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

OL. XIX

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SOCIAL STATES IN SPIRITUAL LIFE

An Oration Delivered by Mrs. Cors. L. V. Tappan, under the Inspiration of 6 Adia Agustus Ballou, 5 in the Concert Hall, Lord Nelson Street, Liverpool, on Monday Evening. June 14, 1875.

INVOCATION:

Infinite Spirit! Thou Divine and Parfect Souli whose life fills immensity, and whose spirit is the source of all being. Thou, whom men call God, but whose presence and power are past human understanding, whose name is Inflatte, whose attributes are O muscience and Omnipotence, we praise Thee! Whatever may be the theme of our utterance, inspire us with truth; whatever we may be, may we remember that there Thou art also. If we seek to know Thee, we shall find Thy presence; if we ask Thine aid, Thou wilt uplift and strengthen; if the human spirit falls, Thou wilt give light and knowledge At all times and in all seasons, with the abundance of blessings poured out upon the world and upon the human spirit, Thy light is never withholden, nor Thy love, from the heart of man. Taerefore do we praise Thee, asking Thine aid that we may speak that which is the highest and best; Thine aid, that understanding may be given to those who listen; and that all may strive to know more of Thee for ever and ever. Amen.

ADDRESS.

"Mr. Chairman and Friends,—It may not be out of place in giving this address, to state that the mind from whence it comes—"Adin Agustus Ballon"—was not dignified on earth with the title of "Doctor" or "Reverend," or any other appellation whatsoever, save that which he is now named. My father, the Rev. Adin Ballou, still lives in his earthly habitation in Hopedale, Mass., America, and still performs his ministerial functions over a few select and chosen people, to whom he has for many years distributed spiritual and social adthe father of Universalism in America, was only remotely related to our branch of the family; therefore, for the better information Dr. Hosea Ballou, sometimes named of those that sometimes professing to know more about human and spiritual affairs than their knowledge will warrant, I give these few facts that you may know that I have not been and am not now in any way connected either with the title or the renown of "Reverend," save such renown as was won by the devotion to my family and to that truth which I learned previous to the age of eighteen years, when I left the human form. Since that time, my record can only have been known to those who, like the instrument I now employ, have been in communion with the world of spirits; and any such as may not have been in communion with the world of spirits or of my history, are not therefore entitled to pronounce judgment upon what I have been doing. My discourse to you this evening—upon social states in my new found existence—will prove to you what I am and have been interested in for the last score of years and more, since my departure from earthly life.

The subject which I have to present to you to night is "The Social States in Spirit-Life," bearing in mind that whatever the decree of moral or spiritual turpitude in the human form, if the spirit has existence beyond the human form, it must have a state of existence; if there be life beyond the mortal breath, there must be a place of life; and all that makes up the state of existence beyond mortal life must be embodied in the social and moral condition of

It has been long known in the Christian Ohurch that there must be various degrees even to the perfect and blessed; and it has been the to the perfect and blessed; and it has been tought by many advanced disciples of theology that there must be gradual stages of aspiring and constant change in the world of souls. My father early in life taught this; the Universalists usually believe this, many advanced Unitarians accept it, and many teachers in the Church of England don't deny the "many mansions" in the Father's house. I have found, therefore that of all the ambients. mansions" in the Father's house. I have found, therefore, that of all the subjects which most interest mortals when holding converse with spiritual beings, or with the departed ones that have left earthly life, the one question which is uppermost, and ever presents itself to the mind of the dear one on earth, is, "Are you happy?" The measure of that happiness, according to the states of the individual mind, I propose to present to you, and I ask of you propose to present to you, and I ask of you such careful consideration and attention as you would give to any voyager or traveler who, coming from a region perhaps unknown to you points out the states of social life in that world or who, coming from a province inhabited by your friends, reveals to you some of the varied conditions of their new life and its occupations.

The mind, ever imperishable, departs from the earthly life in the same condition that its last moments are when upon earth; and the spiritual states in regular gradations and adaptations afford the suitable stage of entrance of that spirit into its new-found life. For instance, immediately surrounding the earth, at a distance varying from sixty to one hundred miles, is the earth's external atmosphere. Beyand that, for a distance of thousands of miles. is an aura or electric atmosphere not capable of being measured or discovered by external or outward science, yet none the less positive in its existence. The immediate and first circles of spiritual existence are those which surround the earth, mingle with its atmosphere, partake of its finer properties, and draw somewhat of strength and support from sympathy with minds upon earth. These spiritual states

immediately surrounding the earth, are more or less dark according to the degree of moral and spiritual elevation which the spirit has bossessed before leaving the body; and when your friend, having departed from the material form, exists in the spiritual form, it is not that the spirit is transported to some distant realm far away from reach and far away from thought of you, but that the spiritual atmosphere, in exact proportion to the elevation or degradation of that friend, is found remote or near to the earth; and if that friend was one in whom material delights and pleasures chiefly predominated, that friend might not have sufficient power of spiritual elevation to lift him from the earth's atmosphere, and must remain sur-rounding the habitation of his earthly life, or near his former associations, clouded by the results of the too material life which he had results of the too m terial life which he had led when upon earth. It is useless to disguise the fact that the quality of a man's spiritual nature makes up the state in which he finds himself on entering spiritual existence, and that if his thoughts have been good or bad, approximately high or low, the state of his being will be approximately high or low when he enters spiritual existence; and he will be welcome to just such a circle of spiritual beings as correspond with his own advancement and as correspond with his own advancement and development, and as sympathize with the thoughts and feelings that he possessed while upon earth. In all classes of human life—even here to night—if you were to arrange your-selves in groups and break up into an assem-blage for a conversazione, you would find each mind gravitate to its own class; there would be centres, and groups around each centre, and you would gradually find the sporting man and his associates in one corner of the room, the theologian and his followers in another, the literary man in another, and so on, until each gathered around him or herself those-persons gathered around him or herself those-persons sympathizing with themselves in point of thought and aspiration. Take away from earthly existence all force of external circumstance, all mere material wants and such ties of necessity as bind families together or communities, and you then have the exact spiritual status of the particular family or person. Now, many persons remain together from necessity. Your laboring man may have aspiracessity. Your laboring man may have aspirations far beyond his position, because his daily needs require his constant attention. Remove the necessity of delving for external existence, and you arrive at the exact influence of the aspiration of the individual man. Whatever that aspiration of the individual mad. Whatever that aspiration and purpose may be is the true measure of his spiritual state; and When we make use of the terms "spiritual states" and "spiritual societies," we do so with entire reference to the mental, moral, and spiritual nature of man, and not with reference to his external position in any manner whatsoever. As soon as the spirit is released from the outward body, the necessity of food, clothing, and shelter of material kind ceases. The food of the spirit must be thought; and therefore if the man have paucity of brain or mind upon earth, he enters the Spirit-world a beggar. The raiment of the spirit must be good deeds; therefore, if the man has led a selfish, ungod life upon earth, he finds that he enters spirtual existence in the raiment of a beggar. The house of the spirit is the grand habitation which it creates for itself. A mental atmosphere of light, or of darkness, of peace, or of discord, which illumines the pathway or sheds a dark shadow, becomes in Spirit life blended in exact proportion to the spiritual state of the human being; therefore, when you cast aside the outward bodies, which are but masks of the soul, the spiritual state stands revealed, and you are attracted to the lights or shadows which best represent your spiritual condition; you are received into the circles and associations of spirits that are kindred to your mind; and if the ties of affection that had bound you to the negrest and dearest on earth remain and are of the spirit, those persons will be the first to receive and welcome you into the world of spirits—into their atmosphere of light and sympathy and harmony you will enter. If the ties that have bound you are merely those of consanguinity, and not of taste or sympathy; if you have been a harsh parent or an unduli ful child, then, as a spirit (which lightly bursts merely external ties), you can not enter the state or condition, perhaps, of the departed one, but are tethered and bound to such companionships as you may have left home and family to associate with in hours of revelry and pleasure. These companions, also freed from outward form, still make an atmosphere

