conferred upon them.

We say, then, ponder well this question. Life here is brief, and the misfortunes that are woven around us, make us brave, self-reliant, strong, when considered in their proper light. He who pusillanimously kills himself, retards his future growth and development, and is like a tree that refused to let the water fall on its leaves, or the hot sun to shine on them, or the genial breezes to fan them, because at times the rain came down in torrents, the sun shone witheringly hot, and the wind became a ravaging cyclone-consequently all its branches withered, and it stood a ruin of its former self. As the fierce winds induce the solitary oak to send its roots deeper into the earth, so do misfortunes often make a man more resolute and self reliant

John Kandolph's Religious Service— Two Novel Scenes in Church.

The Cooperative News gives an interesting account of the eccentricities of John Randolph. It appears from that paper that Mr. Randolph was a great Bible reader, and was deeply concerned with religious subjects. He employed an excellent and eloquent man, Mr. Abner Clopton, to preach every Sunday to his negroes in a large chapel he had erected on his plantation. When at home he invariably attended these services, taking his seat by the preacher on the open platform, from which the preacher conducted the services. On many occasions while kneeling beside the preacher, who was prene to be carried away by the ferver of the prayer. Randolph would slap him on the back and call out loudly "Clopton, that won't do; that's not sound doctrine. Clopton take that back," and if Clopton remonstrated, Randolph, though, keeping himself on his knees, was ready at once for an argument to maintain his point. No one but Mr. Clopton, who knew the eccenricity and honest motives of the man, could have borne with these irreverent interruptions while in the midst of prayer; but Mr. Clopton, when he found Randolph determined to argue the point, either gracefully yielded or proposed to note the point and argue it at the dwelling house. To visitors at the chapel-and there were many—these scenes were exceedingly c rious, and sometimes absolutely ludierous. But that was Mr. Randolph's way.

It is said that on one cold Sunday in this chapel on Mr. Randolph's plantation, while giving out the hymn in the old-fashioned way, tunes, and by self-murder, step into the elysian I two lines at a time, and it was being lustily. I lectures are always well received.

sung by the negroes, Mr. Clopton, the preacher, observed a negro man put his foot, upon which was a new brogan, on the hot stove. Turning toward him, he said in his measured voice, "You rascal you, you'll burn your shoes." As this was a rhyme of the exact meter of the hymn, the negroes all sung it in their loudest tones. Smiling at the error, the preacher attempted mildly to explain by saying, "My colored friends indeed you are wrong; I didn't intend that for the song,' there it was in again, another rhyme in good measure, so the negroes sung that too in pious fervor. Turning to his congregation, the preacher said somewhat sharply, "I hope you will not sing again until I have had time to explain;" but this only aroused the negross. who sang the last words with increased vigor.

Mr. Clopton feeling that his tongue ceemed to be turned to rhyme, abandoned all efforts at explanation and went on with his carvices.

Transfusion of Blood.

·We clip the following from the Chicago Timeo:

"The next case, that of Joseph Hendrickson residing in Newerk, N. J., was oull more re. markable. He had had a severe attack of pnoumonia in the winter of 1873 and 1874. His lungs were much weakened by this attack and an irritable, nervous cough followed. Careful examination by auscultation and percuision showed that there had been no tuberculous

One night, Mr. Hendrickson was startled from his bed by a large fire near by.' He jumped from his bed, and greatly excited, ran rapidly to the fire. Before he reached the scene a blood-vessal was ruptured and several ounces of blood were lost. With assistance he was able to get home. He was very weak, and after he was got to bed he had another return of the hemorrhage by which he lost more blood. A consultation was held and it was decided that Mr. Hendrickson's only chance of life was to go South. His strength, however, was not equal to the attempt, and though fed with the most nourishing and stimulating food his system failed to rally. A consulta. tion of physicians was held and transfusion of blood advocated.

A fine, healty young goat was selected as the animal to furnish the blood. The connection being established, the bright artery blood was forced rapidly into the patient's system. Batween 14 and 15 ounces of blood was transferred from the goat to the patient, and then the stream was shut off. The artery was cacured by ligatures, and the goat seemed but little the worse for the deprivation after he had been restored to freedom.

Mr. Hendrickson said afterward that the sensation while the blood was passing into his system was one of exhibitation. His strength seemed to increase. His mind became clearer and his thoughts were more rapid than usual. The feeling continued for several hours, and was followed by a strong appetite and a desire beefsteak. Mr. Hendrickson improved steadily after the operation, and in two weeks was able to sail for Cuba, where he is at the present time."

The Opal.

It appears from the New York Sun that Mariette Remy, a beautiful girl, who has led rather, a gay life, died in Paris the other day. She was known among her friends as Opal, from the fact that she always wore a very handsome opal necklace. This necklace was given her by her first lover, who, at that time, said: "You know that opals are gems which live. My fate is inseparable from these. When you see them become dull and die, I too shall be at the point of death." One day they thought they were weary of each other and they separated. But after he had gone, Mariette found that her love for him was still ardent, and she thought to recall him. It was too late, he had left the country. She consoled herself, however, by looking at her necklace and saying: "The opal still lives. . I shall see him again." But about a month since the opals began to grow dull; then, one by one, they lost all their lustre and became dead. A few days ago, but one remained, and that gave only a faint reflection. "He is about to die," thought Mariette. She fell into profound melancholy and said: "Then I, too, must die," And when one evening the last opal gave its last gleam she took poison and died. The same day this telegram from Luchon reached Paris: "Paul Borday, ill here for some time back, died yesterday." Paul Borday was Mariette's lover.

The Catholics.

The Chicago Tribune states: "The Catholic priests of Morristown, N. J., are bolder and more outspoken than the great body of their guild throughout the country, are not content. with the private and strictly personal exercise of political influence over their parishioners. Last Sunday, by common consent among the priests of that city and vicinity, the church goers entitled to vote were enjoined as to their duties in connection with the forthcoming election to decide upon the adoption of the proposed amendments to the New Jersey Constitution. The faithful were duly justructed by their political advisors that it was their sacred duty to the Church, to vote against the amendments forbidding the appropriation of public school funds for Sectarian institutions. The expediency of this pulpit manifesto is questionable, as its effect will doubtless be to stimulate the Protestants to a general raily to the support of the constitutional amend-

Mas. M. J. Wilcoxson has returned from her western tour. She has been instrumental in doing a good work in that section. Her A Dream and its Fulfillment.

It appears from the Southern Standard, a pa per published at Arkadelphia; Ark., that on the night of the 18th of August, Maj. J. R. Bennett, of that city, after sitting up some. what beyond his usual hour, went to bed, and shortly fell into a troubled slumber, in which he dreamed that a face pale and ghastly appeared before him, which presently assumed the shape and appearance of that of his son Frank, who was in Colorado in the quartermaster's department. So tangible did it appear that he at once awoke nor could he compose himself to eleep again that night. So strong was the impression left on his mind. that the next day he telegraphed to the quarter-master with whom Frank was serving, asking how he was. The following day he received the trief answer: "Frank is much better." Maj. Bennett then came to the conclusion that his son had been badly hurt, and in confirmation of that belief he received a letter from the quarter-master, stating that Frank was seriously hurt on the 2d, under the following circumstances: An officer's horse which had been larieted outside of the camp to graze, pulled the iron pin by which the lariat was fastened out of the ground, and went running into camp. On stopping where there was another horse standing. Frank caught hold of the lariet, when the horse began to rear, which caused the iron pin to strike Frank just above the ear, and the end being sharp it penetrated the skull and brain, inflicting a dangerous if not fatal wound. At last advices he was improving, but was not out of danger.

Volume XIX. -

With this number, we commence a new volume of the Religio-Philosophical Journal. and we believe that the forthcoming volume will far surpass any of the preceding numbers in recording the wonderful phenomenal phases of Spiritualism, and in presenting to the world its true philosophy. We have the promise of another series of articles, on a subject of vital interest to every Spiritualist, by the author of the series of articles on "Death or the Pathway from Earth to Spirit-life," and we assure our readers that they alone will be worth the price of subscription. They will be commenced sometime next month.

Other articles have been promised us, which will be announced in due time.

Now is the time to send in subscriptions. Extend the circulation of the Journal, which you know has a rock foundation, and by so doing you extend Spiritualism and banish bigotry and intolerance.

Mrs. Maud Lord.

In a previous number of the Journal, we published an account of the wonderful mediumship of Mrs Kate Fox-Jenken's baby, and then we thought that she was the only mother: in the land who possessed such a valuable treasure. Since then we learn that Mrs. Maud Lord's little girl, four years of age, is a splendid clairvoyant, test and trance medium. She sees spirits, talks and plays with them, and makes interesting remarks when entranced. - We believe that she has the best child medium in the world, and will eventually equal, if not surpass, her mother in physical mediumship.

Saturday evening, Sept. 11th, Mrs. Lord will hold a seance at the Seance Rooms of Religio-PHILOSOPHICAL PUBLISHING HOUSE, enabling all who desire; an opportunity to witness the remarkable manifestations given through her mediumship.

Lake Pleasant Camp Meeting.

"J. J. Morse then moved that the Social question be the subject for conference the next morning."—Scientist.

Then he is trying to gain notoriety by following in the "distinguished" footsteps of Moses Woodhull? Oh! how the mighty are fallen. He has, however, a right to his opinion, and societies have a right to say whether they will employ him or not. It will be mortifying to his friends in England, to learn that he is in favor of bringing this nasty question up for discussion.

Postal Cards.

Our correspondents when writing us on pos tal cards should adhere strictly to the rules governing that mode of correspondence, other wise the postal authorities charge double letter postage. This has become such a tax that we now invariably refuse to receive them when so charged. There must be nothing on the address side, other than the address; upon the reverse there must be nothing but what is written or printed upon the card. Nothing must be pasted on.

Letter of Fellowship.

The Religio-Philosophical Society, on the first day of September, 1875, granted a letter of fellowship, to Bro. Theobold Miller, of Kirksville, Mo:, authorizing him to colemnize marriages in due form of law.

