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

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NO.

LONDON, ENGLAND.

Wonderful Manifestations There.

A Letter to Messra. Bastles and Taylor.

BY CATHEBINE WOODFORDS.

DEAR HARRY AND MALCOLM,—Brothers Ever:—From the spiritual relationship of harmony, and the many ties of fraternal affection established between us, and still kept up by our several bands of spirit friends who work conjointly here below for the good of humanity, and who are constantly coming and going between us, their mediums!

Since you left us not a day has passed for me without a visit from "Johnny," the ever welcome, who never fails to bring great cheerfulness with him, and whose brotherly offices, when I have been much depressed under earthly trials or illness, have been most effectual in dispersing gloom, and sadness, and establishing smiles or laughter, where only the lines of care had previously exhibited themselves. I have had my face buried sometimes in Acacia blessoms (spiritual of course) but not the less refreshing and oderous, perhaps even more rerefreshing and odcrous, perhaps even more re-freshing to my soul than if they had been nat-ural. With our senses opened to the Spiritworld, our friends thence can bestow pleasures from which we are completely debarred on the natural plane—pleasures of sight, hearing, or smell, even to the extent of surrounding us with perfect scenes of loveliness; and that at a time when the bodily senses wearled from monotonous occupations, confinement, and gloomy surroundings, such spiritual unfoldings descend upon us most refreshingly, lifting us at once almost into the ecstacy of heaven. Often when nearly gasping for fresh air in this great overgrown metropolis, longing for wings, death, anything which might liberate my weary spirit, have I been suddenly transported to the seaside, and felt myself standing upon the beach or an elevated rock, with the lifegiving breezes fluttering in my garments, and heard the splashing, dashing, or roaring of the aves; seen them curling into white foam on the strand, or against the rocks, heard the screams of the gulls; seen them circling overhead, and nearer and nearer, until they almost brushed my face with their wings, glanced in to my eyes with kindly glances as if of wel-

Thus have I stood in my semi-trance, con scious, enjoying, resting, drinking in heaven until I have felt perfectly refreshed and strengthened Or it may be the scene has been in an American forest,-for which I have a love amounting almost to an enthusiastic passion,—and not the less real has this been. The majestic trees joining their branches overhead the mossy della sheltering tiny brooklets and aweet flowers; and—greatest delight of all—the indescribably fragrant air filled with the aromas of vegetable life, and perfect purity. Perhaps the forest scene will open out suddenly into the expanse of a prairie, with the sun setting in the distance in all the glories of purple, gold and crimson; or perchance the scene will change itself into celestial palace gardens of a loveliness beyond description, of terraces, walks, fountains, -and a luxuriance, richness, and largeness of flowers not seen upon the earth; or, the palace gardens may merge into the forest, just as the fancy of my spirit companion at the time may dictate, for I know I owe it all to the kind influence of some dear one at hand, which enhances the pleasure of it. Such is the double world, if I may so term it, which we conscious mediums may inhabit; such are the delightful services rendered us by our spirit-brother, and as we know their is a

restoringly upon us. You will not wonder, then, that "Johnny" refreshes me with Acadis blossoms; that "George" brings me delicious Orange blossoms, whose fragrance I sensibly enjoy, and which are gifted with a lusciousness surpassing that of earth flowers. Dear "May" comes with wreaths of pink and white May blossoms, but delights me more with the contemplation of her own refined spiritual beauty. So you see your beloved guides and helpers, have not forgotten their friends over here. All this may eem poetical dreaming to minds immersed in the fiech; but there must be many like ourselves

life of love, we also know that they must enjoy

as much as we do the pleasures they bestow so

who can probably relate similar experiences. I have before now given you some account of seances held with your old friend Arthur Colman, at which Johnny constantly officiates, announcing himself with his usual quaint, "Oh, dear! Oh, dear!" which is the signal for some merry rejoinder from some of us; and all who have the nonor of an acquaintance with our hero of the auburn locks, know that he is a master of bantering fun, or as it is termed in England, "chaft" And yet right serious can he be, devoted to his noble work, and able to give excellent advice,—to point the way to nigher things. Above all is he a stern upholder of the truth, and hater of deceit. You see his character is unfolding to us over here, as well as with you; and we are coming to know this spirit actor upon two earthly stages, at al-most one and the same time, quite as well as you do. 'And to my mind this is one of the most interesting features in spiritual experiences which has ever come under my notice. Here is a spirit, identified in every particular as one and the same being; not only by the strongly marked individual character consistently maintained at our several seamers, but by the sight of clairvoyant mediums, incling as controller nearly every evening in circles held in London, and later on during the same twenty-four hours in Unicago. Of course this is easily managed on account of the difference in time between the two countries;

record.

We are now holding regular weekly scances in my rooms, and are getting some beautiful and highly satisfactory manifestations with Arthur, who, since the gift of the charmed ring, the magnetic influence of which sensibly affects me across the room, has decidedly improved in his mediumship, and has added some very extraordinary manifestations to his repertoire. The materializations through him are of a reflued beauty and perfection. I have never seen rivalled, except by those given never seen rivalled, except by those given through your unsurpassed self, Harry; I mean as a medium. But Arthur sits very seldom for materializations, owing to their weakening

we have had "Josie," Mr. R's sister, fully materialized, attired in long flowing robes of pink creps. Her first appearance was a wonderful performance, and a most satisfactory test of the vaporiness of her form,—a convincing proof it was not formed of earthly materials, and therefore in favor of the honesty of our medium; that is to skeptics. Gliding out at one side of the curtain, where she glimmered for a while like an illuminated pink wreath of vapor, she gradually sank and spread out along the floor, until there was no semblance of a human form; then she gradually rose again to ner former height, and elongated her mist like shape until she actually reached the ceiling, her dimensions growing more and the ceiling, her dimensions growing more and more slender, as they lengthened out, and her pink robe floating out across the black curtain as if wafted by the breeze; the head and face plainly seen upon a level with the cornics, I never eswanything more truly

but at the same time most beautiful. The shape seemed so etherial that a breath might shape seemed so etherial that a breath might have dispelled it; it was possibly semi-transparent, but we had no means of proving this. Resuming her normal dimensions, "Josie" retired once more behind the curtain to bring her medium out. She seated him in a chair plued near the table, and stood by his side. She was now solid enough to write a letter, which was given over to Mc. R. Two or three times the three her pink robe over the meditimes she threw her pink robe over the medium partially concealing him from our view. All at once we perceived with simultaneous exclamations of astonishment, that his chair was

GHOST LIKE,

empty, and she still standing there. What had become of him? He had not gone behind the curtain, for we should have seen that. At length our exclamations and surprise were an: swered by "Josie," who materialized a voice to tell us that the medium was dissolved (so she expressed it) but we were not to be alarmed for she would bring him back again un-harmed. After waiting in silent suspense for some moments gazing at the empty chair, and the spirit standing motionless beside it, suddenly there sat Arthur again as solid as ever. and in a deep trance. This seems incredible —impossible; but it happens to a medium on your side (Mrs. Compton), and if a hand perfectly solid, flash, bones, nails and all complete, can be materialized and dematerialized in an instant apparently;—if the body of a man can be perfectly materialized in every organ, hair, lungs, even blood, for the pulse has been felt—and dissipated again before one's very eyes, (as has been done repeatedly by the spirit Thomas-Ronalds through you two mediums) if such a thing can be done, then what is to make it impossible for the body

to be dissipated,

of a mortal

and reformed again by the spirits, who seem to be invested almost with the powers of a Creator,—only they use materials at hand in our atmosphere. I felt myself in the position of one who could scarcely believe my own eyes; but I could not, and would not doubt the word of one I know to be pure and true, leading an existence of angelic beauty, as I know "Josie" to be; and besides Arthur's controls are of such a character they would not permit a deception:

Our spirit friends are teaching us a wonderful science in these physical manifestations, that seems to us such child's play, and so pue-rile, even unworthy of spirits, that some wiseacres are of the opinion only low spirits have to do with them. But at the back of all inese as yet simple experiments, there are minds of the highest knowledge and the deepest research into the mysteries of the universe, who are slowly unfolding before our gross and thickened sease, by the aid of their more humble coadjutors at our seauces, the almost infinite capabilities of the human spirit;—are triumphantly proving the existence of that spirit and its almost unbounded power over matter, in which it intelligently embodies itself, or causes to assume a variety of wondrous and beautiful shapes throughout the world. It is not magic so called, but the science of creation, which will extend itself like a ladder up to God him-

After this extraordinary proof of the power of spirits over matter, the spirits and medium both retired behind the curtain. Arthur now passed under the control of Aimie, whose beautiful face you remember frequently ap-peared at your cabinet window and was recognized,—and speaking to us in broken English, informed us that she would exhibit the matterialized spirit to us in the full light. Bring-ing Arthur out under control, she walked about the room, talking to us all the time, and arranging the room to her own liking; then again behind the curtain; where we could hear her talking to the spirit. At length again she came forth, saying, "All is ready! I will give you each one little peep, and no more, for it will be difficult to maintain the form under group a strong light." der such a strong light!". Then taking a light-ed candle in hand, Arthur (under the control of Aimie) stood at one side af the black curtain,

but it is an interesting fact, and deserving of [raised it, and bade Mr L. "look?" He did to, and seated on a very high seat, like a throne, was "Josie," her pink drapery arranged with artistic skill about her, her eyes fixed, and countenance death-like, but beautiful. The light of the candle fell full upon the rigid fealight of the candle fell full upon the rigid features. Each one of us was called up in turn to see her, and Mr. R ejaculated, "It is just as 'Josie' looked in her coffin; with those heavy dark marks under the eyes caused by disease, —typhold fever!" Another test. After this, as if we had not already supped fulls of wonders, Arthur, under Aimie's control still, gallantly escorted the spirit out again, as if bearing her on his arm. She floated along by his side, still voiceless, with features fixed, and statue-like. She, Aimie, informed us the spirit was only partially materialized, only the head and shoulders, and taking her long floating robe in one hand, she caused it to spread out along the carpet across Arthur's black habing robe in one hand, she caused it to spread out along the carpet across Arthur's black habiliment, and bade us observe it; adding (with the interest a young French girl might be supposed to take in such things) that it was of the 'finest crepe and full fourteen yards long." The two advanced, and receded several times, and 'Josie' was led directly under the gas burner when approaching face to face with burner, when approaching face to face with her, we each of us beheld the lovely counts nance distinctly, now quite divested of all death-like appearances, and the eyes large, soft,

Once Aimie raised a corner of the robe, and threw it over the spirit's face, but not liking the off ot withdrew it; and afterwards lifted it upon the medium's hand and held it under the gas light, for us to observe the weaving of the crepe, which I plainly saw across his hand held underneath it. After this, conducting the spirit back again behind the curtain, the form, and the long voluminous crepe robes vanished leaving no traces of their beautiful fabric: but instead out comes Aimie, controlling her medium, and picks up from the floor before our eyes another pink fabric, and as she wayed it about it graw larger and larger. She asks me playfully. "Why do you keep such beautiful things on your floor, Madame!" and walked about tossing and waving it, she tells us she can materialize and dematerialize it at will. Approaching me she hade me take a corner of it in each hand, saying it was two yards wide, and so it proved. Stooping down to look closely at it, I perceived it was pluk tarlatan with the edges all rough, and selvid. Edges. Receding from me as I held it, Aimie continued to materialize it as she walked, until it extended quite across the room. Then advancing again, she caused it to diminish in size. This was repeated two or three times, finally toking the ends from my fingers, she waved and twined it sportingly about her medium, and all at once it vanished like a wreath of vapour on the air. This was the ending of the most remarkable seance Lever beheld, of which I have not told you the beginning, for proceedings had been opened by "Goorge R.," controlling the medium to utter a really beautiful and impressive, though short prayer. After which, standing in the cabinet with the curtain held aside, "George" caused the medium's body to grow gradually shorter until he was a head and shoulders below his ordinary height. At the same time we beheld another coat forming as it were below the short coat worn by the medium; this gradually extended itself down below his knees, and then appeared to have become identified, or mingled with the one he wore, until there seemed to be one great long coat instead of the previous short one. "George" informed us that as we had heard of the elongation of mediums he had shown us the reverse process, and also the materializing of a coat before our very eyes. Then the medium gradually rose to his former height, and the long coat resolved itself into the short one. After this "George" fully materialized, and parting the curtains showed us his head and shoulders only, saying he wished to reserve the power for "Josie;"—place aux dames,—but that he would present each one of us with a piece of his robe, which was of a texture never before materialized. A pair of accesors were handed in to him, and he accordingly out each one of us a piece of his robe, of a thin papery kind of stuff, with a beautiful pattern stamped on it. like a water pattern in paper. This was perfumed with some of "Johnny's" choicest per-

We are frequently dashed with liquid perfumes at our seances by our wonderful chemist, "Johnny," who also does me the favor to scent my fans. The above scance was private, requested by Mr. R., Mr. L. and myself. The particulars have never yet appeared before the public. I may add the light throughput was good enough for Mr. L-to take notes in short

hand. Of-course we often question "Johnny" about 'our boys" across the water, and many a meseage is sent to you, and many a commission is given; one I know was executed; I received tangible proof of it in the form of your last letter. Last night I was speaking to "Johnny" about 'May's" beautiful manifestation of artificial flower making, and he has promised to make some for us. His voice is growing clearer, and more melodious than of yore, and when we have proper conditions he speaks amongst us with a power, clearness, and perfection, which makes him seem literally one of us; walking out from the cabinet where the medium is entranced, moving different objects about, thrumming on the piano, and ever and anon bringing forth some of his facetions remarks. An amusing trick of his lately is to imitate your cough, Harry, so exactly like life that on the first occasion it was recognized immediatly. Occasionally, as a great freat, "George Fox's more stentorian tones salute out cars; but these occasions are like angel's visits, few and far between; our stately

'George' is not given to erraticity.
I will send you as opportunity serves, other

accounts of seances interesting in the annals of Spiritualism, detailing facts worthy of ba-ing known. I am now holding two weekly seances with physical mediums, young friends to whom my rooms are an advantage; and we are trying to form circles of a character to afford to our spirit friends such conditions as will enable them to work up the manifestations to a higher standard.

Ever yours truly, Catebrine Woodforde, Lindon, Eog., Jan. '76.

Is The Devil Dead?

BEO. S. S. JONES:-The above query, as it appears in the Journal every week of late, seems to be drawing out various opinions from your correspondents, stimulated by the reward offered for the delivery of his Satanic Majesty at your office, or by a desire to shed light up on what seems to be a dark problem to many minds. Our glorious philosophy is calculated to enlighten, develope, and illuminate the mind of man, and while many apparently see nothing in Spiritualism, save what is made manifest through physical manifestations and phenomens, I am of that number who are as readily convinced of a truth revealed . through spiritual perception or intuition, as though the more tedious methods had been resorted to in order to gain the same results.

I have been an interested reader of the earticles in the Journal, and while considering their import, many thoughts have come to my mind which have either been noted down or treasured in memory for future use. The time has arrived in which to bring forward these gems of thought that they may aid possible discolling the desir and these terms. these gems of thought that they may aid possibly in dispelling the dark and threatening clouds hovering over our angel philosophy. In presenting the same I may seem to occupy different ground from that upon which I stood as I announced my conversion to Spiritualism. If so, my only explanation is, that I recognize the fact that there is more between heaven and earth than man has even dreamed of, and that in the development of mind should present in the development of mind, should precon-ceived views or opinious clash with revealed truth, I pray ever to be able to yield up the former and accept the latter, else how shall I arrive at the highest truths.

Having thus prefaced my communication, I shall start out with the proposition that the Devil is a myth, and that ignorance is the cause of the greater portion of the evil and suffering in the world. I submit that the laws governing the universe of mind and matter have always existed, and that they are perfect and immutable in their workings, and every reasonably intelligent mind must admit, that perfect obedience to perfect laws will inevita-bly produce perfect results; whereas an ignorance, or violation of the same laws will just as inevitably produce imperfect or inharmonious' results and consequences. Apply these truths if you please to the generation or creation of mankind; and in the event of harmonious working with these divinely natural laws, a perfectly developed human being is the re-Bult.

Those laws may be disregarded or violated either willfully or through ignorance, and the results will be disastrous and lamentable in proportion as those laws have been set aside, for which the Divine Mind is not responsible, nor was a Davil the perpetrator of the wrong.

Herein lies the cause of so much human misery, violation of immutable laws: man produces the cause and as its effects are visited upon him or his, he is consoled by telling him the Davil is the cause, and he straightway repeats the experiment with varying results. If there was a Devil it would be both ungenerous and unjust to accuse him of evils we have entailed upon our posterity. Man being possessed of a two-fold nature, animal and spiritual, it will be readily perceived that he will gravitate, so to speak, toward the element which preponderates within him. Man has no element in his peculiar composition which he does not need; and when the whole is brought into harmony with the spiritual laws of his being, he is then in harmony with God. That there is evil in the land none can deny.