of shade which, when you enter it, receives you as its own, and you must mingle with those of your own kind. The first spheres or stages of Spirit-life pre-sent to the advanced vision little better scenes than those upon earth; when you remember that these spaces and circles are continually peopled with just such spirits as you are daily sending from your midst, and when you remember that the majority of mankind are never great in wisdom, but sometimes may be in the thought of it or reverence of it, you have an exact type of the first spheres of spiritual life. The bigg or his throng find your returns life. The king on his throne finds no retinue of servitors, but he flads his mind deprayed and weakened by power and the thought which has led him to believe that external power makes the man truly great. Hence he enters a circle of spirits that may be willing to render him mock homage, but he sees with distinctness that it is only the homage that is given, because of ignorance of the real state of spiritual life that is entitled to homage. Around every place of human assemblage, above every haunt of vice and crime, near every scene of human conflict, near the quiet retreats and peaceful home-alters, hover just such inhabitants of the Spirit-world as are invited by your occupations, prayers, and aspirations. The drunkard in his revelry may not be far out of place when he sees haunt-

ing demons and flends of terror that start from the darkness, since such an one would be be if that instant his soul fled from his mortal frame. The miser, clutching greedily his hoarded gains, would enter no place of large-ness and of beauty, for he must for ever feel the weight of the iron chest which contained his earthly treasures gnawing at his heart and loading down his spirit; and, with this recollection, he could never mount to heaven, only that the spiritual chest is laden with the tears of the widow and the orphan whom he may have oppressed, and these bind him down un-til his spirit aspires with great penitence to be

We picture these stages of spiritual life, first, because, between the highest and the lowest stages, the average states of human beings are to be found, and because not one person within the sound of the medium's voice, or one person with in the radius of human thought, but what is mindful that they may have some folly, some peculiar failing, some fear or terror which, in its turn, binds and fetters them to earth, and which, if they are aware of, they may perhaps overcome and be released from its consequences. We therefore state that these circles or spheres are not overdrawn by these circles or spheres are not overdrawn by the visions of Swedenborg, or by the represen tations of such seers as have been able to visit the scenes in Spirit-life, wherein the passions, and follies, and outward aims of man are deep-rooted in the first conditions and manifestations of their spiritual natures. But, fortunately, matter is less than spirit; the outward aims ever give place to the inner and the next stages of spiritual life; (and even in that next stages of spiritual life; (and even in that which is the lowest, and represents the most unfortunate portion of humanity), there are stages of gradual, constant, and aspiring change, each spirit winning for him or herself the precise position that it shall occupy in the word of souls. I mean, winning that place, not by outward emoluments or any position of external fame or grandeur, but by such sterlling worth and integrity as is indicated by the men that best loves his kind, and is willing to do the most for the uplifting of humanity. In the spiritual state that immediately fol-In the spiritual state that immediately fol

lows the lowermost spheres, is one that I denominate the Kingdom of Fraternia, wherein all minds intent upon the uplifting of humanity, and the other spirits that are beneath them, abide and communicate together. In this sphere are assemblages of lofty souls, whose whole thought while upon the earth was for the benefit of their kind—such philanthropists as Howard, such statesmen as Wilberforce, such minds as those that have sacrificed mere external name for the love of their kind -all was have been intent upon solving the great problems of social life on earth-of that problem which presents to the eye of the philanthropist the vast gulf between the fortunate and the unfortunate, the seemingly impassible chasm between the depraved and the godly; all such minds as have been intent upon solving the problems of human crime and human labor, all that have, during their earthly life, seen beyond the mere external form of human law to the spirit of human justice, and endeav-ored to apply the remedy by suitable changes in that direction. I see these are bound to-gether there, with their thoughts still intent upon solving the great questions that shall uplift humanity. I think it was Wilberforce who once said, "I never see a criminal in chains but what I think I might have been

that man." The next stopping-stone is (and I do not make this primal for reasons which I shall state) the proper distribution and proper remuneration for labor of all kinds; physical labor to receive its just rewards, mental and moral labor its proportionate reward, and all men to know that in the sight of an intelligent and all-pervading Spirit there are no distinc-tions save those that exist in the mind but not in the body, in the soul but not in its habitation. The next and equally important truth, which, if it be not new, is nevertheless equally as valuable (as most truths are which the world has ever heard) is that among all classes and gradations of human society there shall be the one pervading and abiding spirit of fraternal sympathy. Sympathize with the man that is degraded, since he, more even than the fortunate and elevated, requires your sympathy; sympathize with the man who is unfortunate, since he requires sympathy as the primal ele-ment of uplifting him from his misfortune; sympathize with the class to which he belongs and make known by every word and work o life that there is no class distinction in the world of spirit save that which belongs to the enlightened or unenlightened soul; and that the man with lofty desire, and honest purpose, and integrity of heart, though he can not speak a word of rhetoric, and does not know a rule of grammar, has a lotty place in the world of souls because of the genuineness of his aspirations. In these associated counsels, men and women—for I include woman in all societies of spiritual life, as they should be in all suitable societies of earthly life—and any society of earthly life that is not suitable for your mother or sister or daughter, is not suitable for your mother or sister or daughter, is not suitable for you—into these societies, where such minds as Elizabeth Fry, and Florence Nightingale, when she shall join them, and all women whose lives have been devoted to their kind, from the mother who devotes her hours, day and night to the walkers of the form day and night, to the welfare of her family, to the loftiest saint, who, in cloister or dungeon-cell, lives her life in purity that the world may be benefited thereby; into these societies the risen men and women, whose greatest deeds on earth were their self-sacrifice, and whose highest heroism was their self-forgetfulness all minds whose thoughts are intent upon ben-

efiting their kind will enter and flod their reward in labors of love.