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

We pay all bills every weak, on presentation —to do so, we have to collect from these who owe us subscriptions. We therefore most reopectfully ask our patrons to give this call prompt attention.

One Dollar, even, from those who can do no more, is better than no payment at all.

DR. J. K. BAILEY'S address is Palmyra,

BRO. C. W. Cook gives us in this week's Journal an interesting account of Mott's

THERE will be a Grove or Basket meeting, in Shoemaker's grove, three miles of Waterloo. DeKalb county, Ind. Saturday and Sunday. Sept 11th and 12th, 1875. T. H. Stewart and Dr. G. S. Brown, speakers.

Mas M. J. Wilcoxson donates 100 copies of The Vestal to the Luttle Bouquer Fund. The first 100 subscribers to the Little Bouquer will be favored with a copy of this splendid little work, free.

TAKE Notion.—Persons attending the Minnesota Convention, should, on their arrival in St. Paul, repair to the Commercial Hotel, where will be a person in waiting to assign them to quarters at the several hotels which have consented to reduce fare to from one to one and a quarter dollars per day. The convention will meet in the Unitarian church, Goodrich street.

PROF. P. Van Hyaff, of California, will remain East until the 1st of December. The Professor is prepared to deliver a course of lectures on the "Lost Arts." Other subjects are: "Inner Law of Life;" "The World in Search of a God;" "The Hollow Globs Weighed in the Balances and found Wanting." Address, 148 West Washington streat, Chicago, Illinois.

Contents of Little Bouquet for September, 1875.

The Horror of a Night; Auk; The Portrait of Death; Premonition of Death; The Little Boy Blue; The Baby's Petition; Mary and Her Dove; The Goblin Child; A. Family of Lions at Dinner; Just Like Her Mamma; . The Happy Hunting Ground; Second Sight; Discbedience; What a Dying Child Saw; Rambles in the Forest; Katy did or Didn't; Office and Condition of Little Children in the Spirit-World; The Care of Canaries: Love's Frolic; Interesting Compilations; Descending the Rapida; Odd Industries; An Indian Buria' in Oregon; Chinese Schools; Speech for the Dumb; About Dragon Flies; Baby Clothes, Mesmerizing a Rooster; An Indian Legend; The Rabbit in the Moon; The Boy; Editorial -The Philosophy of Life; Angel's Visits; The Littlest Baby; A Blue Picture; Children in Italy.

This number is particularly rich in Spiritual Narrations. Specimen copy 5 cents: \$1 per year. Address Religio-Рипосорнісы Рив-LISHING HOUSE Chicago.

Lake Pleasant Camp Meeting.

The Lake Pleasant Camp meeting has passed and in any point of view was a most glorious success. It was by far the largest camp neet ing ever beld by any sect or society in New England. Its session of twenty, six days was very profitably spent. The social question was entirely ignored, the executive committee who had the management of the meeting, being decidedly opposed to its discussion in any shape. The freelovers under the lead of J. J. Morse, of England, and Susie Willis Fletcher (formerly Susie Willis, and somewhat knownn the West, having at one time resided in Marsi illes, Ill.,) attempted to fix matters for next year, so that that question should be discussed, but were ignominiously defeated, their resolutions being tabled by a darge insjority. And the matter was left in the hands of the executive committee who are almost unani-mously opposed to the discussion of the dirty subject of freelove. Dr. T. B. Taylor wrote a letter to Dr. Fos. Beals, president of the asso-ciation, in which the following extract occurs: "I have not the remotest sympathy with Hull or Woodhull, or any of the radical social freedom shriekers—but proclaim myself in your hearing, and the hearing of all a monagamist of the truest possible character." Good for Dr.

At the annual meeting of the association, the following officers were chosen unanimously for the ensuing year:

President—Dr. Jos. Beals, of Greenfield. Vice-Presidents—E. W. Dickinson, of Springfield; H. S. Williams, of Boston; Mrs. A. H. Geburn, and Mrs. E. P. Morrill, of Springfield; Dr. H. H. Brigham, of Fitchburg; Harvey Barber, of Warwick; Mrs. W. W. Currier, of Haverhill.

Treasurer—Harvey Lyman, of Springfield. Secretary-J. H. Smith, "Collector-T. W. Coburn."

Committee on Speakers—H. A Buddington, Mrs. Harvey Lyman, and Mrs. E. P. Morrill, of Springfield; Dr. Jos. Beals, of Greenfield; M. H. Fletcher, of Westford

Printing and Advertising—H. A Buddington, E. W. Dickenson, and T. W. Coburn, of Springfield.

On Tents—Harvey Lyman, W. B. Austin, and Nelson Woodbury, of Boston.
Auditing Committee—H. A. Buddington. of Springfield; W. H. Gilmore, of Chicopee; Dr. M. A. Davis, of Bollows Falls, W. A. Davis, of Bollows Falls, W. M A Davis, of Bellows Falls, Vt. On R R. Fares East—H. S. Williams, Bos-

ton; E Gerry Brown, Boston.
On R. R. Fares West—Harvey Lyman, of Springfield, and Joseph Beals, of Greenfield. On Boarding, Renting Grounds and for all purposes, except Tents and Cottages—W. B. Austin, and J. H. Smith, of Springfield; L. H. Brigham, of Coleraine. On Police and Lighting Grounds-L. &.

Brigham, of Coloraine.
On Dancing—T. W. Coburn and J. H. Smith, of Springfield.
Post-office and Telegraph—I. Chenery.
Collector of Yearly Dues for the Association

-M. H. Fletcher, of Westford. On Baggage—Robbins and Lang, of Wilbra-

The speaking was of the highest order as may be inferred when such speakers as Wm. Denton, Prof. Eccles, F. E. Abbot, N. Frank White, A. A. Wheelock, Dr. Taylor, John Collier, Mrs. Nellie J. Brigham, Mrs. N. J. Willis and many others were amployed. Willis, and many others were employed.

The association will hold another campmeeting at the same place. This camp meating demonstrates one fact that whenever Spiritualists put their foot on the discussion of the Social Question, there and there only can they succeed. Let the lives be tightly drawn and all will be well. Let freelovers attend free-lové camp meetings, and let Spiritualist camp-meetings alone and there will be no trouble.

Very truly yours,

M. H. FLETCHER:

Westford, Mass., Sept. 1, '75.

Philadelphia Pepartment

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

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS PROM THE inner-life.

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

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

H. T. C.1

A Vision of Humanity.

I seemed to be carried to the top of a high mountain, and there stood beside me an ancien ceer clad in shining raiment, his long white hair and beard were beautifully emblematic of purity, and his countenance, aglow with love, thone with brightness. He said, "My son, I would have thee learn a lesson of life." I beheld a vast plain of earth spread out before me, there were cities and towns and busy marts of human life. I saw multitudes of men of all grades and conditions, and it seemed very atrange to see how they were all bending un-der heavy burdens. Some of them so much so that like old Nebuchadnezzer, they walked upon all-fours. Often those who seemed to be the strongest were most heavily laden, and it seemed very singular that when any burden fell off, or was taken off, they immediately took up another, and often a heavier one. After I had looked over the entire scene for some time, my attention was called to individ-ual cases. I could see young persons, just beginning life, who started to walk out very straight, but their parents and instructors soon began to place burdens upon them which caused them to deviate from their upright positions. Among the religious people false systems of theology bowed the necks of the children, and they were soon made uncomfortable. Others were the victims of false customs in society, which compelled them to bear heavy burdens that were not only entirely useless, but often very irjurious. Little children, who, when by themselves and free would stand up erect and move acout with grace and beauty, were compelled whenever they came into the presence of others to assume a cringing position and carry their burdens.

I said to my guide. "What a mockery is the so-called freedom of mankind." I could see that all were slaves to customs, to fashion, to religion, or something which lays heavy burdens upon them. He replied, "It is even so. Go on with thy lesson, and then write it out for the world that some may learn something from it. 4

My attention was then directed to a young man of great power and influence; whereas just starting out in life under the most favorable circumstances. He was looked up to and respected by the people wherever he went. He stood up mere erect than any one I had no-ticed, and entered upon life's labors full of hope and confidence. He had chosen the business of a merchant who should trade with far distant lands, and buy and sell social from all the maris of the world. But in his first tradescoop the transaction there was a proposition made to him, which, although I could not understand, A saw was very repugnant to him, and in dis-dain he said, "I will not do this." He walked away from the scene sorrowful, for I could. perceive it involved a large business transaction. With firm step he walked to his home determined not to do this thing. The next he proposition was modified a little, but he began to wavel, and the door of the cabinet being opened by and the door of the cabinet being opened by and the door of the cabinet being opened by and the door of the cabinet being opened by and the door of the cabinet being opened by in reality it was the same; he began to wayer, and partially consented; as he walked home this time he was carrying a burden. He had a wife, a beautiful and loving woman, who stood upright and had very few burdens, but as he concluded he would enter into this transaction; "Just once," he decided not to tell her anything about it; he did not want to worry her. Beside he said what do women know about business, although he was very certain she would have known enough to have or ject-

This was the beginning; year after year he

went on with apparent success, but each year added heavy burdens which caused him to walk with his head bowed, though as he was seen by his fellow-men, he appeared as a wealthy and happy man, noble and generous in his impulses; he was respected after the manner of men, although he despised himself. My attention was next called to a minister; young man of brilliant talents, and one who had been able to walk through his early life very uprightly. He entered college to prepare for his calling, and at once was obliged to stifle the freedom which he had evjoyed. He reluctantly took up his burdens and although he passed through college with the honors of his fellowmen, he had been daily losing his self-respect. There was so much that was false in the course which he was compelled to pursue that he often felt disposed to leave his profession and seek a living in some other way, but the pride of position and the encouragement that was given him by those around him, induced him to go on and endeavor as far as possible to silence his conscience, and prepare to preach that which he did not believe. He said, other good men have done so, why may I not? So, year after year, he stood before the people, repeating that which he knew was not true, until at last he cried out, "My burdens are greater than I can bear." Then rising up in the true dignity of his manhood, and standing erect, all his burdens fell from him, and he said, "I will be free; I will preach what seems to me to be the truth, or I will not

pit, I will have none." From that time, although he lost his influence with some, he had many friends who listened to his preaching, and were blessed and made free thereby. So in every condition of life I saw that men and women were taking upon themselves burdens that were hard to bear, and carrying them with pain, often bending under them. Hany were not conscious of this, and those that were so, were often too weak and irresolute to throw them off.

preach anything. If I can not have a free pul-

I saw many other conditions of life which I saw many other conditions of life which it is not necessary to describe here, and perceiving that my guide was ready to speak to me, I gladly listened. He said, "My son, this vision is a lesson for humanity, we have opened thy spiritual eyes that thou might see the conditions of mahkind as they grope their way through the mozes of life. Couldst thou go with me into the interior life and see with unclouded vision all that is going on there, the contrast would be so marked as to impress thy spirit more deeply with the necessity of living spirit more deeply with the necessity of living a true life. Thou bast seen how mankind are bending beneath the weight of burdens either self-imposed or the result of false conditions and customs of society. We would have thes see some of the societies in the inner life."