That wars, pestilences, famines, shipwrecks, births of monstrosities, family quarrels, murders, ect., are as surely and palpably evils now as they ever have been, is also too true. But that their occurrence is occasioned by the Davil is a proposition at once absurd and impossible. Far more consistent and reasonable is the probability that these evils are the results of 'preceding causes. The custom of hanging for capital crimes is the direct cause of an untold amount of evil. Let him who doubts this assertion visit a prison yard on hangman's day and witness the motley throng there congregated, eager, anxious, and fairly delirious to see a fellow mortal launched into eternity. Dy you suppose the wretch standing there upon the platform, with the rope around his neck, thirsted more for the life of his victim; than does this mongrel throng for his life as a forfeit? Impossible!
Visit our prisons and reformatories, so called.
It needs not to be told you that the dicipline is vindictive rather than corrective and reforms. vindictive rather than corrective and reforma-tory. Is the question asked, to what extent the culprit is responsible? Were there no ex-tenuating circumstances? Was he possessed of inherent traits by transmission, which in-flued his passions or overbalanced his reason? Alas these are lost sight of in the popular clamor for revenge. In this our boasted Chris-tian land, the cry goes forth, "an eye for an eye, blood for blood, life for life, and man's inhumanity to man scattereth discord and in-harmony broadcast over the land the effect of harmony broadcast over the land the effect of which is not even surpassed by the positionce which wasteth at moonday. The Orthodox clergy to some extent, already admit there is

no hell; as this is supposed to be the domain of the Devil, is it not fair to assume that they are also in doubt as to the existence of a Devare also in doubt as to the existence of a Devil? Spiritualism is revealed as an Harmonial
Philosophy to cure man's maladies and heal
his spiritual infirmities; to tear down the
middle wall which has so long obstructed
man's vision, and to remove the superstitious
fear of ghouls, devils, and all imaginary ills or
evils that have hitherto obstructed and impedde his pathway. As this is ostensibly the
mission of Spiritualism, can its advocates afford to load down her chariot with demoniac
Devils, elementary spirits, and what-nots?
Heaven forbid, say I.
In conclusion it may be said that I too find

Heaven forbid, say I.

In conclusion it may be said that I too find only the imprint of the Devil's cloven foot. In discerning the causes enumerated, I do not presume to give the reason why these things are so; to attempt to do so would be like remarking "the sun shines" or "the fire burns," and then attempt to tell the reason why they do so. With the broadest charity toward those whose opinions may differ from mine, I present this humble offering devoutly wishing I might make myself better understood, but at the same time courting investigation and rethe same time courting investigation and research.

Fraternally Yours, E.D. WARREN. Brooks Grove, N. Y.

is the devil dead? It is claimed by many that he is dead, but it

makes no difference if this be so or not. We do not believe he is the cause or agent that is continually creating the discord, sin, misery, and and wretchedness to the human family as enumerated in the article under the above heading. We think the trouble with the elements and humanity at large, lies outside of the serpent, or horned and hoofed Devil of Orthodoxy, and may be found in the action of nature's laws. There is an innumerable host nature's laws. There is an innumerable host of evils, devils or fiends that are intimately connected with men and women, and are brought into action by immutable law. The human family are good combined with avil, and under favorable conditions manifests the good by acts of mercy, love and kindness; change condition the results. Water, sir, and fire are blessings, and man is dependant on them for existence, and as long as he can control them and keep them in and scion, the results are blessings; change conditions and evil is the result. B the use of steam man traverses the land and ocean, and while kept in harness, it is subserviant to his will; if the harness breaks, man loses control, conditions change and steam becomes a curse, a Devil-a fiend; so with all things—they contain good and evil, and under certain conditions of use, good or blessings is the result, and under unfavorable or opposite conditions, evil is the result. When man learns to control himself and the elements and keep them in subjection to his will, the little devis or evils will be banished from the world. Immutable law governs all things from atoms to worlds. Certain causes produce certain results by and through law. The lady who gave birth to an unnatural child—a monstrosity was brought in contact with conditions that produced the result, simply the action of law. Jacob, one of the Bible worthies, made a contract with his father-in-law, Laban, to care for his cattle for his services. He was to have all the ring streaked and speckled cattle that should be produced under the contract. Jacob made conditions to raise speckled cattle by placing ring-streaked and speckled conditions near the watering trough. When the cattle came to drink they saw the rods and conceived and brought forth ring streaked and speckled cattle. Jacob made a good thing in the cattle business, and in this transaction probably got even with his father in law, but in all other transactions Laban got the best of the bargain. When carth and earth's inhabitants shall have progressed beyond present conditions, and when man through knowledge shall be able to control the elements, and keep, them in subjection to his will, the earth will be rid of the multitude of Devils that annoy and perplex mankind, and peace and happiness will reign supreme,

Yours Truly,

Oswego, N. Y.

Brother Warren and F. of course will not be successful in finding the old fellow, judging from the tone of their articles. Bro. Warren thinks he has found an imprint of his cloven foot, while Bro. F. thinks he is a myth. Their prospects to get the \$750 is very slim indeed. They had botter try again.

Be on Your Guard.

We briefly alluded in our last issue to an evident impostor named "Livingston," who attempted to deceive the good people of Houston, Texas, by professing to be a medium, The same man, we now learn, about the middie of December, imposed his pretensions upon the citizens of Memphis, Tenn, notwithstanding that Dr. Watson, of the Spiritual Magazins, cautioned them against him; but they did not feel disposed to heed Dr. W.'s admonitions, and were actually "sold." But the Houston-ites were too wary for "Livingston," and his money-making trip there was a total failure. True mediums should not be cast saids in consequence of the imposition of impostors, any more than a gold coin should be disearded be-cause of the circulation of base counterfeits — BANKER OF LIGHT.

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why 1 Am â Christian Spirituallet.

BY CYRUS JEFFRIES.

63rd. I am a Christian Spiritualist, because believe that the command to have faith in God is one of the most essential commands. Christ has given to the world. For as long as faith remained in the Church, all the wonderworking, and miraculous powers of Christ remained with it. But as soon as faith in God ceased in the Church, and the doctrines of men set up in its stead, all the gifts, signs and wonders of Christ ceased in the Church, and all the convincing miracles of the Gospel were lost to mankind for centuries, or until the faith of the Christian Spiritualists brought them again to earth; and as faith is the spiritual understanding of the Word, and which was delivered to the saints, and for which the Church was to carneatly contend; and is now being brought back to mankind with all the signs and wonders the faith possessed in the days of Christ and his Apostles. And while the war of Orthodox contending faiths is going on, some contending for the faith of Constantine, some for the faith of Luther, some for the faith of Henry the VIII, some for the faith of Calvin, and some for the faith of Westley, the Christian Spiritualists are boldly contending for the miraculous faith once delivered to the saints. "Beloved, when I give all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earn-estly contend for the faith once delivered unto he saints."—Jude. 8.

64th. I am a Christian Spiritualist, because I believe that the gift of miracles as commanded, and did, by Christ and his Apoeles, are one of the great witnesses of the truth of His Gospel, that was to follow its presching down the tide of generations, not only to all nations, but even to every creature, both signs and wonders, and could never cease, or become extinct, without destroying the main evidence of the truth of Christ's Gospel, which with all its signs and wonders was to be taught unto the end of the world. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy

Ghost according to his own will."—Heb. 2:4 55th. I am a Christian Spiritualist, because I believe that the gift and command of Christ to see visions, is one of vest import to the children of men, as it opens up to the spiritual eyes of the soul, the unfolding vistas of the future, and admits the entranced spirit to read the history of coming events, that men may know how to shun the evil and embrace the good. And as they were not disobedient to the heavenly visions" in the days of the Apostles, neither ought we to be in this day: as it is the same Gospel now it was then. We should therefore crave visious now as they did then. "For where there is no vision the pec-

ple perish."—Prov. 29:18. 60 h. I am a Christian Spiritualist, because believe that the command to prophety, or foretell things and events for the good of the children of men, is another great proof of the truth of the Gospel. Prophesying is speaking under spirit control, just as the prophets did of old, and is a glorious feature of Christ's Gospel, because it enables us to hold communication with happy immortals, who control the prophets or mediums for us. "For the spirits of the prophets are subject to the prophets."— 1st Cor. 14: 82.

67th I am a Christian Spiritualist, because I believe that the injunction or gift of discerning spirits, is another lovely feature of Christ's Gospel. It not only proves to us beyond a doubt, that there is a happy Spirit-world, but it enables us to meet and converse with our friends who have become immortal. 'To another the working of miracles; to another prophecy; to another discerning of spirits."—

let Oor. 12, 10. 68th. I am a Christian Spiritualist, because I believe that the gift of divers kind of tongues are given to many of the ministers of Christ. that they may be able to teach the people of all nations, every one in their own language, whatsoever Christ had commanded them. "And they were all filled with the Holy Ghost and began to speak with other tongues; as the spirit gave them utterance."—Acts 3:4

69th. I am a Christian Spiritualist, because I believe that dreams are another of the great methods, by which God enables men to hold communication with the angels, or the spirits of just men made perfect. Some of the most illustrious events that ever transpired among men on earth, were made known in dreams. The destiny of the Jewish nation was made snown to Joseph in a dream; and the future history of the greatest nations of the world were made known by Nebuchadnezzar's dream, and many other great and important events have been disclosed in dreams, which go to show that dreams are avenues through which God by the angels and spirits seal the instructions of men. "In a dream, in a vision of the night, when deep sleep falleth upon men, in alumberings upon the bed, then he openeth the ears of men and sealeth their in struction."—Job 38: 15–16. · 70th. I am a Christian Spiritualist, because

believe that the command of Christ to his disciples, to raise the dead; is one of wast im port, and blessing, to the children of men. In the raising of the dead is not meant the raising of the dead natural body, for that would be raising them only to die a second time, but they were to be raised just as Christ himself was raised after death; out of the Spirit-world into the natural world, to meet and talk with living friends on earth, just as he did, and just as Ohristian Spiritualists are now meeting, and talking with their spirit friends from the Spirit world; the truth of which is now converting the Atheist, convincing the Infidel, reclaiming the unbelievers, awaking the careless, alarming the sinners, cheering believers, and strengthening the faithful, who know, that as goon as the body dies, the spirit goes into the Spirit world; where they become the children of the resurrection, because they have the glorious power of being resurrected at pleasure, into the natural world, and into close communication with their friends, and are therefore the children of the resurrection. "Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."— Luke 20:86.

71ct, I am a Christian Spirituslist, because I believe that the table service is one of the most important features in the economy of the Gospel, and is entirely of a spiritual character. That the bread and wine spoken of by Christ, to his disciples just after eating his last passower with them, was a representation of the spiritual feasts and banquets they were to enjoy around His table while on earth, in sweet association with happy immortals from the Spirit-world, as well as with his spirit while seated around the table in remembrace of him, their great Pattern and Example. For He has promised that where two or three were met together in His name, there would He be in the midst of them. And as his people were ever to follow Him in His steps as their guide and leader, they were to continue the table service

all the coming generations of mankind. For it was not the natural body and blood of Christ, the people were to portake of; it was the spiritual body or bread which came down from heaven, that constituted their feast of love and joy, which being in harmony with heaven could not fall to command the associations of angels and spirits around the table of the Lord. "Then Jesus said unto them, 'Verthe Lord. ily, verily I say unto you, Moses gave you not that bread from Heaven; but My Father giv eth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world.' Then said they unto him, 'Lord evermore give us this bread.' And Jesus said unto them, 'I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."—John 6: 82-83-84-85.
73nd. I am a Christian Spiritualist, because

I believe that as the religion of Christ is a spiritual system, there can be nothing carnel, material, or natural about it. Therefore the bread that Christ gives at his table is spiritual bread, and not natural bread, because it is the bread of God, which cometh down from heaven and giveth life unto the world, and is the bread of life, or spiritual bread, and the food of all good spirits, which can only be received around His table, where the spiritual bread and the spiritual wine, is free to all the spirit-ual children of Christ, whether in the form or in the Spirit-world, for they all commune around the table. And as the table was prepared in an upper chan ber in a dwelling house, furnished for the occasion, and as there was none but Christ and His Apostles present or who had their hands on the table, is it not evident that as that meeting was at night it was a spiritual meeting. For even he that was to betray the Savior had his hand with Him on the table. "But, behold, the hand of him that betrayeth me is with me on the table."—Luke 22:21.

73rd. I am a Christian Spiritualist, because I believe that as tables were the instruments by which God first began to communicate with man as on the tables of Sinia; and as all the records, manuscripts and libraries of the world were written on tables, and as the written communications between men and nations are done on tables, there can be no doubt that tables are the proper instruments by and through which the people of this world, can hold communication with the Spirit-world, especially since tables are alters before the Lord. "The alter of wood was three cubits high, and the length thereof two cubits, and the corners thereof, and the length, and the walls thereof, were of wood; and He said unto me, this is the table that is before the Lord."-Eze. 41: 32,

74 h. I'am a Christian Spiritualist, because I believe that the table service instituted by Christ, and developed by His spostles, was in conjunction with the preaching of the Gospel, the great means to be used for the convincing. convicting and converting the world to the Religion of Christ. His disciples were to go two and two. The one doubtless to preach the doctrines of the Gospel, and the other doubtless to work the miracles of the Gospel. For one part of the disciples were set spart to min-ister the Word, while the other part were set apart to the table service, or the miraculous work of the Gospel, which shows the table service to be of such vast importance, that it required the impartation of the Holy Ghost, by the laying on of hands, to prepare the persons appointed, for the duties of the table service; e., the working of miracles, for Stephen one of the men appointed to the table service, did great wonders among the people. "Then the twelve called the multitude of the disciples to them, and said, 'it is not reason that we should leave the word of God and serve tables. Wherefore, brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenss, and Nicolas, a proselyte of Antioch, whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the word of God increased, and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen full of faith and power, did great wonders and mirscles among the people."—Acts 6: 2-3-4-5

75th. I am a Christian Spiritualist, because I believe that as Jesus Christ is the great Medium or Mediator, between God and man, for the example and salvation of mankind; so are the seers and prophets, the mediums between the people of the Spirit-world, and the people of the natural world, for the purpose of bring ing wisdom, truth and blessing to the child ren of men. A good spirit enters into the prophet, seer or medium, and talks through his or her organism, to the living men and women of earth. "And the spirit entered into me when he spake, unto me, and set me upon my feet, that I heard him that spake unto me."-Eze. 2:2.

Mount Union, Huntingdon Co, Pa. (Continued next week.)

Manifestations With The Fakirs in India.

BY DR MAXIMILIAN PERTY

Professor of Physical Science at Buinc. Translated from "Psychic Studies."

Jacolliot had often seen the Fakirs exercise their peculiar influence on the growth of plants, so that, according to their account, results could be attained in a few hours which naturally require months, and even years, to arrive at; the missionary Huc had also reported similar accounts from Thibet. Jacolliot had always regarded this as a very clever juggling trick, and had given it no further consideration; but now he desired to see Covindasamy perform it, as he considered his power really wonderful, and worthy of his best atten-

When the Fakir appeared at three o'clock in the afternoon he thought the suggestion would be a surprise to him, but Covindasamy said. with his usual calmness, "I am at your orders."
"Wilt thou let me choose the seed, the earth, and the flower pot, with which thou art to per-form?" . "The seed and the flower pot, cer-tainly, but the earth must be brought from the casies' (termines) nest." The attendant was ordered to bring a potful of the earth and various seeds, and to brulse the earth well between two stones, for the insect-slime renders it as hard as the morter in a wall. In less than a quarter of an hour the materials were ready, and Jacolliot dismissed the attendant, for he would not allow him the chance of any complicity with the Fakir. He then gave the earth to the Fakir, who stirred some water into it, at the same time murnuring his mentrams. Then he asked for the seed, and a few yards of some kind of white cotton material. Jacolliot took up at hapharard a malon-seed, leader, they were to continue the table service in remembrance of him, whose whole life and works were given as an elemal, example, for and seked whether he might mark it. Being

presently sleep the sleep of the spirits," said he; "swear that thou wilt touch neither myself nor the flower pot." Jacolliot having promland, the Fakir planted the seed in the earth which was now of the consistency of fluid mud, placed his seven jointed stick, the attribute of the initiated, from which he never parted, in a corner of the pot, and spread the muslin over all. He then crouched down, stretched out both hands horizontally, over the apparatus, and fell into complete catalepsy. When he had remained half an hour with his arms (xtended, which no waking person could do, and when a whole hour clapsed and not the slightest twitching of the muscles was ap-parent, and the almost naked body, brouzed and shining with the heat, looked like a pol ished statue, with the eyes fixed and staring Jacolliot, who was seated opposite to him, could bear the sight no longer; the whole scene swam around him, doubtless in consequence of his long strained attitude of attention, and he was obliged to remove to the end of the terrace, where he could look alternately at Covindasamy and at the river. At the and of two hours a gentle sigh caused him to start; the Fakir had become conscious again; he made a sign to him to approach, raised the muslin cover, and showed him a fresh young shoot of the melon-tree about twenty centimetres high. Guessing Jacolliot's thought, he dug into the earth, drew out the young plant carefully, and showed him the slit he had made two hours before in the outer skin, which was still hanging to the root. Jacolliot remarks that the Fakir did not know before he came what was expected of him; he could conceal nothing beneath his clothes, since he were scarcely any: neither could he know that Jacolliot, ou of whose sight he had not been during the whole time, would choose from among the rest a melon-seed. It was just one of those cases where the senses fail to discover decep tion, and yet reason will not be led captive After the Fakir had enjoyed his astonishment for a few minutes, he said, not without a touch of pride, "If I had continued the invocations, the melon-tree would have blossomed in aight description." in eight days, and borne fruit in fourteen." Remembering the stories of Huc, and certain phenomens which he had himself witnessed in the Carnatic, Jacolliot said there were magiclans who could perform as much in two hours, "Thou errest," replied Covindasamy, "that of which thou are thinking was the transporting of fruit-bearing trees by spirite; what I showed thee is growth; never has the pure fluid which is under the guidance of the Pitris germinated, blossomed, and ripened interest in the state of the pure fluid for the pure fluid fluid for the pure fluid flui to fruit in a single day." Jacolliot further informs us that if, under an Indian sky, the seed of certain vegetables is sown in damp earth and well exposed to the sun in the early morn

ly one centimetre high, but that a melon-seed requires at least fourteen days to germinate. At ten o'clock on the evening of this day. Covindasamy came silently as usual into Jaco liot's room, having left belind him on the flight of steps his languty, or small garment which was his only clothing, and having fast-ened his seven jointed bamboo-stick to one of his long plaits of hair, "Nothing impure," said he, "must touch the body of the invoker, when he wishes to come effectually and pow-erfully into communion with the spirits." The thought struck Jacolliot at this moment whether the Gymnosophists formed by the Greeks on

ing, the young plant will shoot above the earth at noon, and at six in the evening will be near

the Indus, were not similar to Covindssamy.
The experiments were conducted that evening on the terrace, and in Jacolliot's bedroom, both of which, communicating together, were effectually cleared from without; in each was a hanging lamp of cocoa nut oil, enclosed in a globe. All Indian houses are provided with little copper vessels, always filled with glowing coal, in which at intervals it is customary to throw a fragrant powder of sandalwood, priis-root, myrrh, and incense. The Fakir placed a similar vessel in the centre of the terrace, and beside it a copper plate covered with the powder; hether cowered down in his usual manner with crossed arms, and began a long incantation in an unknown language, repeated his mentrams, and remained immova e, with his left hand upon his heart, and the right leaning on his staff; from time to time he raised his hand to his forehead, as if to clear his brain by passes. Suddenly Jacolliot trem-bled, for a faintly luminous cloud began to form in his chamber, from which hands rapidly came out in all directions, and returned to again; presently some of the hands lost their shadowy look, and appeared more human and material; others became more luminous; the first were opeque, and cast shadows the others so transparent, that objects could be seen through them; altogether Jacolliot counted sixteen. Jacolliot asked whether it would be possible to touch one of the bands; scarcely had he done so, when one left the group, floated towards him, and pressed his offered hand; it was small, moist and supple, and like the hand of a young woman. "The spirit is there hand of a young woman, "The spirit is there although only one of its hands is visible," said Covindasamy: "thou canst converse with it, if thou wilt." Jacolliot asked playfully, if the spirit, to whom this charming hand belonged, would leave him a souvenir; thereupon he felt the hand melt away from his, saw it float to a bouquet of flowers and break off a rose bud, which it threw at his feet; it then vanished. For two whole hours things occured enough to bewilder the strongest mind; hands stroked Jicolliot's face, or fanned him with a fan, showered flowers all over the room, or wrote flery letters in the air, which disappeared as soon as the last was made; and flashes as of lightning passed along the terrace and through the chamber Two of the Sanscrit phras which Jacolliot had written first with a pencil 'had this meaning—I have taken on a fluidic body; and thereupon the hand wrote-thou wilt attain happiness, when they art freed from this perishable body. By degrees the hands vanished, the mass of cloud in which they seemed to have been materialized was partially dispersed; and in the place where the last hand had faded away, they found a wreath of those strongly scented yellow immortelles, which the Hindoos use in all their ceremonies.

