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

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

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NO

THE FAR EAST SPEAKS OUT.

An Attack Upon Christianity by a Pagan in Japan.

Why Japanese Literary Men Oppose the Christian Religion-Oriental Reasons that are Worthy of any Occidental Infl-

Mr. Jasui Chiuhei, a Japanese scholar, has published at Yokohama, under the title of "Bammo, or the Exposition of Error," an elaborate attack upon the Christian Scriptures and the Christian religion. It is fortified with a preface by Shimadzu Saburd, and translated into English by Mr. Gubbins of Yokohama. Sabuto is a brother of the late Prince of Satsuma, and in his preface he informs us that "Jasui is a man of years, and one of the learned men of the day. He has outgrown all desire to hold office under the Government; but being unable to restrain his solicitude for the welfare of his country, and his patriotic desire to combat false doctrine, this book is the result." The volume is divided into five parts, the first criticising the Old Testament; the secand and third, the New; the fourth, comparing Christianity and other religions; and the and and third, the New; the louten, comparing Christianity and other religions; and the fifth, expounding the system of nature. The reasons for resisting Christianity, as stated in the preface, are remarkable.

Those of our countrymen who admire the marvelous acts and skill of Western nations have without execution carried their admira-

have without exception carried their admiration as far as believing in the religion of Jesus, and some there are of these who are for extending this religion throughout the country. which is a great evil. As for that, the errors of the religion of Jesus are of course so palpable that they do not require to be exposed, but the doctrines of this religion are so clever, plausibly, and insinuating that men are apt to be led astray by them. Should these, there-fore, be left unrefuted on the ground that they need no refutation, the followers of this religion will increase in strength and influence more and more, until at last they will lead the whole nation with them, and cause them to submit to their doctrine; and then there will be

no putting a stop to its power.

The basis of the religion of Jesus is the worship of heaven. The heaven is a fixed principle. The submission of the child to its parent and of the servant to its master are likewise fixed principles. Bubmission to these principles is rewarded; their transgression is followed by punishment. Heaven thus rewards men according to their deeds. If servant and child by worshipping heaven and treating master and parent, though these exist as though they did not seek to gain a reward for their conduct—this is rejecting the principle of heaven. The effect of this will be that the principle of master and servant will cease to exist, the affection between parent and child will die out, and then where is the place to which disorder will not reach? No time then must be lost in exposing the falseness of this reli-

The objections of Jasui Chiubel to the Christian religion are so strange to us that we copy from the Herald-Mail the following extract from his work:

'From Adam to Noah were ten generations -about 2,000 years. Now Jehovah saw that the people of the earth were wicked and he re-pented having made them, and resolved to depented having made them, and resolved to destroy everything down even to the very insects of the earth. But he was pleased with the uprightness of one man, Noah, and caused him beforehand to construct a large ship 300 feet long. Noah entered this ship taking with him his wife and children, and a pair, male and female, of all living things. Then the great deep was divided and broken up and a great rain fell for forty days and nights, and the water was fifteen feet above the highest mountains under the whole heaven, and the earth tains under the whole heaven, and the earth was covered for 150 days. All living things died. The waters then retired and Noah's three sons were permitted to live in different

What a fearful act of violence on the part of Jehovah! However great may have been the wickedness of the world, all can not possibly have been so deprayed. There must have been some good people among them. Without teaching these people what was right, and making no distinction between great and small making no distinction between great and small offences, suddenly, when they were unprepared. He divided the great deep and caused them all to be drowned—sparing neither beasts nor birds. Having an affection for Noah he caused him to build a ship beforehand, and thus enabled him to escape the catastrophe. With such a disposition as is shown by the foregoing, can this be called the Ruler of the Universe? However, this Jehovah, speaking in arrogant and imperious manner, says: "I am one that makes no distinctions between men!"

Supposing the water of the flood to have been (as is stated in the "Foreign Book") fifteen feet above the tops of the mountains under the whole heaven, the whole earth would have become an ocean. How is it possible that the people of China could have been able, by making neats and holes to live in to severe by making nests and holes to live in, to escape by making nests and holes to live in, to escape the disaster? It must be that the words, "under the whole heaven" refer only to the small era of country comprised in Egypt, the Rad Sea, and Judea. Now the countries in this area lie low, and, moreover, are situated foctween the two-rivers Indus and Nile, and it is possible that at the time of the flood the prople of these countries being yet uncivilized, fell into the water and were drowned, and that one man, Noah, happening to be wealthy, built a large ship and put all his effects into it, and that when the flood came upon that region he got into his ship, and escaped the general he got into his ship, and escaped the general ruln. The teacher of this religion who lived

after those times, wishing to imtimidate peo-ple by borrowing the name of Jehovah, invent-ed this lying fabrication and made a super-

natural occurrence out of it.

In Judea there dwelt a man named Jesus Christ who preached the religion of Jehovah. According to his teachings:—"The master and the parent are only temporal, the real master and real parent being in heaven. Jehovah is this, and I am his son. He sent me to save the world. Therefore he loves me; and he will give to those who love him eternal life and an imperichable crows."

imperishable crown."

Why are the master and the parent made only temporal? My parents have the power to give me my body but they have no power to give me my spiritual nature; my master has power to cause me to live or die, but he has no power to do the same with myspiritual nature: so that a man's body is temporal but his spiritual nature is real. Therefore it is the doctrine of heaven to extol the real and despise the tem-

The teachings of Jesus has the effect of making sons show a want of effection for their fathers, and daughters for their mothers, and it creates estrangement between a wife and her creates estrangement between a wife and her husband's mother. However, Jesus, knowing that it was impossible to destroy the bond of affection which unites the members of a family, established his teaching to a certain extent on the principle of filial affection; but fearing lest this should exceed the love felt for himself, he said: "I do not like the love for parents to exceed the love felt for myself, or the love of parents for their children to exceed the love felt for myself." Jesus was once engaged in conversation with some persons when his mother and brother came wanting to speak to him. On some one telling him of this, he replied: "Whom do you call my mother and him. On some one telling him of this, he replied: "Whom do you call my mother and whom do you call my brethren?" His motive in acting thus was, I think, in teaching his followers to make everything as open and public as possible, he being unaware at the time that he had fallen into a false belief. Again the father of one of his disciples having died, him som asked to be allowed to go and bury him. Jesus refused him this parmission, saying that Jesus refused him this permission, saying that he was his disciple, and that he was to suffer the dead to bury their dead, meaning thereby that those who buried the father would die also in like manner, and further telling him that if he obeyed him he would live forever. And when it came to the question of men's (rela-lations with their) lords and masters, Jesus caused these to be treated just like other peo-ple—to be looked upon in fact as outsiders. And he did not stop here, but if there were sovereigns who did not believe in him, he considered these as his enemies, and he desired to be victorious over all these and make them be lieve in him. He regarded the officer who received the customs dues as his enemy and in ceived the customs dues as his enemy and in the same light as a thief, and if this principle be followed up, it comes to this, that his sov-ereign was also looked upon by him as the same. Speaking of himself he said he was the Son of God, and therefore that there was none above him in the world. It follows, therefore, that he treated rulers as of no account. In consequence of this it was that his followers said in answer to one who told him that he should obey the ruler of the country: know of no sovereign and of no other Gods. I only reverence and worship the God in heaven. I pay my share of the sum of taxes to the Emperor, and in doing so I acknowledge him as ruler, but I do not bow myself down before him. In thus paying him my taxes, and acknowledging him as ruler I confer an obligation on him." Ah! Confucius established the doctrines of "Ohtu" and "Ko" as the basis of his teaching. And when these doctrines are not followed, masters and fathers are sometimes killed.

According to the teaching of Jesus, the master and parent are only temporal, and inferior to the "real master" and "real parent"—and the effect of belief in this teaching is that "temporal parent". poral parents" are sinned against, while "real masters" and "real-parents" are loved. By this means great happiness is secured, and in proportion as the sin on the one hand becomes greater, so on the other hand does the future happiness increase. If people be led in this belief there is no evil which they will skrink from committing. They will do whatever is for their own convenience, and this being the case those who believe in this religion, even if they disobey master and parent, do not act contrary to the teachings of Jesus, and do not mind throwing away their lives so long as they do not forfeit eternal glory. When peo-ple reach this stage of infatuation, no punish. ment has any terrors for them, and rank and wealth are of no account with them. Truly it must be perplexing for masters and parent who believe in this religion!

Confucious says: In can not yet under stand the world I live in; how is it possible for me to know the next? The question of the after state not being fully explained by Confucius, is; consequently not understood by those who rank next to him in understanding. Je sus says much on the subject, and speaks of the future world as of a place in which he had been; and if (for the sake of argument) we suppose what he said to be true, the immortality he speaks of must have reference only to the he speaks of must have reference only to the

The story of Jesus by shedding his blood atoning for the sins of the world, of his return to life on the third day after his death, and of his ascending into heaven at midday, are simply inventions of his followers. In the time of Jesus Buddhism prevailed in the part of the country to the south of where he lived, while the religion of the Romans flourished in the north, and in both of these religious idols were worshipped. These religious were at the zenith of their power. Jesus was then young, but, possessed of a powerful intellect, he suc-

cessfully opposed them with the worship of a living God. He wished to abolish these religions and make men believe in him. On looking through the Bible we find that most of it is taken up with the struggle on (by him) with taken up with the struggle on (by him) with these two, it was in consequence of this that he said: "I am not come to bring into the world, but to create strife." Again, by telling his followers of the punishment which those who did not believe in him would receive, and the prosperity which would accrue to those who did believe in him, he strengthened them in their convictions, and thus they assisted one another in opposing the other religious. Stand. another in opposing the other religions. Stand ing firm in their own belief, they labored strennously to prove the falseness of the other doc trines. Consequently the adherents of these last hated the followers of Jesus as though they had been demons or nex ous reptiles, and these latter exalted Jesus to the position of master among themselves, and wished to make him king, and therefore it was that the ruler of that country was offended with them. This was the cause of Jesus being crucified.

If Jesus had been desirous of sacrificing his own life to atone for the sins of the whole world, it stands to reason that on the night preceding his death he would have been composed and have experienced no mental suffering. But it appears that on the contrary the thought of death gave him great pain. He passed the night without sleeping, and even kept waking up his disciples, who were in attendance on him, to converse with them. Added to this him, to converse with them. Added to this there is the fact that Judas, coveting the sum of thirty rics, sold him, and thus he did not deliberately and of his own free will give himself up to be killed. Jesus, not knowing that he was to be betrayed selected the very man who afterwards betrayed him, and made him one of his tradye disciples.

who afterwards betrayed him, and made him one of his twelve disciples.

His ignorance in this respect is stupendous. And judging from this instance of his ignorance, how could he possibly know that his death would be an atonement for the sins of the whole world? It is impossible that he could have known. When he appeared to his disciples on his return to life after death, he taught them differently (to what he did before his death). What Jesus said about living forever without dying, he said with reference to his death) What Jesus said about living for-ever without dying, he said with reference to the soul. Now if the body be once destroyed, it can not be renovated. Jesus taught his dis-ciples on this principle, and stated plainly that if the body be once destroyed, it can not be re-novated. However, he nevertheless restored his own body to life again. In thus renovat-ing his body, did he not place a high value on it, to the neglect of his soul?

Jesus intended to ascend into heaven. Now, the heaven is a void space. Even if he did raise his body again to life (and ascended into the void), he would have had nowhere to place his legs. There is no use for the body in heaven. This is clear; consequently Jesus, when he was dying, cried out in a loud voice, "Father, to thee I render my body!" Supposing that Jesus had really returned to life and showed this mirscle, he would have done well to have this miracle, he would have done well to have mixed with the people in the world, and made more of them believe in his religion. But he only spoke (after his return to life) to his disciples and to some old woman. It was this which made people in general doubt the truth of the affair.

"In leading men's minds agray by the display of supernatural things, is despising the Chiu and Ko doctrine and exalting their own Gods, in regarding the period of life of little value, and looking to happiness after death as the all-important end, and in encouraging men by the hope of a residence in heaven and frightening them at the same time by the pros-pect of hell—the teaching of Jesus is the same as that of Buddhism. The only difference beween the two is the Buddhist principle of transmigration which is not mentioned by Jesus. The practice of Buddhism in this country is of old date, and why should the latter op-pose the teachings of Jesus (since the two are so similar)?"

The above is the opinion of ignorant peo-

Now there may be some resemblance between Buddhism and the teaching of Jesus, but on comparing the two (although) they are oth bad) we find this difference—that the evil of the first is slight, while that of the second is great; that the one is harmless and the other injurious. The teachers of Buddhism say: "Leave your parent's care, and lead a virtuous life away from the world." But nevertheless parents' care is not despised, but repaid. Jeparents' care is not despised, text repaid. Jesus, however, makes the master and parent only temporal. Buddhism enjoins men to pray for the future welfare of the master and parent. Thus the "Tsul-ven" is found in Buddhism. In the teachings of Jesus everything finishes with death; no masses or prayers are said for the dead. If we look at this, it is like the conduct of dogs and horses. Buddhism has been practiced for a long time in this country, and now it has learned to obey the country's laws. The teaching of Jesus is arrogant and boasting. It does not how to the suthority of the sovereign of any country. It is not for me to explain these things for the benefit of sovereigns in general—but what I fear (in the event of this religion being adopted) is lest the customs of the country should be abolished and disturbances created. Jahovah called himself the jealous God, and did not permit his followers to worship any other God. permit his followers to worship any other God.
Jesus strengthened this law more and more, and swore that he would destroy other Gods.
It was therefore that he said; "I am come not to bring peace in the world, but to create strife." Should then this religion be adopted the shrines of Jimmu Tenno, and of the various emperors and nobles, and those dedicated to patriotic and illustrious men' will have to be destroyed, and the whole nation, down to the have ever seen, I have obtained within a short ordinary samural and lower classes, will have

give up offering masses, for the souls of their parents and ancestors. How could our customs, on which the Chiu doctrine exercises

toms, on which the Chiu doctrine exercises such a great influence, endure thin?

The arguments on which Christianity rests are very shallow, and the advantages to be gained by its practice are shown at the first consideration. People fear death; therefore, in teaching them, eternal life is held out as aninducement. People like wealth; they are therefore urged on and tempted by the promise of imperishable riches. Those who do not believe in this religion are frightened by the threat of unquenchable fire. Those people who love profit—if they be led away and deceived by this religion, by encouraging one another will soon acquire numbers and strength and joining issues with those who worship other Gods, will try and make them believe in their religion, and fighting to the death will combat them.

combat them.

And it is to be feared that their attack will be fiercer than the resistance offered to the teaching of Jesus by the followers of Buddhism. If Christianity be arrested midway in its progress, and prohibited, the followers of this religion will prove stubborn, and resisting the authorities, will stop only when they have got all that they wish for. The rebels of Amakusa who rose against the Government Amakusa who rose against the Government some time back, are a proof of this. If, therefore, this religion be once allowed to spread, afterwards, even if it wished to put a stop to it, this religion can not be prohibited without putting to death its followers. If it be asked why, the reason is that the followers of this religion believe that if they die for Jesus their future bliss in Hayan will be greater. Core future bliss in Heaven will be greater. Care must accordingly be taken.

I have heard that the followers of this religion in Western countries have become divided into two parties, the old and the new; that in America they have become divided into twenty-five different sects, and that these are all at variance with each other, and will none of them give in on a single point. I have also been given to understand that when people quarrel on any other cause than religion, overtures for a reconciliation from one party to another are accepted, but that if armies are opposed in religious strife, no submission is accepted by either adversary from his opponent, and no quarter being given, one or the other is exterminated. Now religion secures the proper government of nations, and causes tranquility to reign in the world; but nowadays religion produces strife, and people fighting for their respective beliefs kill, and end by exterminating one another. How can this be called religion? These twenty five sects (which exist religion? These twenty five sects (which exist in America) all equally have Jesus as their basis. The differences on account of which they quarrel must be very slight; but still they kill each other, and give no quarter. Budd-hism is what these Christians call a worship of images, and they wish to attack it and destroy it altogether. Again, there is the Shinto religion, the strength of which is small, but the sects of this religion are all founded on the worship of the gods. If these three religions be carried on together there will be no putting an end to the strife which will ensue.

Prof. Denton at Minneapolis. Minn.

Prof. Denton has been lecturing to crowded houses at the Opera House in Minneapolis. Minn. In one of his addresses he spoke substantially as follows:

The seen universe is but the embodiment of the unseen. When man comes into existence he is but an embodier. All works of men are but the embodiments of his spirit. Watt's thinks a steam engine and the materials of it shape themselves, and we have the thought of Watt's embodied. Michael Angelo thinks a St. Peter's. Marble, iron, and other materials from all Italy come together, and a wondrous edifice arises before which even Infidels bow

edifice arises before which even Infidels bow in reverence to the genius.

Does the spirit of man after leaving earth, have power to return and materialize itself? All nations which have left any record have believed in such things; the belief has been almost universal. In proof of it I quote from Cicero: "Even the superior order of Gods, or Gods of the greatest nations were originally natives of this lower world; as could be proved from the writers of Greece, that their sepulchres were shown openly in that country and hres were shown openly in that country and that the traditions concerning them were pre-served in the mysteries." The very gods, the very thing that made them believe in their gods, was their reappearance. I believe that some of the ideas of the writers of the Bible came from having seen spirits of departed friends. Proclus, a Greek author in the fifth century B. C., says: "In all initiations and mysteries the gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes, indeed, an unfigured light of themselves is held forth to the view! Sometimes the light is figured according to a human form and it proceeds into a different shape." Josephus gives evidence of a similar belief in a speech put into the mouth of Titus. Tertullian. speech put into the mouth of Titus. Tertullian, one of the early Christian fathers, tells of a Christian sister who said that "a corporeal soul appeared to her and the spirit was beheld by her, being of a quality such as might be handled, and in all respects bearing the human form." The Rev. C. Hammond, while visiting the Fox sisters in 1850, says that while sitting with them "a transparent hand resembling a shadow presented itself before my face. I felt fingers taking hold of a lock of my hair on the left alle of my head, causing an inclination of several inches, then a cold hand was drawn of several inches, then a cold hand was drawn over my face."