The earthly vision faded, and there rolled ont before me a wide canopy; all was pure and clean. Soon I began to distinguish beings in human form; but more perfect and graceful than any I had ever before seen. While I stood admiring the beautiful scene they came nearer to me, and the grace and beauty of their forms together with the ease and freedom of their movements impressed me. There were no burden bearers there, each moved with freedom and ease among the others; there was neither conflict nor concealment. I could see the interiors of their souls outwording in every movement, and their countenances beamed with joy and peace.

After I had feasted my vision upon this scene, my guide said, "Dost thou know that here the ideals of earth are realized, but I would have thee learn that it is a long journey from the conditions of earth to those which thou art now witnessing. The cringing, slav-ish nature which is so common on earth can only be thrown off by long and painful training and growth. If the children of earth knew that all the burdens which they take upon themselves and suppose they conceal from their fellow-men are producing deformities which can only be overcome by a long and painful course of treatment in Spirit life, they would endeavor to avoid them or lay them off on earth.

There is a very false idea prevailing among mankind that the time will come when it will be easier to lay off the heavy burdens which they carry, but this is not so, there is no time like the present, and you have seen that almost always when one burden naturally falls off there is a disposition to take on another,

and often a heavier one. Nothing but the internal growth of the soul, its development can enable any one to lay off the burdens which they have taken, and there is no time so appropriate as the present in which to begin that work. Therefore let every one determine to be free,—to stand up in the true dignity of their manhood and womanhood, and have no fear of anything, but to do wrong keep only that fear before you and you shall rise up before your fellow-men and the angels. and standing erect all your burdens will begin to fall, and you will realize a grander freedom. and loftier aspirations than have ever been known; all that your souls are capable of experiencing, and with that freedom will come peace and happiness, and instead of losing your influence over your fellow-men you will find it to be vastly increased.

In conclusion, my guide, said, "My son, give forth these thoughts to the world, and so far as thou canst, embody them in thy own life, and it shall be crowned with success. For this purpose the angel world bends low, and is laboring for humanity.

Concluded from First Page.

Chamber soon appeared, calling for my wife, who, it will be remembered, was his widow. After a short conversation with her, during which I heard him say, "I'm so happy I so happy!" and that it "was because he had tried to live a good life," he bid her good night, and I then asked him some questions which he answered, and saying 'May God bless you," he bid me good night and retired. It will be remembered that on a former oc-

casion Mrs. Kyllogg's brother 'Dan' had given way for Mr. Chambers. To night, just as the latter had bidden Mrs. Cook good night, "Dan" lifted the lower left hand corner of the curtain and suddenly preped out with his clear feminine looking face. Soon after we had resumed our seats a new face appeared at the aperture, calling for Mr. Welker, a gentleman from Dallas City, Ill. Mr. Welker came here a skeptic, and though he distinctly saw the forms of a man and woman, both at once se sperture, the one purporting to be his brother, and the other his mother, yet he failed to identify them, and could not distinctly hear the conversation which they addressed to him

Mrs. Mott, he was importuned with questions, -three or four asking him different questions all at once. In this confusion, I inadvertently addressed him as Mr. Mott. Instantly he said, looking behind Mott's body, "Mischter Mott. come in here. There's a shentleman here what vants to speak mit you." I corrected my error, and the conversation went on. If it had been Mott himself who was talking he would hardly have noticed such a mistake in such a confusion. Mr. Welker tells me that Hivens said both his (Welker's) parents were here to-night, but the father did not materialize. "And," added Mr. W., "he described both my parents better than I could have done, still I want further evidence."

Hivens assured the company that none could expect to be happy in the next life if they were bad here. Said he, "You'd better be poor and honest, than have a wagon load of gold and cheat your neighbor."

This is our last night here, and though we were Spiritualists before we came,—Mrs. Cook a medium,—and felt that we did not need to witness these remarkable manifestations in order to "confirm us in the knowledge," yet we are glad we came And I don't see now any rational, candid mind can witness such manifest tions as I have here and not be convinced of their reality—their genuineness, and the ab solute return of man from the Spirit-world to this rudimental sphere; nor do I see how any, no matter how low nor how high they may be in the scale of development, can witness these things and not go away with a renewed and an ever active resolution to deal justly with his fellow men; that when they come to go hence, their "death may be indeed the death of the righteous." Yeal angels are indeed here present. "The place, the occasion is holy!

Aspiration is worship!"

May the life of Mr. Mott be prolonged, and may many through his labors be brought to a "knowledge of the truth as it is in Spiritualism," and thus be rendered wiser and better; striving to make the "world a little better be cause they have been in it."

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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 toon, I remain, Yours with Respect, main,

LRWIS C. POLLAND. Los Nietos, Cal., Oct., 3rd, 74.

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

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Your Humble Servant. Lewis C. Pollard. Los Nietos, Cal., Dec. 9th, '74.

MRS. A. H. ROBINSON:—I write to you again and send lock of hair. My head is well but think I would do well to continue your treat ment for some time yet, to prevent its cominout again. Hoping to hear from you soon, subscribe myself. Yours with Respect,

Lewis C. Polland. Azusa, Cal., May 29th, 75

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Oswego N. Y.
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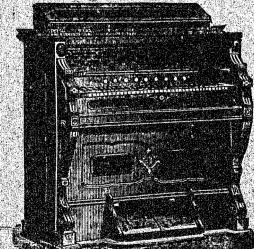
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SUPERNATURAL RELIGION.

The Christian Faith as Viewed from Philosophical Standpoint-A Vory Remarkable Article.

BY THE EDITOR OF THE 'NEW NORTHWEST' PORTLAND OREGON.

Theoretically, the duty of adequate inquiry into the truth of any statement of any serious importance before believing it is universally admitted. Practically, no duty is more universally neglected. This is more especially the case in regard to religion, in which our concern is so great, yet whose credentials so fow personally examine. The difficulty of such an investigation and the inability of most parsons to whether the property of the contract of the co parsons to pursue it, whether from want of opportunity or want of knowledge, are no doubt the chief reasons of neglect; but another and scarcely less potent obstacle has probably been the odium which has attached to any doubt regarding the dominant religion, as well as to serious, though covert, discouragement of the church to all critical enquiry of this kind. The spirit of doubt, if not of intelliging an array has however of loss years have ligent enquiry, has, however, of late years become too strong for repression. All pretentions set up in Judaic and Christian theology to supernatural revelation, science is thoroughly setting aside the name of law. It is perceived that the order of nature is a regular and even flow; that the universe of all parts of it are at all times under the government of unvarying law and always have been so, and that in these operations there is no place whatever for the miraculous, irregular and supernatural. Religion, therefore, must escape, nay, is even now rapidly escaping, the Judaic and Christian dogma. It is now obtaining recognition CO a growth in the nature of man, subject to the same laws of progress and development that govern him in all else. The thinkers of the race are now beginning to treat religion from the standpoint of the universal that is in it. Slowly the fact is forcing itself upon the mind of the world that the revelation of God can be given in nothing else than the natural constitution and culture of man:

Not until within a few years has there been opportunity to study religion from this higher and wider point of survey. Two striking facts have, however, of late years given a powerful impulse to this new and higher method of ortuly. One of these is found in prodigious results that have followed scientific investigation, or practical interpretation of the order and operations of nature; the others grow out of the astonishing progress that has been made during the last twenty five years in the study of ancient oriental writings, customs and myths, out of which it now appears that nearly all that is super-natural and miraculous in the religion of the present day has grown. Nothing ever proceeds out of nothing; and oriontal research has in a wonderful manner discovered the origin and genesis of religious idean received through Jewish theology and

This knowledge, based on scientific and philosophic inquiry, is already widely diffused. Already it is rooted in the minds of the mouse, thanks to the rapidity with which knowledge is now a days disseminated. To the preachers of ecclesiasticism this knowledge may not be altogether a sealed book; but their tenucious adherence to narrow dogma shows that it might almost as well be. Rev. Hammond can not make the impression which he and his collaborers desire. Why? Because the public mind is no longer in the same state ng twenty or ten years ago, when such preaching could move it. The dogmas of his theology are perceived to be unphilosophical and irrational. It is assumed, for instance, that man transgression he fell from his high estate, lost the favor of his Maker, and inherited sin and death; also, that the world, with all its contents, was made in six days, about six thousand years ago. "In Adam's fall, we all clansed," is the ecclesiastical formula; and our great must be sourced and injured to most the creed must be squared and joined to meet this

formula and its consequences.