The first and innormost state is, the state of the individual, that perfected household, that

heavenly family, which is free from the discord and jargon which too often, alasi mars the beauty of the sacred household altar upon earth. The typical home of earth is the typical kingdom of heaven. That typical kingdom of heaven is realized in the social states of capital life when reversed from the thresh spiritual life when removed from the harshness and dissonance of outward contact; the spirit makes the loved one realize that there is tenderness behind the abruptness; that there is genuine love behind the seeming sternness and that the thoughts which were those of ex Graal rather than spiritual origin become merged into spirit, and overcome by the great er name of spiritual charity. I say the typical home on earth is the spiritual home, freed cal home on earth is the spiritual home, freed and disenthralled from earthly dissonance, from earthly gloom, and made the abiding place of every grace; make this earthly home heavenly, the place of typical childhood, and make the love of the father and mother the crowning and glorifying love of the children here gathered together by ties that waste not, but grow stronger with use. Those who are kindred in spirit, the family groups of the soul thus assemble, and I assure you that it is owing to this perfection of the individual spirit and the individual household that the kingdom of spirit-loveliness is made complete. No of spirit-loveliness is made complete. No man can be a philanthropist who hates any living being. No man can be a true benefac-tor of his kind who is not kind to every mem-ber of his household and every member of God's creation. The spirit, therefore, to enter a perfect spiritual family, must lay aside all of its discord, envy, harshness, pride, and selfishness, and must enter with the spirit of mutual accord into a group that is drawn to-gether by ties of love and of kinship, that make the home of every individual spirit thus glorified the shrine and citadel of the Kingdom of Heaven. All members of this household work together, every portion of this small circle—or large, as the case may be—is like one vibration in a tone of awestest melody; all units their thoughts and purposes to the particular intent and object or aspiration of their lives, which must be one of charity, beneficence, kindness, knowledge, aspiration, and prayer. These families thus grouped form the circles and councils that assemble together for circles and councils that assemble together for the benefit to humankind. There can be no dissensions in the masses as there are no dissensions in its parts; there can be no quarrels or jealousies, as these do not belong to any portion of the groups which make up this kingdom. Their abode is composed of such substances

as the spiritual atmosphere affords, and is as tangible and real to the spiritual sense as is your abode. It may not have chemical analysis, it may not have external organization cor-responding to your earthly life; but it is a palpable and distinct form; and arranged in figures and structures of more or less artistic beauty. These kingdoms are not so far removed, nor so unattainable, as you imagine. Whatever thought of benefiting one another occupies your mind from day to day, even in the humblest pursuit of life, is a portion of, and helps to make up, the beauty of your spirit; whatever deed of sacrifice is performed, or conquest over individual passion and pride, forms one of the stepping stones of your abode in this place. I may say that there is no need for external and didactic laws; that we have no need for governments that enforce by arms; that the spectacle of the sublime law of the spirit being enforced by might instead of right is unknown in this kingdom of spiritual existence (or any other for that matter); and all that rise with agony, and groaning, and terror, from the fields of human bloodshed, must incur the stain of all that darkness of human passion and warfare—must enter the states below the Kingdom. These societies are bound together by the common recognition of justice and of truth, are united in their purposus by the pursuit of knowledge, and the ultimate perfection of the souls of men in earthly and spiritual states; that perfection being attainable and possible, else the promise had not been given, and the example of it had not been shown to the world. The possibility of the perfection of the human soul in the fi nite, as God is perfect in the Infinite, is the corner-stone of the spiritual temple in Fratercorner-stone of the spiritual temple in Fraternia: the possibility that each human spirit may attain in quality the goodness portrayed by and through the Infinite Mind in the finite state is so old in theory, and yet so difficult seemingly of earthly comprehension, that few strive to attain it, whereas many might do so. I will illustrate what I mean by this: any goodness that is practised by any human being with genuine self-abnegation and self-forgetfulness is in its quality as parfect as the same goodness practised by the highest archangel or a similar quality revealed by Deity himself. I don't say that man can become Infinite in the variety and power of his manifesfinite in the variety and power of his manifestations; but I say that the ultimate perfection of the quality of human thought is as practica ble and possible as the ultimate solution of any mathematical problem. There can be in the great universe of ultimate principles but one right way for anything; there can be in the great world of spiritual and moral causes but one accurate and proper one; there can be in the absolute nature of the human soul but one the affloiute nature of the human soul but one side to Truth, and all others that men call Truth are but shadows and the gloss of outward life, which break into fragments the truth of God, and would call that fragment the whole. If you have mastered any of the problems of ancient days, you are quite as correct in your solution of them, and in your comprehension of them, as Euclid was himself. If you master any principle of spiritual thought, making that, as it must be, primal and absolute, there can be no archangel who will excel you in the solution of that problem. He may you in the solution of that problem. He may have other problems that you know nothing of; he may have a wider range of spiritual

wisdom; he may see heights that you can not grasp; but that one principle remains for ever solved to all the nations of the earth. The highest theologian and the simplest of his pupils may know the meaning of the simple words that are contained in the golden rule. The seraph from heaven and the loftiest mind whence that truth came only typify it—if you typify it—in that degree; you are equal and like unto God. We present to you this fact with the possibility of human attainment. We don't deny that it is possible, and must be possible, in the love of God and promise of Love of God and promise of Jesus, for every soul to attain that degree; but without it no soul can enter the Kingdom of Heaven, no spirit can enter the Kingdom of Beneficence, or the Kingdom of Fraternia, or the Kingdom of Celestial Life, that lies sphere upon sphere, far beyond our reach, and to which we may one day attain. Remember that I know of no spirit in all the mighty host that throng around in the Kingdom of Fraternia whose thought is not intent upon doing, to the utmost of his ability, the will of God by love and benefit to his kind; remember that I know of no mind so exalted beneath the rays of this mighty platonic sphere that is not fully intent-with ever-forgetfulness and ever-ignoring of self—fully intent upon the utmost that they can do of kindness to one another; and if such a band of spirits on earth or in heaven could abide in the midst of earthly contention, you would see, by their lofty example and by their pursuits, that it is possible, even in connection with external matter, to turn its dross into the gold of the spirit, and its outward passions into the corquest over matter, until even glimpses of that kingdom might come upon earth. What Fourier saw in a nation distorted by passion and social degradation; what Robert Owen saw in a nation bound with hereditary primogeniture and the depression of the laboring people; what my father saw in the nation of higher ideas and loftier culture, and in the foundation of Christian culture, and in the foundation of Unristian Socialism, is realized and fulfilled in this world of spirits, where there are no kings, priests, outward shrines, nor altars, to mar the beauty of the spirit, but only the one loving temple of God, only the one loving law of the Infinite. To make that law yours, to appropriate it to your daily life and government, to priate it to your daily life and government, to make it possible that this kingdom shall come upon earth, is indeed a mission, and the true meaning of Christianity. To show that it is possible, and realized in