But the most wonderful manifestations I have ever seen, I have obtained within a short

betaken of spirit forms in paraffine, I resolved to experiment with it. Through the mediumto experiment with it. Through the meanua-ship of Mrs. Hardy, of Beston, a table four feet by two was placed on the floor and over it, reaching to the floor, was put a quilt and piano cover, making it nearly dark under the table. A common bucket was nearly filled with hot water, on which paraffine was dissolved and floated, and placed under the table. In a short time Mrs. Hardy brought up from under the table moulds of parts of fingers and then of table moulds of parts of fingers and then of whole fingers, first of small fingers then larger and very large. By pouring plaster into them we obtained casts. I am sure that the hands of Mrs. Hardy were never nearer than two feet from the blanket, and the casts are all differ-ent from the digits of any persons present. We have also obtained casts of first an ear, then of parts of the face and finally several casts of the entire face. Some of the casts of hands were readily recognized by the wives and intimate friends of the deceased people.

I am asked

Why does a photographer need a dark room? Spirits tell us that the material of which they are at present obliged to compose their bodies is dispelled by the action of light. I do not believe that these spirit hands have bones or that the bodies with which spirits revisit the earth are analogous to our human bodies; but that they can imitate them. I know these things, and when I find a fact I welcome it and proclaim it to others

Another fact is that spirits understand by-

Another fact is that spirits understand human speech. I have conversed with all of the spirits whose casts I have obtained. I could have than her t

hear their hands go into the bucket, when I knew no one was within three feet of it.

What do we infer from these facts? They are interesting to us. We are all traveling the same road by and by.

DEATH DOES NOT END US.

"Oh," cays somelone. "we knew that bafore." But how many knew it for a certainty? I do not mock at the beantiful teachings of Jesus; many a soul has drawn consolation rom them in its base e through the valley of the shadow of death. But I know many members of churches who are in fearful doubt as to their future life. If they can have a demon-

stration of it, is there no good done?

Spiritualism has made the first positive proof of it. Then the fact is proven that these spirits are the identical individuals who parted from us here. That we carry ourselves just as we are here into the next life, and that there, as here, we shall continue from day to day just what we make ourselves, profiting and growing by the stripes we receive, if we try. This is a giorious gospel. But, mark, we must not blindy believe all that the spirits tell us. They are not organics. are not oracles. Stand on your own feet, and believe only what commends itself to your judgments. The soul in you, my brother, is petier than the soul in anyone else for you. It is the voice of God in you, ever impelling you to nobler and higher action, and trying to lift you out of degradation and darkness into light.

Saratoga Sentinel on Sixteen Crucified Saviors.

In these days, when Dr. Lundy, a presbyter of the church, can spend thirty years in the investigation of "Monumental Christianity," and trace Dhristianity to germs found in the religions, of India, Chaldea, Persia, Egypt, Greece, Rome and Mexico, we can see the tendency to free thought, which is a characteristic of our age; and the conclusions arrived at are received with a very different spirit from what would have been evinced by a majority of Christians fifty years ago. Mr. Graves, the author of the book named above, writes from an entirely different standpoint from Dr. Lundy, yet no doubt they will agree in many dy, yet no doubt they will agree in many things about old time religions, if they do not in relation to all the analogies given in chapter thirty two as to the three hundred and forty six striking ones between Christ and Chrishna, the latter of whom is said to have been crucifled in India twelve hundred years before the birth of the former. Mr. Graves is of a class of Spiritualists who devote themselves to showing that many of the doctrines and miraculous events which have been assigned a divine emanation by the disciples of the Christian faith, are by scientific and historical disclosures explanable upon natural grounds; some being solvable by recently developed spiritual laws, while others are alleged to be proven to be wholly founded in error. Those having a taste wholly founded in error. Those having a taste for this style of investigation will find in the less than four hundred pages of Mr. Grave's book, the comprehensive title of which is given above in full, a fair compendium of many volumes on the subject, which he has used apparently with care. Sir Godfrey Higgings' Auacalysis seems to have been the chief foundation of his book, but the translations of the tion of his book, but the translations of the Hindoo Vedas and other books not generally accessible, seem to have been consulted and laid under contribution as well.—Saratoga (N. Y.) Sentinel.

The present is emphatically a revolutionary age, a day of numerous relations and developments, of rapid transitions in science, art, morals and religion creeded faith or profession. The character of Christians (se-called) as a class, is being weighed in the balance against reputation: and religious creeds, as well as their professors, are being brought to the bar of judgment to be tried by the light, which, for the last quarter of a century especially. God, through ministering instrumentalities has been widely dispensing in some degree throughout the world, among all people, of every nation and clime—*Mider Avery*.

MOHAMMED AS A MEDIUM.

A Lecture Delivered by Hudson Tuttle, Feb. 6th, at the Hall, corner Green and Washington Streets, Chicago.

In the fifth century Christianity had not only become powerful, but it had, in grasping the throne of the world, lost its pristine puri-, and those who still retained reverence for the old gods were justified by the unspeakable crimes of the religious chiefs in their struggle for supremacy. The bishops of Rome, Con-stantinople, and Alexandria rivaled each other in their treasons, torturings, poisonings, assas-sinations, and civil wars. Their councils, by which they sought to establish the authentici-ty of the sacred writings and Orthodox doc-trines, were packed assemblies, presided over by chicanery and fraud. Legions of monks and priests hideously clamored for their incomprehensible dogmas, and their ignorant vo-taries were ever ripe for resort to carnal wespons in defense of the wildest fantasies of their

The Christian world had become divided on the nature of God, one party claiming that He was a triume being, composed of the Father, Son, and Holy Ghoat, the other divided this mathematical paradox, and claimed God to be one and inseparable. The former retaining the strength of the ancient paganism triumphed, and the Unitarians or Arians found no ercy at the hands of the victors. They were alaughtered without pity, or banished to the confines of the Roman Empire. They were split into many minor sects, which retained their integrity as they retired before the implacable persecution to the remote haunts of

Arabia, a wild, uncor quered land, received many of the effects. Churches had been established by the missionaries of the new faith, in its infancy. Paul went there during his wanderings. The heresies of the Ebionites, (extremes, and Collyidians were propagated he Mestorians had established monasteries and the desert in many places was fil'ed with enthusiasts who scught in its solitude to purify their lives. The Arab tribes remained, with carcely an exception true to their ancient faith. The desert was broad enough for all, and the solitary hermit, or the cloistered monastery, the ecstatic visionary, swarf, unwashed, hide, were alike objects of superstitious awe. He gave them the sequestered valley, while he swept over the plains a wanderer, restless as the sands beneath his camel's feet. From the desert of Syria to the Indian ocean extended a wilderness of sand, occupied by Bedouin tribes, fierce, implacable, hospitable, and intensely superstitious. They had a religion of their own, free from schism, and guiltlers of reformation. It was the original faith of the childhood of the race, simple in its require-ments, and breathing the breath of the des-

They worship the sun, moon, and stars. In them they saw the manifestations of intelli-gence, and in the regularity of their motions peculiar care for the welfare of man. The clear sky of the plains, their wandering life, which ever kept the beauty of the heavens be-fore them, the guidance of the stars on frequent nocturnal marches, contributed to their knowledge and awoke their superstition. No idols were required to represent the heavenly orbs. They were themselves altar-fires, burning forever. The Bedouin gave them names, which they still retain, and astronomy is en-riched by the poetry of the desert.

The mind seeks refuge from the infinite in the finite. The intangible deitles whose watchfire gleamed in the far off heavens were at too great a distance, and the gods who directly in-torested themselves in the nation were assigned a holy place, a temple wherein their images were preserved. The principal idol, which represented the swful mysteries of creation. was a black stone, said to be a meteor which fell from heaven. It was an emblem of the mother goddess, as the omphalus of white marble represented the same at Dalphi, under the Arabic name of Al, Uza, or Alitta, the queen of heaven, from whose prolific nature all things receive birth. It was a remnant of the old Phallic worship of Astarte, and as the cross typifies the masculine and the dome the feminine, Christianity adopted the former, while this earlier faith adopted the swelling

dome, contracted to a crescent. The black stone was placed in the Caaba, a house of God, surrounded by three hundred images of men, eagles, lions, and antelopes, representing the days of the year as the year was then divided, the most conspicuous being a statue of Hebal, of red agate, holding in his hand the symbolic arrows of divination. The

Casba, or the house of God, was at THE HOLY CTTY OF MECCA.

This shrine of pilgrimage is situated midway between Yermen and Ezvot. There in remote times a well, the famous Zanzem, was discovered, which however much might be drawn out always remained full. To the famished traveler over the arid wastes, its brackish waters were as nectar and their abundance awoke superstition. No apostrophe was sufficiently intense to express the gratitude of the Oriental heart, or describe its nectar flavor. The city grew around the famous fountain, in a valley two miles in length and one in breadth, at the foot of three barren mountains. The soil is a rock; the pastures remote: the hills covered with dwarf acacia, vegetation refusing to grow on the the thin and burning soil. Few places on the face of the earth offer less inducements for the foundation of a city. But it was the half-way house for the caravans bringing the spices, perfumes, gems, and costly products of India, when halting to refresh their weary camels they exchanged with those who then met them from the West. However exasperated the roving clans might be, or hot the war they waged, this valley was sacred ground, and no hand might molest those who sought its precincts. It became immensly wealthy; but when the navigation of the Red Sea supplant-

when the navigation of the Red Sea supplanted the caravan trade it fell into decay.

In the fifth century it regained its prestige by the inflowing pilgrimage to its holy shrine, and its citizens reaped a rich harvest from the wealthy, and could well afford to provide the poorer with the stipulated six days' pottage, fruit, dates, and water.

THE TRUCE OF GOD.

Four months in the year all the tribes to spected the truce of God, and journeyed to the holy shrine. When they came to the sacred valley they put on their palmers weeds and proceeded to the house of God, which they walked seven times around, kissed the block stone, and drank of the waters of Zemzem, after which games were celebrated like the Olympic of Greece, and rewards bestowed on olympic of Greece, and rewards bestowed on triumphant strength, endurance, and valor. The poem which had gained the prize, beautifully illuminated, was hung up before the door of the Caaba, orations were delivered, songs sung, then was rude feasting, and then the wild tribes departed to their stations in the

Over these clans shieks or patriarchs ruled. There was no national government, no com-pulsory courts or laws. Each clan or family could make war or peace, and punish any wrong inflicted on its members. Human sac-

rifice was resorted to at certain times, a young rifice was resorted to at certain times, a young girl being buried alive to satisfy the demands of the angry gods. Infanticide was common, and human life cheaply held. Omar, the sealous apostic of Islam, when he remembered how, in the days of darkness, before he was converted by the prophet, his child best the dust from his beard as he placed her in the grave, shed the only tear wrung from his fierce heart. Such was the condition of the Arabs at the advent of Mcharamed, such the unpromising vent of Mohammed; such the unpromising soil in which the seed of one of the most won derful reforms the world has ever seen was

MOHAMMED.

Mohammed was born in the year 565, A. D., and to him was assigned the desperate task of fixing the attention of this wild and restless people, overturning their belief transmitted through unknown centuries, and furnishing them a better. them a better. He has been represented as an impostor, a lunatic, a visionary. If so, it were well the world had not more such lunatics, instead of the few that can be counted on the

fingers of one hand. The story of his ignoble birth was a fabrication of the Christian writers, who did not hesitate to exaggerate or invent, if they promoted thereby their cause. No man in Arabia could trace his lineage to nobler ancestry. His descent from Ishmael may be compared to that of Christ's from David, but it is certain he sprang from the Kouish, and the family of Hasham, the hereditary guardians of the Cas-ba, or the sacred tribe. His family was char-acterized by devotion to God. One of his immediate ancestors saved Mecca from famine by his generosity, and another by his valor from the armies of Africa. In his early boyhood he manifested intense eagerness to understand religious questions, which at twelve was fully gratified. He accompanied a caravan Westward to Bozrah, a town South of Damascus, and was there entertained at a Nestorian monastery. These Nestorians were Unitarians expelled by the merciless themselves, with many other sects, in the desert. They not only prided themselves in the possession of the true faith, but in the purity of their Aristotelian philosophy. They instilled into the receptive mind of their Arab pupil a belief in the unity of God, and hatred for all forms of idol-

Here Mohammedanism coalesced with Christianity. The Trinitarians, when they banished the Unitarians, in hopes thereby to destroy their doctrines, gave it an opportunity to expand under more congenial skies with another race, and this branch it cut off and extinuted as it values appropriate coarse. tirpated, as it vainly supposed, grew so rank-ly it far overtopped the paternal trunk. How well Mohammed profited by these lessons is ilwell Mohammed pronted by inche lessons is illustrated in the sublime theology he taught; his successors adopted the Aristotelian philosophy, and while Christian Europe reposed in the stagnation of night they alone carried the light of the ancient world. The Nestorian monks were his instructors for many years during that revied of his life, when man are during that period of his life when men are most susceptible to educational influence, when the mind is most eager to receive and is pliantly fashioned by the ideas presented. He continued in the caravan trade of Syria, conducting the business of a wealthy widow, Cadizah by name, with such skill and integrity, and charming her taste by his exceptional beauty and politeness of manners, that she intimated through a slave that his suit would be acceptable, and although twice his age, they were married, and until her death, twentyfour years thereafter, he remained true to her trust. When at the height of his power, years after he had laid her in the ton b. Ayesha, one of the most beautiful women in Arabia, said to him: "Was she not old? Did not God give you in me a better wife in her place? Mohammed, in a passionate burst of gratitude, exclaimed: "No, by Allah! There never can be a better. She believed in me when men despised me. She relieved me when I

was poor and persecuted by the world. Was poor and persecuted by the world."

His marriage had placed him in easy circumstances, and the camel driver and wandering merchant could now devote himself to the solution of the grand religious problems which had worked like ferment in his mind. He devoted day and night to meditation, wandering far out on the desert, especially to a grotto in Mount Hera, a few miles from Mecca. It was a lonely spot. Black rocks, torn and rent in awful desolation, extended on every side, and no sound of bird or insect thrilled the uninter-

rupted solitude. There he sat in the shadow of the night, or walked with restless footsteps the rocky floor, revolving in his mind 'the dogmas taught by the Christian world; the unity, the three gods in one, yet one in three, their equality and co-eternity; the scheme of salvation through the death of the Son, the character of the Son, and of the virgin mother, and the countless less important dogmas clustering to these.

There his soul awoke to the grandeur around him. The stars shining from the depths of the vaulted sky, the awful silence of nature, which spoke louder than the jar of trumpets, magnetized his soul into rapport with nature, and in-spired him with one cardinal thought, which clearly shone through the tangled maze of human contention, the oneness of God.

AN IMPOSTOR

There, it is said, he began his career as an impostor, by the early Christian writers, who deteated him. To refute this aspersion needs only a true history of this great reformer. The same arguments employed to vindicate the character of Christ are equally applicable to Mohammed, and if success be a guarantee, the latter must at least be acknowledged as an equal, as one-third of the human family now bow at the shrine of the crescent.

His mode of life cleared away the clouds which obstruct the spirit and bring it in connection with the departed. Fasting has been employed for this purpose from immemorial time, and among savages drugs of various kinds are used. All these artificial methods may produce an impressible state of mind wherein the soul becomes receptive of superior intelligence or they may produce simply an ecstatic condition as irresponsible as lunacy itself. The result depends on culture and organiza-

Fasting and contemplation produced in Mo-hammed a highly susceptible state of mind. He became clairvoyant and clairaudient. Like He became clairvoyant and clairandiant. Like Sucrates, he heard a voice, and saw shadowy forms. The trance was preceded by depression of spirits. His face became clouded, his extremitles cold, and he shook like one with the age. The veins of his face became knotted, his eyes fixed, his head moved to and fro as in conversation with some unseen person, and often he would fall to the ground like one intoxicated. Then, as though in torture, he intoxicated. Then, as though in torture, he uttered the oracles, which were written down by his friends, in the Koran. He speaks of three chapters, curing the delivery of which his sufferings were so intense they gave him gray hairs.

THE TRANCE.

They who have investigated the subject will readily understand that the symptoms manifested by Mohammed are those invariably, acc mpanying trance. The blood rushes to the brain, which becomes conjected, while the extremities become cold and the vital forces are hammed's uncle and became his implacable so greatly disturbed that painful contortions enemy. Wherever the prophet went, after he are induced. Mohammed did not understand had finished his eloquent discourse, equint-CONTROL OF A PUBLISHED AND A STATE OF THE PARTY.

his own condition. He doubted the voice which breathed divine thoughts into his soul. He thought at times he was a victim of a delusion. He would test the voice, and once when he sat alone with Cadizah, he saw the angel of the voice enter, and was startled at the appari-

"Dost thou see aught?" asked she. "I do," he replied.
Then she raised her veil and said: "Dost thou see it now?" "I do not."

"Glad tidings to thee, O Mohammed," exclaimed she, "it is an angel, for he respects my unveiled face,—an evil spirit would not."
His friends were greatly alarmed, some declaring him insane, while others said he was possessed by an evil genil. There is this in truth, it can not be concealed. The cameldriver could not rest in the midst of great and crying abuses, after his mind had become ilcrying abuses, after his mind had become il-luminated with the oneness of God. Others had dimly perceived the wrong, but were si-lenced by the breath of popular disfavor. He not only saw the wrong, he saw the right. The patriarchs of old sang in his ear the song of truth. He could not prevent his tongue from uttering the angel whispers.

Popular favor, banishment, torture, death itself were nothing to him. The throes of that

truth if retained made the fagots' flame a bed of elder. He arose strong and powerful, be-cause of his apostleship, because a harp on whose vibrating strings the invisible powers could strike the songs of truth, he was more than equal to all opposing forces. He spoke with no mistaken sound sgainst the idols of the Cashs, infanticide, and evil customs great and small. He was filled with the megnitude of his mission and declared himself the messenger from God. The crowd laughed and de-clared him a lunstic. He was asked to per-form miracles and thus degrade himself to a simple wonder worker. The poets composed comic ballads, and when he began to preach the people sang them; the women sneered and the children threw stones. In this dark hour his faithful wife cheered him with the tender and all-satisfying sympathy a wife only can bestow. She was his first convert. She was the first to say, "I believe," and the voice understanding the shadow of the valley through which he wandered, and the anguish of his proud heart, rebellious against the strange desiny thrust upon him, sang in divine melody:

By the brightness of the moon that rises, and by the darkness of the night which descends, thy God has not forsaken thee. Moreoness of the night which descends the conduction of the night which descends the conduction of the night which have not forsaken thee. hammed. For know that there is life beyond the grave, and it will be better for thee than the present life, and thy Lord will give thee a rich reward. Did He not find thee an orphan and did He not care for thee? Did He not find thee a wanderer in error, and hath He not guided thee to truth? Did He not find thee needy, and hath He not enriched thee? Wherefore oppress not the orphan, neither repulse the beggar, but declare the goodness of

The scoffer will say this voice was that of Mohammed's own conscience, received by un-conscious action of the brain; that he was a dyspentic and mistook the vagaries of disease for a foreign voice. This explanation is far-fetched and requires more credulity for its ac-ceptance than the plain statement of Mohammed. The study of trance familiarizes the mind with this form of inspiration. Every Arab belonged to some especial family or clan, either by birth or adoption. This was necessary to give each one the family protection. The petriarch at the head of each family was responsible for the actions of all its members and was bound by the most sacred and inviolable ties to protect them. Mohammed belonged to the family of Abu Talib, and although they did not accept his mission, they were bound to protect him. There was no com-promise between him and the errors he would overthrow. He sought not to propitiate the favor of the crowd; "He called the living fools and dead denizens of hell."