Now it is perfectly certain that the writings attributed to Moses do not fix the antiquity of the earth nor the origin of man. The fact that both are infinitely older, and that man had a totally different origin from the paradisiacal one therein related, is as certain as that since the times of Copernicus, Kepler and Newton we have the true theory of the solar and planctary system. Man was not made a perfect being. His residence on the planetimmensely exceeds the period fixed by Hebrew and Chris tion chronology. Natural history traces man back to a period which lies far beyond all historical traditions. It has put back the ant qui-ty of our race to that far time when the European man fought with the cave animals of the diluvian, and not only at the flesh and marrow of the mammoth and other animals long aince extinct, but even laid cannibal hands on the flesh of his own kind. In all countries the primititive man was much inferior to our existing race, both corporeally and intellectually; he must have been an extremely barbarous and almost dumb savage, who slowly worked his way up to a certain degree of civilization and made intellectual progress by extremely slow degrees and by means of almost inconceivable efforts, impelled thereto by the name profound law that still carries the race forward in its career of development. Not much like the mythical perfect man of a mythical perfect paradise was the savage who dwelt one hundred thousand years ago in those localities where the highest civilizations of the viorld are now developed. The relics of that age, his fint axes, weapons and other rude implements, the great mounds of shells, the relica of his meals, the whole character of his remains preserved from those distant ages when he contended with the glacier and other when he contended with the glacier and other unfriendly forces of nature for the possession of his dwelling place and means of subsistance, show beyond doubt that the primitive man was a barbarian, whose life was a miserable fixife with savage animals and with innumerable hardships of the external world. Management has not the origin assigned to him. therefore, has not the origin assigned to him by ecclesiastical dogma. He has not fallen from an infinitely high estate to a low and misgrable condition, but he has risen by his efforts through long ages from the lowest savage condition to his present attainments in knowledge, in morals, in civilization. This undoubted truth upsets all received theological notions, and teachers of theology must make their sys-tem conform to it and to its consequences, or must expect soon to meet the general incredulty and ridicule which overtook the myths of Greece and Rome. So general was the dis-belief in those myths, even in Cicero's time, no great was the contempt in which they were held, that the great philosopher said it would be impossible, as he thought, for two priests of such a religious system to look each other in the face without laughing. Is not his-tory repeating itself?

The myth of Adam's fall is now traced back to India, where it existed as a sacred legend thousands of years before it was incorporated by Moses into Hebrew records. Recent progress in studies of ancient Sanscrit, the parent alike of Greek, Latin, and all cultivated modorn tongues, discovers the wonderful facts that India is the parent of all the leading ideas of Hebrew theology. "These were known in Egypt, and were thence received among the does not mean that we ought to accept them . Kirkeville, Mo., Aug 30th, '75.

Jews. By passing through such a medium the myths of course met with some alteration, bu on the whole they are strangely faithful to their originals. The wonders of India's relations to antiquity, as also to modern times, are thus just becoming known. This knowledge comes to us as a revelation of profound meaning, at a time when observation is already taking a wider and larger view of nature and of

The Sanscrit legend runs thus: Adima (in Sanscrit, the first man) and Heva (signifying in the same tongue "what completes life") was given the island of Ceylon for a residence. Their residence was a paredise. They were commanded to worship their maker, and for-bidden to quit the beautiful island. For a time they were content; but one day a vague disquietude began to creep upon them. The Prince of Rakachases, the Spirit of Evil, inspired them with disturbing desires. Disobeying God's command, they wandered away from their beautiful dwelling place. They crossed the space that separated them from the object of their desires, but no sconer were they over than all they had left behind vanished, the rocks by which they had crossed sunk beneath the waters, a few sharp peaks only remained above the surface to indicate the place of the bride which had been des troyed by divine pleasure.

This tradition, unquestionably thousands of years older than Moses, in perpetuated until to-day through Hebrew theology and Christian dogma. How do we account for such an invention?

Doubtless the early races of men, fealing all they had to support, perceiving their own weakness, their nature composed of good and evil instincts, instead of cursing the God who had created them, preferred to seek in primitive transgression the justification of their miserable condition. Hence that original sin which we find in the beliefs of nearly all the people on our globe.

There is no natural variance between the human and divine. The history of religion and of man, so far from teaching such a schism demonstrates the act contrary—a substantial unity of God and man beneath all outward alienation. It points to perfection in the laws of human nature, under all the varying phases of human character; to constitutional health unshaken by disease incident to growth; to moral and spiritual recuperation, to divine immanence in man: Life in its inmost sense is one with God, a profound truth, which has as many forms as there are religions in the world, and out of which all religions grow.

The subject is too vast even for an outline in an article like this. But what has been said may serve for a hint to some who need it, that man and religion and the universe itself are being studied with wider perception and deeper insight than in times when "revival. preaching" was more in vogue and had greater effect than now. Formerly no one challenged ecclesiastical utterances. Now, these dogmas must come as all else that pertain to human interests and opinions must come, to answer at the bar of reason and to receive needful correction and modification, in harmony with the whole of man's intellectual and moral development.

A Sound and Impartial French Opinion on Spiritualism.

The following article on "Spiritism," which I found in the French journal Le Messager Franco American," published in New York, of July 24th, is so prominent for common cense, sound and sharp logic, justice and fair-ness, that it afforded me great pleasure to translate it into English, and thus to bring it to the notice of the readers of the RELIGIO-PHILOSOPHICAL JUENAL, who, I am sure, will appreciate what one of the most liberal and best conducted organs of their French coinpatriots has to say about Spiritualism. "SPIRITISM."

We have lately reproduced the proceedings of a trial directed against persons, who made a profession of Spiritism, and who, under the pretext of "spirit photography," cheated their dupes out of pretty round sums. The majority of the French, journals have largely commented on this affair, justly upbraided the charletone gibbed the victims rather the much charlatans, gibbed the victims rather too much, and condemned Spiritism in terms the most peremptory and absolute. Once thrown upon this inclined plane one might say that they could not arrest any more, and to this very day they do miss no occasion to launch brocards and gibes at the spiritual doctrine. How is it, that such intelligent people as the journalists of Paris, do not see the "wiseacreness" in such an easy triumph, in this onslaught of all the public organs on people inspired by a profound faith, of which, however, nobody ventures an open defense? The simplest justice demands, that a strict distinction be made between the scoundrels and the sincere believers: between the presumptions of the former and the the-

ories of the latter. It has been proved before the "correctional tribunal" of Paris, that industrious men made fancy photographs, which they gave out for the portraits of dead persons in their spiritual state. The proof of this was complete, because the accused have confessed their fraud. But why should other conclusions be drawn from these facts, than those they logically contain? When a man is condemned by the assizes for having made false money, does any one immediately conclude therefrom, that all the circulating money is counterfeit? Not the only legitimate inference from the verdict is, that some pieces of bogus money may be in circulation, and that it be prudent to be on one's guard. In the same way the trial of which we have spoken, proves that among the manifestations called "spiritual," there are certainly some counterfeit ones, and that we certainly some counterfeit ones, and that we must not accept any of them without previous close examination. But we defy anybody to prove the principle of logic which would command us, to conclude in the sflair before us from the special to the general, and to transform the condemnation of the lying photographer into a universal condemnation of Spiritism.

It is easy to raise a cry, to shrug your shoulders and take airs of commiseration or contempt, but this will not alter the rules of logic, which require not to pronounce judgment on any subject whatever but with full knowledge of the cause. The doctrines of the Spiritists are reproceed for "fostering superstition."
We know this. But this affords another reason for searching after the motives, which could have caused so many sensible and well-instructed persons to adopt them, for it must be acknowledged, that the mojority of the Spiritists does not belong to the ignorant and therefore superstitions class. They have by their education been, as well as you and I, forewarned against the stories of the spectres and phantoms. We can name some, be it in France, or England, or America, who hold a prominent rank in the sciences and literature; with what right would one suppose that such men, accustomed to the exercise of all their mental faculties, had given credence to silly fables, and accepted the sayings of some char-latans as an authority equal to that of scientific observation?

The more extraordinary the facts they admit and the more we must believe, that the proofs of these facts must have been conclusive. This on the faith of others, but it signifies that it is advisable to suspend our judgment until more ample information, at least that no pretension at monopolizing spirit and discernment ought

to be made! Let us fight against superstition—about this point we are agreed. But let us fight in such a manner, as not afterward to be obliged to a manner, as not afterward to be conged to retract our words! Let us fight by a sound criticism of the allegations presented to us, by a rigorous discrimination between the true and the false, not by a brutal negation of all the facts, that may elevate us above the terrestrial sphere! Why deny them? What evidence have we of the essentially or exclusively material character of our nature? Shall we reject rial character of our nature? Shall, we reject all the testimonies in favor of the communication between our world and a spiritual world, as demonstrated "absurdities?"

Are we, for instance, quite sure, that that sublime Maid, to whom France once owed her rescue, was but under a miserable hallucina-tion, ''because she believed and obeyed celestial voices?" Are we prepared to declare, that the reformer of the Grecian Philosophy, the pitiless adversary of the sophists, in a word that Socrates was either a cheat or an idiot? This certainly is what one would have to say, who refused to believe in the familiar genius, of whom he entertained his disciples, and to whom he ascribed his best inspirations. Joan of Arc was a Spir tist; Socrates was a Spiritist; Pythagoras, the greatest mind of ancient Greece, has left instructions, from which we may safely conjecture, that he was likewise a Spiritist. The greater part of the religious and even the pullosophical systems, which have governed the world to this day, were founded on Spiritism. In fact, we can see in them scarcely anything else, but the succes-sive efforts of mankind to attest for itself to its Spirituality and immortal destiny.