which the Hindoos use in all their ceremonies. A moment afterwards, while the Fakir was still esrnestly engaged in invocation, a darker and thicker cloud formed near the pan of coals, which Jacolliot, at the Fakir's wise, had kept replenished with coal; gradually this cloud took a human form, and appeared as the phantom of an old Brahmin, kneeling and flering sadrifice. He had the secred sign of Vishnu on his forehead and the threefold cord of the priestly caste round his body; his bands were joined above his head, and his lips moved as if in prayer. At a particular moment he took a pinch of the sweet-smelling powder and threw it into the glowing coal, at which a thick it into the glowing coal, at which a thick smoke filled the air, when it had dispersed, Jacolliot saw the phantom at two steps from him, holding out its withered hand; Jacolliot took it in his own, sud found it warm and living, though hard and bony. "Art thou also," he said aloud, "a former inhabitant of this earth?" The question was scarcely put when he saw in phosphoric light on the phantom's breast the word Am (Yrs) come and go. And when Jacolliot asked him, "Wilt thou give me a token of thy passing visit?" the spirit tore off his girdle, made of a triple wollen this

place. Suddenly a strange melody was heard, which seemed to proceed from the harmonica previously used, but which the Pelshwa had taken away the evening before, and which was no longer in Jacolliot's spartments. The tones at first sounded as if at a distance, afterwards nearer, and lastly, as if in the bedroom; but presently Jacolliot perceived the shadow of a pagoda player glide along the wall, hold-ing an harmonics, from which were proceeding the monotonous plaintive tones peculiar to the religious music of the Hindoos.

The phantom glided through the room and along the terrace, and vanished leaving behind him the instrument, which in fact was the harmonics belonging to the Rajah and yet the doors were effectually closed. Covindasamy now stood up, bathed in perspiration, exhausted to the last degree. In a few hours he was to begin his journey. "I thank thee, Malabarer," said Jacolliot, addressing him by the name of his belowed country. "and may the who mitted his beloved country, "and may He who unites the three mysterious powers in his own person (the Brahminical Trinity) protect thee in thy journey to the lovely southern land, and mayest thou find that peace and happiness have dwelt in thy home during thine absence?" The Fakir replied with still more emphatic words, took the offered present without looking at it, or returning thanks, paid his last melaucholy greeting, and disappeared as silently as was his wont. When Jacolliot locked out on the river in the early morning he saw a black spot, and by means of the telescope discovered it to be the Fakir who was crossing the Ganges on his way to Trivanderam, to the blue sea, the cocos palms and his own hut, of which he had so often spoken. After a few hour's sleep in his hammack, the past night appeared to him as a dream and an hallucination, but the harmonics was still there, the flowers still strewed the terrace, the wreath of immortelles lay up-on the divau, and the words he had seen in the writing of flame were written, as at first, upon the slate. Jacolliot could discover as little deception as the Abbe Huc had been able to do

About four years afterwards Jacolliot was travelling through Madras, Bellary, and Bed j poor to the province of Aurungabad, to visit the underground tempel of Karli, whose cele-brated crypts, like those of Ellors, Elephants, and Rosach lie in the mountain range of the Mahratta country, which, being well provided with forts, for centuries resisted the invasion of the Moslems. The entrance to the rock hewn crypts of Karli is about three hundred feet above the foot of the mountain; the road to it is very like the bed of a torrent, and leads to a terrace, which is a worthy forecourt of the magnificent interior. To the left of the portico stands a massive pillar, covered with unintelligible characters, and bearing on its capital three scarcely distinguishable lions; passing the threshold, one enters an enormous chamber, ornamented throughout its whole length of six hundred feet with arabesques and sculptured figures of men and animals; and on each side of the entrance are three huge elephants covered with trappings; the vaulted roof is supported by two rows of pillars, with an elephant above each, bearing on his back a male and female form. This dark and imposing interior is a celebrated pilgrimage for Fakirs from all parts of India; many of them put up a iwelling near the temple, castigate their bodies, and live in solitary comtemplation. Cowering day and night over perpetual flames, which are fed by the faithful, with a bandage over their mouths so that they may breathe nothing impure, cating nothing but a few grains of rice moistened with water and strained through a cloth, they waste away by degrees to akeletons; their spirit power declines rapidly, and before their last hour comes they have passed through a long stage of physical and intellectual weakness which can no longer be called life. Every Fakir who would reach the higher transformation in the upper world must sui ject his body to these terrible castigations. Jacolliot saw one Fakir who had come a few months before from Cape Comorin. He was lying between two pans of glowing coals, in order to induce a more rapid decay of the physical organs, and was then nearly unconscious. How astoniahed was Jacolliot to recognize, by a broad scar on the side of the head, the Fakir of Trivanderam! He asked him, in his beloved southern language, whether he remembered the Franguy of Benares. A light shot for a moment into his fast-sinking eye, and he murmured the two Sanscrit words which came in fery letters at their last sitting: "Divyavapur gatwa" (I have taken on the fluidic body). This was the last sign of intelligence given by him who was called the Karli Sava, or the corpse, the phantom of Karli. So end, says Jacolliot, in languishing infirmity and imbecility, the mediums of India.—London Spiritualist.

VICTOR Hugo has recently dined with Ar sene Houssaye, and the latter reports the old poet's defence of his belief in God and immor-

tality, for the 2 ribund, as follows:
"I feel in myself,!" he continued, "the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, towards the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown words. You say the soul is nothing but the resultant of bodily powers. Why then is my soul the more luminous when my bodily powers begin to fall? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilace, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode, and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like so many others, 'I have finished my day's work,' but I can not say, 'I have finished my life.' My day's work will begin sgain the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to man with the dawn. It closes on the twilight to open with the dawn. I improve every hour because I love this world as my fatherland, and because the truth compels me as it compelled Voltaire, that human divinity. My work is only a beginning. My monument is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity." What do you say of that, Messicure Atheiste?

An Evidence of Immortality.

I find that what is called great and powerful life—the administration of large effairs in commerce, in the courte, in the State-is prone to develop narrow and special talent; but, unless combined with a certain contemplative turn, a teste for abstract truth, for the moral laws, does not build up faith or lead to content. There is a profound melancholy at the base of men of active and powerful latent seldom suspected. Many years ago there were two men in the United States Senate, both of whom are

their day and generation. They were men of intellect, and one of them at a latter period, gave to a friend this anecdote: He said that when he entered the Senate he became in a short time intimate with one of his colleagues, and though attentive enough to the routine of public duty, they daily returned to each other, and spent much time in conversation on the immortality of the soul.

When my friend at last left Congress they parted, his colleague remaining there, and, as their homes were widely distant from each other, it chanced that he never met him again until, twenty-five years afterward, they saw each other through open doors, at a distance, in a crowded reception at the President's house in A crowded reception at the President's house in Washington. Slowly they advanced toward each other as they could through the brilliant company, and at last met—said nothing, but shook hands long and cordially. At last his friend said, "Any light, Albert?" "None!" replied Albert. "Any light, Lewis?" 'None!" replied he. They looked into each other septembly gave one more last that are to the silently, gave one more last shake each to the hand he held, and thus parted for the last time. Now, I would say that the impulse which drew these two minds to this ir quiry through so many years was a better affirmative evidence than their failure to find a confirmation was negative.—R W Bmerson's New Book.

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We attended a private scance last evening vhere numerous exhibitions, similar, to thoso given by the Davenport Brothers were pro-The medium in this instance was Mr. William H. Harvy, a resident of this city, and we must say that his skill is fully equal to that possessed by any of his competral Persona who attend his exhibitions will be sure to gesthe worth of their money.— New Haven Regis-

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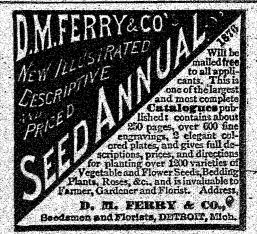
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February Magasines.

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THE POPULAR SCIENCE MONTHLY.—(D. Appleton & Co., N. Y.) Contents. The Warfars of Science; Natural History of the Kangarco; Life in Gremland; Science and Religion; Plasticity of Instincts; Flying Machies and Penands Artificial Bird; A Museum Exchange; Are the Elements, Elementary? The Nature of Finorescence; The Controversy on Acoustical Research; Sketch of Thomas Stormy Hunt; Editor's Table; Literary Notices; Histollany; Notes.

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SCRIBNER'S MONTHLY.—(Scribner & Co., N. Y.) Contents. New York in the Revolution; The Hollis Bust of Milton; A. Happy. Lover; A. Hundred Thousand Homes; Beds and Tables, Stools and Candlesticks; Pnilip Nolan's Friends, or "Show your Passports;" A. Piece of Secret History; Eros; The University of Michigan; Fernando Noronha; Fame; Fortunata's Pocket; French Duels; Gabriel Controls: A. Poet's Constancy: Revolutionary Let. roy; A Poet's Constancy; Revolutionary Letters; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Bric a Brac.

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An Ultramontane newspaper at Brussels says that Louise Lateau is dying. She is the peasant girl who some time ago attracted crowds of pligrims by the exhibition on her person of the alloged miracle of the stigmate.

THE SPIRIT WORLD.

Poster, the Medium Affords Two Reporters an Opportunity to Chat With Their Dead Friends.

"Walk right in and take seats around the table, gentlemen," was the courteous salutation of Mr Charles H. Faster to reporters for the Herald and Wachter am Erie, as they entered his apartment at the Forest City House, Tuesday afternoon. The medium, who is a large, pleasant looking man, heard and mustache cut pleasant looking man, heard and mustache cut like those worn by Napoleon III, was sitting at one end of an ordinary sized table; Mr. D A. E ldy, a well-known Spiritualist, occupied a place directly opposite, and another person of this city, evidently an investigator was seated near the right of Mr. Foster. The two reporters also drew their chairs up to the table as requested, the Wach'es, representative being requested, the Wachter representative being near the left of the medium and the Herald man opposite. The medium resumed the operations that had been interrupted by the fresh arrivals, by requesting each reporter to write the names of several absent friends with whom names of several absent friends with whom they desired to hold communion. on smal alips of paper. Both did so, the Wachter man writing some of his in the German language, and the Herald representative writing the name of one person who was living and one fictitious personage, in addition to the names of some deceased people. Mr. Eddy and his companion, whom we will call Brown, in consequence of his requestion we not to publish his true of his requesting us not to publish his true name, had already written the names of dead relatives in a similar manner, and the slips were now all folded up and mixed together, so that it would have been impossible for the writers to have picked out their own, much less to have distinguished any slip on which was written a particular name. Mr. Foster stated that he was in an excellent spiritual condition and could easily answer through the dition and could easily answer through the spirits any reasonable questions that might be propounded. He requested one of the party to read letters of the alphabet aloud from a card, and then proceeded to select a piece of papar from the many slips. Picking one of the folded slips up—finally he pressed it to his forehead without examination, and, after an instant, some slight-taps were made on the fable.

ble.
"This is a friend of yours, Mr. —," said
Foster, addressing the German reporter, at the
same time giving the name on the slip.
The reporter obtained and opened the bit of

paper and found the name exactly as stated. "Communicate anything you wish to the spirit of this person," said the me lium; "write any question on a slip of paper, and be careful not to let me sec it."

The reporter wrote, "Do you remember This paper was handed to Foster folded The latter pressing it against his forehead for a second and laid it down without opening,

and then seleed a pencil and commenced writing. 'I do not know what I am writing," he said, "it is the spirit of your friend that does it through my hand." He then finished and read off the following reply to the reporter's question: "Yes, I do remember you, and am glad

tion: "Yes, I do remember you, and an act to speak with you."

"Ah!" said the medium, after the reading had been concluded, "here is a friend of one of the persons in this party; it is you Mr.—," again addressing the German. Then he continued as if speaking to the air. "Who is the person who comes nearest to this friend?" He seemed to obtain an answer immediately, as he said, "Mr. —, Rosalie comes to day to you; you have a dead relative by that name, have you not?"

The reporter said he had.
"How long has she been dead?"
"Since 1963"

"You can write down any question you wish to ask her."

The reporter wrote, "Are you satisfied with me!" as before without letting the medium see the words and afterwards folding up the paper carefully before handing it to him.

The medium received the paper, pressed it as folded to his forehead, and began to write on blank paper before him, "Yes, I am perfectly satisfied with you."

"Now," said Foster, "I see somebody with light hair and blue eyes. Is it a friend of any one here?"

All thought a minute and three answered "no," the gentleman whom we will call Brown, responding, "yea," after some healta-

"The spirit is that of a lady, and she is your guardian angel." The letters on the card were now iread off

again, and another folded slip of paper was se-"This person died from an accident," assert-

ed the medium positively; "did any of you write the name of a person who died from an accident?" For a short time no one replied and the reporters thought that Foster had been caught At length Mr. Brown stated that he had, now

he came to think of it, written the name of such a person.

Brown did so, and Foster pressed the medium.

Brown did so, and Foster pressed the folded paper to his forehead as before, and commenced to write rapidly. The following communications are seen to the second seed to the second seen to the second second seen to the second second seen to the second nication was received:

"Dran Bn)wn:—I am glad to make myself known to you at this time. I am very happy in my present condition, and would state to you that my death occurred from the accident I received, being thrown from a carriage. ELIEA A BROWN."

"Is that correct?" asked the medium. The reply came that it was in every respect but the answer was not needed, as the astonishment on Brown's face was of itself a sufficient

Brown now wrote another question and recoived a satisfactory reply.

Fuster now addressed himself again to the

German reporter, "Your grandfather on your father's side comes to you; he is one of your guardian spirits." He then turned once more to Mr. Brown and said, "There are three others with Eliza Brown in the Spirit-world; your dear father who loves you, your mother and vour sister.

Mr. Brown, whose face had become quite pale, acknowledged that those were the only dear relatives of his who had died. Faster now had the German reporter write half a dozen names of German towns on strips of paper, among them the latter's birth place, which he proposed to select from the rest. After mixing them up he selected a slip which on being opened contained the word "Ostrowo." This the reporter said was correct.

Foster next picked up one of the slips of pa-

per that the *Herald* representative had written on just after entering the apartment and pronouncing the name thereon to be that of a person who was living. The reporter unfolded it and found it was really the name of the living

men he had written in expectation of possibly

fooling the medium. The interview was continued for some time longer, the mediam giving communications which he claimed to have received from dead tels live of the Herald man, telling the German of a family event that had lately occurred in his own country, informed Mr. Brown that he would be successful in a certain undertaking, e.c. Foster said that his power was natural to him, that he had possessed much of it from his

youth, but that it had been growing on him as he become older. He meant, he stated, to try and turn it into channels that would prove of benefit to mankind, if possible. He had traveled the world over, giving manifestations in European courts and in the South Sea Islands. Innumerable persons had subjected him to tests, but no one, he said, had ever discovered anything that indicated fraud.—Cleveland Her

> Note From Toledo.

Bro. Jones:—I made you a visit the 10 h of July last. I was then on my way to this city. Since that time I have seen much of the phenomena of Spiritualism. We have every phase here except materialization, and the mediums are doing a good work and are receiving a fair remuneration. Through the organism of Mrs. Mary A. Noteman, I receive communications almost Jaily from Theodore ganism of Mrs. Mary A. Noteman, I receive communications almost daily from Theodore Parker, William White, Mrs. J. H. Conant, and those poetical geniuses, Alice and Puebe Cary, Edgar A. Poe, and last but not least, that sturdy old martyr, John Brown.