HIS ENEMIES WOULD BUY HIS BLOOD. The rabble thus incensed went to Abu Talif, offered the price of blood, for in that dark day murder had its fixed price, and demanded Mohammed. On being firmly refused they doubled their offer, adding a stalwart young man.
Talib unfinchingly refused to sacrifice one
who trusted to his protection, but he gently
hinted to Mohammed as a warning against his too great freedom, that he might withdraw his authority. Then the soul of Mohammed showed the stuff of which it was made. No pliant babe was he to bend to the rod, but his fibre was steel, and the desert sun and the desert air, while they made his physical body strong and capable of exhaustless effort, had given the same tone to his spirit. He, too, was maintained in that lofty region of ecstacy, where the world swims in unsubstantial shadows below and the spirit allies himself directly with the truth, unqualified and universal.

His lips quivered with emotion but he faltered not. He yield? Never! Though the sun came down on his right hand and the moon on his left would he swerve a hair's breadth from the work assigned him. Tallb understood his clansman and assured him that his protection should never be withdrawn.

Two elements wrought the popular clamor against Mohammed. The first was superstition, the second the wealth that superstition yielded. Mecca was situated in the desert, and of itself destitute of resources. Its sacred fountain of Zemzem and the house of God, which attracted pilgrims at all times, and four months of the year all the wandering clans made it the centre of trade and bestowed opulence What would become of their wealth if lence What would become of their wealth if this insane reformer brought the old idolatry into disrepute? It was the cry of the goldsmith of Ephesus. The foundation and source of their gain was attacked. They could not understand why any citizen should be dissatisfied with the arrangement which gave ease and enjoyment, and without which they would be compelled to betake themselves to a wander-incide.

This is precisely the obstacle reforms have met with in every age. Self-interest is strong-est of all motives in the ordinary man, and the cry that it is in danger is sufficient for him.

THE PATRIARCHS WOULD BUY HIM OFF. The patriarchs went to Mohammed to buy him off, for such is the conceptions of the parvenu of human motives. Baid they in the guttural of the street: "What is it you want, Mohammed? Do you wish for riches? We will make you rich. Do you wish for honor? We will make you mayor of the town."

The oily Ebn Sofian said all they saked of him was the little matter of leaving off preaching against their idols. Mohammed out them under his foot with a chapter of the Koran the The patriarchs went to Mohammed to buy

ing against their idols. Mohammed out them under his foot with a chapter of the Koran, the voice encouragingly saying: "Oh prophet, fear God, and obey not the unbilievers and hypocrites."

Then they entered into a covenant neither to buy nor sell, eat nor drink, with the house of Talib. This was in effect like excommunication and resulted in terrible suffering to the ill-fated house. It lasted three years: but ill fated house. It lasted three years; but when the people passed by and heard the cries of the starving children, they relented and sold them food. During this said period one member, Abu Lineb, withdrew He was Mohammed's uncle and became his implacable enemy. Wherever the workst want after he

eyed Lheb would arise and cry out: eyed I heb would arise and cry out: "This fellow's of ject is to draw you away from the gods to his fanciful ideas; wherefore follow him not, O my brothers nor listen to him." Then the crowd would cry: "Who should know better than his uncle," and with jeers and scoffs go away. Mohammed becoming weary of this interference, promised Lahab place in the flames of hell, fed by his own wife, with a cord twisted around his neck. Rach family covenanted to punish its own Mohammedans, and as the proselytes were rapidly increasing, a terrible persecution reigned, more appalling as it was conducted by the family against its own members. They were exposed stretched on the scorching gravel to the noon-day sun, or their lives pressed out by heavy stones rolled on their breasts. Many escaped to Abyssinia, where they were hospitably received. The four month's truce of God by received. afforded Mohammed opportunity to preach to the whole nation, which he industriously im-proved. He announced his mission with di-

"God begetteth not, neither is He begotten. There is none but He. O bewaret ye idolators of the time that is to come, when the sun shall be folded up, when the stars shall fall, when the mountains shall be made to pass away, when the children shall grow white with auguish, when souls like locust swarms shall rise from their graves, when the girl that hath been buried alive shall be asked for what crime she was put to death, when the books shall be laid open, when every soul shall know what it hath wrought. O the striking! the striking! When men shall be scattered like moths in the wind.

THE FAMILY FRAST—ALL In the fourth year of his mission, having converted ten respectable citizens of Mecca, he resolved boldly to announce his prophetic office. He invited his family to a feast and said to the assembly: "Friends and kinsmen, I offer year and its light and the same of the sa fer you, and I alone can offer, the most precious gifts, the treasures of this world and of the world to come. God has commanded me to call you to His service. Who among you will support my burden? Who among you will be my companion and visies?" A smile of scorn went round the festive board, and then there was silence. Then Ali, a youth of fourteen, amid socifs and sneers, impatiently cried amid secfis and sneers, impatiently cried:
"Oh, prophet, I am the man! Oh, prophet, I will be thy vizier!" The event proved that Mohammed made no vain boast, and the intrepid Ali gained in after years, when Islam fought for the supremacy of the world, the title of the Lion of Gcd. Mohammed had gained only a few converts, and had not in the least shaken the hoary structure of idolatry. His disciples were devoted, and, perhaps, because the truths they accepted, were directly in the line of progress, Islamism would have extended itself in time over Arabia. He, however, the structure of the ever, would never have lived to have seen it rank as one of the great religious of the earth. Discouraging as was the prospect, Mohammed never faltered. The voice continued to speak and he felt assured that it was divine. A great trial fell to his lot; Cadizah, his beloved wife, who had been a second voice to him, first to understand the vastness of his mission, first to accept him as an apostle, who had chesred him in his loneliest hours, and borne cheerfully persecution, detraction, obloquy, and scorn for his sake, departed to the land of shadows. While this great grief oppressed him, Abu Talib also died, and Mohammed felt insecure under the protection of his successor. He felt under the protection of his successor. He felt that his reward was inadequate to the time ex-pended, and determined to remove to scenes more promising. In the eye of human policy Mecca, the centre of idolatry, where it had consolidated and grown gray with centuries, perstition, was an unpromising field for the in-ciplent reformation. An outlying province, less under the dominion of old beliefs, would be altogether more favorable.

HIS DEATH RESOLVED.

The storm he had evoked had become ungovernable, and he was no longer safe under the protection of his family. His preserva-tion, constantly surrounded by enemies ex-asperated by his stinging words, and what they considered sacreligious utterances, is a re-markable illustration of the power of custom, the unwritten law of the community. It was determined that each tribe should sheath a sword in his body that the guilt might be common and thus the vengence of his family avoid od. An angels revealed the danger, and with his steadfast companion Abubeker he fied to the cave of Thor, a league from the city. His ene-mies came in their search to the mouth of the cave, but as a spider had spun its web over the entrance, and a pigeon had built her nest by its side, they were convinced that it was deserted and withdrew.
"We are only two," despondingly said Abub-

eker. "There is a third," replied Mohammed.
"There is a third—it is God himself."

A historian has said a thrust of a lance at that time might have changed the destiny of the world. Nay, destiny is not thus diverted. They who are fated to lead never meet the lances of chance. They possess charmed lives, and the dagger of the assassin, the shock of armies, the fatalities of nature are naught until their work is done. THE BEGIRA.

The people of the city afterward called M6dina were already prepared to receive him by a series of most fortunate circumstances. They had conquered a tribe of Jaws, who in their bitterness were constantly prophesying or the coming of a great prophet, a Messian who would deliver them from bondage. It was their time-old story, in Egypt, in Babylon, in Jerusalem, a moan for a redeemer never to come. But their expectation had great influ come. But their expectation had great influence on their conquerors. The superstitious arab stood in dread of the fearful magical book of the Jews, and believed it opened the future to their gaze. Hence when some pilgrims went to Mecca and heard Mohemmed proclaim himself a great and deliverer, they returned to Medifia with the wonderful story, and it was decided to outwit the Jews by making the coming processes. They some and it was decided to outwit the Jews Dy Making the coming prophet their own. They sent for missionaries, were converted, and invited Mohammed to come to them. At the hour of midnight in a dark ravine near Mecca, a delegation held a solemn conference with Mohammed and his kinsmen, and promised to receive him as a brother obey him as a leader, and de-

med and his kinsmen, and promised to receive him as a brother, obey him as a leader, and defend him to the last extremity.

"But if recalled by your country will you abandon us?" they anxiously asked.

"All things," he replied, with a smile, "are now common between us. We are bound to each other by ties of honor and interest. I am your friend, and the enemy of your foss."

"But if we perish in your service, what will be our reward?" "Paradise."

"Stretch forth thy hand."
Then they took the cath of allegiance and fidelity. The patriarchs delivered him into the hands of the delegated escort from Mediua. He at once lost their protection, and his enemies, unrestrained, pursued him like hungry wolves. But he escaped, and arrived safely at his new abode. . A GLANCE AT HIS LIFE.

Thus far the distinguishing feature of Mc-

hammed's teaching were love for man and loy-sity to God, and what has been called his intense egotism was only an appreciation of his glorious mission. Despising carnal weapons, yet like Christ he in moments of wrath hurled withering invectives against his opposers, and like Him he taught humility and sublime charity. His virtue was above reproach. His devotion to Cadizah is an eastern proverb. He never frequented the wine shops or looked on the amusements of the vulgar. He was fond of children, visited the sick, was gentle, hum-ble, and kind. He always waited on himself, mended his own garments, milked his own goats, and never struck anybody in his life. When asked to give a curse, he said: "I have not been sent to curse, but to be a mercy to mankind." Once when unkind to a beggar a verse of the Koran reproached him: "Use no violence in religion." He discained the life of a hermit yet initiated the simplicity of that life. He never tasted wine, and his hunger was appeased with a scanty allowance of bar-ley bread, with milk and honey on rare occasions. His ordinary diet consisted of idates and water.

It must be admitted that the character of Mohammed underwent a great change after the hegira. The persecuted reformer begging a hearing for the inspirations received in the solitude of the cave and the waste was received by the people of Medina with open arms. His scattered disciples in Abyssinia resorted to his standard, the covert ones at Mecoa rallied around him, and he became a chieftain at the head of an army able to enforce his doc-

He maintained an austere symplicity. When he preached he leaned against a palm tree, not indulging himself in the luxury of a chair or-pulpit. The embassador from Mecca was as-toniahed by the respect and reverence paid him "I have seen," said he, by the faithful. Chasses of Persia and Casars of Rome, but never did I behold a king among his sub-jects, like Mohammed among his compan-

THE VCICE CHANGES.

To this nation of devotees his word was infallible law, and they saw glory only under his banner. The world cast its shadow over the crystal revelations of the early day. The voice lost its certainty with the passing of the condition on which that certainty depended. It had revealed moral truths and general mexims for the conduct of life. Its purity of diction has been the wonder of posterity, and when compared with the surrounding darkness proves better than aught else its supernal origin. It is not the voice of an insane or de-ceiving camel-driver, but of wisdom itself, which for thirteen centuries has furnished the bread of life to hundreds of millions, and at present is studied by learned scholars in all the great divisions of the globe, who seek to master its beauties of thought and expression. After the hegira, an entirely new series of conditions were imposed, antagonistic to the clear pronunciation of the voice. This sensitive-ness, by which the piritual nature of the prophet is brought into contact with the spiritual universe is fostered by solitude, by contemplation, by the escape from the antago-nism and conflict of the world, and is obscured by the clamor of the crowd, the intexication of success, the mingling with the ways of

The prophet at the head of an army did not await the promptings of the voice. Only by glimpses momentary could the light pierce the clouds which began to envelop his spiritual perceptions. The reformer became lost in the statesman and general. The oracle now ut-tered manifestoes and legal regulations, in a stilted, inflated style, materially different from

(Continued on page 898.)

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Letter From Tryphena C. Pardee.

DEAR BROTHER.—Having read Bro. Thomas Cook's letter on the subject of Lizzle Doten's address at Silver Lake Camp Meeting, "After Spiritualism, What?" and his ideas as to the finality of Spiritualism, or its culmination into something higher which would eventually lead the soul to the "spirit of all truth." I was reminded of a very singular experience of my own which happened the 25th of April, 1834, which greatly frightened me at the time, but which is now fully explained by the phenomena of Spiritual vision. I was then 21 years old, had just passed through a season of severest effiction and sickness, in which the dark, solemn, sorrowful hours, were the only witnesses (cave heavenly angels) to the earnest prayers to God for deliverance and life; with prayers to God for deliverance and life; with hearty promises to be a faithful servant in the cause of Christ, if my silent petitions were heard and answered. But on recovery, I had to contend with educational ideas in regard to religious experiences. The perfect knowledge of acceptance with God, were words I could not affirmatively answer, and which I thought I must have before I could honestly stand forth a professed Christian and practice religious duties. On this night in particular as I retired,

my soul was crying for light—light, light! After composing my mind into a passive condition for sleep, I was surprised at the ap-pearance of a red light before my left temple, which passed before my face to the right, till out of sight. I then saw before me in large letters, as though printed in the air, the word "Presentiment;" that faded, and in its stead, appeared the word "Clairvoyance;" that faded, and "Clairaudience" appeared,—then the true definitions of these words. I was wide awake, but found that I could not stira limb. I understood that I was in a trance and would I understood that I was in a trance and would I understood that I was in a trance and would now experience a great prophecy, would see all the material changes of my future life, and many things that would occur in the world generally. Being in religious perplexity, the first thing I asked for was Truth in regard to the right way to follow, to be a true Christian? I asked, "Is the Bible true?" the answer was, "True and False." Surprised at the double answer, I said, "What is false?" "The world has stood much longer than the history there given," was the reply. "O, thought I," is it possible there can be a word or sentiment in the Bible that is not truth, and would gladly the Bible that is not truth, and would gladly have shaken off the conditions that embraced me, but could not. The fear that crept over me, that his Satanic Maj sty was the influence, was hurried out of mind by the appearance of more reading matter in the air, as it seemed to

be, bidding me to ask more questions, "Is the Methodist doctrino true?"

"Baptist?"

"Presbyterlar?"

"Obristian? Quaker? Universalism? Freewill Baptist?"

Oh! is there nothing right? If there is a right way do tell me beyond a doubt? The at-mosphere clouded over, then cleared a light spot in the center with the words in large cap-

"Universal investigation!"

To my queries I was given to understand that Universal Investigation would lead mankind into real truth; and the truth alone could make us free and lead to universal salvation from sin. Great as was this light, it was to my creed-bound soul one that shone in dense darkness, and took me many long years to un-derstand and accept as the name of God's great Church. The investigation of Spiritualism was the door at which I entered.

Spiritualist is a name I am proud to bear, because of the great truths it is unfolding in the science of life, which is the crown of all science; but above it, I read "universal investigator," which in principle I already am; Truth my creed, and the inhabitants of heaven and earth my brethren and sisters; and now how many voices will I hear responding—"sister," in return, and cheering me with the assurance that with heart, hand, and soul, they will raise their heads with me and look forth into the heavens, and behold the star whose gentle beams have guided us through all this long, dark night of 28 years of spiritual development? And now when the earth, sparkling Spiritualist is a name I am proud to bear, bement? And now when the earth, sparkling with rich dew drops of gracious angel gifts, is fast developing into a grand sun of righteousness, whose refulgent rays will lead us into, not a "new departure" or byway, but out into the broad highway, germinated from the holy seed of anisit texts. seed of spirit truth, commencing with a blind trail through unknown lauds, but opening now a vast domain of half cultivated fruit and flowers, to be matured and ripened under the genial influence of this glorious luminary, whose mission is to develop the pure know-edge of the Truth, which alone has the power to lead up to the realms of immortality and to God, "whom to know aright is life sternal."

That presentimental vision showed many things that have been literally fulfilled from

things that have been literally fulfilled from year to year, down to the present; Spiritualism also, with all its attendent phases thus far manifested,—only one thing in regard to myself, necessary to be mentioned in this article, which was, "that I would see the day that I would write poetry." True to the word, I have found myself inditing poetical language while busily engaged in household duties, some of which I have preserved.

Tryphena C. Pardee.

Ellington, N. Y.

THE SPIRIT WORLD.

Wherb is It?—The Hollow Globe Theory Explained-It is Overhead.

BY DR SAMUEL MAXWELL:

films backward toward the equator. This sub-stance has crystalized, so to speak, into a hol-low sphere, enclosing the earth and its envelope low sphere, enclosing the earth and its envelope of oxygen and nitrogen, except an opening at each pole of about twenty-four degrees. This sphere is an ultimate representative of the earth's crust; the emanations of the fire rocks being lowest, of the sedimentary rocks next, and of the soils, waters and atmosphere on the outer side. This hollow globe is as substantial and as well adapted to the spirit body, as the earth is to the physical. earth is to the physical. The perception of

A HOLLOW GLOBE, by clairvoyants is correct, but that it is over our heads instead of under our feet. The globe under us is constructed under the law of fluids, as a rain-drop, while the spirit zone is constructed under the law of unparticled substance. The upper surface of this zone will be the home of every human soul now on earth, as it is, and has been the home of all who have preceded us. When we have exhausted its power to do us good, then we go on to other and higher zones, several of which are around this planet, as well as around all human producing planets in space. When we have lived through all the zones of the planet, then we go to a zone or belt that sweeps round this whole solar system; and when that is exhausted for us, then we pass to the celestial spiritual worlds, that are in the inter-stellar spaces, under us is constructed under the law of fluids, ual worlds, that are in the inter-stellar spaces, at points the farthest remove possible from all the surrounding suns and worlds.