Although Judaism does not expressly men-

tion a future life, it shows continually man in relation with beings superior to the terrestrial condition—and this is the quintessence of Spiritism. What are all the Gods of the Egyptian, Grecian and Roman Polytheism, if not "spirits" presiding over the human affairs? But those Gods were not exactly of

the same nature as we. Jehovah and the angels of Judaism were separated from mankind by an abyss. It is this abyss which Christianism has undertaken to bridge, by having God descend into human-ity, and peopling Heaven with human beings. There lies the true superiority of this religion over all previous to it. The subtleties in regard to "Divine Nature," touch us a great deal less, than the dogma about the fate reserved for us; and the success of Christianism is pre-eminently attributable to the nicety of the solution it was to the problem of the life. the solution it gave to the problem of the life hereafter. This solution, however, has at last been denied when it ceased to be in harmony with the knowledge acquired about the phys ical and moral universe. With resigning the same it has been believed that the whole theory of an immòrtal soul was done away with. But, look! in the very middle of our materialistic century, authority has been derived from some "fantastical" phenomena for proclaiming a whole new system of Spiritualism, which, in a short time, has won an immense number of adepts, and seems strong enough to maintain its necition in the world.

maintain its position in the world.

In the eyes of the people convinced of their own infallibility, we have here only a new proof of human stupidity. For us, who do not fancy to have the right to judge without examination, we question the innovators, and they declare to us, that their doctrine is altothey declare to us, that their doctrine is alto-gether based on experience, that they do not believe in "miracles" or the "supernatural," that nature is infinite, and that therefore her manifestations may infinitely surpass the limits which our ignorance assigns her; that the human individuality survives its separation from the earthly body, that it is perpetually progressing, but that it does not cease to be ubject to material conditions, which allow it to remain in communication with our rudi-

mentary world. This is not the language of superstition! One may see therein a contestable hypothesis, but this hypothesis has nothing degrading to man; it widens his horizon instead of contracting it: and for its justification it does not invoke some arbitrary authority; it recurs to reason alone and claims its evidence. If it ever be transformed into religion, it will deal the death-blow to theocracy, leaving man in reasonable possession of the most consoling of truthsl

DR. G. BLOEDE. Brooklyn, N. Y.

* Not only that. It must, and will, corquer the world!

Mrs. Hollis' Seances.

BRO. JONES:-You will probably remember my call on you at your cflice some two weeks since, being then in the city on business.

That evening in company of two gentlemen of this place, I attended a seance at number 387 W. Randolph, given by Mrs. Hollis. Our party seemed to be the only strangers present, three others being ladies of the house, I pre-Me. We were of course utter strangers to family and to the medium. The two gentlemen who accompanied me were skep-tics, one of whom at least had never witnessed any manifestations whatever. We were seated, the light shut out and sang a song or two when voices joined with us. After a pause, what purported to be a spirit, commenced that grand old hymn;

"NEARER MY GOD TO THEE," in which we mortals joined after a line or two had been given in an audible voice and cor-

rect tune by the spirit. Then a voice addressed the writer by first name, and said, "I am your sister Emma. Your mother, and others (mentioning names) are here." Then mother came saying she was so happy, and adding, "I wish Arms (my wife) and Tennie (my sister) were present" Then the mother of one of the gentlemen who accompanied me, addressed him by name, conversed at considerable length on home topics, mentioning names and incidents, giving complete tests of identity, ect.

Business prevented our attending any further seances, though all were anxious to do so after the experiences of this one.

Mrs. Henderson has been stopping here for some time; and has delivered a number of lectures for our society. She has done much good here and quite sensibly advanced the cause. At the close of her lecture last Sunday,

a vote of thanks was given by the audience.

Dr. A. H. Still, Magnetic Healer, has rooms here and is doing much good, both in healing disease and giving tests of the truth of our philosophy.

Enclosed herewith will be found the recommendation of the Bociety, for a certificate to Elder Theobold Miller (formerly and for many years a Christian minister), who desires now to enter the field as a Spiritualist Lecturer. He is well posted in Theology and is an entertaining speaker. We hope he may be given an opportunity to work by Spiritualists in Missonri and Iowa, and other points in the

> Yours Truly, W.M. GILL.

Oblinary.

With deep regret, I read in the RELIGIO Phylosophical Journal of the sad and tragic death of D. P. B. Randolph. Like a come! of great mental splendor, he firshed across my darkened sky. One short month he made our house his home, the last, but two, of his earthly life. While here, he told me of many of his trials, and the temptation to end them by death. He said he had been told by the spirits, that "he would die to earth on the 29th day of March." On that day being in Virginia City, Nev., he wandered out on the hill-side and waited for the final summons to leave this world of sorrows. But death came not. That night he procured a loaded pistol, took it to his room at Mrs. Dittenrieders—herself a medium and friend of the doctor, and she wrote me since, that "hearing the doctor walking the floor, she got up and asked him if he wanted anything." He only replied, "he could not leep." But fearing the distressed state of his mind, she besought her spirit friends to soothe his turbulent spirit into repose. He since told me that he had there placed the pistol. since told me that he had there placed the pistol to his head with the intention of blowing his brains out, when an unknown spirit-hand pulled his arm down with a force he could not realet and then the spirit reasoned with him until he felt calm and resigned to live. He said, "From that time I have felt myself resurrected to a new and higher life. I feel like a child again. On leaving us, he seemed filled with sadness, as to his probable future, and with feelings of deep emotions assured us that he had not been so happy for any month of his life since he was a boy as this one he had spent here; but even this little respite of his sad life was marred by the grossest injustice; and, for my de-fense of him, I have lost some of the chaft of friendship, nothing more, while I hope thereby to be remembered in the bright world of spirits.

In a last letter to me he wrote these words: "The most fitting epitaph over my grave would be, 'Done to the Death by slanderous tongues, is the body that lies here!" May it not be to these vile tongues alone the crime shall be imputed of opening the barred doors of death to set the imprisoned spirit free from a casket unfitting so bright and sensitive a soul. Rest, Child of Genius! Heir of mortal sor-

rows, and now of immortal joys! Spirit of truth incarnated! with fleshly thorn no life to pierce thee that thou shouldst not glory above measure, or make thee care to clothe thy speech with words that only please the ear; like martyrs gone before thee, the way of life is made plainer by thy footprints on the sands of time. In that blest world of truth and love, where thoughts are seen, not heard as lying sounds, where motives of acts lie open to the eye of the Eternal Judge of all, there mayest thou find that mercy and love denied thes here, in a world where righteous judgment is seldom known.

May we not hope that a life devoted to the good and enlightenment of humanity, shall find pardon for refusing to drink the dregs of a cup already too bitter to bear!

May not the freed spirit still be employed in

exploring the realms of knowledge, "Beyond the spaces," and there to finish the work contemplated here.

As I look upon his mild and pleasant face. in the portrait before me, from my soul goes up a prayer to the God of love, to take this un-appreciated, earth-weary child of nature, to a bright home in heaven.

LUNA HUTCHISON Owens Valley.

Harry Bastian.

BRO. S. S. JONES:—I wish to give your many readers a brief sketch of the wonderful manifestations through the umship of Harry Bastian, which took place at the residence of Mr. Beals Litchfield. Ellicottville, N. Y. The room known to the family as the spirit room, is situated up stairs, and is about 12x12 feet. The cabinet is about 4x5 feet, stands in one corner of the room, made of common matched pine boards, lined inside with black calico. It has a door at the end, and an opening in front, about 12:12 inches, where many faces were shown, which talked and were recogshown, nized. One evening three spirits came out into the room, and stayed nearly fifteen minutes; one an old lady wearing spectacles, recognized by Mr. Litchfield and brother as their mother. She took a chair and dragged across the room, came and sat down by them and talked in a whisper. Then came a man who took the music box from the stand, weighing nearly ten pounds, brought it to me and put his foot on it. I felt his hand and foot. A young lady came (her husband sat beside me) picked up a fan and fanned herself as she receded towards the cabinet dopr. These were recognized by those in the room.

One evening before the seance commenced

a jury of four dectors examined the cabinet and Mr. Bastian, for the purpose of seeing if he had any masks secreted about his person. They found nothing. Faces were shown just the same. I leave you to judge of these your-V. A. ELLSWORTH.

East Otto, N. Y.

Poices spom the People

LEICESTER, VT.—Addie L. Paine writes.—1 could not do without the Journal; when I attend school, I lay it on my desk, read it, and let others

TOOELLE CITY.-W. H. H. Sayers writes.-I have taken the Journal for four years and have never inlesed a number. I intend to take the Journal and Little Bouquet while I live.

WASHINGTON, IOWA.—Emma Lively says.—
"God bless the JOURNAL, and may it find a wide circulation over the earth, that all may see and understand the Philosophy of Life." She will answer calls as clairvoyant and test medium. BREMEN, IND .- C. L. writes .- If you see Bro.

Peebles, tell him our old mother has passed over to spirit-life; she saw her angel friends come for, her, before leaving the body. Mr. Peebles, stop-ped at my house while lecturing here, and will know whom I mean. OREGON, MO.-C. Irwin writes.-In the lept

JOHNAL I see an account of a proposal from a gentleman to shoot at a spirit at Mr. Clark's seances, at St. Louis. It was done, and created intense excitement. I can see Spiritualism is gradually recovering from the shock the Holmes' Katle King affair gave it.

MUNGERVILLE, MICH.—D. Higole writes.— Enclosed find remittance for the continuation of the RELIGIO-PHILOSOPHICAL JOURNAL, for Peter Brewer. He is over 80 years of age and sight poor; says he does not know as his eyes will allow him to read it after this term. He likes the paper and the glorious truths of Spiritualism with which it helps feed a starving world.

LAKE PLEASANT, MASS.—W. L. Jack, M. D.,

writes.—From this charming spot on earth thousands send you many God speeds for your nobleands send you many God speeds for your nobleness of purpose in battering down the valls of freelustism. Over 12 000 people were here last Sunday when Prof. Wm. Denton fired forth his logical truth in all his truly common sense and manly style. On last Tuesday, 17th of August, Mr. Lyman C. Howe, of Fredonia, N. X., gave one of his truly inspirational discourses to an excellent audience. He is one of our best speakers,

and a truly spiritual man, free from all taints of free lovelem and Woodhullism,—a man destined to sweep all before him.