From the following communication we judge that his soul is not only marching on, but that it is en rapport with all that suffer injustice. Although I love the Journal and admire the fearless and independent manner in which it deals sledge hammer blows at oppres-

which it deals sledge hammer blows at oppression and wrong, and defends the right, still not a word has been said in defense of John A. Lint, or the cause for which he is languish. ing in Prison, and his family left to the mercies of a cold and uncharitable world. While John Lant is in prison, no editor is safe, and the beasted freedom of the press is a mockery. Bro. Jones may be the next man to write edi-torials behind stone walls and iron bara.

D. NOTEMAN. Toledo, Obio.

COMMUNICATION

The following communication through the the organism of Mrs. Mary A. Noteman, was given by old John B:own:

"1876—One hundredth anniversary of American Independence! Are you a free and independent nation? Echo answers. But the sound is as hollow as the independence you assume. Free thought, free speech, free press, indeed. Let the gloomy walls of Ludlow St. Jail answer?

"American Independence forsooth. Go to your Centennial and preach freedom, but keep your hands in your pockets, and whistle Yankee Doodle over the grave of liberty. Naver kee Doodle over the grave of liberty. Nover will freedom ring from shore to shore, in the fullness of its meaning, until your prison houses are demolished; until your rum shops are leveled to the earth; until your God-for-saken churches crumble to the dust. Hypocrites, wolves in sheeps' clothing, talking of liberty—they put the word to shame and make truthful humanity blush at the bare faced cussedness of blood thirsty vampires. Progression indeed, that will sit calmly down and see man or woman martyred for the sake of truth. But hark, the funeral knell is sounding from the Spirit-world, and ere long the chorus will be echoed from your sphere—Emancipation! Lincoln is splitting rails in heaven to kindle a fire on earth, and hosts of heaven to kindle a fire on earth, and hosts of true and noble souls will heap coals of fire on the head of oppression.

"Your hypocrites are being made food for worms, and ere enother century rolls around, old John Brown hopes to sing glory halleluj in over a redeemed country. Get John A. Lant out of Juli, if you have to burn it over his head That is the song of the spirits of justice,"

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LOCATION.

THE WEST FRONT OF THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE In 127 Fourth Avenue.

THE EAST FRONT Is 304 Dearborn, near Harrison street, two blocks couth, and in plain view of the south and east fronts of the new Custom House and Post-office.

Strangers, who wish to ride by public conveyance, will leave the State street horse cars or the Clark street omnibuses, at Harrison street.

OMICAGO, SATURDAY, FEBRUARY 19, 1876

omnibuces, at Harricon street.

0750 REWARD.

Is the Devil Dead?

Gettenburg and the Iwo Voices-Communication from the a Spirit.

Normen XIII.

Evil, thou vile monater, the destroyer of hoppiness, the agent that makes wreths of monhood, virtue, families, all that is pure and holy, and digs compools of vice for thy devo tood to flounder in, humanity would like to understand thy nature, comprehend thy mysterious ways, and know why thou art such an insatiate Devill Ever near to influence the impulses of the mind as they rise tremulously, like a gentle ripple on the lake, this vile creature goes forth, reducing those he can to his own level. This characteristic of evil influoncop, rises to the surface of society like scum on the water of a dismal swamp, and as the latter breeds a physical pestilence, so does the former a moral one! Two influences, two rational, pulcating influences exist—one to elevate, refine and purify; the other to debase, animalize, and render devilish.

When the immortal Guttenburg, the first printer, fired with a holy zeal, was toiling in his lonely cell, illuminated with his own dazzling genius, in the old Monastery of St. Aborsgut, he claims that he heard two voices, both of which were directed to him! Startled at this wonderful manifestation—the sounds coming like the awest cadence of the morning bell -he listened intently. One exhorted him to decist; in vivid colors it protrayed the power that it would put in the hands of the wicked, the dissolute, he whose soul was only actuated with selfishness, and that it positively would curve the one who gave it to the world. Obeying what he considered the righteous mandate, he grapped his hammer, and smashed come of the type he had put together with so

much difficulty!

His frenzied movements of destruction, how ever, were staid by another voice, sweet and musical in its tremulous undulations to his soul The hand that was lifted in violence, the eyes illuminated with batred at his own invention. hio countenance tinged with a resolute glow and his whole frame swelling with determined emotion, were at once changed in aspect—the uplifted hand foll calmly to his side—his eyes chown with angelic, radient light, a peaceful expression flitted across his features, and he comed charged throughout! The voice; divine in its nature, exhorted him to go on, to rejoice in his marvelous invention which he was about to place before the world; that all good might be made the cause of evil by evil influences, but that God would bless the right eventually. Guttenburg did go on, and how grand the result i

What was true in the experiences of Guttenburg, is only emblematic of what actually exlota; one an evil influence, gross, sordid, brutich, closely allied to the material world; the other emancipated from its contaminating influence and able to withstand its debasing corls.

Evil influences, especially evil spirits, are olosaly en rapport with material conditions, and magnet-like they draw all they can to their embrace, and they hold them there in their colls until released by some benign influence. The more debased the spirit, the nearer it is to the earth, and the greater its power to accomplish its evil purposes. Its home is often

many times, caves or holes in a dreary clime; its light, a mere phosphorescent glow that the higher intelligences often kindle to attract their attention. Life to them is a dreary monotony, a combination of all that is dark and dismal. The sun sheds no warmth there; the stars do not even twinkle, or the moon diffuse ber soft genial light. No flowers there to distil their heaven born fragrance; no genial breezes that come laden with the incense of other climes. Oh! how desolate the rockbound coast! The expanse of water scame dark and turbid; its waves produce a sound as of the wailing of one in distress, and the lonely couls who have passed to Spirit-life, there resp what they have sowed.

Those whose life is illuminated with heroic deeds in behalf of right, whose heart is coniloually illuminated with philantbropic impulses, need not fear the future, it will be grand-glorious to them. The philanthropist, whozo coul is a garden of charitable impulses, and who removes the rubbleh from the paths of the unfortunate, assists those whom the cruel hand of poverty is pinching, and encourages those who are weary in traveling the journey of life, and contending with its storms, he will have his reward in the grand future, when he gravitates to the flower-girdled zones of the Spirit-world. Those, however, whose life is devoted to acts of darkness, they gravitate to —'∀hore dark deedo ouroly load—a decort place in the Spirit-world. What we have seen in this respect, others have witnessed also. In the Midium and Daybreak, the following is given through the mediumship of Mrg. K. C.:

"Waste—a plain—interminable. Above brood clouds low and sullen, whose inky masses darken the scene and make the atmosphere dense and gloomy to a degree which I can not describe, neither do I know how to impress you with the idea of a certain strange and colomn grandour that dwells in the great masses and ranges of cloud. It is the only trace of grandeur in the scene, and perhaps it is thus enhanced. The degree of light varies through this veil, but nowhere do any full beams of blessed light find their way. Mandrakesthistles—nettles—these form this resetation. The nettles grow to trop, and stand in their place in the landscape; but their neighborhood is injurious to the dark miserable forms that people the plain, for they poison the air around them. They are the living growth from the concentrated spite and hatred of the sphere be-

"Stagnant pools! Green, harsh waters that can not slake the thirst. Yet round their brink bover shrouded figures, whose faces are halfhidden by their stooping attitude. They poke —they peer—they search—for there are black ask in this water which they eat. Loathsome food! but they are consumed with the unsatisned pangs of hunger. Other forms wander aimlessly and shrinkingly over the rough atones.

You may wonder at the word "Death! when I tell you that I am describing that world which is called spiritual. I say is called, because the word should not be used indiscriminately. There are other worlds besides the spiritual and the material. Many who leave your earth are clothed with the busks and out-er emanations of their dead body—they have no spiritual body to be clothed in. They are not dressed in robes of light, nor do they stand in the rays of the spiritual aun. The spark of spiritual life which they possess forms for itself a semi-corporeal body which roams about, sometimes localized on the earth, sometimes wandering in a world, a scene of which I have endeavored to describe,—a world which is not spiritual, for spirits find it as difficult to approach as they do the earth."

"Sometimes a glow worm light appears on the ground, and all that are within sight rush towards it; for light is so wonderful a thing to them that they can not belp craving for it, al though they could not endure the light of the spiritual sun, untempered by the dark and gloomy clouds which screen their wretched world from the eyes of the angels.

"Shall I try and explain this light to you? This is the strangest thing perhaps in all that

I have to tell! "In your world there are spirits who are partially manifested in both worlds, and whom you call mediums. When one of these drifts into deep gloom of mind; lets evil passions darken his soul; lets cruel spite and bitter enmity oust peace and charity from his spirit; then is his spiritual spark seen to vanish from that spiritual sphere in which he lived, and it appears in this world of sin and sorrow.

And these forlorn creatures! There is an opening for life for them now! Can you wonder that they crowd around, and strive to force themselves into more distinct existence by taking possession of this spark, coercing it, terrifying, it, and then using its physical life? Sometimes they force it entirely away from its physical life, and force it to wander, homeless among the rocks and chill morasses of their dim world. Poor spirit! Pity it then!"

Notwithstanding those dark colors, many will boldly declare the Devil is dead, when he exists to-day in millions of different forms—he is in the halls of legislation when bribes are received and corrupt measures used to coerce votes in one direction. He is in the house, grinning in fiendish delight when a murder is being caused. He is present in the cesspools of vice where human beings are holding infernal orgics, and dancing to the music of the diabolical impulses within them. He is in the churches when a minister seduces one of his parishioner's wives. In fact, he, in some one of his multiferious forms, is in all conditions of society. In the most deprayed, however, there is a vital spark of goodness, that can be made to manifest itself in some one of a million of ways. Last year, when Samuel Mc-Murray was confined in the Tombs in New York City on charge of murdering Thomas Doyle, and twenty days later his wife Anna Jane was locked in the Tombs as his accomplice. She took to the prison her little child, a pury two year old boy, so small and delicate that he seemed hardly a year old. The father was confined in the prison for men, and the mother and child in what is known as the "Magdalen," a place set apart for mothers and their children and young girls. The little family living underneath the same roof saw no more of each other than though an ocean divided them. Day by day the little one grew weaker, and finally it was plain that it must die. Then the father was taken to see his boy, and the little family were for a few minutes

boy again. He was alive, but very weak. After the father was again locked up in his cell the little one died in his mother's arms. "He's better off now," she said, but she wept, and when her husband was brought to her cell both sobbed over their dead child. They said they could not bury it—they were too poor but asked the Warden to send word to a friend. The friend declined to bury their dead baby, and so the body was sent to the Morgue. The mother, still weeping, made the little corpse as decent as she could, and then kissed the cold lips, and strangers buried her boy in the

Potter's Field. The little boy dying in prison, awakened a divine spark in the bosom of the mother, and she wept bitter tears of regret. Tears as they spring forth, soften the hardened nature, ofttimes awakening noble impulses, and induce a better life. The Spirit-world, like this, has its dark as well as bright side. The grosser the individual, the darker his abode in Spirit-life; the more corrupt his life here, the more dismal and cheerless his home there—the intensity of light decreasing, until in certain localities an interminable darkness prevaile! What think you of the darkened condition of Gallotti, Arata, Ballotti, and other Italians who committed that horrible wholesale murder at Danver last year. The night after the murder Galloti dispatched Arata, Valendere and Silvestro, to dig a hole in the celler to bury the bodies in, and to liberate a dog which had been locked up in the house. Valendere had bought a pick and shovel for this purpose, and with these they went to the house but as they opened the door they heard spiritual rappings and human grouns, mingling with the growls of the dog. They weakened, and, coaxing the dog outside, abandoned the grave-digging project, and returned to the tin-shop.

Those who were murdered were Italians of the lowest class, but their old haunts were so infiltrated with their magnetism, that they could return, make raps, grouns, and wild welld sounds, and those who had sent them to the Spirit-world, were frightened away.

Remember, then, that grossness and wrongdoing darken the spirit, and so mould its characteristics that it must gravitate to a place in Spirit-life resembling in every respect its outer texture, and when really in one of those dark regions, you will not ask the question, "Is the Davil dead?" for you will resemble one in nearly every particular, and be a subordinate in the ranks of those who acknowledge one superior Demon, Devil, or Evil Spirit, as leador,

The Abyssinian Christians! "Social Freedom " and its Moral and Physical Effects.

Now that "social freedom" is rooted out. and no longer claimed, (with a very few exceptions) to be "germane to Spiritualism,"-it may not be cut of the way to show the moral and physical effect upon the devotees where it is practiced." as germane" (as Wilson would say) "to humanity."

The following is a mirror in which many liars and sensualists like the Hulls may see their own image correctly reflected:

It is the Abyssinian tradition that the ancient royal dynasty had its origin in KING BOLOMON.

The Queen of Sheba was Queen of Abyesinia: after her visit to Jerusalem, where she saw all the wisdom and the glory of Solomon, and after her return into her own kingdom she gave birth to a son; the lad was sent to Jerusalem. where he was educated by his father, and upon his return with a numerous troop, he subjugated the land and transmitted his dominion to his posterity. It is unnecessary to trace the decadence of the Solomonic dynasty. Sufficient to say that the barbarian Gailas overran the so-called Christians, one of their chieftains subjugating the Christian Province of Amara, and also the Provinces of Chos, Godjam, and Thegri. Although the Princes of these tribes were Moslems, they professed Christianity. A descendant of the old regime remained titular King, but with no power, until the time of Theodore, who usurped the crown as well as the power.

Although two thirds of the Abyssinians are nominally Christians, they are

DIVIDED INTO DIVERSE TRIBES,

with different dialects. There are two communities,—the Voites, small in numbers, and the Kemantes, about 100,000, which profess no known religion. Throughout all the territory Moslems are dispersed, who are more devout and better instructed in their religion than the Christians in theirs. In the interior of the country of Dembia the Abyssinians are black, have a particular lauguage, and are Moslems. The people in the East of the country of the Gallas hate the Christians and believe in Mohammed. There are also the Changuellas, southwest of Thegri, who live like animals in holes in the ground, and seem to have no religion. Some of the Abyssinians profess Judaism, and expect the Messiah, who will reign over the whole of Ethiopia; their priests are, and must, be eunuchs. The Abyssinian Christians of all sorts number about 2,000,000; the other third of the people, 1,000,000, is simply To speak of religion before morality, the

Abyssinians give the preference to

THE MOSAIC LAWS of the Old Testament over the precepts of the New and the teachings of Obrist. In the first place, the Old permits polygamy and other sins they are inclined to; and, in the second place, the punishments of the New Testament, being in the next world, do not at all take their fancy; they prefer the temporal judgments of the Old. As the precepts of the Gospel are based upon patience and pardon, they think them worthy only of the attention of feeble women; they have no belief in the New Testament, because they wish neither to pardon their enemies; nor to give charity, nor to have compassion on their neighbor, nor to correct their rude and brutal manners. And it may be marked, in cassing, as a sign of their religious color, that they preserve in one of their rude churches, as their most sacred possession, the identical of the table of stone, which was given to Moses with the Ten Commandments. This table was shown to Jesus Christ once in

Jerusalem and approved by Him. However, these Mossics call themselves Christians, and they wage among themselves as bitter a theologic war, and refine upon abatract points as subtly as ever did zealots in

and whenever a newly appointed Bishop comes among them, each one endeavors to get posses sion of him; those who fail to do so make war upon him.

THE POINT OF DIFFERENCE OF THESE SECTS is the birth of Christ. The first professes two births in Christ and the unction of the Son the second, three births in Christ and the unc tion of the Holy Spirit; the third, two births in Ohrist and the unction of the Holy Spirit. It is unnecessary to enter into an explanation of these dogmas; but we may add that the people and clergy are too ignorant to know much of them or to care for them except as they are excited to fight for them by the Thephdera, a gort of scribes or men of letters, who are generally of debauched lives, and live by their wits in stirring up theologic ire among the

The seven sacraments of the Church are nearly all in disuse. They, however, hold to baptism, and the rite is administered three times, at different determined epochs. Confirmation is not practiced, but circumcision is an indispensable sacrament. Confession and penitence are given up, and communion might as well be; not two in a hundred of the people commune, and that sacrament is chiefly an opportunity for gluttony on the part of the priests and clergy. There are, however, three classes of communicants, or Goravi. The first class are egotists and hypocrites, who do not renounce the world until they have had a lively run at its vices and pleasure begins to pall with declining age and strength. Having passed their days in all sorts of deb. uch, they now take one wife, go to communion, and henceforth conceal, rather than reform, their unruly practices. Their motive in the communion is perhaps fear, and perhaps a desire to get a reputation for sanctity. The second class, having, like the first, lived a scandalous life, frequent the communion, and begins to lead the life of anchorites in public, but only the better to conceal their immorality and obtain charity. The men of this class are called Abba (father), and the women Ammabo (mother of women). To this class belong the idle vagabonds who are supported by the Armenian Convent in Jerusalem; they are both beggars and hypocrites. The Abbas maintain a disreputable intimacy with the Ammabos, to whom they teach psalms in the daytime, and with whom they keep company during the night. The third communicants are young calldren, infants, babes, unweaned. Their reason for taking the communion is this: When they get older, and give themselves to cover speeds of debauahars. every species of debauchery, as they are expected to do, they must cease communing, and then, if they should die, the communion which they have taken in their infancy will explate their sins. The priest, Timotheus, says that he regards this as "absurd," and it seems so to

THE MACHAMENT OF MARRIAGE

is entirely abolished, and this necessarily by reason of the frequency of illegitimate allianc-es, adulteries, and divorces. Marriage seems to have no other base but the caprice of each individual. The state of society exists here in perfection that some of your reformers have endeavored to establish in the United States It is rare to find a legitimate marriage made even by civil contract. It would be useless to enumerate their barbarian auperatitions and fetichisms. One of the most profitable trades among them is the making and selling of amu-

So much for religion. The morals are not quite as good as the religion. Of all the ten Commandments of which they have the original, there is not one that is not he bitually violated by the entire nation. The author makes a summary of the manners and morals of the people, and all the conclusions he draws concerning them are abundantly sustained by the general narrative.