the higher states of spiritual existence, 18 our mission and our message to you; to show that by constant endeavor, by watchfulness, by up-lifting your own thoughts from the degrading pursuits and cares that entrammel them; by conquering selfishness, pride, ambition, love of mere worldly gain, and always doing that duty which lies nearest and before you, -you win for yourself, even in this world of time and sense, a glimpse of that future state which we trust is coming to man. I do not look upon the millennium as an idle fable; I do not despair of the possible perfection of the human race. I believe it possible for societies of men to live together peacefully, harmoniously, lov-ingly, intent upon benefiting their kind—no argon, strife, discord, envy, malice, or crime.

believe it possible for this to begin now, and in this very hour, and in every heart where love of self, pride, ambition, and passion has not usurped even the latent spark of Divinity. I believe that the lowest human being, possibly there on the street, whom you will scorn (I trust not now) as you pass, if appealed to in the right way, would acknowledge that love is better than hatred, virtue better than vice, kindness better than cruelty, and aspiration better than degradation. I believe that the lowest felon and the most hardened wretch in the dungeon-cell, if appealed to with other weapons than the lash, and other thoughts and words than those of cruelty, and promised other things than the gallows and Hades, would relentingly drop a tear of penitence, and if told of his mother's love and his childhood days, would bend the knee, and uplift the heart in prayer.

I have faith to believe that if the law of force were supplanted by the mighty force of sympathy and love, if the law of might were supplanted by the gentle yet firm one of right; supplanted by the gentle yet firm one of right; if the law of scorn and cruelty were supplanted by the law of sympathy and appreciation of the causes of human degradation, that you would not witness the revolting spectacles of human crime, and you would not stand upon the verge of ruin, whenever any social, political, or religious agitation shakes, the country or the world. I believe that human beings, of whatever grade, are amenable to the spread of whatever grade, are amenable to the appeal of kindness. I believe it is acknowledged that the brute creation are governed by gentleness and firmness. I think no race of human beings below the brute. I think that the same law and the same wisdom extended in either degree would reach the lowest states of human life, and make those sinks of crime which now send forth their blasphemies to heaven, to-yield prayers and songs of praise. Believing this—and it is believed in by all loving souls who are in earth or heaven—I shall not pause night or day, I shall not healtate during all the hours of mortal sleep, when spirits alone are vigilant and wakeful, to impress even on the lowliest mind that the coming Eden of earth is when each individual shall uproot from his or her mind all narrow selfishness, all hatred and envy and scorn, and abide only in hatred and envy and scorn, and abide only in sympathy and love with one another, making the perfect household, the perfect society of man and woman, the serfect government of the earth, the perfect epitoms of humanity upon this world. When this is accomplished, and not till then, I shall wing my way to other worlds and higher regions of thought, striving, like the warrior, to find more worlds to conquer—not with the sword, but love ever more.

[Concluded on page 221]

TERRE HAUTE, INDIANA.

A Report of the Wonderful Development and Astounding Manifestations Through the Mediumship of the Gifted Anna Stewart, Concluding With an Expose of "Quiz," alias Thomas H. Evans.

The investigation of phenomenal Spiritualism through the mediumship of Mrs. Anna Stewart (the world renowned materializing medium of Terre Haute, Ind) . was inaugurated by the present committee, January 1st, '78. The scance room is located in Pences' Block, Southwest corner of Second and Ohio Success. The room is 16 by 24 feet, 12 feet ceiling. The cabinet is a plain box, five feet long, three feet vide and eight feet high; stands at the rear and in the center of the room, supported on 18 inch trestles. A platform eight feet equate on a level with the cabinet floor, is placed in front. Two doors extending from bottom to top of the cabinet constitute the front, in one of which and near the top, an opening 14 by 36 inches is made, which is covered by a dark curtain swinging on the inside Then the doors are open the interior is fully exposed. The medium takes her seat in the cabinet, and the images appear at the curtain. The medium is unsophisticated and unassum-

ing.
The family consists of herself, husband, two small children (John W. Stewart), and two small children. She is 30 years of age. They came from Kan-She is 30 years of age. They came from Kan-ses, Washington County, arriving at this place May 20th, 1872. We found them occupying a gm/ll tenement in the eastern part of the city. Upon our referring to her mediumship, the complained of being the unwilling victim of a strange power. Being favorably impress-ed with her simplicity and apparent honesty, a proposition offering inducements of a finan-cial character, for the privilege of investigat-ing and developing her mediumship was made. ing and developing her mediumship was made. The family being extremely poor, after some hesitancy the offer was accepted, and the agreement then made, has not up to this date been changed, excepting it was stipulated that the seances should be private, she objecting to notoriety. Through the continued solicitations of beseaching friends her consent was obtained to admit a select and limited number to the scances. Knowing that but few mediums, however honest they may be, can resist temp tation to aid the power, the anxiety on the part of investigators to witness manifestations is forcibly felt by the sensitive and negative medium, and is the strong incentive

TO PRACTICE FRAUD. Realizing this as a fact, made it important that every avenue through which deception was possible should be closed. Under this ruling, the medium was required to exclude from the seance suit all fabrics composed of white material. A committee of ladies (skeptical) selected by the company, retired with the medium to an adjoining room. After disrobing her person and carefully examining each garment, she was conducted to the cabinet, which had been previously examined. In a few minutes after closing the doors and lowering the light, manifestations commenced. Before the close eight or ten white persons and

ONE OR TWO NEGROES appeared at the curtain, plainly and distinctly, each in their own order, male and female, at various ages of life. The wearing apparel exhibited would make a good sized wardrobe. The examining committee gazed with perplex ing astonishment at the images as they came up one after the other. At the close a re-examination with redoubled efforts was made. They searched in vain for the white robes, bonnets, caps, shawls, scarts, white bosomed chirts, hats, and heavily bearded faces, but behold, all were gone,