OAKLAND, CAL—Marshal Curtls writes.—As to Spiritualism in Oakland, we have had meetings in a small hall for the last ten months in the even-ings; commenced with from four to six hearers, and have now from thirty-five to forty at each lecture and still increasing. Some have healed the sick with their hands, quite successfully; the lame walk, etc. Oakland has about 20,000 inhabitants well supplied with churches.

STEELVILLE, PA.-Chas. A. Young, M. D. writes—I am not quite forward enough to address you as a brother, though from the tenor of your you as a brother, though from the tenor of your valuable paper and my convictions, we may safely claim that relationship in the parent of true Spiritualism. Thanks to your paper that I am thus disenthralled from skepticism on the one hand and orthodoxy on the other. Our Postmaster here is a Presbyterian minister. Sometimes the wrapper of the Journal is torn off; sometimes I do not get it till often it is due for a week, but I keep cool in it till after it is due for a week, but I keep cool in spite of this and the hot weather, and am joyful when I do get it.

BALTIMORE, MD.—John The Rosicrucian writes.—In your obituary of Brother Randolph, you ask, "What does he mean by the thither side of the to be fatal 29th of March 1875?" Who can tell us? Years ago it was prophesed that he would pass away on that date (his 49th birthday I think), and I firmly believe he would have passed away at that time had not some of the rowers of away at that time had not some of the powers of Rosicrucia which he so dearly loved, been brought to bear to save him awhile longer, and while I know he is better now, in the bright land of souls, than if he was yet with us, yet, if I had known of so depressed a condition encompassing him, Rosi-crucia's power would again have been employed to keep him here.

NEW YORK.—I. Baptlet Clute writes.—If I may be allowed to judge, and express my judgment, I must say that in reading your last leave, there are parts that would shake my faith in Spiritualism, if I was not fully grounded by past experiences and knowledge of its truth. In the periences and knowledge of its truth. In the first place on opening your paper, Aug. 2d, my eyes were directed to the words, "Impostors Unvelled." In writing of the Holmeses, the author makes it necessary for a committee to be appointed, and after doing their work they make a report, more confounding than all the Holmeses claim as true, and as far as I can see, their report calls as much for a committee, as the parties investigated. Is it a fact that the "juggling fiends" can so confound the wise, as to call for an association of believers to discover whether, they are really medilievers to discover whether they are really medinevers to discover whether they are reary mem-tests, or struggle between God's embassadors and the jugglers in Egyptian times. Are the Holmeses past finding out, that they keep our camp in a constant turmoil; condemned to day as impostors by one set and claimed to morrow by another?

CHANA, ILL.-D. McDonald writes.-In a late issue of your valuable paper, you gave a lengthy lecture by J. M. Peebles. I read the lecture and and not quite satisfied with Brother P.'s argument. If types are eternal, does not the book of Genesia explain the creation of things setisfactory? If the souls of inferior animals go to make souls of high-er orders, when did it stop? Why, if evolution produces man, does it not do so now? If man was not created at once by God, by what agency was he brought into being? Let Brother Peebles answer. We are all investigators and searchers after truth. If the world stood upon the horns of a cow and the cow stood on the back of a turtle, we would want to know upon what the turtle stood. and so on. While we observe, study and contemplate the magnificent, grand and incomprehensi-ble structure, we want to feel that our feet stand upon terra firma. Mankind will repose upon a theoretical foundation based upon error and su-perstition, rather than boldly doubt one impossibility; but we want facts; facts demonstrated, clear and comprehensive. It is impossible to satisfy a thinking mind with theory.

DANSVILLE, N. Y.—A. E. Tilden writes.—Your outspoken commendation of true mediums, and your condemnation of shams, those "who say they are prophets and are not," are equally commendable. The only danger I fear in the matter is that an unfavorable verdict may be, in some cases too hastily rendered, and thereby great injury be done to a sensitive medium's feelings, as has been the considered evidence of fraud, which were afterwards proved to be in accordance with laws not before understood. But I believe you are as cautious in this matter as any one who endeavors to be rigidly faithful on both sides. One of the ways in which the Spiritualistic press renders efficient aid to the cause, is in bringing to notice true mediums and exposing the frauds, thereby aiding investigators in their search for reliable tests. My object in writing this is to aid in bringing to no-tice almedium of rare merit not very well known. to the public, Mrs. E. M. Pearsall, of Shingle-house Pa. In my ramblings last summer in that vicinity, I heard her mediumship so highly spoken of, that I neglected my business a little in order to learn something more of her mediumistic gifts. She has several phases of mediumship, but the one that most interested me, and affords the best test to her acquaintances, is that of improvising poetry. She has quite a collection of poems, and also invocations thus given while sitting in circle with her husband and family. She first sings the poem of the evening, and commences at the first line and repeats it over, and a daughter writes it from her lips. When I visited them their custom was to sit in circles twice a week and a norm was was to sit in circles twice a week, and a poem was given at each sitting and preserved in that manner. She has enough poems to form a respectable volume, and her friends advise her to have them published.

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Two Don't forget to sand a letter stamp to pay the postage on the answer desired. Mr. Smith inclosed a lock of als hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young

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OUR THIRD MARRIAGE DAY. BY WILLIAM BRUNTON

O thanks and praise the day returns On which our hearts and hands were wed, My heart with all rejoicing burns That two such happy years have fied.

They've fied like pleasant dreams of love, Like early days of youth and grace, As quick as stars that shoot above, And sped as on a heavenly race.

We've grown in goodness all the while, In closer friendship every day. And basked in fortune's aweetest smile, And lived the year in suplit May!

Thus may the future years roll round, And bring us treasures such as these, And we in growing worth be found, In higher comfort, joy, and eass.

For love is still the dearest prize,

And wedded life love's blooming flower, The highest joy to which we rise, The perfect peace of Eden bower. Troy, N. Y.

> THE SPIRITS AT WORK

Wonderful Manifestations at Calhoum, Ga. A Chostly Procession seem im a Mikror.

While in Chattanooga, Go., a few days since, I read a very interesting article in the Daily Aimes on Spiritualism. As I am an investigator after truth, I got into conversation with a prominent citizen of the place, who astonished me with accounts of spirit manifestations there. He said there were hundreds in Chatfanoga who believed in the Modern Philosophy but who were unwilling to admit their soith, least it injure their social standing or their business. This seemed to be bad in free America.

A POWERFUL MEDIUM.

He informed me that there was a very strong and powerfully developed medium in that quint little village of Calhoun, Ga., but who was too timid to come out before the world; that her health was bad on account of her replotonce to the wither of the spirits; and that if I could be the means of overcoming her timidity I could confer an inestimable boon on the invisible world and on the entire body of Spiritualists. He gave me a note of introduc-

I went there the following day, found the medium, Mrs. Tiffany, presented my note, and at once formed one of the most delightful acquaintances of my life. Mrs. T. is a browneyed, black-haired brunette, a little over medium height, elegantly formed, and thoroughly educated. She is the widow of an attache of Gen. Custard's, and a devoted daughter of the American pation. American nation.

After some pleasant conversation, I introduced my business, begging

at such time as suited her leisure. She said che would inquire if the house where such meetings were held could be obtained. Permicrion was granted and that night appointed for our esance.

At 8 P M. I met the medium and a few friends in the parlor of Mr. John A. Walker. The windowblinds were closed and the curtain pulled down to exclude the moon light. A lamp burned brightly on the center table. The furniture consisted of this table, two sofas, two arm-chairs, six common chairs, a slate and some pencils, two goblets, a pitcher of water, a piano, on which laid some sheets of music and a French harp. There were a few ornaments on the mantel and on the whatnot. A clock rested in the center of the mantel, and a large mirror in one corner of the

WHO WEEE PRESENT.

There were present—for I am authorized to give their names—the medium Mrs. Tiffany, J. R. Welker and wife, C. S. Winstead and vife, C. A. Ladd, H. F. Boyce, Mrs. H. N. Pullen, Miss Callie Carson and myself, in all ten persons.

The lamp was moved to the what not and turned down till the light became dim, but distinct enough to see every article in the

A shawl was now obtained and thrown over the table on which were lying the slate and pencil, and the medium put her hands on the top of the shawl that covered the slate.

A SPIRIT APPEARS.

Scon a rap was heard. I removed the shawl and on the bottom of the slate was written: "I am here. How are you! Tell Mr. Carns that he is welcome. A host of spirits are pres-

ent. Look at the mirror. John Davis." Our eyes were now turned to the mirror. In a few moments the aweetest sounds like music in the air filled the room, and then a procession of beautiful spirits clad in white passed across the face of the mirror. Quite a number turned their angel faces on us and cimiled such a smile as mortals rarely see. I chould say there were an hundred in the procomion.

L'ATERIALIZATION OF LUCRETIA ECRGIA, The shawl was now fastened up by our knives in one corner of the room. We all retreated to the opposite corner. Presently a slight rapping was heard, then a face, pale with blue eyes and light hair appeared above the top of the shawl. The medium was now in a transact. I siked who are rough. trance. I asked, who are you? . Answer.—"Lucretia Borgia."

Are you happy? d.—"Perfectly happy."

Are we acting so as to be happy?

A.—"No, you are believing falsehoods; holding to priestly fables; believing in teachings that retard the soul's progress.'

What must we do then? A.—"Accept Spiritual Philosophy. Consult the opirits. Bad spirits lie, but good spirits

tell the truth. SPIRIT MUSICIANS.

The epirit then faded away with a smile. We aroused the medium, who was very much exhausted. After an hour's rest and a general conversation, she again covered the slate. We heard the spirits writing very distinctly. It chawl. There was written on the slate, "Remove the cover off the plane; I will play.—

I immediately removed the cover and opened the piano. Soon after I took my seat, I noticed the medium pass into a trance and the piano began to sound immediately. The incys went down as if touched by human fingers, when was played Yankee Doodle, Hail Golumbia and Star Spangled Banner. We asked for Dixie, but the spirit refused. We covered the slate and when a rap was heard we found written on it. found written on it.