THE PROPLE,

without exception of man or woman, are without any centiment of pity, either for the stranger or any unfortunate. Their hospitality is all fictitions, never given without expectation of gain. They all lie, and with the exception of stealing, mendacity is the chief national trait. They are adroit thieves, but they are the most accomplished liars in the world. Deceit is habitual with them on all occasions and with everybody. They never even tell each other the news correctly, but hold back or add some-thing in order to keep the advantage. They are ready to murder also; but their hate is not appeased after their enemy is killed; they discharge it then upon the corpse. They murder also to conceal theft.

We might expect that people with these vices would have others also. They have. There are no vices known to man that they do not have, and that as a nation. I suppose it is safe to say that there is not a chaste man or woman in Abyssinia. If you would imagine the corruption of morals before the Deluge, you only have to go to Abyssinia. Men and woman without exception, are deprived even of all shame; they scarcely differ in publicity of vice from animals. It is impossible in a public print to describe the state of morals, but it must be added that the universality of indis-criminate indulgence has filled the land with a disease, everywhere spread, which has become so horrible as to threaten the destruction of the primitive type. The men do not marry publicly till they are 25 or 30 years of age, following the example of Adam, who did not marry till his 80th year. However, they do not up to that time pay any regard to the chaste laws of the Garden of Eden. In short, says our author, most of the people pass their lives in debauchery; only a few, in advanced life, decide to publicly keep one wife and attend the communion of the church.

These interesting people are not more tem perate in drinking than in eating; they hold no measure in their conduct; when they sit down it is as if they would never rise; when they open their mouth they don't know when to shut it; they go to sleep without thought of waking; they acknowledge no duties, as they have no virtues.

If I had time to spread out their characters and give you some details of their daily life, you would see what exceedingly pleasant Christians they are, and that they differ from us only in ''language, education, and dross.'' 0. D. W.

John A. Lante

As it is well known John A. Lant, of N Y.City, has been sentenced to two years imprisonment for the publication of articles regarded as obscene. He was arrested for the same offense while a resident of Toledo, Ohio. We deeply regret that this misfortune has befalled Mr. Lant. But supposing he is pardoned, will he not at once repeat the offense? That the laws against the publication of obscene litera ture have a most wholesome effect, no one will deny. That they allow the publication of obscenity in the Bible, and permit the same to be transmitted through mails, is also an estab. lished fact. That they will not allow that ob scenity to be condensed into a newspaper ara dreary rock bound coast; its castles are, I united. Another occasion the father saw the I any age. They are divided into three sects, I ticle, and sent through the same channels, is

well-known to every newspaper man. This may be an abridgement of the freedom of the press, but so far as we are concerned we have no desire to present before our readers a dish composed of "Bible obscenities," We should not do it, if no law prohibited the same. We deeply deplore the fate of Mr. Lant, and hope his friends will secure his pardon for the sake of his destitute family. As the petition for his pardon has been signed by Peter Cooper, the Judge who presided at the trial, seven of the jury, and the prosecuting attorney, we have no doubt a release will soon follow. The petition circulated for his release, is en fol-

Io His Locellency, V. S. GRANT, Prendent of the United States:

We, your petitioners, having received information that John A. Lant has, within the last two months, been tried, convicted and sentenced to eighteen months' imprisonment at hard labor, and a fine of \$500, in the District Court of the United States in New York city, upon a charge of publishing obscenity and sending it through the mails in his paper, called the *Toledo Sun*, and, believing that said Lant meant no harm in publishing said paper, and that his intent was only to exercise the free-dom of speech and of the press guaranteed to every American citizen; believing that Lant's paper contained even less obscenity than every daily paper in New York and other cities have published month after month, without any action being taken against them; believing that the animus of the charge against Lant, the persecution and ostracism he has received arose from the fearless expression of his honest religious convictions; believing the powers of the United States and her courts should not be employed for this purpose; believing it is too far advanced in the nineteenth century for a man in this centennial year of our nation's existence, to be imprisoned and disgraced for the honest expression of, and adherence to, hat he believes to be the truth: and believing the punishment meted out to this worthy citizen is already out of all proportion to any offense he has committed, we humbly pray your Excellency to pardon him ont of the Penitentiary at Albany, N. Y., where he is now confined at hard labor with felons, and to restore him to his needy wife and little children, who are suffering for the want of his aid and support. We are your hopeful petitioners.

Upward and Onward?

A lady member of the Society of, "Progreseivo Spiritualiste" writes us a long letter of inquiry in regard to our motives in publishing the article entitled, "Consigned to the Tomb of the Capulets."

We supposed when we wrote that article, that we were sufficiently explicit, even so that no one who reads could fail to understand it. We never intend to strike a fallen for, nor kick a dead carcass. To do the former ast would be unmanly—the latter act would be in-

decent. Our correspondent calls our attention to the egotism and combast manifested in the columns of a little fortnightly newspaper that abuses the officers and members of the Society of "Progressive Spiritualists" of Chicago; and queries whether we are afraid of the said "ego-

tilt" that edits the paper alluded to. We assure our correspondent that fear is an element yet dormant, if it exists at all, in our nature; but to strike or kick that person. age would be in direct violation of the proposi-

tion just now stated. The old defunct carcass of "Social Freedom" is no longer above ground, and we do not de-

sire to have any hand in resurrecting it. The former advocates of that doctrine as being "germane to Spiritualism" are among the fallen, and until they shall again get upon their pins, and reopen the combat, we are not disposed to meddle with them.

The little fraternal sympathy that may yet be manifested, one towards the other among them, is of no moment:

Our columns are open to the members of the Society of "Progressive Spiritualists" to defend theniselves against the unwarranted attacks of the "Gentle." It is seldom that we see his paper, notwithstanding we send him the Journal every week. Hence we only know by hearsay about his attacks upon the officers and members of the Society mentioned.

When our own little case of unpleasantness is reached in court,—wherein he seeks for \$25,000, to repair a never very high toned reputationhe will find that our plea of justification, will be sustained by ample proof.

The Battle Creek Convention.

In a previous number we published the principal resolutions passed at the Battle Creek Convention held there Jan. 14th. We dislike long reports of meetings; we do like a brief synopsis of the proceedings of the same, written in a general way, and such will be published as soon as received. Three pages of foolscap ordinarily furnishes space sufficient for a condensed report.

At this convention we find the following: taking an active part: Prof. Lyon, Mrs. H. E. Taylor, Miss A. A. Whiting, Mrs. R. A. Loomis, Mrs. J. Mecham, G. W. Winslow, M. P. Caldwell, D. O. Powers, Dr. J. V. Spencer, Mrs. H. S. Letus, Mr. and Mrs. Cole, Mrs. H. B. Shepherd, Mrs. Fanny Kirby. Dr. Woodruff, Mrs. M. J. Holmes, Mrs. Frank Knowles, Professor A. B. Spinney, Doctor Williams, S. B. McCracken, Mrs. L. E. Bailey, and

Letter of Fellowship.

The Religio-Philosophical -Boolety, on the 27th day of January 1878; granted a Letter of Fellowship and Ordination, to Brother A. J. Mc Oragnor, of Saxton, Missouri, authorizing him to golemnize marriages in due form of

Sommone sends us a Communication from Eddoville, lows, giving an account of a scance with Mr. Little, but omits his own name. It contains about the same statements as those presented by Mr. Wilcox. ** ...

Philadelphia Pepartment

....HENRY T. CHILD, M. D.

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

WHAT IS MAN?

Man Physically.

SECTION 1V

THE BONES OF THE CHEST.

The ribs and the sternum, or breast-bone form the cavity called the chest, in which the lungs and heart are lodged. There are seven true, or long ribs on each side, reaching from the spinal column in an oblique direction downward, and round to the breast bone; and five false ribs, or short ones which start from the spine and only reach part of the way round, where they are lodged in the muscular tisaue, by their cartilages.

Each of the ribs is articulated in the spine with a joint which enables it to move only up and down so that when the breast bone is rais ed, the chest is expanded. The spaces between the ribs are filled in by a number of muscles called the intercostal. The arched form of the ribs makes them capable of bearing considerable pressure, and though they are quite light being covered with muscles and fatty tissue they are not very frequently broken.

The sternum or breast bone, is formed in garly life of three bones, but as we advance in years these become united into one. It is a broad flat bone, extending from the center in front of the chest, where it is attached by a joint to the collar bones, down to the abdomen. It has aumerous muscles attached to t for the purpose of raising and lowering it so as to expand and contract the chest.

The remaining bones of the trunk are those of which constitute the pelvis, or basin, consisting of the sacrum, which is the lower bone of the spine, and the two hip bones which are connected with this.

They are divided into three parts in youth, though they become consolidated as we grow older they are irregularly shaped, forming a basin for the reception of important organs; one of the most interesting points is the acet abulum, a large round cavity for the reception of the head of the thigh bone.

In our next we shall describe the bone of the lower extremities, which concludes our account of the skeleton.

Manifestations in Portsmouth, Va.

We received the following letter from our friend Judge Oldfield, of Norfolk, Va. Ho says I send you the Virginian which contains a notice of a very remarkable phenomenon oc-

curring in our sister city, Portsmouth:
"A VERY VISIBLE GHOST!—All day yesterday crowds gathered round the residence of Dr. Bilisoly, corner of London and Dinwiddle streets, to witness what was called the ghost. of a lady, which appeared at one of the upper atory windows. Every new comer was on the tiptoe of expectation, and with palpitating hearts looked up and discovered the terrible apparition. 'Tis the ghost of Miss White, said one, who had died in the house, while snother chrugged his shoulders and walked off, exclaiming it was a put-up job. The white-looking bust of a lady was certainly there; thousands can testify to the fact; but as we are not believers in the revisiting of spirits from the other world, we must attribute the figure to some defect in the glass acted on by the sun's some defect in the glass acted on by the aun's

rays."
The judge continues:
"The form appearing upon the window (or rather one pane of glass 8x10), is that of a woman about twenty years old, with her hand lovingly resting upon the head of a curly-haired boy. The face is about life-size, and appears to be about six inches back from the window as you approach from the south, and gazing intently down upon the crowd in the street below; she has rather a corpse-like appearance. Getting a view from the front the form and color are still to be seen, but not so distinctly. Advancing to the north the outlines and prominent features can still be seen but no color. The house is situated at the corner of two of the most public streets, and is occupied by a family of the best class, who are strict Catholics, and therefore it is unnecessary to say not

"I am told that several deaths have occurred in the room, which is used as a bed room, and that the picture (if so it may be called) has been gradually coming for a week or so. Just before the picture made its appearance the lady of the house went into the room, which is on the second floor, one morning, and saw, as she supposed a lady there, similar to the one in the picture; she was alarmed, acreamed, and the lady faded from sight. I would be glad to have your ideas upon this subject.

Very truly yours, Geo. S. OLDFIELD."

In reply to the Judge, we can say that we have had very little experience in regard to these pictures upon glass. At the house of John and Mary Andrews at Moravia, N. Y., in June, 1873, we witnessed the following, on the windows of a room occupied by an English lady, a medium. There were rather indistinct pictures to be seen in certain directions, and nt certain hours of the day. We examined the glass carefully from the inside of the room, but could discover nothing there, at the same time the pictures were seen by persons outside. It was a second story room, and we looked at these pictures from the ground; they varied in appearance, like those described by the Judge, when viewed from different positions. This would seem to prove that they are reflections from objects which we have reason to believe are formed by spirits and held in position. It is probable when we come to understand the mode by which spirit photographs are made, this will be found to be the manner in which these pictures are impressed upon the plate.

That matter is the result of force is coming to be accepted; and that in its formation there are various gradations, from the lightest and most imperceptible to the most dense, and we may understand that there may be conditions ir which the thin and gaseous form may be only sufficient to impress a picture upon glass, or upon the sensitive plate of the photographer, and at the same time be invisible to our extornel eyes.

Dr. Slade in Philadelphia.

It is well known to our readers that Doctor Blade has a peculiar form of manifestations; one of the distinguishing traits of these is that they are always given in broad daylight, or by gas-light. We had a sitting with him in company with Mrs. Child, on the 10th of January With all the country with the state of the country with the state of the country with the state of the country with With all our hands upon the table except the Doctor's right hand and my left, both of which were in plain sight as we held a slate under the corner of the table, on which was placed a pencil about the size of a grain of wheat. The following was written:

"Dear Doctor Child-Our soul was pleased

the lips of good Brother Lynn; he so nobly did his work in behalf of charity, and he also spoke grandly of the hero, Thomas Paine, one who now wears a crown that kings might en-vy. Would that all your city could have been present, it would have done them good; we are always pleased to see the noble men and women of the past remembered by the workers for bumanity.

Truly yours.
Alcinda W. Slade."

A chair which was placed at the opposite corner of the table from the Doctor, a distance of about four feet from tim, was raised up several times and hands were seen about it. Mrs. Child had some short messages written in reply to questions. We were both touched frequently under the table. I felt a face against my hand, and it was kissed, and when I withdrew the hand there was moisture on it. A similar manifestation occurred to Mrs. Child: The elate was taken from the Ductor's hand under the table and pushed up at the opposite side, and then dropped on the floor; it was afterwards taken over there and returned to his hand. Mrs. C. held the accordeon under the table and it was played while she held the side opposite the keys in her hand, all the other hands being upon the table. The Doctor will remain in Philadelphia but a short time; he has taken rooms at 1106 Arch street. He is making arrangement to visit Russia, having received a letter of invitation to appear before the committee of the University of St. Petersburg, who are investigating this subject, and who are very desirous of having all the manifestations they can in the light in order to make a scientific report upon the subject.

The Prisoner's Fund.

This fund is for the purpose of effecting the release of Albert Peace, the only Spiritualist in the Auburn Ponitentiary. Only \$125 ic re-DESCRIPTION ASSESSED OFFICE

ELODIAND WE THEN OPRION.	
Mrs. S. S. Bowen, (Keene, Mich.)	50
Mrs. A. H. Abbey, (Keene, Mich)	.48
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M. E. Morris	1 00
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Tesai	S12 48

This is a good commencement. Who will be further inspired to help the poor fellow? It is batter to cand remittances direct to him, in care of the worden of the Penitentary, Auburn, N. Y.

Lydia Coppy finds fault and discontinues the Journal, because we give it one year to trial subscribers at one half of regular rates.

This is certainly an unressonable complaint. Millions of people would read spiritual papers if they knew more of the doctrine taught. Many papers are sent by friends to that class of people, because the publisher is willing to divide the expense. We make the sacrifice for the purpose of introducing the paper until it wins that approval that secures permanent subscribers.

Others give new subscribers chromos or some other premium. It is hard to please every body, so we will please ourself inasmuch as we can do so without wronging any other

We hope each one of our present subscribers will send us one or more trial subscribers to replace the one lost on an unreasonable a com-

A Liberal Offer.

Having witnessed what are termed spiritual materializations, and also the expose, I now make this liberal offer to any exposer or socalled spiritual medium: I will give a warranty deed to my property on Bridge street, Eddyville, Iowa, which has cost me fifteen hundred dollars, if he or they will learn me so that I can do the same trick or tricks, if tricks they be, so I can perform them successfully before an audience—the party or parties subecting themselves to the same conditions that were imposed on Mr. Little, the so-called spiritual medium, in Eddvville, on the 8th, 9th and 10th of January, 1876.

JAMES COWLEY. Eddyville, Iowa.

The skeptics can now bring forward their Baldwin," the exposer, who, if he can perform the same feats that Little can under like conditions, can secure a house worth \$1500.

New Gospel of Health.

We are pleased to be able to announce the arrival of a large invoice of the second edition of Dr. Stone's 'New Gospel of Health" in paper covers. Those who have been waiting will receive them this week, and we can now fill all future orders without delay. Price, postage paid, is one dollar and fifty cents. Address the office of this paper.

Hudson Tuttle, whose name is familiar to every Spiritualist in America, as an author, seer and speaker, will lecture at the Hall corner of Green and Washington streets, the first two Sundays of February. The hall should be filled on each, occasion.

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

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to Spirit life, from Maulius, Allegan Co., Mich. Jan, 7th, 1876, of consumption, ALEON McConsion, yesterday by the noble words that fell from | aged 28 years, son of Mr. and Mrs. James McCormick. FRANK REED KNOWLES.

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

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PHOTOGRAPHS OF THOMAS PAIND.—The original oil painting now hange in Independence Hall, Philad lphia, in company with those of Washington, Jesserson, Franklin and their companions in the struggle to free America. This photograph is taken from a steel engraving which is a fec simile of the oil painting, and is said to be a striking likeness of this great patriot and free thinker. Price twentyfive cents. For sale wholesale and retail by the Religio Philosophical Publishing House, Chicago.

Testimonials.

Mrs. Robinson, under spirit control, diagnosed and prescribed for the case, and here follows the first report:

Mas. A. H. Robinson, Medium, Chicago. DEAR SISTER:-Your letter came to hand in due time. My daughter has been under your treatment for ten days, with, we think, ex-tremely good results. I have been with her all the time; have known all her ails and symptoms. You described her case very correctly You commenced at the seat of her disease and led straight through, Your remedies were just what she needed. We had no trouble in getting all the ingredients. By the way our druggist is an honest man and a Spiritualist. We have followed directions in full. Will note the change as well and briefly as I can. She has gained strength-little exertion does not weary her. People who come in to see her notice a change in her countenance for the better. About the sixth day after she commenced using your remedies a great change took place, which relieved her very much. I felt that she was cured. She had been nearly five months very bad off and to see her reduced as she was, it looked to me as you wrote, a convergence. severe case. Her menses of course were light. She complained a few days before of pains as is common at such times. There is yet a soreness in her lungs. She had headache considerably before she commenced your treatment. None since. She is yet somewhat reduced in flesh, though not extremely thin; no cough. She has used those prescriptions all up except one. She takes that. She has faith that you are helping her, and thinks that she had better continue your treatment a while longer. En-closed find \$2 with a lock of hair for another prescription. Hoping it will prove as satisfactory as the first has. Hoping to hear from you

I subscribe myself, yours with much respect, MRS J C. LITTLE. Barre, Washington Co., Vt., Jan. 5, 1876.