Infinitude is supplied as plentifully with these spiritual suns, or celestial spirit worlds, as it is with stars. Our perceptions in this earth life only make us acquainted with the material side of the universe, but there is a corresponding spiritual side, that will open to our senses when disrobed of our bodies. Hence the spiritual side, the spiritual side of the spiritual side, the spiritual side of the spiritual side of the spiritual side. when disrobed of our bodies. Hence the spirit friends through Mrs. Conant were right in saying that the Spirit-world was five thousand millions of miles distant, for the zones about this and all other human bearing planets are not entirely spiritual, but so much earthy or material, that they are a part of the planet in its organization and movement; having as they do the same daily motion of the world. Hence the other spirit friends were right when they said their homes were on belts or zones about the planet. Each told a part of the truth. What external proof have we of the existence of this zone about the earth? Not much yet; only the dark arch seen under the Aurora Borealis, is the polar opening, while the lambent filmes seen shooting toward the equator, are the fires of the odic force of Raichenbach. The spectroscope fails to tell the scientist of their nature, because he has not yet penetrated their nature, because he has not yet penetrated into that realm of activity. They lave the un-der side of this zone, as the red fires of the in-terior of the earth, do the nether side of the fire rocks. Then, again, the Z discal light is a hint that will yet lead to the scientific demonstration of this fact. These zones are as much a part of world building as the body of the earth; all falls equally within the domain of natural law. A sneet of plate-glass is so transparent that when properly placed, no sense tells you of its existence, until you come in contact with it; just so these zones; the exin contact with it; just so these zones; the exterior perceptions can not sense them; yet they exist, even more firmly organized than the sheet of glass, yet absorbing and utilizing a portion of the sun's power. Their outer surface is a landscape, beautiful beyond our thought, undulating covered with a glorious, vegetative life, and having an atmosphere; self-radiant and so full of magnetic force that to breathe it is to live. Such is the home awaiting us, as far as our external surroundings are concerned in the inner life. But our ings are concerned in the inner life. But our enjoyment, there as here, depends whether the hells or heavens exist in our souls.

Ohicago, Ill., 887 W. Madison St.

DREAMS AND QUENS.

Warning Dreams.

A remarkable presentiment by means of a dream is related in connection with the Princess Natgotaky, of Warsaw. A short time before she traveled to Paris she dreamed that she found herself in an unknown spartment when a man, who was likewise unknown to her, came to her with a cup and presented it to her to drink out of. She replied that she was not thirsty, and thanked him for his offer. The unknown individual repeated his request, and added that she ought not to refuse quest, and added that she ought not to refuse it any longer, for it would be the last she would ever drink in her life. At this she was greatly terrified and a woke. In October, 1720, the Princess arrived in Paris, in good health and spirits, and occupied a furnished hotel, where, soon after her arrival, she was seleed with a violent fever. She immediately sent for the King's celebrated physician, the father of Helvetius. The physician came, and the Princess showed striking marks of astonishment. She was asked the reason of it, and gave for answer that the physician perfective gave for answer that the physician perfectly resembled the man whom she had seen at Warsaw in a dream; but she added, "I shall not die at this time, for this is not the same apartment which I saw on that occasion in my dream." The Princess was soon after completely restored, and appeared to have alto-gether forgotten her dream, when a new inci-dent reminded her of it in a most forcible manner. She was dissatisfied with her lodgings at the hotel, and therefore requested that a dwelling might be prepared her in a convent at Paris, which was accordingly done; but scarcely had she entered the apartment destined for her, than she began to exclaim aloud: "It is all over with me; I shall not come out of this room again alive, for it is the same that I saw in Warsaw in my dram." She died in reality not long afterwards, in the same room, in the beginning of the year 1731, of an ulcer in the throat, cocasioned by the drawing of a tooth.

Numerous examples where tragical events have been foreshadowed by tokens and omens are adduced, notable among which is that concerning the death of Henry IV. of France. Mary of Medicis, in her well-known dream, saw the brilliant gems of her crown changed into pearls, the recognized symbols of tears and mourning. An owl is said to have hooted un-til sunrise at the window of the chamber to which the King and Queen retired at St. Den-is, on the night preceding the coronation. During the ceremony it was observed with dread that the dark portals leading to the royal sepulchre beneath the choir were gaping and expanded. The fixme of the sacred tapestry held by her Majesty was suddently extinguished, and it is said that her crown twice nearly fell to the ground.

The sound of the beating of a drum is said to betoken death to a noble Scotch family—one which has been a staunch, good old loyalist clan for centuries. Some years ago the then head of it was paying a visit to England, when one day, sitting outside in the garden with the lady of the house, his lordship exclaimed suddenly: "Listen! here comes a band of music." The lady replied that she was unable to detect any sound whatever. "Listen!" he retorted; "don't you hear the drum?" She assured him that there was nothing; that it was a fancy, and that no hand of Buo. Jones:—In your issue of Jan. 29th, is an article by D. A. Eidy, on the above topic. I wish to give what my spirit guide, William Gordon, asys on that point. Baron Charles Von Reichenbach proved by a multitude of experiments, that megnets, crystals, metals, vegetables, animals, man, everything on the globe, in fact, give off finne-like emanations. These emanations are substance, spiritualized or unparticled, and flow over and within the surface of the planet toward the poles, and the sir there rises above the atmosphere, and the sir there rises above the atmosphere, and the sir the grounds and park. On this the nobleman Paucoupling Friends and retail, by the flamest-there rises above the atmosphere, and the sir the grounds and park. On this the nobleman Paucoupling Friends and retail, by the flamest-there rises above the atmosphere, and the sir the grounds and park. On this the nobleman Paucoupling Friends and retail, by the flamest-there rises above the atmosphere, and the sir the grounds and park. On this the nobleman Paucoupling Friends and retail, by the flamest-there rises above the atmosphere, and the sir the grounds and park. On this the nobleman Paucoupling Friends and retail, by the flamest-there rises above the atmosphere, and the sir the grounds and park. On this the nobleman Paucoupling Friends and retail, by the flamest-there rises above the atmosphere, and the sir the grounds and park. On this the nobleman Paucoupling Friends and retail, by the flamest-there are the sir the poles.

turned pale, and, becoming much agitated, remarked that he felt sure it must be the sound of the family "drum"—an omen that always preceded death, and feared that something had happened to one of his relations. The next post brought him the news of his wife's unlooked for death.—Lee's Glimpses of the Supernatural

Contents of Little Bouquet for February, 1876.

Spirit Food; Spirit Visitors; Dreams; (Illus.); Trained Fleas; Leaves; The Banshee, 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 Spirits? 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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plainly.

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OFUCACIO. BATURDAY, FEBRUARY 26 1616

0750 REWARD.

Is the Devil Dead?

Prouligrities of the "Boil Bye." Its Influence ond Dangero.

Norman XVII.

Raphaol given a very interesting account of the "ovil eye," which shows that even from the "vindows" of the soul, malign influences manifest themselves. . It appears from him hat among the qualities attributed to the eye in some persons, and once universally credited, was the power of working evil and enchantment by its glances. The operations of the "evil eye" (once so denominated) upon mankind, as being protty general believed in past time, has been recorded by many writers. Bacon says that its effects have, according to some historians, been so powerful as to affect the mind of the individual upon whom they fall; that even after triumphe, the triumphants have been made sick in spirit by the "evil eye" of lookers on. In most modern European nations, in their earlier ages, the fear of the fascination of children by an evil eye, made nurses very careful how they made strangers look upon thom. In Spain it was called mal de o jos, and any one who was suspected of having an "evil eye,"while regarding a child was forced to say, o God bless it."

This notion, however is far more ancient then the name of England. The Greeks and Romans gave credit to it when they were in their high career of glory. We find in many ancient writers, allusion to the malicious influence of what they call the "vicious," or "evil eye." Theocritus, Horace, Persius, Juvenal, and others, allude to it in a way not to be mistaken in its alliance with the latter superstition. Never heard what charms were used by our forefathers or the ancients against the in-Auence of the "evil eye"—

Vervain and dill,

Hinder witches from their willval, we know, a sovereign receipt against the daughters of the lady of Endor. Lilly has the following charm to obviate the effects of an "ovil tongue," which for curiosity sake we vill mention. "Take unquentum, populeum, corvain, and hypercon, and put a red-hot iron into it, anoint the back bone or wear it on the breast." Notwithstanding this sovereign mode of guarding against an "evil tongue," the "ovil eye" seems to have been as much proof against the wisdom of our forefathers, as ogainst our own. It would, therefore, in the language of the olden times, be an "insult to Providence," if after the experiences of our ancestors, in such matters, we presumed to attempt the discovery of an efficient antidote.

In our times the "evil eye" still survives. though its operation may not be a matter of general attention as formerly. It works still, in a manner equally as injurious as when the "Izradiations of the visual orb were supposed to be solely confined to the subtle operations of magic. The "eil eye" in modern days is observed to be not less dangerous in its consequence to its possessor, than to those whom it fixes upon as victims of its malignity.

He smarts in heart-consuming angulah while he regards the happiness of a neighbor: the success of an acquaintance in an honorable calling, or the hard struggle and merited reward of literary assiduity. No rank of life is beyond the glance of the "evil eye;" no talent mailed against its deadly malignity; no robe of " where in the City of Chicago.

innocence so pure, as to conceal the wearer from its blighting observations. The sensibilities of genius, with whatever art or science they may be linked, are too often scorched by its fatal glaze. It bianches the cheek of beauty, dries up the springs of charity, extinguishes the noblest ardors, withers the fairest blossoms of the soul, and almost renders indifferent the glorious triumphs of virtuous age, by blasting its honors due to its protracted perseverance in goodness. The subjects of Vathek, in the terrible hall of Eblis, had a heart of selfwasting fire, which was disclosed on putting saide the vest. The man with the "evil eye" exhibits the burning heart through the organ of vision. His glances explain what is passing within, as well as if the ribs of the pericardium were pellucid crystal, or the transparent summer atmosphere.

The man with the "evil eye" always looks obliquely at society. His tongue may be allvery amouth, tipped with velvet, dropping honey like nectar, though the blackness beneath. He can not conceal the glances that shoot insiduously towards the object of his hatred-glances that, were they rays of pestilence, (as he would they were) must make perish all against whom they are directed. No glance from the basilisk could be more fatal in reality than this glance, had he his wish. To provoke the latent vengeance of the "evil eye," it is a sufficient offense to be fortunate; success is the brand on the forehead of another in his eight. The specious Isgo of the "evil eye" may have four senses of the five, such as the best might select for themselves; but with him, these only administer to the sovereign lord of vision, and exist subordinate to the "aspect malign." The man of the "evil eye" finds his heart ignite with tenfold violence when excellence of any kind meets due reward. Who but the man of the "evil eye," has in

his own opinion, a right to be fortunate in industry? Who but he has a lawful claim to the suffrages of society and the crown of reward? The bonds of friendship are melted before him; human sympathies dried into dust; envy and selfishness furnish fuel to the heart, and malignant fiames rush from the "evil eye" with terrible intensity. Lord of the ascendant, the "evil eye" makes reason its vassal, and never allows the claims of self or self-interest to be balanced against sense or obligation. Is the object regarded an artist? he may be a far superior one to him of the "evil eye;" is be an orator? he may far excel him; or, is he on author, possessing genius and Larning, and patronized by the public? it matters not, the baser passions have put down reason and drowned even a fool's degree of reflection. The "evil eye" can see nothing but what is tinged with its own green hues, and no longer discriminates color or form. The result as a consequence is mathematically correct—true to the very point-envy and hatred become the guiding star of the soul. Does he pester acclety with his distribest-he mingles in them, to second the desires of his heart, the venom of the snake, with the stratagem of the fox, and the reasoning of the ostric., which hides its head alone from the hunter and fancles itself unseen. He has no sight but for the objects of his malice, and loses the view of his own interest in the eagerness of occular vengeance. Is the owner of the "evil eye" a traveler?—he looks fatal things to his industrious neighbor's credit; is the owner a female?-she glances away her friend's virtue. Lastly the owner of the "evil eye" is as universal an enemy, whom man can not trust, time marks out for retribution, and flends alone can

If society still holds one man to whom this alleged power, anciently attributed to the organ of vision, remains in action, let him be watched. The "evil eye" can not be mistaken; unsteady as the ocean wave, it rolls around and about in fevered restlessness; now extended, it exhibits its orb clear of the lid, surrounded by the white, in angry convulsion -nowhalf closed, it questions with wariness and shallow cunning—now dead and calm, and dead as Lethe, it represses the pale beam of its malice, and with saintly bearing, seems piety itself, the herald of cordiality, the star of friendship and rectitude. But it is the charmed disguise of the magican, that he make his spell the surer; the "evil eye" is still the same; its Tophetic beams are less visible, only from the hope that they may more effectually operate on the object of their malignity. May the reader of the familiar astrology ever be preserved from its hated influence. So prays

their friend and well wisher. Such are the views of Raphael on the "evil eye," and they are in the main correct. We shall endeaver to sift the superstition from this subject and show the true character of the "evil eye," being able to prove that it actually exists—devilishly malignant in its nature. Who has not seen an "evil eye!" Think well and your mind will recur to some one who possesses it, inducing you to ask the question, "Really, is the Devil dead?"

The subject of evil and evil/influences is a comprehensive one, and this series of articles will furnish an encyclopedia of information on this subject, that will be valuable for future reference, to every investigator.

(TO BE CONTINUED)

The Old Doctor Performs Wonderful Cures by the Laying on of Hands.

And greater wonders than I do shall you per form.

And he laid his hands on the sick and they

were healed. The venerable patriarch—old Dr. Tileston,is every day performing cures after the manner of the Disciples, by the laying on of hands.

There are but few cases that do not yield to his wonderful magnetic touch—often even to one treatment. He can be found at Room 20, No. 127 4th Avenue. He visits patients who are unable to call at his rooms, every-MIGRIPHY TANKS A FESTIVES IN

Look At Him in His Own Mirror.

E. V. Wilson, in the January number of the Spiritualist at Work, (a little advertising sheet, which at first he published once a week, and now once a month, wherein he pulls himself and lies about other people) in speaking of the editor of the JOURNAL, says "he does not deny that he has lied about, and abused us as no man ever before abused us, but pleads the Baby Act and cries over our effort to get our little property from us." We seldom take any notice of the vulgar effusions of notorious liars—the Hulls, Wilsons and like ilk, as none but those as deep in the mud as they are in the mire, believe anything they say at any time, and their opinions are of no moment with any respectable people.

The truth of the matter is simply this. We showed to the public the driveling course Wilson was pursuing, in professing to be opposed to the doctrine of "social freedom," when speaking privately or publicly in the presence of those who opposed the "free-love doctrine," and of advocating when in the presence of freelovers that "social freedom" is "germane to Spiritualism," and ." germane to humanity," until he justly earned the sobriquet of "Old Germane."

He sued us for libel, claiming \$25,000. for damaged character,—free grub,—and free lodgings, as the *Chicago Times* called it—which decent people once granted him, before they know of his germanelsm This they did out of respect to the position he occupied as a department editor of the Religio-Penlosopencal

We have not pleaded any "Baby Act" to the old germane's declaration, but we have filed a plea of justification, which is nothing less than the assumption that all we have said is true. and we assure the readers of the Journal that we will make our plea true by ample proof, when the case is reached in court.

We accused him of playing double-of carrying water upon both shoulders, and of affillating with the advocates of that doctrine. He in his declaration spurns the idea of his having any sympathy with Mrs. Woodhull, Mrs. Severance, or any of the social freedomites, and in the invendoes of his declaration against us, calls Mrs. Woodhull "a female freelover," and Mrs. Severance a "female free-love lecturer," and says, "meaning thereby that plaintiff had been guilty of free sexual intercourse as practiced by free-lovers and free-lusters, and was in full sympathy with them, but for the purpose of covering up and hiding his balief in regard to the same, and to retain the confidence of Spiritualists and actuated by personal motives and sordid interests introduced such resolutions."

The reader will see Wilson's, definition of free-lovers. How is this for consistency in his arguments that "social freedom" is "germane to Spiritualism" and "germane to humanity"?

Let the Severences, Woodhulls and the Moses-Woodhullites generally, see how well he stands up for them when it is necessary for him to turn the cold shoulder to them, to make out a case against us. Then he comes to the point and makes specific charges; against Mrs. Severance, Mrs. Woodhull and others in such language as we have never seen in print, and yet he has placed these charges upon the records of the court.

He steps out of the way in his haste to contrast his purity with their sensualism, by defining "social-freedom" and "free-love" to mean "free sexual intercourse as practiced by freelovers and free-lusters."

Let the Social Freedomites clip this scrap of intelligence and place it in their scrap book for future reference, when they unite in praying for the success of Brother Wilson in his law suit against that iconcolast who has ruined the blessed cause of social freedom. It may add amazingly to the fervency of such invocations.

Ever since the filing of that declaration, notwithstanding his defamatory charges therein against Mrs. Severance, he has been hand and glove with her-she being Vice President and he the Secretary—both chief managers of the so called Northern Illinois Association of Spiritualists.

Now to show that a full blooded social freedomite looked upon Wilson in his true light, we copy a letter to Wilson, published in the Jinuary number of his paper-The Spiritualist

He found Wilson, as we did, carrying water on both shoulders, and did not like it. But he found the Journal so severe on free-lovism and the Banner of Light, from its "conservative character," unsatisfactory, so he discontinued them both.

But now Mr. Brawsy "discorns progress in the right direction" on the part of Brother Wilson. In other words, he don't "carry water on both shoulders" but he and Mrs. Severance carry but one jug between them, and this is filled with the milk that Mr. Braway likes.

Hear what he says to his Brother, Wilson, and Brother Wilson likes it so well that he publishes it:

MAQUORETA, Nov. 28, 75. BRO E. V. WILSON:-I have long since stopped my patronage of the Religio Philosophical Journal, on account of its abuse of those who saw the necessity of a reform beyond mere phenomenal Spiritualism, a reform indispensable to the development and general ap-plication of "pure Spiritualism." I allude to those whom it contemptuously designates as Moses Woodbullites." I said to Brother Jones, 'Until you can conform nearer to the requirements of the philosophy you are attempting to teach, by the exhibition of more justice and charity towards those who differ with you on the social question, to stop my paper;" and it stopped. Not long after that my subscription to the BANKER OF LIGHT expired, and partly from want of time to read, and want of money, and partly from its conservative

character, I did not renew. Since then I have been somewhat interested in watching the status of the Spiritualist at Work, and for some time it seemed to me that you were trying to "carry water on both shoulders." But discerning, as I think I do, pro-

gress in the right direction, I have concluded to try the Spiritualist at Work for six months, and so enclose one dollar and ten cents, as Lombard is not a Money Order office.

You will probably remember being at my house, while lecturing at Elegate. If any part of the above is deemed of sufficient interest to occupy space in your paper, use it.