"Won't Play dixie,

it's a disloyal air, and should be suppressed by

The French barp was now suspended by a

cord from a hook in the ceiling. It began to vibrate, when the following Ethiopian airs were played: Dan Tucker, Shoo Fly and Lily Pale. A number of other airs were played and then the music ceased. Then a spirit took possession of the medium. It was the

SPIRIT OF DANIEL BOONE. He said Chattanooga was the headquarters of millions of spirits. That there were a number of undeveloped mediums there. There was one of wonderful powers, but who denied those powers least he should lose his position. He exhorted us all not to resist the spirit, and as the medium was very tired, advised us to close the seance, which we did.

SECOND SEANCE.

An the little bell on the church close by were summoning to its portals those who cling to the superstition of the dark ages, we wended our way to the residence of Mr. Walker, to hold our second spiritual seauce, to converse with the messengers of the new dispensation.

We found the medium and all the visitors of the previous evening awaiting us. There was a middle aged man to whom I was introduced, but whose name I did not catch, and who, I was informed, pronounced Spiritualism a hoax, and insisted he saw it all exposed in Chattonoga. He was present to test and expose tamooga. He was present to test and expose Mrs. Tiffany on that occasion.

THE SECOND SHANCE.

The window being closed and the light turned nearly down, we all formed a circle eround the table. Inside the circle was the medium and the akeptic, (whom we will call Mr. A., as I can not recall his name, and he left for Atlanta this morning.) Soon the table began to rock and finally turned clear over with its legs uppermost. A slate and pencil were then put on the table as it laid, and a shawl thrown over the legs reaching down to the floor. The writing was heard distinctly. Mr. A. held the medium's right hand, and her left hand rested on the legs of the table.

AN UNBRLIEVER ASTONISHED.

Presently a rap was heard.
Mr. A, with a look of blankest astonishment read on the slate: "Let the unbeliever ask what he will, and it shall be done. His mother is present and would talk with him.—John

Mr. A peremptorily refused to converse with the spirit of his mother, which clearly proved that he would not admit the truth, no matter how clearly presented. As Mr. A. re-fused to made any demands, we proceeded in

The medium now passed into a trance. A rushing of wind entered the room, followed by an awful stillness. Soon a whisper was heard then a low voice murmured,

"LOOK AT THE CLOCK!"

We turned our eyes on the face of the clock. The hands commenced passing swiftly around the dial. I asked the spirit to indicate the hour. Immediately the hands stopped at 8:30. I asked the hour I was born; the hands stopped at 4:15 I asked the hour my father died; the hands stopped at 13:25. All of which were

I then asked the spirit, by request of Mr. A if it would pour

WATER FROM GOBLETS

as done at Chattanooga. A voice replied "Yes." I now turned the table right side up, and placed upon it a pitcher of water and two goblets. The shawl was then thrown over all. Then we moved the table close to the medium and laid her hands on top of it. Mr. A. reached under, took out both tumblers and pronounced them empty. About a minute after he returned them and we heard the water removed the shawl and both goblets were filled to the last drop of their capacity. Mr. A. sat down dismayed. After arousing the medium and a rest of

nearly an hour, we had the same MUSICAL PERFORMANCES

as on the previous night. Mr. A. carefully examined the piano and stood close by it through all the playing, moving his hands over and un-der the instrument. A deathly palor was on his cheeks.

DANIEL BOONE.

now took possession of the medium. He said my former article appeared that morning in the Times, and gave great pleasure to the faithful. That in the afternoon the spirits held s convention in

LOOKOUT CAVE,

e place I don't know, and expressed the unanimous wish that Mrs. Tiffany visit Chattanooga, in the interest of truth and pure philosophy. He says he is secretary of the Convention and that they meet every Sunday after-

He then delivered a long address, of which the following is the substance:

LET THE MEDIUM GO TO CHATTANOOGA. 'If this medium goes to Chattanoogs, a won-derful reformation will be wrought. Hundreds now groping in the darkness of priest-craft will be illuminated. The fetters of an effete system will be stricken off. Men and women now slayes to unnatural laws will

emerge into the glorious sunlight of virtuous liberty. The immoralities of the saintly teachers will be exposed. The humble followers of the new dispensation will be strengthened and brought before the world as the defenders of soul liberty. Let her go! If she refuses, she must abide the consequences." He said there were

MILLIONS OF SPIRITS

who met every Sunday afternoon in a splendid room in Lookout Cave, about 41 miles from the entrance. That they often long for their friends in the flesh to meet with them, and hope they will sometime. I promised to meet them next Sunday afternoon.

The medium was now aroused, although we

hesitated to disturb her, as a smile of radiant beauty played upon her handsome face. After a brief rest she took Miss Carson by both hands when a

SHOWER OF FLOWERS

fell into her lap and a wreath of orange blos-soms encircled her brow! Then an angelic hymn was sung. A pause of nearly five min-utes occurred when strange harsh sounds were heard. Then followed.

A BUCCESSION OF NOISES

such as we think mortals never heard before. The furniture was overturned—the goblets thrown to the floor. The light was totally extinguished. When it ceased I relighted the lamp, but the party had scattered. I stood alone with the medium. Mr. A. was in the yard batless and some of the party had fied to their homes. Those who remained returned to the parlor, but the medium was so exhausted we were compelled to desist.

. J. C. Clark.

A LITTLE GIRL of four or five years asked her mother one day if she had not seen Col-Porter. "No, my child," was the reply, "he died before you were born." "Well, but, mamma," she insisted, "if he went up before I came down, we must have met."

Comments on the Recent Minnesota Call.

DEAR JOURNAL:-The recent call of the Minnesota Spiritualists for their Annual Convention, has awakened within my soul, a most hearty and thrilling response, as inaugurating a better state of things. I am perfectly aware of the fact that it may awaken a considerable amount of howling, but with the same degree of pluck and heroism on the part of ev-ery State, in this matter, what a victory might be won! The Minnesota Spiritualists now have it in their power to lead off in another "departure," which will not only restore the "departure," which will not only restore the grand old re-unions of by-gone days, but most effectually decide the question of our "free platform." Probably, with the pretensions which have been urged, that the spiritual philosophy must include the discussion of every subject, there has never in modern times existed a more flagrant violation of the very principle at stake, than by those professing such extreme regard for the preservation of the free platform.

platform In the hot and fiery zeal which has existed in this controversy, every thing has been supposed by these self-elected leaders to be germane to the spiritual philosophy, to the utter exclusion, indeed of every natural and lawful protection; until the philosophy itself could find no fair and honorable representation upon the very platform it has erected. I hope how-ever, that we have now reached the crisis, and for one I welcome the position, as a promise of the speedy settlement of a long and profitless controversy. I do not think a repetition of past experiments can profit either party. The Socialists have now so thoroughly an nounced their code of government, or rather of mis-government, that no one reading their confessions, a la Hull, can have any apology of ignorance, or plea of "false reports," as an excuse for continuing their defense of that party. And I have long felt that it is not fair or just that the names of the two parties should go out to the world as identical in the work of Spiritualism.

I ask, why should not the Socialists have their own classification in our lists of speakers, mediums, etc., the same as Mormons, Catholics, and other bodies of believers? And es-

lics, and other bodies of believers? And especially, why should not this distinction be all the more faithfully observed, seeing there does exist between us such strong and radical difference and antagonism of opinion.

I certainly do very sincerely hope that having so long felt the grievous complicity imposed upon us by the perversion and monopoly of our platform in every recent. Convention for some years, the anti-Socialistic call, and plain protest of our Minnesots friends, just issued, will be gracefully recognized by those issued, will be gracefully recognized by those whose turn it is now to look on, and grant to the rightful possessors the platform which ought to be and is their own.

Would it not be in the end a gain to all, were this "bone of contention" forever

What is a "free platform?" Can any one appoint a Convention or meeting which is limited to one day, or to twenty, and virtually make that platform "free" for the discussion of every question in the calendar? It is impossible. And with a specified object or subject for discussion in the call, can offensive questions and seditious speeches be said to be in order, or in any respect admissible, espec-ially, as being hostile to the real and avowed purposes of the meeting.

I am aware that many of the social freedom

party will still contend for our spiritual platform as their rightful property; but it is just as plain to a great proportion of our most mor-al, upright and devoted adherents, that it is not theirs rightfully, any more than is the Evans' Shakerism.

In the early growth of our cause, it was nev er suspected or claimed that we should furnish at our own cost a platform for every individual to mount his own hobby on; neither was it supposed that any subject involving parti-zan differences should monopolize the time already advertised and promised to the investigation of the spiritual movement, as known to the world. As long as we remained faithful in the proper and legitimate discussion of our good cause, our meetings were profitable re-unions, and we came together with all the harmony and good feeling which a spirit of true fellowship inspires. We had truly a feast of good things, a sacrament of brotherly love, which held up our weary, sinking souls, and gave us strength for a renewal of the conflict with the powers opposing us. We had more charity—more of true stoicism and calm philosophy—more of the spirit of the peace maker,—more of tender compassion and faithful love, and I may truly say, a thousand times less of this detestable slander, back biting, false swearing and inter-meddling, which has set whole communities and the whole nation, indeed, fighting over the reputations of our most eminent men and women; as in the

Beecher-Tilton case. If in all this "grand expose," over which the Grundies of Society smack their lips as over a delicious morsel, I had seen in our bombastic loud voiced, "reformers," any spirit of tender compassion, or of sorrowful pity that our great and noble ones should fall into the vices of sensual indulgence or marital infidelity, I could have thought them honest and sincere, But when I see how Woodhullism hardens the heart, and how many have committed them-selves to this merciless system of attacking private character, with a bitterness that astonishes me, in view of the sweet and pitiful spirit of the Nazarene which the angels have taught us, I can see no affinity between this wicked crucifixion of individuals and families, and the teachings of translated spirits who have brought down to us their pure and heav-

en-born commandments! We must judge the tree by its fruits. To defend one's self when attacked by this malevolent spirit, and meet this monster-vice which fattens on the blood of its victims, may require severe remonstrance or denunciation, but for "reformers," as they call themselves, to go out pleading "the cause of woman," or the cause of humanity," and at the same time invade as spies and informers every home and family in our land, or claim the right to do so, is contrary to every principle of reform, and undeniable proof that such a spirit is the spirit of sovery and not the spirit of a sure and saving sorcery and not the spirit of a pure and saving Spiritualism. It is the wide divergence of the two movements which shows the folly of seeking a compromise as some have evidently hoped for; and I can not but feel that all true Spiritualists are called upon now to run up their protest as the Minnesota State Association has done.