NOT A DUPLICATE

to be found. Did this convince the committee that the images thus attired were spirits? No! no!! With the failure their projudices grow stronger and more determined. They indignantly declared it a humbug and charged her with fraud. The sensitive medium writhing under this unjust accusation passed from their presence, her eyes the while filling with tears. As an additional stimulant five hundred dollars reward was continually held over the heads of the committee with assurance that when a fraud was detected the money was

Our urgent solicitations to make the examination thorough, the anxiety to secure the re-ward, and above all, the uncontrollable desire to prove her a fraud, conspired to call out every exertion possible, but alas! each succeeding effort like the preceding was a failure. Under these examinations excitement grew-apace; ever and anon the report went out, the medium is exposed, the paraphernalia is found. Mrs. Grundy supplied street mongers and gossippers, with whom her reputation was good. It mattered not how many similar reports had proven false, the last was true because forsooth they always knew it must be so.

Determined to find the fraud, if fraud it was, the medium through our entreaties was induced to surrender her person, willingly and without a murmur to the indignities of a prejudice committee for the hundredth time. Sayen months passed under these examinations, and nothing indicating fraud was found

Believing it useless to search further, the committee for examination, was dismissed and the following introduced, viz: A rope, three-eighths inch, cotton was drawn closely around the neck and tied, forming a square knot, which was followed by a succession of knots, making six inches of knotted rope; a second rope was drawn around the body and being secured in the same manner, the medium seated closely against the cabinet on the inside, the ends of the ropes were passed through openings made for the purpose, and drawn as lightly as the last knot on the inside tie would admit, and securely fastened upon the outside of the cabinet. The images under the above test conditions appeared as before at the curtain, which was two feet beyond the medium's reach. A reward of fifty dollars was a standing offer, to be paid when the phonomena was duplicated and the feat outside of apirit agency explained, the accepter privileged to have an assistant enter the cabinet with him. Among the many skeptics who persisted in de-claring it a trick not one was found to claim the reward. The investigation under these sethe reward. The investigation under these secure conditions, was continued several months, and herore making a change, an additional effort to secure the medium was made by securely wrapping the knotted part of the ropes with twine. All being ready the doors were cloued, and in a few minutes the medium in an unconscious trance, appeared at the curtain, the loops in the ropes upon careful examination were found undisturbed. Again closing the doors and she was by the same mysterious power replaced in the ropes as at first. We unhemitatingly acknowledge

OUR INABIDITY to comprehend the possibility of performing this feat by any system of maneuvering known to us. Not extissed with the first experiment is was repeated several times with like results. Convinced that a france could not be detected by rope tieing, the modium was permitted to entor the cabinet free of

Now, behold, the images that previously appeared at the curtain, threw the doors open and in full form and view of all walked out upon the platform, remaining outside fifteen or twenty minutes, the medium plainly seen during the time in her seat. She frequently, in an unconscious trance came out side by side with them. Many converse in an audible voice and are not unfrequently recognized. Shaking hands is a common thing. Permission being granted to examine the hands and arms, we have repeatedly searched for the pulse when found it. pulse, when found it

TEST CONDITIONS.

INVARIABLY BLUDTUATED

rapidly and at times was imperceptible. On leaving the platform a seat is taken with the company, and to all appearance they are mortals in flesh and blood. The weight however shows them to be something more. When standing on the opened hand no difficulty is experienced in supporting the form at arms length, the weight seemingly not exceeding

TEN POUNDS. whereas, one in mortal life of like stature would tip the beam at 120 or perhaps 140 pounds. One after the other stands upon the scale showing that the weight, like the pulse, fluctnates, the beam changing at times with astonishing rapidity, with the same form quietly standing on the scale, the weight is made to vary from nothing to two hundred pounds; showing that the weight like the pulse, fluctuates, the beam changing at times with astonishing rapidity. With the same form quietly standing on the scale, the weight is made to vary from nothing to two hundred pounds; each differs from the other in size, age and gen eral appearance. Two forms have repeatedly stood together upon the scale, one is known to be the medium. That confederates could en ter undetected is an impossibility. Who are they? and from whence do they come? Will

the skeptic please answer who. To the uninitiated, our report will read like fiction, or a fancy sketch of an infatuated brain; to the thinking deliberate mind, it will meet with distrust and doubt. By the investigating public it will be considered the most wonderful and startling phenomena of the 19th century. Our statements are supported and verified by the advanced minds of the age, who report to have witnessed similar phenomena. now transpiring through other media at dif-ferent points in the United States and throughout the civilized world. To proselyte, as may be supposed, is not our object. Spectators are not specially invited. The door, however, is open to the honest investigators; the sneering unappreciative, dishonest skeptic, is not wanted, and if known, will not be admitted. We will now briefly narrate our experience in the dark circles, in which the manifestations are more exciting and convincing than those in the cabinet or light seances. The circle is formed with the medium, guitar, tambourine, drum, bells, etc., occupying the center. All except the medium join hands, the light is extinquished, instrumental or vocal music is now introduced, and in from five to ten minutes the manifestations begin, which are ushered in, first by members of the band, introducing themselves

IN AUDIBLE VOICES.

who after expressing a few words of caution to the timid, inspiring them with confidence that no danger awaits them, the tumult commences and for the next half hour confusion and excitement reign supreme. While on the drum upon the floor, is beating a tattoo, the guitar strings, as it is heard gliding on the ceiling over head are picked, the bells are chiming and tambourine jingling, gently at first, gaining rapidity, and when under full power they dart and fly through the room with setonicking releging my whiteling and whitzing in istonianing velocity, whithing close proximity to the sitters, the disturbed atmosphere is sensibly felt, causing the timid to dodge and tremble with fear. Becoming

ALARMED AND FRIGHTENED

they frequently leave the room. After a time the noise and din cease, quiet and order being now restored, the over excitable are heard asking in pleading terms for a change. In seeming response to the request, a more pleasing and less exciting order of manifestations are introduced. consisting first of beautiful bright meteors, which are seen shooting, darting and dancing playfully through the room. A moment more, and whispering is heard at different points in the circle. Members of the same are heard asking, "What is that? Who is it?" Soft hands are felt lovingly, patting, caressing and gentle sweeping over the face. Again, "Who is it?" asks the interrogator. "Listen," says one. The whispering draws nearer and more distinct. Ah! the name of a loved one is revealed. A few minutes of pathetic conversation takes place in which recognition is made sure. Its mission to earth being accomplished, the arms are thrown affectionately around the neck, a farewell kies, imprinted. with loving emotion, on the brow and the immortal one returns to its beautiful home in the Spirit-land.