M. D. Braway.

Will those of Mr. Wilson's admirers who are not openly or secretly social freedomites tell us why it is that M. D. Braway has come to the conclusion at last that Wilson does not. "carry water on both shoulders?" Is it not because he works so easy in the harness with Mrs. Severance, whom, in his declaration against us, he calls a female free-love lecturer, and then defines what free-lovers do?

We had determined to say nothing about the law suit which he had brought against us to recover his lost character, which very few men would spend a rushlight in searching for, but when he tells the public that our ples of justification, is pleading the "Baby Act," it is time for us to speak, disclosing facts that certainly will not be palatable to his free love friends. He will find before he gets through with us, that he has in hand one who will show a train of facts that will make him wish he had not been so big a booby as to put has foot in, at the suggestion of a few simple sympathizing free-

Mattio H. Parry in Iowa.

Sictor Parry writes that she is recoiving humerons calls to lecture in Iowa. She says, "I am engaged at Eddyville for another course of lectures the last of this month; also at Osceols. Shall give a few lectures at Oakaloosa, a course at Manhattan, Decatur, and several other points. Good audiences greet me. Gave a course of lectures at Webster City last week at the Universalist Church. Crowded houses here last Sunday evening; but the Spiritualists are badly demoralized and broken up over the social question, A pity it is so, for here in Fort Dodge are elements for the foundation of a good, atrong liberal society." ′

Of her lecture at the Universalist Church at Webster City, the Hamilton Freeman 8898:

Mrs. Mattie Hulett Parry, as per previous announcement, delivered two lectures here last Sabbath morning and evening. She is an earnest, interesting speaker, and succeeded in holding the closest attention of her audiences throughout the entire lectures. In the evening her subject was the "Church and Religion of the Future," and she made points she attempted to forcibly and clearly. Her theorizing seemed complete in every part; her deductions and conclusions (from the premises laid down) were logically, ingeniously reached, and ithe evidences she presented to sustain her theory of progression and "advanced thought" were strong and fairly put. She does not call Spiritualism a religion, but a science through which inter communication is carried on between the visible and invisible worlds; believes the Unitarian, Universalist and Spiritualistic beliefs to be in advance of the orthodox church creeds, and the church and religion of the future is to be one grand, universal brotherhood of man.

So well pleased were many of her hearers main and deliver other lecturers, which she consented to do—and announced that on Wednesday, Thursday and Friday evenings of this week she would finish up a course of five lec-

The Webster City Argus says:

Mrs. Parry is fully up to the standard of the lecture field, and handles her subject ably. Unlike most Spiritual lecturers, she pleases all, so fair and untrammelled is she in her belief. She demonstrated plainly, without offending any, that she was a scientist, in-stead of a religionist. A full house greeted her in the morning, and in the evening the church was crowded to overflowing. She will speak again in the Universalist Church, on Wednesday, Thursday and Friday evenings, of this week. Her lectures are at once entertaining and instructive, and the most skeptical can not afford to lose this opportunity of obtaining a feast of reason.

Now that the infamous doctrine of "social freedom" is banished from the Spiritual rostrums, large and enthusiastic meetings may be looked for everywhere.

Miss Lottle Fowler.

From a private letter written to some friends of hers here in Chicago, we understand that the above named young American Medium intends, after a sojourn of four years abroad, to return to her native country next Summer, for the purpose of attending the Centennial and visiting her relatives. Miss Fowler met with splendid success and kind reception on her late tour on the continent. In Holland, Germany and Austria particularly, where, as the guest of princes, counts, barons and others of high rank, she gave sittings for many of the nobility whom she reports are all either believers or investigators in Spiritualism. During her stay in London, she has lately developed a new phase of mediumship, that of having physical phenomena in the light in her presence, which with her natural faculty of clairvoyahoo makes her especially gifted.

We are pleased to hear of the good fortune of our young sister and countrywoman, for we feel that as one of the few true mediums, she is deserving of every success and the best of blessings, which we hope she may always

Fraternal Call.

Bro. Thomas Gales Forster, one of the oldest and most elequent trance lecturers in the ranks of Spiritualism, gave us a fraternal call on his return from a trip to Texas, where he went a few weeks ago in hopes to find a more congenial climate for the winter.

THE Shaker says of Mary F. Davie's Danger Signals: "Whoever would escape abusing Modern Spiritualism, and know how to use it properly, should obtain and peruse a copy of this pamphlet." For sale by the Rulieso. PHILOSOPHICAL PUBLISHING HOUSE. Price Honesty is the Best Policy.

EDITOR JOURNAL:-Enclosed please find remittance for payment of arrearages and renewal of my paper. You nobly earn your money

and are justly entitled to your dues. I am frank to speak that I have felt the great injustice I have done you. Please accept my thanks for your kind indulgence.

Yours truly, M. H. BENENE. Mason, Mich., Jan. 81st, '76.

\$31.25 is the amount remitted. Long have we labored and sent the Journal, and for a year and a half advanced the postage on credit. Now the Brother has made the amendo honorable, by remitting past dues and one year in ad-

- Will those other subscribers who are owing large amounts be so kind as to bless us in a like manner? We assure all such subscriberd that their consciences will never disapprove such a course—neither in this world nor in the world to come.—[Ed. Journal.

Donation.

Bro. S. S. Jones:—I send you this (\$22.60) for the good of those who are in need. My wished slong with the enclosed.

d. Respectfully J. S. Hunnsy.

Monchester, New Hompshire. Thanks, Dear Brother, in behalf of those twenty-

three orphan children, who shall first apply for one year each, free subscription to the little gem of beauty—the Little Bouquet.

We will venture to predict that J. S. Hings will not only in this life receive the thanks of each orphan 77ho shall become the recipiant of the benefits of his generosity but the same individuals will in after years, as they severally pass to Spirit-life, be attracted to the donor, and with heart felt gratitude, bless him for generosly placing in their hands, free of charge, a monthly magazine in which they found the evidence of the immortality of the soul, well demonstrated by the Philosophy of

O, that other generous souls would swell this LITTLE BOUQUET Fund to an amount sufficient to place the magazine, free of cost, in the hands of every orphan in America. - [ED. JOURNAL.

Bro.J.M. Prebles, well known as an author and traveler, leaves New Orleans the last of this month or the first of March (on the Steamer, Meridan) for Mexica, Yucatan and Contral America. His purpose in visiting those Southern countries—the pyramids of Mexico. and the crumbling temples of Yucatan-is so far as we understand it, to connect those old ruins hieroglyphically and symbolically with those he saw in India and Egypt during his "Travels around the World."

We shall publish in our next issue another stirring letter from that ominant lecturer, Hudson Tuttle.

Did Christianity Originate as an Astronomical Allegory?

[From the Boston Investigator.]

MR. EDWOR:-In January, 1875, Nos. 4, 5, the Investigator, on the above mentioned subject, were lost after they were mailed. I have not had leisure until now to again collect the facts set forth in these articles. Permit me in resuming the subject to briefly refer to the historic evidences appealed to in my first three articles.

In them I referred to the fact that believers in the astronomical origin of Christianity find apparent support for their hypothesis only in the highly probable theory that ideas concerngods, a supreme intelligent power, celestial influence, the devil, heaven and hell, did arise from ideas and expressions regarding astronomical bodies and meteorological phenomena; but I showed that the knowledge that such was the fact had been lost before historic time; and that historians of antiquity, even those called "sun-and-star worshippers;" worshipped intelligent powers—persons—who were believed to reside in the sun, and stars, or to rule by them; that neither custom not tradition was likely to suggest the Christian fable as an astronomical allegory, as there is not anything in the history of the general opinions of the time in which Christianity originated to warrant the supposition; while the opinions that concurrent history records to have then, and previously, existed, show that Chritianity gradually arose, out of superstitious fancies. and went through a process of evolution under the operation of self-deceiving myth-makers and allegorists, and eventually was moulded by corrupters of history, liars, and forgers into

its present shape.

I showed that "Sunday" is of Egyptian astrological origin, and that the "Lord's day," not "Sunday," was used by the Christians for the first day of the week; and that Sunday was not used as a Christian name until after a. D. 377. Also, that the ancient Persians regarded the sun only as an emblem of an unseen divine power; that the Egyptians believed in a sole god who had made all that exists; and, at a lattime, they believed that all things proceed from the "one Being," and that "all return to Him. But He has agents who are His own presonified attributes, who become delties in visible forms, limited in their activity, yet partaking of His own powers and qualities." That the Chaldeans and Tsabians believed in the "Unity of the deity," and supposed that inferior divinities; proceed from Him; and that such reverence as they paid to the sun, moon, and stars, arose from their belief in the purity of light, and therefore of these luminous orbs; from their belief that the Powers by whom the Supreme governed the world resided in some of those orbs; and because they believed injudicial astrology, and thought that these orbs "are the instrument by which the Creator regulates the course of events in this world, giving them different powers according to their various positions."

I stated that the names of the Semitic and Greek gods had, for the most part, been epithets applied to the sun; and that they had come to be regarded as the names of separate, personal deities; the original meaning of the names having been forgot long before the historic age. Though, doubtless, there was always some Infidel who saw in Matter "the promise and potency" to form organic life, and all the phenomena of the Hallowski life. and all the phenomena of the Universe, "with-out the meddling of the gods," whose existence was not known, and whose nature philosophers, of all times, said could not be conceived; and they concluded, as Lewes now does, that it is ridiculous to assume to know any thing of that which, at the same time, we de-clare to be "unknowable."

New Harmony, Ind. (1999)

Philadelphia Pepartment

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

WHAT IS MAN? Man Physically.

SECTION VI. THE CARTLAGES, TENDONS, AND LIGARIENTS.

The cartileges are closely allied to the bones; one set supplies the place of these, and by their flexibility admit of a certain degree of motion, while their elasticity recovers their natural position, as in the nose, the larnyx, known as Adam's apple, the cartilages at the front end of

the ribs, etc.
Another set in children supplies the place of hones, and are the molds upon which the hones are formed. These receive earthly deposits which give hardness and strength to the bones, as man finds it necessary to make molds of wood, or other soft materials in order to obtain casts, so nature proceeds in the formation

of bones. A third set, and the most extensive, covers the ends of the bones, and by the smoothness and lubrication of their surface, allow these to

move with great ease.

A 4th set supplies the of office cartilage and ligament, giving the elasticity of the former and the flexibility of the latter, as in the bones of the spine; for wise purposes all except the second fet have not the capacity under ordinary circumstances to receive the mineral deposits which convert them into bone.

The tendons are non-elastic, a very important matter as the opposite condition would interfere very much with their utility in communicating the motion of the muscles to the bones. They are the band which connect the muscles to the bones. They are mostly round, some-times flat. They are the strongest tissue of the body. The muscles are sometimes broken, but these are never known to give way, indeed there are few substances in nature that equal the tendons in strength. The tendo schilles, the largest in the body, is capable of sustain-ing immense weight; that of the mule, not larger than a human finger will draw several

ons. The ligaments are divided into the capsular or hag-like, and the cords. The former cover the joints, and have within them small pouch-65, called bursae mucosa, the function of which is to secrete the joint water, a fluid which lubricates the joints. These capsular ligaments are very strong, but are usually torn in dislocations.

The ligamentous cords, which are flat, round, or oval, are intended to give support to the joints, and are so arranged as to add greatly to

their strength.

These tissues being a degree higher in their etructure are more subject to diseases, and are the seat of some of the most painful affections that man endures. The ancients considered inflammation of the tendons a more serious disease than it is now regarded. We do not be sitted to cut the tendons for the vadical cure. their strength. hesitate to cut the tendons for the radical cure of club foot and other deformities, and there is reldom any difficulty attending this oper-

Light Houses-A Vision.

I saw a beautiful river rolling along; on one mellow light. The other was different, there were fogs and mists, darkness and false lights that lured the travelers. I could see many people journeying along on both sides. Those upon the bright side could see across the river, and sometimes could throw rays of light over to help the travelers there.

to help the travelers there:

My attention was particularly directed to those who were walking in the darkness. I heard a voice crying from the other side, "A new commandment give I unto you, that ye build light-houses." As I walked among these people and watched their movements I began to realize what this meant; as I approached closer I saw that each one had a light, but most of them were covered up so that they did not shine before men. Some covered their did not shine before men. Some covered their light with the cloak of religion, others buried them deep beneath the desire for wealth, or fame, or ambition; and some there were who sought to change their light so that it might lure the unwary from the path of truth and right; most of them, however, were groping their way along, not knowing that they had a light that would guide them if they kept it trimmed and burning by pure lives and good deeds. It was a rough pathway to travel; there were deep ravines and high precipices that must be passed over. Occasionally I saw a light-house which illuminated the path for a distance, at other times I saw men and women carrying their lights so that others seeing them were enabled to walk safely, and were thus encouraged to trim their lamps and keep them burning. I saw many sign boards warning the travelers of danger. There was one which reminded me of one I had heard of, which read thus: "When the waters are four feet above this sign, it is dangerous to pass along above this sign, it is dangerous to pass along this road." I saw that because men were not true to the light there were many such signals which came only after the danger. The good men and women who journeyed along this road felt called upon to put up these pointers wherever they could, and there were many places where it was necessary to fulfill the commandment to build light-houses; and when the honest and true; those who were earnestly sceking the way, came to these dangerous places, where many had lost their way in the deep mire of sin and corruption, they joined together and laid a foundation to build a light-house "and put up a light thereon, so that many of the most dangerous places were rendered comparatively safe. I could see that when these good and true and faithful laborers came together and concentrated their efforts upon any part of the path. It was beautifully lighted up and made plain and clear, even the most rugged places. When these lights were thus combined and the pathway was made bright, then the light from the evergreen shore came floating coross the river and made the way peaceful and serene, and the people walked in the light and felt the consciousness of the presence of the angels that were with them, continually helping them on the way. So clear and beautiful was the light in these places that when the time came in which one was permitted to go over to the home of the angels, on the bright side of the river, they walked right out upon the rolling waters with an angel standing on each side so there was no fear of sinking, gether and concentrated their efforts upon any

upon the rolling waters with an angel standing on each side so there was no fear of sinking, but all was light and peace.

I passed along the way and saw that there were many places in which it was needful that there should be light house, and I understood why this new commandment was given. All who loved truth, and sought to walk in purity of life, to lay down the burdens of sin, confessing their weaknesses, and praying for fessing their weaknesses, and praying for strength, were instructed in the way which they should trim their lamps and have them

shining so that others seeing their good works and their lives should seek after a qualification to live in peace and let their light shine, and to assist in building light-houses wherever they could, feeling a determination to trust in God and do the right; to do the right and trust in God. I could see that as they thus lived in the ever-blessed sunshine of truth and love, free and open, without concealment and withfree and open, without concealment and love, free and open, without concealment and without conpromise, they were happy,—they had heaven within them, and they carried it wherever they went; their presence was a benediction, and they gave evidence that light was sown for the righteous, and joy and gladness for the upright in heart."

"JUDGE NOT."

BY HORACE M. RICHARDS.

God help her! poor week on humanity's lezoda

Who known of her past? Of her and his-Of her innocent days, ne'er to come more? Of the grief and despair, of her life's mys-

Perchance in her youth, the was fair as the

-mourd, The pride and the hope of dear loving friends. And the heart that is now so weary and lorn, Beat warm beath the love that on beauty attends.

Đ. Oan you measure her life by your measure? Oan you judge its temptations by your own? Nay! better by far this lesson to treasure, eval are to taky gaigest era fluor emed

Inherited wrong may oft govern a life, May mar its fair form, from birth to the

tomb. May fill it with grief—with wearisome strife, "I'll virtue lies hid in sin's darker gloom.

No jadgment of mine shall blame or condemu--I would a thousand times sconer befriend Better aid her, sin's current to stem; Than idly to witness her sorrowful end.

The Prisoner's Fund.

West Gloucester, Mass., Jan. 1876. .

This fund is for the purpose of effecting the release of Albert Peace, the only Spiritualist in the Auburn Penitentiary. Only \$125 is required to secure his freedom.

RECRIVED AT THIS CFFICE SINCE LAST REPORT: B. S. Cross, Monros, Wis...... 50 RECEIVED BY MB. PEACE SINCE LAST REFORT: Mrs. D. Lewis, Cincinnati...... \$6 00

Mr. C. Carson, Meriden, Minn. 100 G. S. Philo, Ohio 100 A. M. Tinckham, Topeke, Ken..... 100 P. B. Tinckham, Topska, Kan..... 100 M. E. Coleman, Preston, Minn..... 1.00 Mr. Halo Schwartzmelder, Cumberland Md..... 100

WHOLH AMOUNT CONTRIBUTED.

Total..... 624 93 Who will be further inspired to help the poor follows? It is better to gond remittances direct to him, in care of the warden of the Penitentiary, Auburn, N. Y.

A Good Medium.

Miss Laura Morgan, the medium for physical manifestations, is now a guest at Captain Tuttle's, in Chicago, She will remain a few days and give private seances for select parties when desired to do so.

Address her father, J. L. Morgan, care of Capt. Tuttle, 477 W. Madison St.

A subscriber writing from Ellington, Wis. sends \$5 70, but does not give his Post Office Address, to which the Journal is now sent.

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Money.

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

ANGIENT 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.

Passed to Spirit Life

[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 beyond the scenes of mortal pain, [Jan. 27, '76, Noan T. Carpenter, nearly 51 years of carth life.

He was born and raised a Friend in Orange county, N. Y.,; came early to California, living an upright and honorable life. Excepting in its early days, the grand truth of Spiritualism, guided his life thereby. After a lingering illness of several years, he joined those awaiting him with a perfect trust in their presence, leaving the companion of his early life alove. Children, brothers, and sisters, and all, preceded him to the better shore.

Funeral address by Mre. P. W. Stephens.

Passed to Spirit-life, from Portland, Me., Jan. 5th, '76, Mrs, Delia E. Chandles.

Mrs. C. was a firm believer in Spiritualism, and a true advocate in the cause. While in earth life ahe had visions of the Spirit-land, and now that she is a dweller therein, no doubt but what her anticipations are fully realized of so bright and beautiful a life in the "Vast Beyond."

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We have in stock a small number of copies of the fifth edition of "The Voices;" which are in every respect equal to the sixth and last edition, except that they do not contain the "Voice of Prayer." In order to close them out, we will send a copy to any address, post paid, for eighty-five cents; at which price they are a decided bargain.

PHOTOGRAPHS OF THOMAS PADIS.—The original oil painting now hange in Independence Hall, Philadelphia, in company with those of Washington, Jefferson, Franklin and their companions in the struggle to free America. This photograph is taken from a steel engraving which is a fac simils 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 Princeopercal Publiceums House, Chicago.

Testimonials.

The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not.