In doing this we have no spirit of retaliation to gratify. It is our simple right, and the only practical course to be taken in order to put our true standard before the inquiring multitudes. No one can justly steal away our own true characters and give us one that is not legitimate, and there was never a greater wrong committed, or a more deliberate and willful assassination of personal reputation permitted than has been cherished in this social freedom

thies and powers of co-operation to all those societies, who are ready for a similar declaration, and pray that the spirit with which this movement is inaugurated, will be felt in the restoration of that harmonious gathering, which formerly left its benign influence upon the hearts and lives of our people. How many, O how many, have become an hungered and athirst for the musical flow of the old fountains which sent to us their healing waters in these meetings! Let us once more have peace! these meetings! Let us once more have peace! What shall prevent? All that is necessary is to preserve our platform for our golden rule— Sermon on the Mount—our meek and augelic Nazarene! Then, and then only, can it be said by all God's people, "Give us a free plat-

Yours Truly. Mrs. M. P. WILCOMSON.

The Bears.

"And He went up from thence into Bothel and as he was going up by the way, thence came forth little children out of the city and mocked him and said unto him, "Go up thou bald head; go up thou bald head." And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the woods and tare forty and two children of them."—2d Kings 2:28, 24

The careful reading of this text invests it with questions of deep significance, viewed with questions of deep significance, viewed from any other than a strictly Orthodox stand point. The Biblical apologist with assured complacency gives God the glory, whose mysterious ways (he says) are past finding out, and bolstered with the trite theological sylogism, he abruptly closes the door to further inquiry—thus God can do no wrong—this was the act of God, therefore it was right.

As the text is a random selection from many

As the text is a random selection from many of similar import the earnest investigator, untrammeled by sect or creed, with profound reverence, fails to accept the painful conclusions of such irreverent theology. God's in-tegrity, his consistency, and eternal goodness

must not be questioned. The context shows the prophet Elisha under good influences, in the name of the Lord healing the poison spring at Jericho, and from thence as he journeys to Bethel, meeting the little children whose simple playful jeers sa-lute him. All at once his benignant smile vanishes, his holy inspiration is gone; and the demon of hate, blood and murder, possesses him. The forty-two innocents are immolated; he moves on unmindful and under such circumstances, it remains for a God-in-the Constitution churchman, to reconcile the diverse acts of the prophet and give God the glory in both cases. Such antagonistic attitudes for the All-wise Creator as defended by our mod-ern pulpit expounder, does not suit the calm student who naturally looks for a reasonable cause for every effect. We must enthrone Him above the influence of human or angelic

We will enshrine Him in the Almighty, Inflnite and eternal law of nature, where there is no change, and then when we find in hand the prophet invoking blessings or cures in the name of the Lord, who so readily obeys his behest, that therein will be found the solution for this all absorbing and unset-tled question which is the base of all religion.

The prophet was simply deceived; it was not God Almighty so prompt and obsequious, but an angelic personation, a false ambassador aided doubtless by many banded together for the purpose, one set of angels or spirits controlling the prophet medium for good, and the other controlling him for wicked purposes.

On this rational hypothesis and this alone, an we clear away the logs and mysticisms of the good Book, and it becomes at once a new work, giving views and truths in a new light, all harmoniously blending; the devouring bears were materialized by the wicked angels; the spring was healed by the good angels, each acting in strict accordance with omnipotent law, for as the one had lived just and uprightly in the fiesh, so their good influences as angels were shed on the prophet, and he wrought good works, and the evident conclusions as to the influence of the wicked angels, is that in the flesh they were depraved and desperately

intent on bloody deeds. The possibility of materialization is not questioned by thousands who are living witnesses to day.

W. K. RIGHTOR. Helena, Ark.

That Protective Committee and that Sewed Envelope Again.

There are such believing Spiritualists that no amount of testimony can shake their belief in the pretensions of a favorite medium. In the last number of the Journal we are treated to a long-winded article by a Mr. Wolf, who labors hard to show that the Committee of Pretentian are to the show that the Committee of Pretentian are to the show that the Committee of Pretentian are to the show that the Committee of Pretentian are to the show that the Committee of Pretentian are to the show that the Committee of Pretentian are to the show that the Committee of Pretentian are to the show that the Committee of Pretentian are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are to the show that the Committee of Pretential are the show th mittee of Protection were too hasty and not careful enough in their expose of Mrs Lindsley. Now I, the Chairman of that Committee, answer him, and say to him he was not careful in writing his article. He could have called on the members and collected the facts: he wrote without such a precaution. The consequence is, he has made a number of mistatements, and then reasons on them,

Had he called on Mr. Newton or myself, he could have seen the original spool from which we sewed the envelop, and also the thread that was in the envelop when the letter was returned; and then he would have known that the pretended answer without opening the letter was a fraud. Her thread was smaller and contained sixteen turns or twists more to the inch than our thread; our thread was saturated with a solution of sulphuric acid (not litmus as Mr. Wolf blunderingly describes) and the thread returned to us made no reaction on litimus, while our thread turns it red. The theory that while our thread turns it red. The theory that the soid would evaporate is simply nonsense. We have the spool yet on hand and it has not evaporated. Moreover, if she can get an answer inside of a sewed envelope, why not repeat the experiment instead of arguing so much. Mr. Wolf can get any chemist to prepare a thread, with a solution of iron, soda, inding silver zing, or other material and say iodine, silver, zinc, or other material and sew his envelope and cut the thread off short, and when the letter is returned the chemist can tell him if it is the same thread, or whether, at least, it contains the same chemicals. So much for Mr. Wolf.

Now I wish to state for the satisfaction of your readers, that ours is not an investigating committee, but a Protecties Committee to assist and protect all good mediums. We have al-ready spent a good deal of time and money and made several unfortunate mediums comfortable and prosperous. Because we will not lend our support to charlatanism, is that any reason why we shall be abused? In a recent number of the Bannan we were treated to a two col-umn article of abuse and misrepresentation by Emma Hardinge, a professed medium, who has some patent medium, developing machine. has some patent medium, developing machine.
The ground gone over over the sevent in this social freedom warfare. Every right minded person so assailed and robbed of their legitimate place has an interest in this separation, while those who will, may still pursue their own infatuations without encroaching upon the territory of others. I can only send forth my earnest symps.

The some patent medium developing machine.
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render a blessing on their fellow creatures. And yet how many with even a small show of medium powers prostitute themselves to some speculation. The design of our committee is to lend a helping hand to those who are pure and good, that good works may come from Spiritualism. It may cause a little fluttering among those who practice "humbug," but can it disturb the peace or happiness of those who are pure and noble? We think not.

Yours Truly, J. W. NEWBROUGH.

New York City.

The Louisville Bank Robbers

It appears from the papers that the Planter's National Bank of Louisville, Ky.. was robbed of a large amount of money lately. About daybreak the teller of the 'bank, Louis Rehm, was met near the bank on his way to the police station. He could hardly reach at first har station. He could hardly speak at first, but after a while informed the detectives that three men had taken him from his bed during the night to the bank and forced him to deliver the keys, with money. Rehm alleges that he was chloroformed and stabbed in the

that he was chloroformed and stabbed in the side, where there is a slight wound. The bank officials refuse to give any information regarding the affair further than that the depositors will lose nothing. The amount atolen is believed to be nearly \$100,000. Detective Bligh took charge of Rehm, whom he had known very well as a steady and honest young man. The preceding story was related to Bligh, who regarded it as very weak, and had Rehm locked up at a hotel. The directors of the bank met, and, after consultation, come to the conclusion that Rehm's sultation, come to the conclusion that Rehm's story was a fraud and he the robber. The President so informed him, but Rehig asserted President so informed him, but Reha asserted his innocence time and again. Being told that all regarded him as the robber, he asked for an hour's sleep and retired. On awakening he confessed to the detectives that he had robbed the safe the preceding night before 12 o'clock, carrying the contents home and burying them under his house. An examination by the detectives revealed all the money tied in a sheet under a gymnasium in the rear of Rehm's residence. He was arrested, and is now in jail. Previous to the robbery Rehm was regarded as honest as any one about the was regarded as honest as any one about the bank. He says himself that he doesn't know why he took the money, and now realizes the improbability of being taken from bed as

The time has come, in the providence of nature, when the jurisprudence of the country as well as the people will begin to look deeper for causes, in cases like the above. The science of clairvoyance, with an intelligent understanding of its principles, will know just the best way to treat such unfortunates. This untrustworthy bank clerk, by his own story, is evidently and clearly the victim of undeveloped, unseen influences, by reason of his possessing a strong mediumistic element, and being ignorant of his own nature. This young man, in his present condition, is an unsafe person to go at large, but the question of the kind of treatment he should receive is what we wish to consider. At present there are no public institutions adapted to such cases, and it is quite natural that there will be none except as the result of agitation. An institute for the development and instruction of the clairvoyant and magnetic "sense," is one of the greatest immediate demands and needs of the greatest immediate demands and needs of the world. Judge Edmonds was possessed of the means, and had he only have been pos-sessed of the conviction, he could have found-ed just such an institution. As he did not, it is probable that some other person or por-sons will, at a day not far distant. Instruc-tion will supersede punishment. E. W. BALDWIN.

Milwaukee, Wis.

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