ANOTHER CASE CURED BY AN INDIAN SPIRIT. MRS. ROBINSON, Medium, Chicago:—Please find enclosed \$8 and lock of hair. This lady has a very bad sore on her leg, which came last spring, in the shape of watery pimples, which have a burning sensation, and eating now, and growing larger. It is about the size of your hand and half an inch deep, and very painful. She is 44 years old and spare, seems to be in good health, except this. You will please diagnose this case and send remedy to J D. McAdally.

Waterloo, Ind., Dec. 20, 75. Mrs. Robinson diagnosed and prescribed for the case and sent her the usual magnetized pa-

pers, by which one of her band of controlling spirits, get en rapport with the sick person. The following reply shows that an Indian spirit got en rapport with the patient, and relieved her sufferings, before external remedy

was compounded. MRS. ROBINSON, DRAM SISTER:-I received your prescription and proceeded to make the

medicine as prescribed. The evening before I took the medicine to the 'ady, her husband was sitting up reading, his wife had laid down; her ankle paining her very badly she moaned Her husband on looking into the room, saw light, and he watched it, and it formed into t big Indian. He saw him operate on her sore leg, and in a few minutes the pain left her. He went into the room and asked her how she felt, she said the pain had left and she felt better.

Yours truly, J. D. McAually. Waterloo, Ind., Jan. 7, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

Mas. A. H. Robinson, Medium, Chicago:—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of and sent by your pressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the cioties drawn nicely and smoothly over me. I thought first I had awakened in the Spirit world, I was so free of pain.

Yours respectfully, Mrs. S. I. Prox. Topeks, Kan., April 13th, '75, Box 651.

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

A. H. Robinson.—Medium.—Chicaso.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple. which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have comething like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you scon, I remain, Yours with Respect,
Levis C. Pollard.
Los Nietos, Cal., Oct., Erd, '74.

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

Mrs. A. H. Robinson:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very, near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, . Your Humble Servant, 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 I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you coon, I subscribe myself.
Yours with Respect,

LEWIS C. POLLARD. Azusa, Cal., May 29th, 75.

mrs. A. H. Robinson, Healing Psychometric & Business Medium,

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ARS. ROBINSON, while under spirit centrel, on reincluded a lock of hair of a sick patient, will diagnose
the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the
better practice is to send along with a lock of hair, a
brief statement of the sex, age, leading symptoms, and
the length of time the patient has been sick; when she
will, without delay, return a most potent prescription and
remady for eradicating the disease, and permanently
curing all curable cases.

Of herself she claims no knowledge of the healing art,
but when her spirit-guides are brought as reprove with
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to give immediate and permanent relief; in curable cases,
through the positive and negative forces latent in the
system and in nature. This prescription is sent by mail,
and be it an internal or an external application, it snould
be given or applied precisely as directed in the accompanying letter of instructions, however simple it may
seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that
accompanying letter of instructions is usually smillcient, but in case the
patient is not permanently careed by one prescription, the
application for a second, or more if required, should be
made in about ten days after the last, each time station
any changes that may be apparent in the symptoms of
the disease.

Mrs. Hosmson also, through her mediumship, dianoces, the disease of any one who calls upon her at he

Mrs. Bosinson also, through her mediumship, dis-

Mrs. Rosmson sleo, through her mediumship, dis-noses, the disease of any one who calls upon her at he residence. The facility with which the spirits controlling her accomplish the same, is done as well when the sppli-cation is by letter, as when the patient is present. He-gifts are very remarkable, not only in the healing art, bu-as a psychometric and business medium. Thruss:—Diagnosis and first prescription, \$2.00; esc. subsequent one, \$2.00. Psychometric Delinestion of character, \$3.00. Answering business letters, \$3.00. Th-money should accompany the application to insure a re-ply.

ply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses resporter, amanusarie, and postage.

N.H.—Mus. Robussom will hereafter give as private sittings to any one. If privacy is required, it must be better, accompanied with the usual feet and terms above stated, must be strictly compiled with, or no notice with taken of letters sent. Mrs. Robinson's Tobacco Anti dote.

The above named sure remedy for the appetite for to bacco in all its forms, is for sale at this office. Sant to any part of the country by mail, on receipt of \$4.00. It is warranted to cure the most inveterate user of the weed when the directions on each box are followed. Newspapers and quacks will tell you that this antidots is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robisson's Tobacco Antidots to mes up the system and restores it to its normal condition, si it was before imbibling the hankering desire for a poison ous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

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I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

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

Mr. R. T. Wyman, of Wankau, informs me that he has used one box of Mrs. A. H. Robinson's Tobaccc Antidote, and that he isentirely cared of all desire for the weed. Incloses find two dollars. Please send me a

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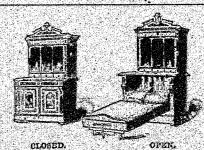
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Supernal Laws Governing Spiritual Phenomena.

BY D G MOSHER

Bro. Jones:—In my last I laid out some work bearing upon a subject, which the Spiritualistic priesthood are as averse to grapple with as the Orthodox priesthood are to give a hearing to arguments negative to the doctrine of "the endless punishment of the wicked," some evidence of which I have gathered from brief replies, or no replies, to letters I have ad dressed to some of the most renowned Spiritualist lecturers and mediums. Others again nalist lecturers and mediums. Others again confess that they have been enlightened by the perusal of my communications. The laws governing spirit communion, and the phenomena incident thereto, seems to have been judged of principally, by sensuous appearances instead of philosophical reasoning, or logical deductions drawn from indubitable facts, that exist on every hand in relation to the numerous phenomena of a direful nature, and which have given rise to the doctrines of a "Devil,"
"evil spirits," and their modifications, "Diakka," "undeveloped spirits," "elementary spirits," etc. The doctrines I am teaching are not my doctrines, but the doctrines impressed up-on my mentality by my angel guides, as truth, more than 15 years ago, and which was con-firmed and ratified by protracted mental argu-ment with my "guides," during and after an ordeal of preparation lasting many days and nights, during which time I was in a perfectly clairaudient condition; such ordeal being min-gled with the terrible and the sublime, beyond gled with the terrible and the sublime, beyond the power of language to express. During this ordeal and the mental arguments following in reference to supernal laws, the doctrines with which I am endeavoring to illuminate the minds of others, became a fixed fact in my mind, and I am commanded to teach the same in my own way, but assistance is promised, and this is my hope and my strength. Those readers of the Journal who are familiar with my articles headed "Obsession," "False Ductrines," etc., not excluding "Celestial Spheres, and other articles on kindred subjects, may have some idea of the doctrines and principles have reference to; but for the benefit of new subscribers to the JOURNAL, who, perchance, may become interested in my peculiar views, brief synopsis thereof, as relates to the particular subject under consideration, may not be amiss. First—none but qualified angel spirits or mis sionaries act as "guardian spirits" or "guides." Second—no new born spirit can act as "guide" without first being educated in the proper department of the supermundane system of education. Third—all new born spirits go imme diately to the spiritual sphere proper, which exists in the form of a broad belt enzircling our earth, as described in my articles on "Celestial Spheres." explanatory of the "unseen universe." Fifth—in view of the foregoing facts, no "Diakka" or "undeveloped spirits" communicate, directly, through mortal medi-ums, which fact can not be satisfactorily ex-plained other than by a logical understanding of the supernal laws governing mediumistic de-

This synopsis embraces a brief outline of a part of the revelation of which the writer was the recipient, in the manner as herein before stated, and it seems to be incumbent upon one who is well stricken years, and comparatively uneducated, to introduce, as did Columbus, Galileo, and many others—recipients of new ideas, theories, principles or discoveries—in the face of apparent insurmountable difficulties, novel ideas and incontrovertible truth, truths that are mighty and must prevail. The

law of representation may be considered. dence that all spiritual phenomena are produced in wisdom, is that the manifestations almost, or quite, without exception are representative rather than real; and that in the production of such representative phenomena, there is a object or wise motive apparant to the investigator of keen perception. It must be apparent that materializations, in very many cases, represent different conditions of the represented as in earth life, and as (ximples I will mention the fact of numerous cases, familiar to all investigators, wherein our departed acquaintances are presented with all their deformities as in earth-life, when no Spiritualist believes that the disembodied spirit retains the

deformities of the cast-off earthly form. Representations by impressions or clairvoy-ance are governed by the same laws of repre-sentation as are materializations. An impressional medium declares the presence of a spirit with his body crushed, or a limb lacerated and bleeding, representing a known person who died from the effect of a severe accident. The clairvoyant declares he sees a spirit main-ed, or deformed as in earth-life. What reason have we to believe that they are the real spiritual forms? Furthermore, the phenomena termed a "double," can not, logically, be considered as any other than a representation, either by materialization, impression, or clairvoyance. Clairvoyance, however, in my opinion, is in most cases no other than impressions made upon the visual organs by a controlling spirit. All the organs of sense of mediumistic persons are controlled impressionally by "guides," who are qualified for that purpose, as wisdom and supernal law directs. The law by which impressions are made I shall en-deavor to demonstrate before I am done with this subject by reference to natural laws that

are generally understood. My own experience has taught me that impressions may be made upon any of the organs of sense as readily as, the photographer car producé a photograph upon a sensitive plate prepared for the purpose. I am not prepared to say how, or by what law materializations are produced; but there is one fact connected with spiritual phonomens, and that is, that controlling spirits have the knowledge and power to make material forms invisible at will, to mortal vision; material forms, stones for instance, have been thrown into houses through window panes, and also drop harmlessly at the feet of persons, unseen by those who were watching intently their flight, from which fact the conclusion may be drawn that what are termed materializations, instead of being formed at the time they appear to mortals, they may have been manufactured, previously, and manufactured time. This made visible only at the proper time. This law may be taken advantage of in producing the phenomens which prominent American Spiritualists have termed de-materializations in which a medium has disappeared entirely from sight, but which English Spiritualists account for by supposing that the missing medium in such cases, is controlled to act the part of a

materialized spirit. Here allow me to mention the fact that no explanation of the laws by which these phenomens are produced, as given by spirits can be relied upon as being correct; and thus the contradictory doctrines and theories offered or invented by, mundane intelligencies. From this fact the inference may be drawn that it is only by intellectual unfoldment that we can arrive at the great truths underlying spiritual phenomens, and which are achieved only by investigative and close attention to the dictates of "the still small voice" of inspiration. Angels do not solve our problems. They present to us for consideration all sides of a question—the good spirits lie? and the law of adaptability," as relates to spirit communion,—in the elucida-tion of which, a word seems necessary in relasion to the "celestial spheres," or "the unseen universe," and the character of the inbabitants thereof. The spiritual spheres as existing in the form of belta encircling our earth, seems to be generally admitted by Spiritualists, but no definite conclusions seem to have been arrived at in relation to the width, dipth, distances saunder and from the earth; yet, from many theories, calculations and estimates are said to be given by spirits in accordance, it is said, with the knowledge of spirits so commu-

In the Journal of Jan. 1st, 1876, we flud ex tracts from the works of Eugene Crowell wherein the number of spheres are estimated to be seven, but it is intimated that there may be many more. The distance of the first sphere is not given, but is located within our atmosphere; the second about 60 miles from the earth's surface and the distances of the others such as makes the seventh sphere less than 1000 miles from the surface of our earth. Dr. Maxwell in answer to the question, "How many spheres encircle our earth?" says there are three—the outer one being beyond the or-bit of our moon; and that spirits from our earth can go no farther than the first sphere until they have learned all there is to be learned there; and then they can pass to the second and when sufficiently advanced to the third thence to the grand sphere endroling our uni

The revolation of which the writer was the recipient some 15 years ago, an outline of which was published some four years since in the Journan, and headed "Celestial Spheres," makes seven spheres or degrees, "but for aught we know there are an unlimited number of degrees beyond the seventh," said the spirit, but this doubtless had reference to spheres of the universe and beyond.

I am irreastibly impressed with the idea that the moon's orbit is between two of the spiritual spheres, and that its orbital motion is produced by an aerial current intervening the two spheres. The idea of location of one aphere within, and another beyond the moon's orbit, coincides with that of Dr. M. xwell, but I do not believe he is impressed with the idea of a spiritual sphere within our atmosphere, and I am quite certain that there is none that is adapted to gross spirits, as asserted by Mr. Crowell, who perhaps has not outgrown the idea of "hosts of evil spirits' walking the air unseen," Butif we take a writer in the BANNER OF LIGHT, as the highest authority, the foreor Lieht, as the highest authority, the foregoing talk about the spheres is all vanity; for in a recent number of that paper, I notice in an editorial, something like this: "We have made inquiry of a high order of spirits in regard to the location of the Spirit world proper, and from the best information we can get; the spiritual planet Zinda, is where all the spirits from our earth go, both good and bad. This planet is located about sixty five billions miles away from our earth." As the paper is not before me, I can not give the exact language and figures, but the above is as near in substance as I can recollect. In the message substance as I can recollect. In the message department of the same paper, it is stated by a prit said to be Theodore Parker: "I know it has been said that the Spirit-world proper was located sixty-five billions of miles from the material planet. I believe that is adjudged pretty nearly correct." This is the correct language, as I have it before me. How, I ask, can we reconcile these contradictory state ments? Is not the "high order" of spirits just as capable of making grossly absurd statements as the less intelligent spirits? Finally, I have yet to learn the means of knowing, with perfect certainty, how to identify spirits. For more than 15 long years I have not seked a single question expecting a correct answer from spirits; yet. I am constantly in communication with spiritual intelligences, impressionally, an explanation of which would be out of place in

this connection. I have presented a meager portion of the evidences that controlling spirits adapt their communications, in a great measure, to the ideas imbibed by education, and the peculiar development of investigators. Persons educated in the doctrines of the "eternal torment of the wicked," are necessarily, imbued with an idea of a local hell, or place of punishment—a dwelling place for "evil spirits"—and when persons so educated, become mediums and still retain their former cherished ideas, they invariably receive communications in accordance with such ideas, with occasional advance principles presented for consideration, thus forming a new link in the chain of progressive ideas, to which eventually the communicating spirit attaches other and still more advanced ideas which from their higher nature swallow up or devour the false, or less truthful ideas imbibed by false education. In this way do "spirit guides" in accordance with a sway do "spirit guides," in accordance with a supernal law of spirit communion, indulge their words in their own peculiar notions, doctrines, or theories, instead of in accordance with the mundane system of education, by correcting an error prematurely, or before the pupil has time to exercise his judgment—his reasoning powers, by which, he might decide a question by logical deductions.

That spirits do teach a diversity of doctrines and theories in relation to the same subject, all Spiritualists admit; but from ideas imbibed by false education, the old stand-point of "judging the tree by its fruit," is tensciously adhered to, until a knowledge of a supernal law of spirit communion forces its displacement; and until this knowledge is obtained the doctrine of free communication of "evil spirits," "undeveloped spirits," etc., will, neces-sarily, retain a footing as a stepping stone to a more rational philosophy. The theory of a spiritual sphere adapted to the undeveloped spirits, whether the new born of earth or otherwise, must be retained as of sacred principles in a similar manner to the doctrine of the "damnation of the wicked," of which the doc-trine of a "dark sphere" is an outgrowth. There must be connecting links in the chain of progression; but how? it will be asked, can the progression; but now? It will be asked, can the links be supplied between the doctrine of the communications of "undeveloped spirits," and that of the communications of none but qualified angel spirits? I answer, by a full understanding of the supernal law of adaptation in relation to spirit communion; all communications being in appropriate the supernal with a progression of the supernal wish tions being, in accordance with supernal wisdom, adapted to the peculiar development of the recipients as herein before imperiously elu

All investigators of Spiritualism must acknowledge that the light obtained by investigation has forced them to abandon old ideas to give place to new ones, notwithtanding the contradictory phenomena, but the idea of "qualified angel missionaries" in place of "evil spirits" or "diskka," is a nut too hard for the present Spiritual priesthood to crack, so long as they are supplied with ready prepared "bread and butter." As there is little hope from this quarter, then, let us-'babes and sucklings'-work together in solving the mysterious problems connected with spiritual phenomena. As by the "old key" the inner recesses of the temple of Spiritualism has not been reached, let us try the one here presented; but to be tuccessful we must understand somewhat of the construction and operations of the lock; truthful, the untruthful, and the mixed, and and this is what I have for many long years been desirous to make known—principles dear my subject belongs under the heading. "Will ly bought and charlahed as indubitable truth.

Direct questions answered by private correspondence when a three cent stamp is enclosed to pay return postage. D. G. MOSHEB.

Mosherville, Hillsdale Co., Mich.

WASHINGTON.

Letter From J. Edwards. The cause of the grand and glorious spirit philosophy is still advancing at the capitol of the nation, in a quiet way judging from the many private circles being formed, and the many investigators and seekers after the truth. Mrs. S. E. Bishop, of Wisconsin, has been lecturing here for the past month; and in point of argument, reason, logic and elequence in presenting the truths of the new dispensation, and in the expert and saslons manner in tion, and in the earnest and spalous manner in which she has presented her subjects, she has which she has presented her subjects, she has had no superior in any of her predecessors' on the platform in this city. Her appeals to the heart, for a higher life of purity, of an active life of individuality to elevate humanity are sublime and soul inspiring. There are some who may dislike her manner of address at times, when she in a loud key occasionally delivers herself. But no one can doubt her sincerity of purpose and that her whole heart is cerity of purpose, and that her whole heart is not in her mission of love. This January the 2nd, I heard a gentleman remark, who has not seen or heard but little of Spiritualism, that her sentiments uttered were grand, noble and wonderful. They observed certainly the lady must be inspired.