Mes. A. H. Robinson,—Medium:—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe nain, extending to her body in red streaks. The pain has somewhat subsided, but the awelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 68.

Very truly yours.

Jacob A. Flournoy.

Marionville, Mo, Jan. 16, '76.

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten days afterward:

Mrs. A. H. Rosinson, Bindium, Chicago:— Yours of the 18th was received in due time. My wife is still living and promises to get well. Her arm has been opened in four places; is now discharging considerably. The swelling has subsided a good deal. Your diagnosis and prescription was submitted to the attending physician, who took it very kindly. You was the first that called it Erysipelas, which is now agreed to becorrect by all. I think your band of spirits can assist us much in effecting a final cure.

Very truly yours.

JACOR A. FLOURNOY.

Marionville, Mo., Jan. 80, 70. My wife is still living and promises to get well.

A Spirit Physician Materializes and Oures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:-Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. 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 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 tally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully,

Mrs. S. I. Prok.
Topeka, Kan., April 12th, '75. Box 651.

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

A. H. ROBINSON.-MEDIUM.-CHICAGO.wish you to make an examination of my head 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 assessment. cians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like 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 soon, I remain, Yours with Respect,
LEWIS C. POLLARD.

LOS Nietos, Cal., Oct., Srd, '74.

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

Mns. A. H. Rominson:—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 another taken. 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, Lawis C. Polhard.

Los Nietos, Cal., Dec. 9th, 74.

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

out again. Hoping to hear from you soon, I

subscribe myself.
Yours wish Respect, Lawis C. Polland. - Arusa, Cal., May 29th; 75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium Religio-Philosophical Publishing House Building, Chicago.

ATBS. ROBINSON, while under spirit control, on re
the disease most perfectly, and prescribe the proper re
medy. Yet, as the most speedy cure is the essential object in view rather than to gratify idls carlosity, the
better practics 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
remedy for gradicating 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 rapport with
a sick person, through her mediumship, they never fall
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 extremal application, it should
be given or applied precisely as directed in the accompanying letter of instructions, however simple it may
seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that
science takes cognizance of.

One prescription is usually sufficient, but in case the
patient is not permanently cared by one prescription, the
spilication for a second, or more if required, should be
made in about ten days after the last, each time stating
any changes that may be apparent in the symptoms of
the disease.

Mrs. Rosmson also, through her mediumship, disenoses the disease of any one who calls upon her at ber

Mrs. Romason also, through her mediumship, diag-

Mrs. Romsow also, through her mediumship, diagness, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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ply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to deray the expenses of reporter, amanuses, and postage.

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The above named sure remedy for the appetits for to bacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from 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. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poison ous weed. It is a remedy presented by a band of chemits long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will, upon analysing this remedy, find one particle of gentian root, or any other poisonous drug in it.

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TESTIMONIALS.

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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 lifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I tool perfectly free from its use. Have no design for it.

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

Mr. R. T. Wyman, of Wankan, informs no that he has used one box of Mrs. A. H. Robinson's Toracco Antidote, and that he is entirely cured of all desire for the wood. Inclosed find two dollars. Please send me a

Oshkosh. Wis.

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(Concluded from page 394) NOT A MYPOCHITH.

Not that Mohammed was a hypocrite. He was consistent throughout his entire life; more so, parhaps, than any other example afforded by history. The character of apostic and general are the antipodes of each other. One inaugurates reforms, the other executes, and usually ages intervene between the two. Christ taught and Constantine enforced. Mohammed combined both these characters. He lived two lives. The apostic before the hegira, when he laid the foundations of his religion, and after the hegira the stateman and general who enforced his dectrines. Experience had taught him the impracticability of overthrowing the old idolatry by persuation, and as force was now placed in his hands he appealed to force. In this he was conscient Not that Mokemmed was a hypocrite. He and as force was now placed in his hands he appealed to force. In this he was conscientious, and saw a wise dispensation of Providence. He believed in his revolations, and, believing, every means of spreading its light was lawful. He had preached many weary years and persuasion had failed. Now God had given him power to overthrow idolatry and substitute the true faith for its revolting with the content of th rites. Terribie as his career as an infatuated warrior has been drawn, it does not compare with the bloody records of the Hebrews. Mowith the bloody records of the Hebrews. Mo-hammed always gave the option of friendship or battle. If his enemies professed the faith of Islam, they became his brethren, with all the rights of the primitive disciples, and a tribute acknowledging dependence usually guaran-teed his unbelieving subjects religious tolera-tion. In ten years he fought nine battles or sleges and schieved fifty enterprises of war. By these expeditions he prepared his army for the conquest of Arabis. "The sword," said he to the wild Arabs. "is the key to heaven and

vermillion and as odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubim." Thus encouraged by the resplendent picture of the future life, and assured by the stern doctrine of fate, constantly repeated in the Koran, the daring of the scalous hosts was intensified, and they threw themselves on death with unshrinking fury. If destined to die in their being an award could pierce them, and if not beds, no sword could plerce them, and if not they could not escape the appointed time. This belief made them heroes.

to the wild Arabs, "is the key to heaven and hell, a drop of blood shed in the cause of God,

a night spent in arms, is of more avail than two months of fasting and prayer; whose falls in battle his sins are forgiven; at the day of judgement his wounds shall be resplendent as

CONQUEST OF MECCA.

E The prophet led his army to the conquest of the holy city of Mecca, which he gained by diplomacy, without staining its soil with the blood of a single citizen. The idols of the casba were destroyed, except the block-stone, the temple purified, and a perpetual law enacted against any unbeliever setting foot on the sacred grounds of the city. He overcame the combined attacrs of the pagan tribes with equal success, but not without battle. His interpld spirit is shown in his reply to the amtropid spirit is shown in his reply to the ambassador from one of their cities:

"Grant us, O prophet of God, a truce of three years," said the messenger. Not a month, nor an hour," was the re-

ply. Excuse us at least from the obligations of

prayer." Without prayer, religion is of no avail." The cry of the army was an echo of Abdel-le's at the battle of Mutas. "Advancing with confidence; either victory or paradise is

Mohammed in the pulpit described in glowing colors the glory of those who died in defence of the faith, but in private the tenderness of his heart was shown by his answer when surprised weeping over his fallen com-

"What do I seet" asked his astonished votary.
"You see a friend who is deploying the loss of his most faithful friend."

HIS LASTPILORIMAGE. Until 63 years of age he was equal to the demands of his great mission. For the succeeding four years his health declined. Conscious that his days were numbered, he made his last pilgrimage to Mecca, which was replete with mournful interest. He set out from Medina at the head of 140 000 dervishes, with camels garlanded with flowers and decked with flying streamers. When he approached the holy city, the scene of his early domestic peace, and when he first heard the Voice which had exalted him to supremacy of one-third of the people of the earth, he uttered a solemn prayer: "Hore am I in thy service, O God! Thou hast no companion! To the alone belongeth worship. Time alone is the kingdom. There is none to share it with Thee." After offering with his own hands the camel of sacrifice, he ascended the pulpit of the casha, and reiterated: "O my hearers, I am only a man like yourselves." And they remembered his saying, "Of what dost thou stand in awe? I am no king. I am nothing but the son of an Arab woman, who ate firsh dried in the sun." On his return to Medina he gave his farewell to his congregation:

"Everything happens according to the will of God," said he, "and hath its appointed time, which can neither be hastened nor avoided. I return to him who sent me, and my last command to you is that ye love, honor, and uphold each other; that ye exhort each other to faith and constancy in belief, and to the performance of plous deeds. My life has been for your good, and so will be my

He solemnly contemplated the approach of death, and presented an instructive lesson of humanity and unselfishness.

"If there be any more," said he, "whom I have unjustly accurged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of a Moslem! let him proclaim my faults in the face of the congrega-tion. Has any one been despoiled of his goods the little I have shall compensate the principal and interest of the debt." A voice called: "I am entitled to three drams of allver." Mohammed thanked his creditor for scousing him in this world rather than in the

HIS DEATH. Ha enfranchised his slaved, gave orders for his funeral, and moderated the grief of his

friends, on whom he bestowed the benediction of peace. To the last he maintained the dignity of an apostle and serene faith in his relig-ion. He expressed his reliance on the prom-ises of the angel Gabriel, and trust in the mercy and favor of God.

His head reclined in the lap of his beloved wife Ayeaha, and from time to time he dipped his hands in a vase of water and moistened his face. As he became weaker he ceased, and gazed at the heavens, said in broken accents: "O. God,—fergive my sins,—be it so.

His realous followers would not believe the evidences of their senses. "How can he be dead,—our witness, our intercessor, our moderator with God? By Allah he is not dead; like Moses and Jesus, he is wrapt in a holy trance, and speedly will he return to his faithful people." Abuhekse calmly said to the distracted people: "Is it Mohammed or the God of Mohammed you worship? The God of Mohammed liveth forever, but the apostle was a

mortal like ourselves, and, according to his own predictions, has experienced the common fate of mortality."

The stories of the loadstone by which his cof-fin was suspended, and of his being subject to epilepsy, are inventions of his enemies. The humble tomb of the prophet is at Medina, and millions of pilgrims visit it as a shrine of equal holiness with the Caaba.

Thus departed this noble spirit. Did I say departed? Nay; his intangible presence has guided the destiny of four millions of people for thirteen centuries, and the words of wisdom spoken by the voice has been their bread of life. It is still active, still extending itself, along its boarders conjuring new dominions, in Africa, in the northern steppes of Asia, in the along its boarders conjuring new dominions, in Africa, in the northern steppes of Asia, in the islands of the Northern Sea, and the savage peoples as they cast away their fetishes and idols, and drink the draught of higher and purer civilization it offers, cry aloud, "Aliah il Allah; there is but one God, and Mohammed is the prophet of God!"

ON THE DEATH OF EMMA LONG, MAY 13TH, 1879.

Extract from poem read Thanke lying, 1675, at the Aurora Academy class, of 1870.

by w. R. Warner.

Toll the bell softly, sweet and low;
Let the faint echoes die afar,—
Let the rythmic numbers come and go,
Over the hills and sunlight bars.
Sweet as the music from distant sphered,
Let the notes fall on our saddened ears,
That grief and pain must ever know,
Toll the bell softly—toll it low.

The fairest blossom of earth lies dead, As the tender petals bent with dow, And over the drooping, silent head

The purest lilies gently strew, An emblem of her life on earth, Now wakened to a higher birth Where storms and tempests can not go, Toll the bell softly, sweet and low. Let the heart bow 'neath its weight of Gare,-

Let the sad eyes, with tears, grow dim;— Let the dark cross, that we can not bear, Grush all the light from the soul within; Duty to meet is this life of ours, To strew with withered, or fragrant flowers, That periah not with the winter's snow; Toll the bell softly—toll it low.

The amber sunlight's softened sheen Is flooding the valley, and hill and plain; Sending through leaves of tender green, A mellow beauty, that smiles at pain; And while the wavelets rise and fall, In sobbing swells, or the lowly call Of olden voices come and go, Toll the bell softly, sweet and low.

The merry laugh we loved so well, That rang through the long and shady alses The witty, sparkling gems that fell From ready lips and the loving smile That won all hearts, are hushed and still, And an aching vold we can not fill Mocks at the grief we e'er must know; Toll the bell softly—toll it low.

Sing a soft dirge for the weary one, Sweet as the sighing zephyr's tune,— Low as the murmuring brooklets sun, Neath the baimy breath of sunny Jane, Swell to a grander, fuller lay, As we think of the spirit far away, Sparing to heights we yet may know; Toll the bell softly, sweet and low.

Drop the cold clods on the coffined form. Plant the pale lilies o'er her head, A symbol sweet of the soul new born, That quickly rose from the sleeping dead. Then let the curtain darkly fall, Shrouding all hearts in a heavy pall

As we walk to the fireside, faint and glow,

Toll the bell softly—toll it low.

Whether the breeze of balmy spring, Or the fervid heat of summer hours, Wafts o'er its softly, beating wings, The life and beauty of fragrant flowers, Whether the autumn winds sigh drear, Lowly and sad as the mourner's tear, Or sweep the clouds of fleecy snow, Toll the bell softly, sweet and low.

'Ring the bells gladly; loud and clear,— Send forth a merry, joyous strain, Wipe from the cheek the pearly tear, And waken the heart to hope again; For far away from your earthly aight, Removed from sorrow, pain and blight I live with loved ones, pure and dear, Ring the bells gladly, loud and clear.

Slowly I sank 'neath till ction's hand, While the restless waters rose and fell, Till the bark was loosed by an angel band, That spoke in words too sweet to tell. As they bore me upward and away, Nearer the perfect, sunlit day, Till I felt the glorious presence near, Ring the bells gladly, loud and clear.

"Midst the fields and flowers or forest's shade Seeking the truths that round us lie, Or where the olden fancies played With purest love that never dies, We wander; calm and happy now, With faith's sweet impress on the brow,

Ring the bells gladly, loud and clear." But earth-love ever will brightly burn Its glowing radiance never cease. And often the heart will lowly yearn.

Singing the anthems, old and dear,

To give the loved and sad ones peace; And quickly at sound of grief and pain, Our feet will press the sod again, And whisper low to the listening ear, Ring the bells gladly, loud an i clear."

Through the radiant aisles of spirit home With beauty and fragrance breathing sweet With thrilling music's matchless tone, And warm hearts, dreamy, rythmic beat, Plucking the blossoms that never die, Gathering the gems that round us lie, We're passing on from sphere to sphere. Ring the bells giadly, loud and clear."

"But when night's shadows softly cresp, From sloping hill and lowly vale,
And dewy roses gently weep,
And sunset's arrows glimmer pale,
We'll turn from heaven's blooming howers, And wander in the evening hours, With those who yet are near and dear, Ring the bells gladly, loud and clear.

Protection, Eric Co., N. Y.

Universe versus. God.

6, H PRESTON TO M J. BURK.

DEAR SIR—Only this in reply to your strictures upon my article in the RELIGIO PEILOSOPHICAL JOURNAL, of the 25th, inst. Superstition is the curse of the world; and God is the central superstition round which all others cling. The world will never be rid of superstition until every conception of a God shall be blotted from the beliefs of men. Belief in Gods has made a bell of this grouning the same of the same that the good spirits, Michigan is nearly free from them. Bleter Pearsall is doing a

globe. The alters of the Gods have swam in blood. True, I enlogiz: Thomas Paine; he will live forever in the history of this Republic as the Author hero of the revolution. Still he was a superstitious man. America is more indebted to him than to any other man that ever trod this continent. The world is more indebted to him than to all its Sixteen Orucified Saviors. Still, he was a very superstitious man. So was Voltaire. Both believed in God, and this belief in a God is the great broad base, upon which rests the whole structure of superstition. Humanity has now outgrown the need of creeds and ghosts, and Gods. It has reached its one and twentieth birthday, and ere long will cast aside its Gods as playthings of the past. The issue of to-day is Live Matter versus Dead Gods.

And now, Bro. Burr, let us waste no words, Put on your thinking cap, shut up one eye, and candidly consider these four simple proposi-1st. Something (substance) must have always been, or anything could not now be.

2nd. Then this something was eternal, and

hence, self-existent. 3rd. Since self-existent and eternal, it must have been infinite; and hence, was everything

existing everywhere. 4th. Therefore, all that is has always been; that is, everything has eternally existed every-

Those propositions sent your God, Bro. Burr, higher than Beecher's Life of Christ, They will knock down all the Gods of Theologians as fast as they can be set up. But do you say that this something, this self-existent, sternal everything, is God? Very well; then nothing but God could be. Then he must be the All of everything, existing everywhere. Then where is your Universe? You see you can not have a Universe if you have a God. We have the Universe haves you cannot have We have the Universe; hence you can not have a God. Swap God for the Universe and you make an infinite gain. A mote that is, is better than a God that is not. But do you contend that your God created the Universe? Very well. From what did he create it? Nothing. Bear in mind that your God must necessarily be everything existing everywhere. You see there could have been no unoccupied premises upon which the nothing might have been lying around loose. Omnipresent God alone extending on, and on, and still forever on through all the everywheres, cramming all the immensities full of his essential self. He could not have created the Universe beyond himself. since there was no beyond. There could have been no place in which to put it outside of himself, when created, since there was no out-side. If created, it must have been from himself—from God-subtance, and then it would not have been a creation, but a changing of himself into something different; and that was not possible, since he was self-existent, and must necessarily exist the same forever—since he was eternal, and must exist unchangeably. The Universe could not have been made from nothing, since all the spaces everywhere were crammed completely full of everything; and hence there were no vacant places where the raw material might have been stored away. It could not have been created from God-sub stance, since that already was; it could not have been formed from God's pre-existing self, since that would have been to change the eternally unchangeable, to annihilate himself as God by transforming himself into the Universe. There is no escape for you.

You must admit that there can be but one Eternal All. You can not have both—a God and the Universe. And since we have the Universe, that is, everything eternally exising everywhere, we need no God, there is no room for a God, and there has never been anything for a God to do. Therefore there is no God.

And nobody has ever really believed in God. Some conception of a thing must exist in the Some conception of a thing must exist in the mind—some ideal, before it can be believed in. No conception of a God apart from the materrial Universe can be found. God is a chimera. And neither Paine, nor Jeffarson, nor Washington, nor any one else ever really believed in a God. Men profess belief in incomprehensibilities, but no one can believe that which he can form no clear conception of. Yes, Paine, and Voltaire, and Washington talked of God; and you talk of God, but you do not believe in him,—you only talk about him.

Yours Truly,

Yours Truly, S. H. PRESTON. Mow York City.

Poices som the People.

GLENWOOD, N. Y.—S. N. Blakey writes.—I like the old reliable, fair-faced, excellent Journal. BEAVER CITY, UTAH-Robert Kershaw writes.—Your paper suits me the best of any that I receive; I should be lost without it.

ROCKBRIDGE, WIS.—Levi Freeman writes.—I can't get along without the Journal: I like it better all the time.

WAVERLY.—H.R. L. writes—I want you to advocate more work and less talk—lecturing don't amount to anything with skeptics, as they have been lectured to death in the churches. OWEGO. N. Y.-L. C. W. writes,—I rejoice that Spiritualism has dawned, and that I am living

icate to me, and tell me there is no dark river of death, but life, life forever more. INDEPENDENCE, KAN.—L. C. Garr, M. D. Writes.—It is said that if a man does not prepare for his own household, he is worse than an infidel, and I consider the Journal part of my household.

In a new era when the dear departed can commun-

HORICON, WIS.—Mrs. E. E. Smiley writes.—Although I do not agree with everything that shows itself on the fair face of the Journar, yet we would be lonely without it, and we can not afford to miss its weekly visits.