The timid recovering from the fear felt at the beginning, become wild with delight. They are heard, continually importuning the band to bring some special and loved friend of theirs from the other shore. The request, to the delight of these anxious friends, often meet with a favorable response. In the midst of this time of feasting and rejoicing,

CHARLES SMITH,

the director of the band, to the regret of all, in a distinct voice, proclaims the power exhausted and the seance closed.

This is but a tithe of what transpires. To report all that occurs in the dark and light seances (no two of either being just the same), would require a book of no ordinary size. Enough, however, is reported to give the reader an idea of what takes place, and the length of the article admonishes us that our remarks on this part of the sulject must close. We will conclude our report of Mrs. Stewarts' wonderful powers by briefly referring to the

BLATE WEITING phase. By way of preface we wish to state that hundreds who have tested her powers will verify the truth of our report, in each and ev-

ery phase. The questions are enveloped, sealed and placed on the slate which is held under the table, pressing against the top. Privilege to watch the hand supporting the slate, is granted, it being as light in the room as the noonday sun can make it. Raps by an invisible power on the table, floor, chairs, etc., are distincted to the control of the same as a secretary of the same as a inctly heard. Spirit friends are described and recognized, whose names are given, while the pencil is heard scratching as it moves over the state. Her hand during the time is mo-tionless. The writing stops and the slate is handed over for inspection. It is found that the side held against the top of the table is the side held against the top of the table is filled; the writing is recognized as that of the one invoked. The slate is retained by the investigator and held as a prize of great value, he shedding tears of joy on passing from the room, realizing that thereon he has positive evidence of immortality vouchsafed by a loved one from the other side of life. During the hour granted, question after question is correctly answered, and test after test given, demonstrating the presence of invisible friends who retain all the characteristics that belonged to their individuality on earth-life.

In conclusion, with unfeigned humiliation, we condescend to notice certain scurrilous articles found in the Sullivan (Ind.,) Banner of recent date, under the assumed name of 'Quiz,' who is known (by us) as Thomas H. Evans. The temporary prominence, by a controlling interest in the Banner, makes it necessary and important that we should remove the mask and undeceive the public. In doing so we shall be brief, referring to but few of the many false hoods found, assuring the public that those unnoticed are equally untrue. With a bragadocio characteristic of the mountebank, he challenges us to prove his assertions false. A pegative is not proved. negative is not always susceptible of proof. We however accept the challenge and offer the following in evidence-

Terre Haute, Aug. 27th, '75.
To THE PUBLIC GREETING:—Through the assistance of the committee controlling. Mrs. Stewart's seances, I gladly avail myself of the opportunity to hurl back the malicious and false charge against my private character, the only means I possess on which to claim protection and sympathy of a Christian community, made by Thomas H. Evens in the Eulleanne ty, made by Thomas H. Evans, in the Sullivan Banner of the 12th, inst., under the assumed

named of '.Quiz."

Among other false statements made, I have selected the following as the only one worthy of notice. He says, "This medium (Mrs. Brown), has not the art and cunning which Mrs. Stewart possesses, and had it not been that she had caused a heretofore loving wife to desert her husband on his dying bed, we would not have noticed her."

I deny the charge and demand the proof. Failing to produce this, may be ever after appear before the public branded a falsifier, slanderer, and defamer of innocent character, which I unhesitatingly declare that he is. IDA E. BEOWN.

In addition to the above I will state that Mrs. Brown made her home at my house from June, 1874, until December following. My husband died May, 1875. It is known by the friends that the statement referred to by Mrs. Brown, has direct reference to myself and husband. In defense of Mrs. Brown, and for salf arotestion I state without fear of successions. self protection I state, without fear of auccessful contradiction, that during the time Mrs. Brown was at my house her deportment was that of a lady. I gladly take this opportunity of publicly declaring the charge false in every

Mes. S. A. Larr.

Mrs. Brown is a poor defenseless widow, is now and has been for years an invalid, reduced by that fell destroyer consumption to a helpless condition. Standing on the brink of the grave, appealing to a sympathetic public for assistance, having nothing to offer but an unblemished character, an effort is made by Quiz to urjustly rob her of this. Oh! Tommy!! Fommyli Shameli Shamelli on you.

He says the reward promised was refused a young lady who found false beard, whiskers and moustache in the cabinet. The reward was to be paid if a fraud, under the examination, was detected. A single package of hair made somewhat to represent chin whiskers was presented, and the reward demanded, the claimant (a young lady) explaining that she found it that morning in the cabinet. The ludicrous demand irresistibly forced a contemptible smile, seeing which, she gave us a foolish look and made a hasty retreat. Was this a put up joh? Was "Quiz" the prompter? She soon after became his wife. Let the public answer.

In reply to the false statement that this lady caught (in the dark seance) the bogus spirit, suffice to say, that a female attendant never persons in a few instances experimented in this way; the punishment inflicted by the supposed bogus spirit, for the indiscretion and folly, caused an excited demand on the part of the experimenter, for a light, on the production of which, he made a hasty retreat

In conclusion of our remarks on this part of the subject, we will add for the satisfaction of the curious that those who wish to investigate in this way, have our consent, they taking the responsibility.

Passing over unnoticed other false charges of expose and fraud, we will call attention to his affiliation with the Spiritualists, introduced May, '74, by an unsolicited donation to defray certain expenses, following which, admittance to seances was secured. He soon after became an enthusiastic Spiritualist, claiming to be a writing medium. Application followed for membership to the developing circle. This was refused. He continued, however,through his egotism to annoy us,trying in every possible way to command a prominent position.

An effort was finally made to secure a front seat at the seance. The managers forced him to the rear. (See Banner of July 29th and Aug. 18th). After this he became such an intolerable nuisance that admittance to the seances was refused him. Enraged at this, revenge is sought in prostitution of the public press. It is now claimed by him, that his mediumship was the antic tricks of electricity, extracting thoughts from his brain. (Banner Aug. 12th). In support of this theory he has a strong argument, having on repeated occasions in presence of different parties, acknowledged, that through his powers, naught but lies were obtained. After all he can not prove that the electrical battery was not manipulated by kindred spirits. That none may be deceived as to his responsibility "financially," and for the protection of the unsuspecting and too confiding, duty and principle, alike demand that the public should know that "Quiz" left behind him in this place, unpaid debts, just and due, amounting in the aggregate to several hundred dollars. Among his dupes are the

POOR AND NEEDY.