Mrs. B —. has been in the lecture field for

about 25 years, and has performed hard service, endured a great labor as well as much privation in behalf of the cause of truth, for which she has so faithfully labored. When she first commenced lecturing she spoke entranced with her eyes closed, but she has passed to a higher transition of spirit inspirations, and while she speaks with her eyes open, yet every word and sentiment is dictated by her angelic guides. She lives daily a life, on a high spiritual plane, and holds constant communion with the Great Spirit, the intelligent, moving cause of all things, and the angel world, and as she utters inspiring words of hope and noble deeds of life, binding up broken hearts with the prospects which lay beyond, we feel it is good to be here, to live and to

In contributing the above remarks to one of the oldest and most indefatigable workers in the Harmonial Philosophy, we are struck with amazement at the apparent indifference mani-fested by so many Spiritualists,—"those who have tasted of the powers of the good world to come," by experiencing sweet and holy com-munion with loved ones, who have passed on to the ever-green shores.

The great mass of Spiritualists with all these acknowledged and boasted privileges, of an inner sight into the great hereafter, are moving along as heedless and unconcerned of their duties and responsibilities to God, humanity and themselves, as if they had all insured in the bank of heaven, but it is a sad mistake, which will be fully realised in the unfolding in Spirit-life.

We are not in this mundane sphere to live lives of drones, while so many of the human race are perishing for spiritual subsistance. The human race has been fed upon the dry husks of human priest theology, until a new light has dawned upon the world, and lifted the veil between mortality and immortality. How, then, Spiritualists can fold their arms, and ask for a little more sleep, is beyond my comprehension. When there is, such a grand and prehension, when there is such a grand and glorious work in the power of their grasp? Why is it, so many of our best societies have disbanded and still more languishing and ready to topple over? Why our Calidren's Lyceums abandoned and the children allowed to grow up like so many flowers, in the garden of uncultivated rank weeds? Why our newspapers and periodicals, languish unsupported in the face of such constant appeals for support? Why is our literature allowed to re-main mouldering upon the dusty shelves?

Are Spiritualists always to continue in this disjointed, unsystematized condition—a conglomerated mass, without any practice 1: object or aim in view, regarded by outsiders as so many old clothes and slip-shod shoes cast aside?

It is an old maxim "What is worth doing at all, is worth doing well." If Spiritualism is true, it is the most important subject that can engage the attention of the human mind and he or she who shirks the responsibility of doing all the good they can for their brothers and sisters around them, and to build up their own inner lives, here in this probationary state of existence, will wake up in the great future to realize their own delusions and short comings.

The great work of some master minds, guid ed by wise and good angels, is to devise some ways and means, by which this innumerable mass of Spiritualists can be more compacted together, for a grand work to redeem the human race from theological slavery, ignorance and auperatition.

Washington, D. C.

MOULDING SEANCE.

A Broad-Daylight Mystery.

About 100 persons assembled in a hall over

the Bannes of Light office yesterday after ncon to witness a moulding scance given by Mrs. Hardy for a charitable purpose. The medium sat on a platform at one end of the hall and in front of her was a frail wooded frame covered with a dark cloth, the latter reaching to the filter. A quantity of parafile was immersed in a wooden pail nearly full of hot water, and the whole was placed under the ekeleton frame at some distance from the feet of Mrs. Hardy, so that had she been disposed to perform any legerdemain with her feet it would have been impossible for her to do so without changing her position and being detected. Three gentlemen, named Rich, Willis and Wilson, were appointed a committee to examine the paraphernalia and surroundings, and to note anything that might require explaand to note anything that might require explanation. Everything in readiness the drapery was dropped, and the pall containing water and parefile was obscured. Mr. Colby, editor of the Banker of Lient, then asked the invisibles if they were there and ready for work, and three soft, but distinct, raps were given in response. He then read a lengthy statement concerning the history of Mrs. Hardy's discovery of her peculiar agency in obtaining moulds. ery of her peculiar agency in obtaining moulds of spirit faces and hands, and her development in that sphere, together with reference to criti-cisms to which she has been subjected, and comments on the course pursued towards her and other mediums by skeptics. He also stated some points relative to discoveries made and results obtained by Prof. Denton in experimenting for moulds. In the meantime the committee took seats at the canopy or covered frame under which was the pail of paraffiae, but in such a position that the audience could plainly see the medium and the canopy in front of her, the curtains of the four or five large windows being raised and the light unobsoured. The medium sat quiet with her hands in view of all, and made no movements indicating a change of position sufficient to

place her feet in contact with the pail; in fact no movement of her body was observable except an occasional twitching or tremor, and this was only slight. After waiting some 25 or 30 minutes a slight noise was heard under the canopy, and the invisibles were asked if they had completed their work, and three raps were given in response. The committee promptly raised the drapery and at one side of the pail, on the carpet, was a fige mould of a man's hand, and on the opposite side was a delicate mould of a woman's hand, the word "Fanny" being plainly written on the latter, and said to be in the handwritting of Mrs. Fanny Conant, the once well known, now deceased, medium. The moulds were slightly warm and not entirely dry when taken up, and the question among the audience was: "If spirits didn't make those moulds, what did make them?" This seemed to be a poser to all, for with pleanty of light in the room and by the closest scrutiny no one present was able to detect any trickery or anything suspicious in the conduct of Mrs. Hardy or others. The orifices at the wrists of the moulds were so small as to preclude the possibility of a human hand being withdrawn from them, and even sceptics, who were not willing to accept the spiritual theory. were forced to admit that the production of the moulds was a science or a mystery entirely beyond their comprehension.—The Boston Her

Poices from the People.

RUTLAND, VT.—D. G. Wood writes.—I am happy to say to the readers of the Religio-Philosophical Journal, that we have in our vicinity, a lady who is a mind reader, one of the greatest we ever knew.

HAGUE, N. Y .- Oliver Yaw writes .- I can not do without your most excellent Journal, for I have a great many orthodox to contend with, and your paper and the Bible give me the very weapons necessary to fight them.

HAVERHILL, MASS .- Miss E. Chase writes .-Mrs. S. A. Rogers Heyder has rare powers as a medium. I would say also that her moral character stands above represch. We can recommend her to the public as a wonderful test medium and psychometrist, and an earnest lecturer in the cause.

SANTA BARBARA, CAL.—David Cotton writes.—As a very remarkable circumstance has lately transpired here, and knowing that you and a very large class of the readers of your paper are acquainted with this lady that was carried over water 600 feet, who is no other than the well known medium, Carrie B. Wright, of Milwaukee, Wis., I have cut the account out of a daily paper of this city, and enclosed it so that you can give it to your many readers.

ARARAT SUMMIT, PA.-Theodore A. Hobbs writes.—I have the power of reading mind phrenologically, though I am not a practical phrenologist. I have a son who has most wonderful clair-voyant powers. He goes out of his body and recognizes every object, as naturally as though he was in the body—even sees his own form that he has just deserted—travels to different parts of the globe, and has an interesting time talking with his

ONTARIO, WIS.—J. Buchner writes.—I esteem the Journal above all other papers, but I don't like it well enough to wish to read it without paying for it. It is the angels' advance guard, the Messiah of the 19th century, come to prepare the way for the progress of advancing truth, and to herald the light to the world as it is issued forth from the higher spheres. Although a stranger to me, still I recognize you as a kindred spirit, and seed to hid you God speed in the good week it. and feel to bid you God speed in the good work in which you are engaged.

BLACK JACK GROVE, TEXAS.—J. O. Clark writes.—I take the liberty to ask a question, which I hope you will have the kindness to answer through the Journal. Is it possible to receive written communications from spirit friends, and in whiteh communications from spirit friends, and in the handwriting that was used by the spirits when in earth life, and on subjects that the spirit was acquainted with before death? If it is, please give the address of a medium through which the com-munications can be received. There is so much cheating, trickery and humbug in the world, that it is impossible for me to believe in Spiritualism, without seeing it tested. If I can receive the above test, it will convince me, and I think ought to convince any reasonable person, that Spiritualism is true.

REPLY.—Many such communications have been received. A gentleman, who stands above reproach, called upon us last evening, and related the fact of his getting a written communication from his father, in that father's own handwriting, through a medium who knew nothing of the man or his father.

This gentleman showed the signature of his father appended to the communication, (without show ing the communication) to his brother, who is a Methodist clergyman, and asked him if that signature was genuine. The brother replied, "Yes, what old document of father's have you got there?" He replied to him, "It is not an old document," and handed it to him to read. The minister read lt. "What do you think of it?" said Mr. his brother. The brother replied, "I am a minister, you know, it wouldn't do for me to say what I think of it. I know more of Spiritualism than any body knows of, but my people would be dis-

eatisfied with me if they knew I visited mediums." Dr. Slade of New York, is an excellent medium for independent slate-writing. There are many, but he is among the best. Your own presence would probably be necessary to ensure success.

The subtle laws of magnetic affinity would bring your dear friends en rapport with yourself and the medium, so as to enable him to handle the pencil and write the desired communication with the necessary tests to convince you of its origin. - [En. JOURNAL.

PITTSFIELD, ILL.—P. N. Eaton writes.—I wish to say to the many readers of your excellent paper, that I am one of the parties referred to by Horatio G. Eddy, in your issue of Jan. 1st. Was there while they were building their seanes room, and until after its completion and dedication; do know positively that the charges against them, by the correspondent of the New York Sun, are simply impossibilities. For nearly two months, with many others, I was an inmate of their family, in which time they held circles in any part of the house where it was most convenient, even changing from one room to another by request of a materialized spirits. The sisters always with us, at the houses of two of their neighbors, entirely unexpected to the mediums, my grandmother, PITTSFIELD, ILL.-P. N. Eaton writes .at the houses of their neighbors, entirely unexpected to the mediums, my grandmother, Mrs Eaton, one of the "stock spirits" appeared and conversed with me, with as much ease as she did at the homestead. While there I witnessed nearly every phase of mediumship with which these mediums are endowed, under the strictest test conditions. Can recommend them as honest mediums, through whom the spirits do more than has ever been claimed for them. God bless them,

NORTH LANSING, N.Y.—Samuel Davis writes —We come to your sanctum, that through the mediumship of your bold and truth spreading Journal, to let the world know what our spirit friends are doing for us in this rural district. I will now give a slight sketch of the last two seauces, which occurred on the 9th and 18th inst. One week preoccurred on the 9th and 18th inst. One week previous to the first sitting, Jackson, the control, spoke from the window of the cabinet and said, "One week from this evening I will show my face." At the appointed time, the dark circle was formed and conditions were very good for so large a number. Soon the brilliant spirit lights were seen in every part of the room; the space between the front circle and the medium stemed to be literally almost crowded with them. Soon refreshing bretzes fanned us, caused by some unseen hand, and the manifestations were good. Soon the an-

nouncement was made that the medium was to ennouncement was made that the medium was to enter the cabinet, and the lamp was lighted; we were soon to behold what some of us never saw before, a spirit face! We had sat in the light circle, perhaps fifteen minutes, when a hand was seen from the window, and soon a voice from the cabinet announced that a face was soon to be seen, and it was, remaining visible for the space of lifteen seconds or more. A person in the circle who had visited the Cascade, instantly recognized the features to be those of Jackson, whom they had repeatedly seen.

GRAND RAPIDS, MICH—Mrs. M. White writes. About three months ago Mrs. Sayles, a well-known medium in this town, said, when influence with the state of the state o writes.—About three months ago Mrs. Sayles, a well known medium in this town, said, when influenced by one of her controlling spirits, that if she would give them certain conditions, they would materialize and walk out into the room. Spirits are now seen at the large window in the cabinet, delicate hands and snow white arms, with deep flowing sleeves, richly embroidered, are put outside the windows. Faces of strangers look out. Two ladies have already walked out into the room, some five feet from the cabinet. One knelt down and then gathered a lock of hair from beneath a vell, and held it separate from its sister locks, for a lady to sever and divide among the circle, and then arose and walked back to the cabinet, closed the door as naturally and with as much ease as any one present could. They call us to the cabinet window, lay their ice cold hands lovingly upon our heads, clasp their hands over our heads, wind their arms around our necks, caress us and kiss some, smile on us, bless us, and bid us a sweet good night. At four different times they allowed us to cut a lock of hair from their heads. The first time we were requested to return it, and did so. The hair is unlike the medium's in color and quality—much darker and coarser than here. so. The hair is unlike the medium's in color and quality—much darker and coarser than hers. Last evening a spirit came to one of the windows and gathering a portion of her veil in her hands, held it for one of our circle to cut a piece from it. It is a lovely piece of fine lace.

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EDITOR JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement. I have been almost entirely bald for about six years, Had tried almost everything that I could hear recom-mended, and firmly believed that nothing could restore my hair.
One year are this mouth Livrette Way & W. Belteres.

--- M. K. Skite. Springfield, Mo. Don't forget to send a letter stamp to pay the

postage on the unswer desired. Mr. Smith enclosed a lock of his hair, along with the above letter. It is about one such in length, and of a dark brown color, soft and lively as that of a young man

of twenty. Mrs. Robinson diagnoses the case, and furnishes the Restorative (sent by mail) on receipt of a letter in the handwriting of the applicant with a lock of his or her hair. She disgnoses each cass, and compounds the Hair Restorative to suit the temperament of each person.

whose hair is to be restored. The Resterative seldom fails to reproduce a good head. of hair in less than one year, no matter how long the sp plicant may have been baid.

Address Mrs. A. H. Robinson, 391 B. Dearborn Street, Chicago, Ill., inclosing \$5.00, which covers full expense of diagnosing, one box of the remedy, and postage,

THOMAS PAINE:

A Lecture Delivered at the Unitarian Church, Sunday Evening Jannary 16th, 1876, by Rev. Henry Powers, Mauchester, N. H.

I am to speak to you to-night, my friends, concerning Thomas Paine, the author-hero of American Independence; but, instead of taking a text from Bible—a book which I am constrained to say the subject of my discourse strained to say the subject of my discourse seems never to have rightly understood and regarded for what it really is in itself—I will choose for a motto rather, that couplet which he was always so fond of repeating, and which he so faithfully exemplified throughout his entire access tiro caroes, viz:

"The world is my country, To do good my religion."

It is my purpose during this Centennial year, as occasion may offer, to remember in becom-ing manner the deeds of some at least of those illustrious men, who made so glorious the begipnings of our national history, that we may appreciate not only the privileges we now enj y but also may recognize the source from which they came, and may duly estimate, the services, and feel grateful therefor, of those who secured their privileges for us.

I begin, therefore, with Thomas Paine, because it is just a century ago to morrow that, on the 17th of January, 1776, he published "Common Sense," a book in which the idea of independence was first formally and publicly broached in this country. It contained the first argument for separation from the British E upice:the first direct assault upon the British form of civil government; and the first out-opoken appeal for the establishment of a R public—and it aroused our Revolutionary Fithers like the blast of a trumpet. Filled with facts and arguments and persuasions and unanswerable logic, this little book opened a new world to their astonished gaz; whose present was bright with hope, and whose future was crowned with honor and glory. According to the testimony of Washington and Adams, and Franklin, and Jesterson, if furnished the spark that was needed to fire the train that had been already laid by others. Seizing upon the imagination of the public, it cast all other writings into the shade, and flew in thousands and tens of thousands all over the land. During the winter and spring after its appearance, it was read and discussed everywhere and by all classes, until the conviction was cherished by all, that immediate independence was necessary; and then, on the 4th of July succeeding, the great deed was done. But no content with having thus aroused the spirit of independence, Paine proceeded to devote his every energy to the keeping of that spirit alive. He went as a volunteer with the army, sharing its hardships and defeats, and contrib-uting to its successes. When the situation became desperate, and the gloom of despair seemed settling down upon the minds of all, he wrote a number of "The Crisis,"—sometimes with a drum-head for his table,—and thus his influence became "a cloud by day and a pil-lar of fire by night" to lead the nation's way to victory, to freedom and renown. The first pamphlet under this title was issued in December, '76 At that time, Washington had been defeated on Long Island, had retreated to New York, and had been driven with great loss from Forts Washington and Lee. His gallant little army overwhelmned with a rapid succession of misfortunes, was dwindling fast away, and the cause which it represented seemed wholly to be lost, when as yet few blown had been struck in its behalf. Then suddenly appeared this paper, and with these ringing

"These are the times that try men's souls. The summer soldier, and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now, de-serves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us. that the harder the conflict the more glorious the tri-umph—what we obtain too-cheap we esteem too lightly,"—and so it went on.

The paper was read in camp, to every corporal's guard, by order of the commanding general; and in the army and out of it, the effect was far greater than was expected. For example, the Convention of New York, which had been reduced to nine members by alarm and discouragement, was rallied once more and reanimated by it. Militia men who had straggled from, or deserted the army, returned by ecores and hundreds. And in the country at large, hope succeeded again to despair, cheerfulness to gloom, and firmness to irresolution; in fact, to the renewed confidence and lution; in fact, to the renewed confidence and increased strength of purpose, that were thus inspired, may be attributed, in large measure, the success of that brilliant little affair which followed in the same month at Trenton.