PALMYRA, NEB.—J. C. Chamberlain writes, The JOURNAL is an ever welcome visitor in our family, always being full. of such good news, which we may well term glad tidings of great joy. May the spirit of love, directed by the good angels ever be with you in your noble work.

ATLANTA, GA,-Mrs. S. H. Davis writes,-Am sorry to have to record the death of a dear friend and brother, Judge R. J. Court, of this city. He passed to spirit-life yesterday morning, at 6 o'clock. He was an able advocate of our beautiful philosophy. His loss will be felt here.

BROOKLYN, N. Y.—Dr. Thomas J. Lewis Writes.—Our great work, Fracticalizing the science of Psychometry, will be ready for the press by March next. Our angel church is receiving members by the thousands, while creed Christianity is losing members by the thousand.

PLATO, ILL.—John Wilson writes.—1 commenced five years ago to take the Journal as a trial subscriber, and am not yet tired of it. I have been in receipt of more papers than I can read since I've been able to attend to business again; though I've stopped some of them, but can not yet give up the JOURNAL. I have just completed a fine addition to my house, and now if good mediums should call this way, they will here find a wel-

BERLIN, MICH.—Mrs. Sarah Graves writes.—I like the Journal. You are right, Michigan has reason to rejoice in the stand Spiritualists have

mighty work in Michigan and other States. I have attended a number of meetings with her. She delivered the funeral dissourse of Richard Pist, at Coopersville. It was held at the Methodist Church, and it was crowded so full that there was not standing room.

CEDAR FALLS, IOWA,—Chas. Clark writes.—Mr. Schuyler, well-known and much respected in Cedar Falls, whose wife was insane, caused (as they supposed) by the death of a daughter, was told by Miss VanWert, a clairvoyant medium, that there was a bad spirit over her all the time, and that if he would hold a circle the spirits would try to remove it. We held a circle at our house in Union Township, in sympathy with them. Time passes. This was in October. His wife had gone to Michigan to her daughter. He also went. He writes me again Jan. 18th, that his wife is as well as ever. His daughter says ahe got well all at once, and dates back to our circle. Your Jounnal is a welcome visitor at our house every Saturday night. CEDAR FALLS, IOWA.-Chas, Clark writes.

BRATTLEBORO, VT.—L. M. Howe writes.—
Spiritualism is receiving the usual amount of opposition and slander in this place, but is quietly
gaining a little ground, notwithstanding. The
free library opened by Mr. Crosby is receiving the
usual amount of patronage. J. Frank Baxter, of
Boston, gave some very interesting and instructive lectures here, during Christmas week, and
C. Fannie Allyn will speak during February, on
Sundays. Mr. Crosby warms his hall every Sabbath, and when there are no lecturers here, a meeting for free discussion on religious subjects, is bath, and when there are no lecturers here, a meeting for free discussion on religious subjects, is held, where all persons have the privilege of expressing their views, whether orthodox or hetorodox. He is an earnest worker in the cause, and the Spiritualists and Liberalists of Brattleboro ought to consider themselves highly favored in having such a bold and liberal prime mover in their midst, and should not be backward in giving him their hearty support. him their hearty support.

MANKATO, MINN .- C. H. Andrus writes. Now, Brother Jones, I have a word to say in be-half of that devil that you are offering a reward for. I think the other chap is the one you ought to have caught, for the devil has always, according to all history, been a firm friend to the human race. When Adam and Eve were placed in the Garden of Eden, so foolish and simple that they did not even know that they ought to wear clothes, God told them not to eat a certain kind of fruit, which he knew they would eat, just as soon as they found it, telling them they should certainly die the very day they eat it. Well, he went off and the devil came along and told them to eat it, and gain knowledge, for said he, God knows that if you eat it, you will be as he is, knowing good from evil. Well, they ate, and lo, their eyes were opened; they didn't die, but began to learn, but as soon as God returned home and found what they had been up to, he was awful mad and turned them out of

RICHMOND, IND.—K. Graves writes.—I feel quite thankful to Mr. Anderson for correcting an error into which I was led unsuspectingly by a supposed to be reliable friend. It is but justice to Mr. Winchester to say that he did not in his letter to me relative to the matter, represent any of the parties as in suffering want but himself. It was enough for me to know that any person connected. enough for me to know that any person connected with such a laudable enterprise was in need of pecuniary assistance. I had no selfish motive in advertising the pictures, nor in any statement I made relative thereto. It will be observed that I requested that the money for the pictures should be sent directly to Mr. Winchester, and not to me, although I had previously paid the principal part of the bill with which I was charged for them and requested to pay after the pictures were sold. I am much gratified to learn from Wella Anderson that picture drawing is still from Wella Anderson, that picture drawing is still practiced by himself and wife, and hope they may be as successful in the future as they have been in the past in adorning and elevating this beautiful

JANESVILLE, WIS.—M. R. Stevens writes.— The age of miracles is not past as some aver, as I The age of miracles is not past as some aver, as I will prove before I close. One evening my father, Dr. E. W. Stevens, was quietly reading his paper, when his spirit control said: "Send a sheet of magnetized paper to sister Mary." He replied, "I will," and did so. This was in the latter part of November. About two weeks ago we received a letter from the lady (Mrs. Mary Hurd, of Greenwood Co., Kaness) in which she says: "I have not been feeling very well of late, nor yet sick, but troubled with some old weakness and lameness." troubled with some old weakness and lameness. I had been wondering in my own mind whether magnetized paper would be any benefit to me, but had not spoken of it to any one. I was surprised when it came. I have used it and it has helped me. I don't know what to think of some things. I have expressed a wish a number of times, and things seem to come so strangely to me. One day I said, 'I wish I had some game for dinner.' William (my husband) and I were alone. We sat down to the table, and while eating four qualis came in, one to the table. I caught it and the rest in my hands. The doors were all open but they made no attempt to escare. I do not propose to make any comments on this, but I would like you or some other competent person to explain the mystery. In olden times Moses and Aaron with the aid of the magic rod, brought qualls and manus to the multitude. But in this case there was no Asron, no Moses, no magic rod, and no special agreement made with God beforehand.

OXFORD, IND.—Capt. Wm. C. Thomas writes.
—Brother Thomas Cook has just left us for his home, having delivered for us a series of highly interesting and instructive lectures. His lectures were well received by all, especially by the ortho-dox, from the fact that he takes the Bible for his text book, giving a new (to them) rendering or interpretation to prophesies and sayings of Jesus, that they are all so familiar with. I think he is a medium in the hands of the spirits to be used in promulgating the truths of the angel world to a class of people that could not be reached by any other means. He helped us to organize in the same manner as the organization at Druid Hall, same manner as the organization at Druid Hall, Chicago, Ill., and we cheerfully recommend him to all who may want a lecturer, and especially those places where they are a little tender footed and need milk, not being ready for strong meat. We have for our efficers the following named persons: Hiram Benedict, President; Mrs. Minule Thomas, Vice President; Miss Janes McConnell, Treasurer; Cent. Wm. C. Thomas, Carresaronding Secretary Capt. Wm. C. Thomas, Corresponding Secretary and Secretary; Finance Committee, Clorinda Blessing, Thomas Farmer, and Marion McConnell. There is a great deal better feeling existing here among the people now towards Spiritualists and Spiritualism than there was some months back, when S. S. Baldwin was here exposing Spiritualism (or saying he was) in the Presbyterian Church; having been brought here by the minister of that church, and nothing was bad enough to say about us. But Baldwin is one of the things of the past, and the minister left our place for other parts between supper and breakfast, and now his house tween supper and breakfast, and now his household goods are lying here under an attachment for debts to the amount of over \$400; contracted in a few short months, while the Spiritualists are now using his church for Spiritual lecturers to talk and tell the truths that he said were all the works of the devil. "How the mighty have fallen." At the close of Brother Cook's lectures the following was unanimously adopted: That, we the Spiritualists of Oxford and vicinity do hereby tender our sincere and heartfelt thanks to the trustees of the Presbyterian Church in Oxford, for the use of their church for Brother Cook to deliver a series of church for Brother Cook to deliver a series of Spiritual lectures in, and we trust that the same Christian fellowship of feeling may continue to exist, that has been manifested on this occasion.

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Mrs. R. immediately prescribed for me. 1 did not get all the ingredients for the Restorative until some lime in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money can not buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is inaccountably strange, etc., etc. And here let mestate, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

Springfield Mo.

M. R. SMITH. Springfield, Mo. Don't forget to send a letter stamp to pay the postage on the answer desired.

Mr. Smith enclosed a lock of his heir along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man.

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 diagnoses each case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

The Restorative colcom fails to reproduce a good head of hair in less than one year, no matter how long the sp plicant may have been bald. Address Mrs. A. H. Robinson, 394 S. Dearborn Street, Chicago, ill., inclosing \$5.00, which covers full expen

\$1 65 cents renews trial subscriptions one year.

of disgressing, one box of the remedy, and postage.

IS THE DEVIL DEAD.

A Singular Apparition Before the Mind of a Young Lady.

[From the Boston Beacon.]

I was staying with a friend in a strange, half-depopulated city of the Old World. While standing in the door-way of our boarding-house, one warm, sunny afternoon in au-tumn, discussing the odd manners and cus-toms of the inhabitants, and the rise and fall of that once populous city, we were naturally led to speak of the millions and millions of human beings who have been and are no more. Then came questions concerning the future. What is it to be? Is there a heaven or a hell? Is there to be an utter annihilation? These problems we were debating when we were suddenly interrupted by the approach of an old, gray-haired minstrel. Although, apparently, about the age of ninety, he possessed the vigor and bearing of a man of thirty.

He was remarkably tall and erect. His snowy heard descended in wavy masses below his waist, and his hair, soft and white, fell gracefully over his shoulders. His face was radiant with a manly dignity and beauty surressing anything I had ever invariant. passing anything I had ever imagined, eclipsing the conceptions of the most renowned painters. Nor, could any word-painting have portrayed the happiness and wisdom beaming

from his countenance. He stopped at our door; leaned upon his harp for a few moments, and, looking heaven-ward, ran his fingers over the chords, which gave forth sounds of unearthly sweetness, such as we had never before listened to. We stood entranced, incapable of thought or action, unconscious of the gathering crowd, seeing only the lordly minstrel, and hearing only his heav-enly notes. The music ceased. His eyes fell enly notes. The music ceased. His eyes tensellingly upon us as he struck up a fandango. Immediately a little girl, his companion, till then unobserved, sprang into the circle. An immense crowd had by this time collected. The little girl began to dance. She seemed to be eight or ten years old, and was exquisitely

Her dress was of the purest white gauze, and floated around her like folds of mist blown and whirled about by a strong, but gentle, breeze, as she moved to and fro, keeping step to the music. So ethereal was her appearance that I was reminded of the fairies I had read about when a child, and I wondered if she were not one. The dance ended, and all eyes turned from the child to the harper; when, lot in the twinkle of an eye, his face changed into that of a demon. In another second, horns, talons and wings were developed. The ground all around, within fifteen feet of him, became a molten, burning, surging mass; liquid flame. broad and massive, containing all the colors of the rainbow, yet greatly intensified, now and then burst from the boiling well, in which the minstrel-now the Evil One-was swallowing up. The child again began her dance. Round and round she went, on the very verge of the faming circle, beckoning us all to do likewise; but none dared follow her. I looked around me. There were innumerable faces, faces full of surprise and consternation, gazing upon the scene, and I said, "This seems as if there were a hell." The last word had scarcely left my ips when the Evil One rushed at me with outstretched arms and widespread wings, all dripping with the fluming, hissing fluid. Imagine my agony and terror, you who can, for it can not be described. I drew back, and instantly a mosning, soft and low, but deep and wide, and peaceful as the sound of ocean waves in Sammer, escaped from the surrounding multitude, and God stood in our midst. He looked upon me and his locks and as alleign. looked upon me, and his locks said, as plainly as words could have done, "Choose between I lifted up my hands to him, called upon his name, and, OI what joy! I was accepted. Instantaneously my body became light as

My whole being was spiritualized. I realized that I was never, never again to know sorrow or suffering, nor doubt, nor fear—that all earthly cares and trials were gone into the eternal past—that I was triumphant, happy at last. In the meantime, Satan, with smothered curses of rage and jeslousy, sank down, down, and the boiling waves closed over and disapneared with him, leaving only a dry cavern of ashes and lava like stalagmites. Then a sister spirit, touching me, said, "Come. I want to show you something." At a wish, and without any physical exertion, we moved along just above the surface of the ground without touching it. I followed through a winding, subterranean passage. It was not dark; but lighted only by our spiritual presence. In a short time we emerged into a broad, open street and floated to the top of the highest building in the city. There she stopped and exclaimed, "Look!" I now, however, became sware that, in being spiritualized, my senses had been perfected. I noticed this with regard to touch and smell, as we ascended through the delightfully cool and fragrant atmosphere. When I was commanded to "look." I raised my eyes from the street below and looked abroad. It was now Summer. The whole convex world lay spread out before me. Riv ers, valleys, mountains, oceans, stars and planets seemed as distinct to my enhanced vision as if every point in the immense prospect was but a short distance from me; while the entire broad extent of one side of the globe was only the foreground of the vast stellar space I beheld. I looked beyond the earth, below and above, and saw worlds inhabited by our departed friends. The air, too, which occupied all space, was full of spirits, and, although thousands of miles off, I recognized my father and other friends, and heard them talk ing. All this, and more that I can not find language to explain, I saw at a glance, and I thought, "Olif I could only have known this while in the flash, how happy I should have been; could I have realized that the millionth part of this was in store for me, how insignifi-capt my greatest troubles would have seemed I could have borne everything without a mur mur." Starting to meet my friends, who were approaching, and unable to contain my joy and thankfulness, I began clapping my hand and shouting praises to God. The sound of my own voice awakened me.

Under the head of-

is the devil drad? A subscriber sends us the following from the Paeblo Chieftain, Jan 15:

About twenty five or thirty miles down the Arkansas, on the north side, are situated, adjoining one another, the ranches of Geo. Gilbert and Cephas Tuttle, the former an old res ident of Southern Colorado, and the latter hav-ing come here from Montana or Nevada, three or four years ago. Mr. Gilbert is a married man and between his wife and Tuttle, who is a single man, an improper intimacy has existed for some time past, as proven by correspondence which has been discovered in her pos-

From the letters above alluded to it appears that Mrs. Gilbert and Mr. Tuttle were in the (habit of corresponding with one another and meeting from time to time, unknown to the lady's husband, until they became so infatuated with each other that they concluded they could not live apart, and by letter arranged a

plan whereby they were both to take cold poison and or joy each other's society in the world to come, even if the climate of their future abode was a warm one.

For some reason, perhaps because their courage failed them, this plan was abandoned, and a diabolical plot formed that Mrs. Gilbert should shoot her husband while he slept be-side her in the dead hour of night, and then raise a tremendous disturbance, and proclaim to the world that Mr. Gilbert had committed suicide. Tuesday night last was the time ap-pointed for carrying out this murder us plot. pointed for carrying out this murder us plot. Mr. Gilbert had been in Pueblo and returned that day, and, as the conspirators supposed, was tired and slept soundly. During the night Mrs. Gilbert arose, and her movement awakened her husband, who inquired what she was doing. In reply she said that she had been taking some medicine. Satisfied with the answer, Mr. Gilbert again fell asleep, and was awakened by a pistol shot close beside him. He j imped up and found that the pistol had been freed by his wife, that the bed clothes been fired by his wife, that the bed clothes were on fire, and one of his little children, alceping in the same room, in a bed at right-angles to that occupied by himself and wife, badly wounded by a pistol ball. The noise of the shot brought several persons into the room who were sleeping in the building.

ON THE TRACE.

Whoever thinks I have any pet theory to sustain, or am the advocate of any idea that is not sustained by organic law, mistake my po-sition entirely. Whatever I have written or may write for publication, one object, and one only has prompted it, and that is to windicate a law that underlies all existence, a balance of powers vs. a Supreme Power; the Arabic law of numbers vs. the Mosaic law of creation; cause and effect, inseparable and convertible instead of a cause that is independent of and anterior to all effects; a law that has solved every problem that ever was solved; that unites all in one harmonious whole, against a law that is founded on division and destructive of harmony never solved a problem, but complicates the most simple problems beyond the power of soution; a belief that has ever made a hell of this world, and peopled it with devils incarnate and will till it sleeps in the same common and will till it sleeps in the same common tomb with its paternal ancestor, belief in fixt worlds made of nothing by a myth of the same material to balance it. While admitting the plausibility of my reasoning, the question is asked, why it is that flends—very devils, are produced, not only doing great mischief in this world but continuing the same in the Spiritworld? To this question there can be out world? To this question there can be but one answer; unbalanced conditions of constituent elements in whatever combination they exist; this and this only, is the producing cause of all mischief, the Bohun Upas that poisons the source of life at the fountain.

With the Mosaic law of supremacy of the unseen over the seen, buried beyond the reach of any resurrection, and superseded by the organic law of numbers, a law that has successfuly solved every problem to which it has been correctly; applied; with this law applied to the problem of existence itself, would not that problem be in a fair way of solution? If not, why? Caange is written on the face of every thing, and I have yet to learn that there is any such thing as an unchangeable being or condition of being. If so the evidence will be gratefully received.

Westfield, N. Y.

MRS. THUREY'S S750 WANTED.

J. Timby.

Bno Jones:-Ithink I have succeeded in finding his Satanic Majesty, and with your assistance, can in time kill both cause and effect. Male and female were created—for whatf To multiply and replenish the earth. Now what evil could not, or has not, originated from the excessive abuse of these God-given powers. I see by the JOURNAL, of Jan. 29 h, that Mr. Tinney proposes to double the reward for his capture. Do not s nd me the \$1,500 forthwith. I will take it all in subscriptions for the dear old Journal, to be sent to my friends. CARRIE E. PHILLIPS.

Memphis, Mich.;

ORGANIZED CRIME-IS THE DEVIL DEAD? A subscriber sends us the following clipped from the Boston Post:

Gan. Chamberlain, warden of the State Prisson, in his evidence before the prison committee Friday, said: "I know from my own knowledge that there exists in the city of Boston a regularly organized society of criminals, with a president, vice president, 'secretary and treasurer. This society has a regular form of admitting members. The prison he has graduated from, his offence, with information in regard to the prison, are all duly recorded. The society discusses the most approved plans for burglary, tools, equipments, etc.; they al so keep a regular register of the best criminal lawyers in the country, and of the judges of the courts, and they know at once what the prospects are for a brother criminal; If his case comes before what they call 'a hard judge, they raise the money to secure a post-ponement of the case. They also have a fund for mutual support and protection, and through this source they are often able to send delica-cies to their brethren when sick in the prison hospital."