Referring to his balderdash (Banner Aug. 12), he says: "The little mountebank don't scare worth a cent." How courageous he is to be sure,—knowing the only penalty in law for "libel" is a moneyed consideration. Oh!
Bravo! Bravo! Tommy, thou art indeed a hero! He who dares to crook the finger contrawise to his preconceived prejudiced, opinions, with a public press at his command, is con-stantly in danger of personal slander. Naught but the uprising of an outraged public frown-

ing him down, will secure safety.

Having now discharged an unpleasant duty, with a respectful bow to the public, we bid him\adieu.:

By order of the Committee, Terre Haute, Aug. 28th, "75

ALLEN BENCE, Physician and Druggist. Residence in Terre Haute 31 years. JAMES HOOK, Ex-Mayor of the city of Terre Haute. Buil-

der and contractor, residence 89 years in this city.

SAM CONNER, Ex Sheriff,
Vigo Co. Dealer in produce,

residence 35 years. P. S. It will his remembered by the readers of the Sullivan (Ind.) Democrat that a precaution appeared in its columns (Aug.: Ath.) over signature of Samuel. Conner, notifying Quiz that should be persist in making his untruthful statements 'personal," the name of the writer would be revealed and the irregularities of the little mountebank exposed. Had this Poor man, I wonder if families have never

been regarded no further notice of his abuse (by us) would have been taken. Doubtless his reckless and revengeful disposition, urged forward by a besotted egotism, will cause the publication of an additional batch of slander, with the foolish and idiotic belief that he is demolishing Spiritualism, and at the same time satisfying a malicious disposition. Should we fail to favor him with further notice of anything he may publish, we ask that our si-lence he attributed to the fact that we do not regard his jargon worthy of notice.

COMMITTEE.

Letter from Philadelphia.

Bro. Jones:—In these days of great heat and hard times, it does one good to have his spiritual manhood refreshed by the constant presence and divine interposition of our dear angel friends. Philadelphia is by no mean destitute of some first-class mediums, through whom the spirit friends work wonders. Per mit me to bring before the readers of the staunch old Journax, what I consider a case of miraculous healing. W. H. Young is one of our young healers, who, a few years ago, fought hard against the desire of the spirit friends to use him as an instrument to heal the sick. Finally, when absolutely compelled, he consented; and commenced his mission with great success. Among the many cures that Dr. Young effected. (by your permission I shall cite only one.) which is so entirely free from suspicion, and so well substantiated by scores of living witnesses, that it needs only to be told to be believed.

Uphema Bachman, aftern years old, residing with her parents No. 1318 Heath street, was taken over three years ago with violent spasms, so severe that in a few weeks thereafter paralysis ensued, and she lost the entire use of her limbs, and during this long period of time was not able to move any part of her body without assistance; and to crown her sufferings she was at times partially blind, and entirely unable to lift her head, which would fall on one side or the other. Her father informed me that the paralysis of her legs was so complete that needles could be thrust into her flesh without her feeling the least sensation. Her greatest suffering was in the small of her back, and along the spinal column; so sensitive was she to pain here, that the least touch would make her scream out. On sccount of the pain in her spine. she was forced to lie in one position nearly all the time. Mr. Bachman, the father of the child, mentioned some half dozen very eminent physicians who were called in to attend the sufferer, and who did all in their power, and applied every means that medical skill or ingenuity could devise, but all proved ineffectual and useless, and about eighteen months ago the doctors gave him to understand that the child's case was hopelessly incurable, and that they had done all that they could, and further effort was use less; and, added the father, having spent all the money I had, and some that my friends lent me, I gave up in despair.
I said, "Mr. Bachman, how did you come

to obtain the services of Dr. Young?" "A friend sent him. I had no knowledge of the man, or of his coming until he entered

"When he explained to you his errand and the mode of his treatment, what did you think

"I did not oppose him as he gave no medicine. I knew that he could not poison the child, but candidly speaking, I thought that he was a fool to attempt to cure a case of sickness that gray-baired and experienced medical men pronounced incurable."

"Well, Mr. Bachman, now that your daughwhat do you say

"I have no explanation to give. I can only say that this marvelous cure has made me willing to believe almost anything. The first treatment Dr. Young gave my daughter, pro-duced no visible change, but when I carried her down stairs for the treatment, I touched her foot rather roughly by accident, when she said, 'Look out, papa, you hurt my foot;' that gave me a shock of surprise that thrilled me. It was the first feeling she had in her feet for three years. From that moment my heart was filled with gratitude to Dr. Young. This, and evidence I am always willing to bear of the miraculous cure he effected in my daughter, is all the service I can render him now, though I feel that dollars can not sufficiently reward him, or express the gratitude we feel for the deliverance he brought to our house."

This, Brother Jones, is the language of one who had the angels to visit his dwelling. and rescued for him a poor, bedridden, suffering child, who, but for them, might have suffered on for many a long and weary year. Should any one wish to see this beautiful, intelligent, little girl, restored by the dear angels, through Dr. Young, of Philadelphia, they are privileged to do so, as Mr. Bachman is any time willing to bear testimony to the facts here stated. Pardon the length, and too tedious detail of this communication.

Yours, etc.,

JOHN A. HOOVER, 940 S 3rd St.,

Philadelphia. Pa., Aug. 1st, 1875.

Letter From Minnesota.

Dear Editor:—Some three years since. while living in Pine Island, Minn., and working in the Free Methodist Church, professing and practicing religion, I was compelled to submit to many demonstrations, both physical and mental, until I knew beyond a doubt that there was an invisible power at work within me, causing me to speak and pray in public without fear, which I had never been able to do in the twenty years relationship with the church. To me the strangest part was, I would be compelled to do these things against would be compelled to do these things against my own will. While in church, invisible hands were placed against my shoulders, and I was raised to the floor, my lips unsealed and words flowed forth, always to the point in question. Cool breezes filled the room "like mighty rushing winds," to me very perceptible, but as far as I know unperceived by the congregation.

gregation.

While working with the church under their care, I was encouraged and applauded, told it was the "Power." I believe it now more than then, but what power is the point at issue. When my hand and brain were used to write by this self-same influence, my lips to utter the thoughts and desires of loved ches gene before, and I could no longer suppress or deny the intelligence that controlled me, then persecutions commenced—I was a lunatic, backslider, fallen from grace, going to the Devil as fast as I from grace, going to the Devil as fast as I could. My character was assailed by the fol-

lowers of the meek and lowly Jesus.