In the succeeding numbers of "The Crisis," of which twelve in all were published during the war, Paine se'zed upon fit occasions for the expression of such thoughts and arguments as would best enlighten the minds and encourage still further the hearts of the struggling age still further the hearts of the struggling patriots: And hence, says Stephen Simpson, in his "Lives of Washington and Jefferson with a parallel": "To the genius of Thomas Paine he a popular writer, and to that of George Washington as a prudent, skillful, and consummate general, are the American people indebted for their rights, liberties, and independence." That the people themselves cherished this opinion is evident from the fact that when the war was over, Congress, in a series of highly complimentary resolutions, presentof highly complimentary resolutions, presented to Thomas Paine the sum of \$3 000 in consideration of his gratuitous services, and the benefits they had been to the cause. Also the Legislature of Pennsylvania passed similar resolutions, and Added £500 sterling; and the Assembly of New York conveyed to his possession and that of his heirs forever, the confiscated estate of a royalist, one Frederick Devoe by name. This estate, situated at New Rochelle, consisted of more than 300 acres of excellent land in high state of culture, a spacious and elegant house with extensive outbuildings attached, and was a valuable acquisition in every respect. Doubtless, at this time Thomas Paine was the most popular, if not the most influential man, next to Washington, in Amer-

But it is necessary, friends, before I proceed farther, that I should give you now a short bi-ographical account of this great and good man; for, if I am not much mistaken, the mass of our people to-day are either very ignorant concerning him, or else have been prejudiced against him, by the falsehoods of his ene-

[In this account Mr. Powers traced the story of Paine's life, from the time of his birth at Thetford, England, on the 29th of January, 1737, to his coming to this country in the 87th. year of his age; he then gave in detail the services of his hero, while in American, and showed conclusively that he was entitled to the lasting gratitude of every American. A brief survey of Paine's career in England and France was added with an explanation of the part he took in the French revolution. And finally his return to this country in 1802 was described, the evil name he had acquired as the author; of "The Age of Reason" was

touched upon, and the circumstances of his death portrayed, at the advanced age of seven-ty-two. This account was illustrated with many striking incidents in Paine's career, and was made the basis, by Mr. Powers, of the fol-

lowing characterization] And now, friends, if you will bear with me a few moments longer, I will try to gather up and present to you some of the distinguishing characteristics of this remarkable man. But first I desire to say, that there is not a single spot or stain of any considerable dimensions upon the moral character of Thomas Paine. I know that he has been accused of habitual profanity, and drunkenness, and falsehood, and immorality, and impicty of the grossest sort, but there is no truth in these charges; and to day they are believed by no one who has paid the slightest attention to the evidence that has been adduced. Indeed they would never have been heard of at all, had it not been for the extraordinary nature of many parts of Paine's career; the bitterness of the times in which he lived; and especially the plainness and the fi-delity with which he expressed his views on all religious subjects. Paine was not a model man in some important respects. For example, he lacked the domestic virtues; at least he gave but little evidence of their mossession to any great extent, possibly the fault was in his circumstances, however, as a man without a family, and not in himself. He was deficient also in the higher sensibilities of the soul, in reverence and faith, and the sentiment of devotion. In fact, a certain coarseness of fibre, with a consequent disregard of what may be termed the amenities of life, seems to have been a part of his essential nature. But if the oak was gnarled, it had, nevertheless, great strength; if the ore was hard and rough, there was gold in it, and that too of the finest, quality And perhaps it was these very defects, if defects we may call them, that helped to fit Thomas Paine for the age in which he lived, and the part which he had to play in it. Like and the part which he had to play in it. Like the young Spartan soldier he went into the encounter stripped bare to the last thread of prudent conventional disguise, and thus he not only attracted the gaze of mankind unto himself, but also he exhibited the full vigor of his faculties, together with the simple unadorned beauty and strength of the ideas and principles for which he so bravely contended.

I mention, therefore, as the first grand char-

I mention, therefore, as the first graud characteristic of Thomas Paine, his genuine philanthropy. You may search the world over, my friends, and go through all history and not find a truer, a more devoted friend of hu-manity then was he. "The world is my coun-try, to do good my religion," was no idle boast on his part. When some one said: "Where liberty is, there is my country," he replied "Where liberty is not, there is my country," and immediately he hastened thither that he might establish it. His pen, his tongue, his slender fortune, his life even, were at the service always of his fellow men. He espoused the cause of the English and of the French as readily and as earnestly as that of his beloved Americans. One of his first publications was a little work written against the African slave trade. To be sure, his sympathics were chiefy with the masses; but that was because the masses were in his age, the poor, the oppressed, and the suffering. And yet, as we have seen, he could interfere in the behalf of princes, if he saw that they were defenceless and maltreated. But at the same time, he had regard for the wants and woes of individuals, as as well as of communities; and many are the anecdotes told of him, which prove conclusively that in his private life, he accompanied a warm and affectionate heart with an open and liberal hand. There are those who love mankind indeed, but they love their case, their money, or their reputation more. Thomas Paine, both living and dying, devoted his es of whatever sort as hachanced to possess to the help of the needy, the protection and freedom of the proscribed, the instruction of the younger and portionless members of his social circle, and the support and comfort of the aged and destitute. Most literally did he observe the command "Bear ye one another's

burdens, and so fulfil the law of Christ." The next marked characteristic which was possessed by Thomas Paine was his extraordinary intelligence. He was a philosopher as well as a philosopher pist. He had light as well as heat in that great soul of his. His head was as strong and clear as his heart was gener-ous. "What he wrote was true nature and his soul and his pen ever went together." His books fairly glitter with simple, compact, logical statements that carry conviction to the dullest and most prejudiced. "He had the happiest possible way of putting the case; in asking questions in such a way that they anawer themselves, and in stating his premises so clearly that the deduction could not be avoided." He saw not only the outward evils of society, but their hidden causes as well, and therefore he was able to point out the method of their cure. For example, no traced the greater portion of the poverty, the wretchedness, the vice, and crime of human society to the existence in the world of partial and wicked laws of corrupt institutions, of unnatural and inhuman systems of government in both

the Church and State. He saw the mevitable connection between tyranny and superstition; between ignorance and credulity among the masses, and the oppression and plunder which their rulers prac-ticed. He measured the extent of hereditary influence and despotic power and compared is most wisely with the tendency of republican institutions and popular forms of government, to bless or curse mankind. Education, law. commerce, religion, taxation, and social science, were among the subjects which he care fully studied and wrote upon with remarkable clearness and freedom from error. In fact, he was in all respects enlightened and liberal far beyond his age. And even now you will find but few, my friends, who come up to the standard that Thomas Paine has set, in all mat-ters of the highest human interest and pursuit, for those who came after him. How greatly in advance, thereof, he must have been of the

And here we have the principal reason why his name was made infamous by the ecclesiastics of his day. It was simply because he applied reason and common sense to the things

times he lived!

[Here Mr. Powers left his manuscript and weat on to show that it was not religion itself that Paine opposed in his "Age of Reason," or any of the essential truth of Christianity, but only the false theology that had usurped its place, and which, more than anything else, was the cause of the evil that 'fil cted mankind. According to his own statement, Paine wrote the "Age of Rasson" in the interest of a belief in God and immortality, and with the earnest purpose of establishing both religion and constitutional government on a firm and lasting foundation in the world. He deserves, therefore, the grateful veneration of all the lovers of liberty and progress, as one of the pioneers and martyrs of liberal religious thought, etc. Resuming his notes, Mr. Powers contin-

One more trait in the character of Thomas Paine I must mention before I close, because it has a special significance for us in these times of self-seeking and party corruption. I get money and employment from the various mean his wonderful disinterestedness in every thing he said and did. Paine never enriched in gaining converts. Why do you not make in care of J. N. Willson.

himself at the expense of his friends or the public. Indeed, he carried his generosity so far that he refused to receive pay for his political writings, and for the most important of his State services. And this he did when at the same time he was starving almost for lack of the necessaries of life. The reason he assigned for such conduct was as noble as the conduct itself was singular. Listen: "Politics and self-interest," he declared, "have been so uniformly connected, that the world, from being so often deceived, has a right to be suspicious of public characters. I did not at my first setting out in public life....turn my thoughts to subjects of government, from motives of interest—I saw an opportunity as I thought, to do some good, and I followed exactly what my heart dictated." In accordance with these sentiments he gave the copyright of his most popular works to the public; and thus in addition to his unpaid services, he contributed thousands of dollars to the success of the cause he loved so well. Here is an illustration of his disinterestedness. There was a proposition at one time before the Virginian Assembly to bestow upon Mr. Paine some substantial recognition of the value of his services in helping to achieve American independence. At the same time, also. Virginia was pressing its claim to the ownership of the vacant Western territory. Paine thought this claim unfounded and that this vast extent of territory should be reserved to its rightful possessor, the general government, for the benefit of the growing population of the country at large. He, there fore, published a pamphlet, entitled "Public Good"; and, with his accustomed vigor, though in opposition, as he was well aware, to his own interest at the moment, he resisted the claim of Virginia and defeated it. The result was that the resolution in his behalf, although favored by all before his pamphlet appeared, was defeated when it came to vote, by a majority, however, of only one. Referring in later life, to this and such like matters, Paine said, "But I must be, in every thing as I have ever been, a disinterested volunteer." Would, my friends, that such genuine patriotism as this might find some worthy imitators in these centennial days! Would that the hearts of our people without distinction of party might be fixed upon some such exalted a man, and that, discovering in him the other qualities that are requisite, they might carry him triumphantly into the presidential chair next fall. And, for such a purpose, what better platform could they lay down than this one of Thomas Paine? 'It is time that nations should be rational, and not be governed like animals, for the pleasure of their riders." "Whatever the form or condition of government may be, it ought to have no other object than the general happiness."
"The question is, not whether this or that political party shall be in power or out; but whether man shall have his rights; whether tho fruits of his labor shall be enjoyed by himself, or be consumed by the profligacy of governments; whether robbery shall be banished from courts, and wretchedness from coun-

And now, friends, I know not how I can better bring this too long discourse to a proper conclusion, than by quoting the following words, which were once uttered by the Rev. Solomon Southwick, an orthodox minister and lecturer against infidelity. Says he: "Had Thomas Paine been a Grecian or a oman pat-riot in olden times, and performed the same public services as he did for this country, he would have had the honor of an apotheosis.
The Pantheon would have been opened to him, and we at this day regard his memory with the same veneration that we do that of Socrates or Cicero. But posterity will do him justice. Time that destroys envy and establishes truth, will clothe his character in the habilaments that belong to it."

And may God hasten it in his time.

EUROPE AND INDIA.

An "Educated Hindoo" on the "Barbarism" of the East.

"A member of the Brahmo Somaj" writes to the London Times: "As an educated Hindoo, I regret to nonce in one of the leading articles of the Times of Tuesday the expression 'barbaric pump, as applied to the entertainment which is being given by the loyal subjects of her majesty to the Prince of Wales in India.

A similar expression was used by the dean of Westminster when, in his sermon on his royal highness' departure from Eagland, he said the prince was going to visit 'those barbarous lands,' meaning, I presume, 'India and its dependencies.' I feel sure you would not willingly give unnecessary pain to any one, yet the above remark is calculated to annoy very many of her majesty's loyal subjects in India, especially as it comes from one who occupies such an exalted position as your honox.

"Certainly India, in the estimation of its millions of inhabitants, is not a barbarous country, but it is well-known what others think of us. One of your popular poets has somewhere said:

Oh! wad some Pow'r the giftie gieus To see oursels as others see us!

"Many Euglish gentlemen who have never been in India may look upon us as barbarians, but permit me to remind you that the civiliza-tion of India is of infinitely more distant date than E igland's is, and though it has a kind of stationary aspect, it is more far reaching with the bulk of the population than English civilization is. I have been traveling in England for a few months, and have had many opportunities of observing the condition of your poor people. I have also had the honor of conversing with several retired Indian civilians upon the subject and both from the subject and sub the subject, and, both from what I have seen and heard, I am convinced that many of the poor in England are much more barbarous than the poor of my own country. I am further convinced that the state of the poor in the Christian countries of Italy, France, and England (all of which I have visited), especially in the large towns, is infinitely more wretched, godless, degrading, and barbarous than it is in heathen India.

"It is often said that India has everything to learn from Eugland, and Eugland has nothing to learn from India. I am quite certain that the pauper question has been solved in India. with her teeming million more satisfactory on the family principle than it has been in England on the state principle. I have recently seen one of your magnificent work houses in Brighton. I asked my very kind friend and patron with whom I am staying, what is the result? He tells me, 'The system is abominable; we are loosing family ties, we are inducing hardness of heart on the part of fathers towards their children, and of children towards their parents.' If this is true we have no wish to change our 'barbarism' for the much vaunted western 'civilization.'

"You wish to make us Christian. You English gentlemen and ladies subscribe largely toward missions. What is the result? In northern India you have scarcely any converts except among the dregs of the people, the pariahs of society. These allow themselves to be called 'Christians' because it is profitable to

more Christians among the respectable classes of society? Because there is little to recommend itself in your Christianity. Does it make your merchants, who send their cotton wares to Bombay, honest man? Are their goods pure and unadultered? Does it make your soldiers polite and moral men? If it does not, we prefer our ancient heathenism to your

Christianity.
"You call us barbarous because of our pomp and figery. Well, sir, I have heard a good English proverb about living in glass houses. We think it marvelous that your ladies should have the innocent birds killed that they may ornament their bonnets. I know one European who cleared 4 000 rupees in one year by sending home birds from India for that purpose. We think it marvelous that ladies should imitate our superstitious jogees in wearing false hair, and many other strange things I might mention, which seem very barbarous to us.

"You, sir, in England think we worship stocks of wood and stone, and are therefore unlearned and barbarous. We do no such thing; no more than Catholics worship images.
"We have our ignorant, superstitious people, of course, and I believe you also have a few in England. We, many of us, worship in our temples, though we no longer believe in our gods; but we are no more idelaters on that

account than many Englishmen are Ohristians because they go to church.
"Excuse the length of this letter, but these hard epithets vex loyal subjects."

our gods; but we are no more idolaters on that

Erraia.

Bro Jones:-I observe in my announcements that my residence is put as the same number of Druid Hall, the place of our mestings, No. 452 Milwaukee Avenue, whereas the number of my residence is 578 Milwaukes Avenue, where all my mail matter should be directed. The friends here have secured the Presbyterian Church for me to preach in. Considerable interest is awakening, and I have hopes of bringing about an organization upon the basis of ours in Druid Hall, Chicago.

I have a call to go to Murphysboro, on the Illinois Central R. R., and I would like to ar-range to fill other calls on the route. If the friends at DuQ iion, Desoto, Carbondale, and other points on or contiguous to that route will write soon, I will arrange to go that way as soon as I can fill prior engagements.

I also have many calls to go to Missouri and Kunsas, and shall gladly respond to them all as soon as possible. But before I go I would like to have other engagements to fill in both of those states. And to those friends that have called for me in Ohio and east of Chicago, I will say I will remember you and respond as

One thing I particularly desire, that all who write me to come would give particular directions how to reach them, on what railroad they are situated, etc., etc., and how much can be done towards helping on the work. I am am-bitious to answer all calls, "If it takes all Summer;" free if I could, but I, too, friends, am poor, and all you can help me is so much help to the cause, for I am consecrated to the good work.

THOMAS COOK. Chicago, Ill.

A Western correspondent of the Boston In sestigator promises the editor of that paper that if he will come to Illinois he will convince him of the existence of such things as spirits or furfeit from \$100 to \$500 Mr. Seaver, who has a pecuniary interest in the Investigator and in Paine Hall, naturally enough declines to go and be convinced of a fact which, when thoroughly established, must cause a terrible shrinkage of value in those two pieces of property. The veteran materialist does not, it is true, base his refusal upon this ground, but speciously argues that Illinois spirits are no better than the Boston article, which has not yet sufficiently materialized to overcome his skepticism.—Boston Herald.

Letter of Explanation.

Editor Journal:—In your issue of Feb. 5th, page 370 in the article, "Spiritualism Sixty Years Ago," at the head of the second column, some very "odd force" got into the types, and placed me in a ridiculous light, in view of all scientists (of whom I am not one), by making me speak "of the principles of odd force." Your copy must have plainly read "od force." That is the term the discoverer, Baron Reichenbach, applied to that principle. If I understand it rightly, he named it in reference to Odin, the God of the ancient Scandinavians, implying thereby, that it is a universal all-pervading principle—a God-force. From that derivation I think od force, as he has it, or Odinic force a more appropriate name than Odic, or Odylic force.

J. A. WILLARD.

Chicago, Ill.

La Salle, Monros County, Mich., has been unexpectedly precipitated into a religious war In order to complete a new church building the villagers organized an aid society and sold tickets for a dance, which gave a resident min-ister a chance to say that "they were going to clapboard the house of God with catgut and whiskey." The proceeds of the dance were divided between the fiddlers and truetees, but the more Orthodox worshipers declare that the house has been descrated, while the more worldly say they won't waltz for that church again if it is never finished.—Ex

PROF DENTON has been lecturing with great success at Minneapolis, Minn.

B. F. Underwood lectured in Providence, R. L., Sunday, Jan, 80th. He holds forth in Boston (Horticultural Hall), Sunday, Feb. 6.

D. RANDALL sends back the Journal, and requests it to be-discontinued, but does not give his P. O.

MRS M. E. BALDWIN, of Milwaukes, Wis. speaks in commendatory terms of a searce held there by Dr. Witheford, of this city. PROF D. C. SEVEOUR and wife are now up-

on their way through Southern Lows and North Missouri lecturing, holding circles and giving tests. Some person at Washington, Mo., waites

and says, "laclosed find 50:ts." There was nothing in the letter when received, and 👪 he failed to sign his name, can not write him.

We refer our readers to Catharine Woodforde's communication to Mesers. Bastian and Taylor, in another column. It is especially. interesting. We have secured her for a regular contributor to the Journal.

Mrs M. A. Fullerton, of Lowell, Michigan, inspirational lecturer, is at Il serving the people. Present address, Springfield, Ills.,

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M. G. Ashray.

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Journal.

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Contents of Little Bouquet for February, 1876.

Spirit Food; Spirit Visitors; Dreams; (Illus.); Trained Fleas; Leaves; The Banches, or Invisble Being; Vice President Wilson's early life: The Little Child in Heaven; A Brave Boy; The Angels Recommend Kindness to Animals; Have Animals Spirite? Here Comes the Little Angel; Our Freddie; The Angels Cause Her to Have a Vision in Sleep; Baby vs. Theology; How Fifteen Cents Prevented Suicide; The Noble Dog Gyp (Illus.); Mother Cat Adopting Kittens; The Pretty Maiden and her Pet (Illus); Lottle will be your Good Angel and Help You; Little Warriors; An Angel says, "Honesty is the Best Policy;" Varieties; The Bunch of Daisies; The Hunchback of Lachapelle; What Manner of Child shall this be? Spirit Poetry; Editorial—The Philosophy of Life; The Young Philosopher; Laughing Children.

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