IS THE DEVIL DRAD?

Br. S. S. Jones:—You think he still lives and only "a track" now and then found Really, I was to some extent disappointed when I read your "remarks." After so much fuss about "social freedom,"it is only one footprint! Well, perhaps that is true; but we are still of the colnion that more misery and woe comes to the human family through the channel of sexuality than any other; sex in and of itself is all right, but the "abuse" of it, is where the wrong comes in.

Now, amativeness is the seat of life: * * * it is the Creator, hence that creation may be a

very demon or an angel.

Let the whole organism be influenced by the Let the whole organism be influenced by the power of lust, every molecule of the body, be poisoned by it, that germ is as full of the devil as an egg is of meat. We read that the sons of God saw the daughters of men, etc., and from that history we find that from the lust of those sons of God after the daughters of men, that the mole particle has corrunt and it pleased the whole earth became corrupt, and it pleased God to send a fixed to destroy mankind from off the face of the earth. So "lust when it hath conceived, bringeth forthein, and sin bringeth

We learn the same with regard to Sodam and Gomorah. Lust was the ruling god, so strong had it laid hold upon the people of that country, that they preferred the "two men "to the daughters of Lot. So "every man is tempted when he is drawn away of his own lust and enticed."

Jesus was led up of the spirit to be tempted of the Davil. This temptation was of the flesh; of the elements of nature, or of his natural ficeby body; so the Davil is in us—in our organization, and to kill him is to overcome evil with good, or in other words to bring the carnal mind in subjection to the spiritual.

gospel of Jesus; such an one is born of incorruptible seed; he has killed the Davil in himself; has arrived at that degree of perfection that he can control his life.

If people wish to kill the Davil, let them be gin at home, and subjugate the fishly man with the lusts thereof, and as fast as they do so, just that fast will they kill the Devil. "Some have made themselves cunuchs for the kingdom of heaven's sake." The gospel of Jesus was a system of sexual ethics, the crowning feature of which was to prepare the human race to live above the sensual and animal plane; to get up into the upper chamber of their heads, and live.

I am sure that if the facts could be arrived at that the abuse of the sexuality has been the exciting cause of more trouble than everything

Let us learn what is the will of God in heav en, then let us try to have that will performed on earth. "Tay will be done on earth as it is in heaven," is a sublime prayer, i.e., let us live in the fican above the carnal; use smattyeness as we will in the Spirit-world. If such would be the effort of all, there would be no use of being born again, for all would be born right the first time. The great work for reformers is to teach the people how to live right that they may have a superior offspring. I am in carnest about this matter; if it is the Davil that cause all the trouble in the world, let's wage an ex-terminating war against him. If he is a reality, he can be caught; if a myth, let us explode the thing. But there is a cause for evil. While we can not be supported in the field as lecturer, let us work somewhere else to kill him.

W. J. ATEMSON, M. D.

Pisgah, Cooper Co., Mo.

NOTE FROM D. G. MOSHER. Bro. S. S. Jones:—In my inquiry whether in your \$750 reward, you have reference to a real Davil or an imaginary one, you reply,—
"To a real Davil, of course! That is the name we apply to fiends on earth, and why not apply the same to them in the Spirit-world?" In reply I will say, that those to which you apply the name of Devil, whether in earth life or in spirit life, are not designated as such by angels of the Spirit-world, in my humble opinion. I can not believe that there is not ample provision made in the Spirit-world for the imme diate reform of the new-born spirits, of such as you give the name of Devil in earth life; that at the birth of such into the Spirit-world there is an attendance of "good spirits," who see that the new-born spirit is transported to the Salvit world the Spirit world proper, placed in the appro-priate department of a supermundane system of education, and never return to earth, for the purpose of communicating personally with their friends in earth life, until they are qualified to obey the supernal law of spirit converse with mortals. Otherwise spirit converse is by escort, guardian, proxy, or representation. I will here give the substance of a section of a supernal law governing spirit phenomena. 'No person under the jurisdiction of the court of angels of this sphere, will be permitted to give any information to any person of the earth sphere, in relation to, or will lead to the arrest and punishment of persons charged with mur-der, or any other sc-called criminal act, without due authority from said court, however great the iffiction of persons caused by such criminal acts. Furthermore no person under the jurisdiction of this court, shall give any information in relation to any principle, the-ory or doctrine, to mortals, heretofore unknown or untaught in the earth sphere, except through the routine of representations and contrarities pertaining to the supernal law that governs the processes of development; provided, that this enactment does not conflict with special revealments, as hereinafter set forth."

I have copied the above as near as my hasty

pen and my understanding thereof will admit

In relation to the development of "flends" in the earth sphere. I hope the articles, "\$750 Reward" "Is the Davil Daad?" will unfold all that is necessary for the time being, and I await further results.

Yours fraternally, D. G. MOSHER. Mosherville, Mich.

LETTER PROM WM. S. HULBERT-IS THE DEVIL DEAD?

BRO. JONES:—Your very valuable paper is gladly received here every week. We should not know how to get along without it. We have had Mrs. Neliie J. T. Brigham with us many times to proclaim the gespel of truth, within the past three years. She is a beautiful speaker and is one of the purest and best of women. er, and is one of the purest and best of women. Last summer we had Lyman C. Howe to lecture to us twice. He is a very talented and elequent speaker, and last month we had N. Frank White, also a fine speaker. We will have none but the best speakers in the field, and those whom we know to be deadly oppose ed to Woodhullism. But we have met with much opposition from our orthodox friends and this reminds me of your article, Is the Davil Dead? Now, for my part I feel a deep interest in the health and welfare of his Satanic Majesty, for what would our poor orthodox friends do without him. How could they ac count for all the beautiful truths which Spiritualism is unfolding to the world? I deem it an act of charity toward them that the Davil be spared a while longer, for it would be hard for them to be forced to admit that this glorious work which is going on all over the country, is the work of the good angels. The day is fast approaching when they will be obliged to admit that true Spiritualism is the work of God and the good anisits. God and the good spirits.
Yours for truth,

WM. S. HULBERT.

New Boston, Mass. Cases of Trance and Abnormal Sleep

The classes of mental phenomena to which l shall refer are several, and I select them a random, without attempting to trace any re-lationship between them, since to do that would require a large volume rather than a short paper, which volume I shall probably some day give to the world, as I have a great number of facts, the result of many years accumulation.

THE STATE OF PROFOUND AND PROLONGED SLEET SIMULATING DEATH, DENOMINATED TRANCE.

This is a phenomenon which has always excited a large amount of attention. By many it has been viewed as an actual separation of the soul from the body, and has been consequently as a considerable. quently looked upon with a considerable amount of awe. In a physical point of view the appearances presented are very nearly the same as in dissolution, while of the mind its condition is various. Sometimes it remembers everything that occurs in connection with the material body from which it was supposed to have departed; sometimes it brings back de scriptions of regions which with its material organization it had never visited; and at other times it remembers nothing, and may therefore have been unconscious, if mind can ever be unconscious, which is questionable. This state of trance probably bears some relation, rnal mind in subjection to the spiritual. | though we scarcely know what, to the hyberna-"They that are born of God, can not sin, for tion of the lower animals. True hybernation, his seed remainsth in him, and he can not sin, however, can only occur, in connection with during the time that it has continued, and for he is born of God," is a grand truth in the cold-blooded animals, for reasons which will would therefore be said to have been in a state

be obvious to the physiologist. These cases of trance have sometimes given rise to most serious results, premature interment having not unfrequently taken place. In the Transactions of the Royal Society of Edinburgh, there is a case given of one Mary Lyall, who fell asleep on the 20th of June, and slept until the 80th; then fell asleep again on the 1st of July, and slept until the 8th of August. On the occasion of this second sleep she was blistered and bled, and placed in a warm bath for the purpose of arousing her, but all without affect.

For the first week no kind of motion was observed, and no food taken. At the end of that time she moved her left hand, and pointed to her mouth, thus signifying a desire for food. This being administered to her, she took whatever was given, without moving any other part of her body. After she awoke she remained deaf for four days. Dr. Binns mentions the case of a woman who slept for forty days, and of another one—Elizabeth Perkins—who in 1788 fell into a deep sleep from which nothing could rouse her, and in which she remained for eleven days, when she awoke spontaneously and went about her business as us-

Dr. Oliver mentions the case of one Samuel Chilton, of Tinebury, near Bath, who had several attacks of this kind, going to sleep on one occasion, when the barley was being sown, and not awaking until it was being cut. On one of these occasions, during a prolonged sleep, a number of very cruel experiments were tried upon him—such as bleeding, cupping, the application of hartshorn, and other simpleting substances, to the nose, and the stimulating substances to the nose, and the thrusting of pins under his finger nails-but he neither moved nor spoke, nor gave any sign of suffering. Dr. Binns also relates a somewhat analogous case of one Phineas Adams, a private in the Somersetshire Militia, where almost unheard-of torture was resorted to for the purpose of awaking him, by men who, like the skeptics of to-day, can believe nothing but what is of ordinary occurrence. out what is or ordinary occurrence. This poor wretch was—in an abnormal state—"blistered, bled, punctured, dranched with drastic purges," had "pins thrust under his finger nails, and, to complete the process of the surgical Inquisitor, the scalp was divided, dissected off, and the skull scraped with a scal-

It is recorded by Pliny, Diogenes Lacrtius, Valerius Maximus, Suidas, and other writers, that Epimenides, the Cretan philosopher, when young, going in search of sheep, fell asleep in a cave, and did not wake for fifty or fifty-seven years (both periods being mentioned) which case beats Rip Van Winkle hollow. Under ordinary circumstances, to take fifty years out of a man's life for sleeping at a spell would be to make a considerable reduction from the time alloted to his existence on earth. In the case of Epimenides, however, he lived to the age of a hundred and fifty seven years, and, therefore had a pretty long life after all.

THE TEMPORARY INTERMENT OF ENTRANCED IN DIAN FAKUS.

The most remarkable cases on record of this

character and those of the Fakirs of India,

who seem to possess the power of simulating

death so perfectly that they actually consent to be buried and to remain entombed for a considerable period. The tales told of these men are so extraordinary, that they would seem perfectly fabulous did we not know from strong and conclusive evidence that they are based upon fact. The late Mr. Braid, of Man-chester, took a great deal of trouble in investigating the cases, and published a little volume containing conclusive evidence of their truth. I should have been glad to have made some lengthy extracts from this little book, had my time permitted; but I intend hereafter to reprint the entire volume, probably in the Spir itual Magazine. The following case occurred under the eye of Lieutenant A. Boilleau, a British officer, and is recorded in his Narra-tive of a Journey in Rajwarra, in 1885, and is that referred to above by Sir C. E. Trevelyan. . Just before our arrival at Jesulmer, the Rawul had adopted a most singular expedient to obtain an heir to his throne, and the circumstances of the case : ra altogether so ex raordinary that we should hardly have given them c edence, had they not occurred to immediate ly under our notice. We were told soon after our coming that a man had been buried alive of his own free will, at the back of the tank close to our tents, and that he was to remain under ground for a whole month before the process of exhumation should take place. The prescribed period elapsed on the 1st of April, 1835, and in the forenoon of that day he was dug out alive, in the presence of Goshur Lal, one of the ministers who had also super-intended his interment. The place in which he was buried is a small building of stone, about twelve feet long and eight feet broad, built on the West edge of the large tank called Gurressie, so often mentioned. In the floor of the house was a hole about three feet long, two and a half broad, and the same depth, or per haps a yard deep, in which he was placed in a sitting posture, sewed up in a linen shroud, with his knees doubled up towards the chin, his feet turned inward towards the stomach and his hands also pointed inward towards the cnest. The cell or grave was lined with mas-onry, and floored with many folds of wollen and other cloth, that the white ant and such insects should be the less able to molest him. Two heavy slabs of stone, five or six feet long, several inches thick, and broad enough to cover the mouth of the grave, were then placed over him, so that he could not escape; and I believe a little earth, was plastered over the hole so as to make the surface of the ground smooth and compact. The door of the house was also built up, and people placed outside to mount guard during the whole month, so that no tricks might be played or deception prac-

Lieutenant Trevelyan and I set off together to see what might remain to be seen. The outer wall of the house door had been broken up, the covering of the grave removed, and the covering lifted out in the presence of Goshur Lai. The Moonshee arrived in time to see the opening of the shroud as above men-tioned, and stated that he was taken out in a perfectly senseless state, with his eyes closed, his hands cramped and powerless, his stomach very much shrunken, and his teeth joined so fast together that the bystanders were obliged to force open his mouth with an iron instru-ment in order to pour a little water down his throat. Under this treatment he gradually re-covered his senses, and was restored to the

use of his limbs.

He conversed with us in a low gentle tons of voice, as if his animal functions were still in a very feeble state; but so far from appearing distressed in mind by the long interment from which he had just been released, he said that we might bury him again for a twelve-month if we pleased.

THE CONDITION OF THE MIND DUBING EN-· TRANCEMENT.

Now the condition of the mind during the period that the trance has continued in these cases is, as I have already remarked, various. In the majority of cases, I believe, the person on coming out of the trance has no recollection whatever of anything that has occurred

of perfect unconsciousness. For my own part, however, I do not believe that the mind is ever unconscious, but simply has, in these cases, as in some others, the bridge of memory broken down. We know that dreams frequent. ly escape us altogether on waking, except as to the merest outline of that which was most vivid at the time they occurred, and we know that sometimee a dream has gone altogether, leaving no trace behind, until some unusual circumstance has brought it to mind. The balance of evidence is, therefore, in favor of the supposition that in sleep we always dream and that with the mind consciousness never altogether ceases. In some cases of trance the person so affected has had a most distinct recperson so anected has had a most distinct recollection on awaking of everything that had transpired around his material organization during the whole period. And in other cases the spirit has evidently gone to roam in other regions, and has brought back with it distinct recollections of its experiences. There are innumerable cases on record illustrating this fact, which will be familiar to everyone, who takes an interest in topics of this kind.

Death of an Aged Lady.

Early on Saturday morning last, after a lin-gering illness, of paralysis, Mrs. Betsey Ford-ney Lockard Santee, in the 79th year of her

Before closing the casket, at the house where the relations of the deceased had assembled. Dr. N. B. Wolfe of Cincinnati, Ohio, a neph-ew and author of "Startling Facts in Modern Spiritualism," who came to attend the funeral of his aunt, was requested to make some remarks suitable to the occasion. This he did, and we publish them by request of the friends. REMARKS OF DR. N. B. WOLFE, IN THE PRES-

HNCE CF THE BEHAINS AND BELATIVES OF THE DECKASED.

On occasions like this, when the living assemble to discharge a last duty they owe the dead, sad though it may be, we are sustained-by the thought that the growth, development, maturity and decay of matter, or forms of matter, are but incidental expressions of law which permeate and govern them. Such law does not change the mental, moral or spiritual condition of our translated friend. In these there is no death; and matter only dies in form The boy we see, will soon, through the infalli-ble laws of chemistry, be reduced to an ele-mentary condition. Its atoms will re-enter millions of other organizations, in which again the growth, development, maturity and decay of forms, will transpire. We may not be able to recognize them palpably, but they are, nevertheless, present in the song of the bird, the buzz of the bee, and the perfume of the flowor. For.

"All are but parts of one stupendous whole, Whose body nature is, and God the soul."

We will commit this body to the grave, and thus discharge a conventional duty we owe each other. It is the last service we can render which was made beautiful and lovely by the spirit that dwelt in it so many years. It has fulfilled its mission, and in its present form, can no longer subserve any useful purpose. It must, therefore, disorganize. The gasses com-posing it are wanted elsewhere. The inexora-ble law of compensation compels the change. To talk about its resurrection in its present form is a meaningless drivel—as foolish as the profane babble of cursing a tree because it had no fruit upon its boughs in mid-winter; or the senseless gabble of the charletans, who tell us about "the wizzards that mutter and peep." There never has been a resurrection of an organized body since the world begun, and there never will be, because the laws of God forbid it. The form of the body will change, like the frost-work on the window pane, for that is the fulfillment of the law governing matter; but the spirit awelling therein is a God-form invested with the attributes of immortality.

When death occurs in the fulfillment of a natural law, it is as peaceful and beautiful as sleep, to which it is a twin-sister. We fall into its embrace with loving confidence and as resistlessly as we slumber upon the bosom of our mother. We know not when the change takes place. We are unconscious of the period of our second birth; and it is only when we awake, and see our spirit friends about us, that we realize the great event that has happened to us, while we slept. This is what the spirits have told me. One, into whose face I looked, and with whom I talked, gave me this narra-tive of his experience while he passed through death with a delirious fever. Do not startle, my friends, when I tell you that it is possible, nay practical, to see our dead friends in their spirit forms face to face, eye to eye, and talk with them as we did before they left their bodies. This is no illusion! Thousands have had personal experiences like this; and millions of intelligent men and women have faith in its possibility.

The spirit that dwelt in this body, was the All her last of her family to leave the earth. All her brothers and sisters, her husband and several children, preceded her entrance to the Spirit-world. From some she had been; separated many years, but the love of kindred never dies. "Death can not destroy a mother's love." I have heard my good mother's voice declare it years after the had passed to the higher life. There was, therefore, great rejoicing with her family in the Spirit-world, when Aunt Betsey entered and completed their circle, last Saturday morning. The clarified vision of that cir-cle of loving kindred is beaming upon us here to-day. They see us plainly, and hear us distinctly. Could they but speak to us now, they would tell you not to grieve at her death, but rather rejoice at her birth—to cast off these habiliments of woe, and in their stead, to dec-orate your homes with flowers and symbols of peace and holy aspiration.

When death sunders the ties that have bound When death sunders the ties that have bound us many years, to those we love, it is but human, frail as we are, to grieve when the separation occurs. We look upon this calm, upturned face, and most no smile upon it of loving recognition; we hear no welcome accents from those closed lips; her busy hands, always abedient to have great heart in doing good alast obedient to her great heart in doing good, alas! lie pulseless and motionless across her quiet breast. By these strange symptoms we know Aunt Betsey is dead! We now realize the great change that has occurred to her. Our tears flow to relieve our selfish love. But in our heart-felt sorrow we are gladdened with the thought that the form before us is not our good friend, but only the casket in which she dwelt—the mould of that spirit—which lives a bright inhabitant in a higher, better and more beautiful life.—Columbia (Pa) Spy.

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Dr. E. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Dissass; How to Dress; How to Eat; What to Est; How to Blaep; How to Bathe, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature.

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