I gave myself into the hands of those I walked and talked with daily; they promised me help. I well knew they only meant to do me good, and though I am now unpopular in the church, I hold sweet communion that they know not of, an ever-abiding presence that assures me of a life of love and peace in the bright beyond, is ever with me. 🦮

been broken up in any other denomination, and when they were, was it their religion that did the disgraceful deed? No, say I, and all will agree with me when I assert it was their perverted natures, and not the religion they professed.

He also stated that perhaps the ladies of the church did not call upon me as much as they would, were they not afraid of being contaminated. I wonder if they are better than the lowly Nazarene, who sought out the lowly and said, "He came not to call the righteous but

I fear that if Jesus was now upon earth prophesying and teaching as he did then, that these very ones who are so afraid of being taught the great truths of life, and are being led by money loving priest craft, into the paths of error and bigotry, would be the ones who would first cry out, "Away with him—Crucify

I have found more solid peace in communion with saints and augels, in the past two years, seeking for God the loving Father, among the scenes of Mother Nature, than ever before in my life, and I would not give it up for all the

church popularity in the world. You would not turn from your door a dear friend who raps for admittance, nor would I willingly cast from me the angelic bands who seek to do me good, lifting me ever and anon from the slough of despondency, filling my inmost being with high and holy aspirations.

Our reasoning faculties are given us for a purpose—shall we keep neutral, and let some one else do our thinking for us, letting the God given powers lay dormant within us? A thousand times, no! Let each of us earn our right to happiness so that when we are called to go we can enter the celestial city independent of any priestly coat skirt.

I have been enjoying a few lectures given by Mrs. H. Morse. She will do good wherever she goes; has an interesting controlling band who helps her give satisfaction to all who are open for the truth. My husband is a Magnetic

MRS DR. H. FREEMAN. Hastings, Minn., Aug. 9:h 1875.

A Natural and Safe Medicine. · BOULDER, COLORADO.

HULL & CHAMBERLAIN:

Friends—Seeing that you propose publishing a Circular of Testimonials, we send to you a true statement of our daughter's case, that you may use it if you wish. When our daughter Alice was three and a half years old, she had a dreadful Lung Fever, which lasted some six months. In all that time she could not stand or walk. The consequence was it left her an invalid, with the right limb drawn up, so that she has always had to walk on her toes, and has enfered much pain. She is now 19 years old. Your Powders haps cured her. She can now walk or stand on that food as well as the other. While formerly it used to pain her severely to stand or walk, she can now stand or walk for hours, and it does not hard her, She says she can ot remember ever having a well day since her earliest childhood until since she took your Powders.

day since her enthest childhood that since she took your Powders.

I have suffered severely from sick headache for 40 years, and could find no medicibe to relieve me until I found your Magnetic and Electric Powders. They have entirely cired me. We would earnestly recommend them We feel very grateful to you and the kind angels who direct your work for the good they have done to us.

Louisa Mollimit.

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A PUGILISTIC SPIRIT.

The Singular Experiences of a Philadelphia Lawyer.

(From the Philadelphia Times.)

It will be three years ago precisely on the 30th of this month that a distinguished young member of the criminal bar of this city sat in his office perusing an imbricated instrument when, much to his consternation, a heavy blow was dealt him upon the back of the head that sent him reeling upon the floor. Fortunately, however, he was not stunned, and being a man possessed of considerable presence of mind he hastily regained his feet and/stared about him. To his immeasurable sutprise not a soul, living or dead, for that matter, could he see. He examined beneath his table, looked under the chairs, even removing the cushions in his anxious supprise the cushions are supprised to the cushions supprised the cushions and supprised the cushions supprised the cushions are supprised to the cushions and supprised the cushions are supprised to the cushions and supprised the cushions are supprised to the cushions are supprised to the cushions are supprised to the cushions and the cushions are supprised to the cushion supprised to the cushions are supprised tor ious search, peered into his library casement, threw up the windows and finally opened the door of his office and walked out into the hall -all the while keeping a sharp lookout for the elightest suspicious circumstance that would furnish him a clue to the character and individuality of his assailant. Everything without was as still as the grave; the reason for which was the lateness of the hour, a matter which he had overlooked in his prolonged semi-soliloquy. Not knowing what to think exactly, he returned to his deak, picked up his chair and again seated himself. Suddenly his eves fell upon the table before him, and he discovered that the document which he had been examining was missing. Thinking probably that he had dragged it to the floor when ably that he had dragged it to the moor when he had himself fallen, he instituted another diligent search. Not a trace of the paper, however, could he find. In some such condition of mind as a man might be supposed to be should Mephistopheles suddenly take it seat in his presence was the agitated and thoroughly non-plussed lawyer, as for the second time he assumed his seat and gazed into the space before him.

In connection with the foregoing it may prove of interest to recite some of the facts relative to the peculiar business which the young counselor was about to transact when his singular mishap bele him. Some five or six days prior to this occurrence the lawyer was seated in his office alone, when the door was thrown open in a rather peremptory man-ner, and revealed the person of an aged and very respectable appearing gentleman standing in the opening. His hair, that fell upon his shoulders in singular grace, was white as the driven snow, and retained considerable of the curliness which must have been its beautifying possession in the days when it was raven black. His features were classical, exceedingly so, and the long, flowing beard he wor was in singular contrast with his suit of black broadcloth. He was tall, massive in build and very well moulded, betraying the fact that once in his life he was possessed of great physical power. The perceptible stoop in the shoulders, however, and, as he drew near the counselor's desk, the indications of his decaying vision, marked him as a man whose tenure of life was short. Taking a seat by the attorney's side, he first drew a long breath that had something of the character of a sigh in it. Then he gazed about him anxiously, as though desirous of not beging the communication he Then he gazed about him anxiously, as though desirous of not having the communication he was about to make overheard, and drawing his chair nearer to the desk placed his arms upon it, and carefully scrutinized the face of the lawyer. By this time, that is, after he had undergone a most thorough inspection of his facial heauties, the disciple of Blackstone thought it high time that something or other be said; so, in a bland and mellifluous tone, he wentured to ask his visitor what he could do for him. Receiving no reply, he began to It, and carefully scrutinized the face of the lawyer. By this time, that is, after he had undergone a most thorough inspection of his facial beauties, the disciple of Blackstone thought it high time that something or other be said; so, in a bland and mellifluous tone, he ventured to ask his visitor what he could do for him. Receiving no reply, he began to think that probably some terrible family affliction had overcome the old man, and that he tion had overcome the old man, and that he was then shaping the most delicate speech with which he might introduce the matter.

Accordingly he submitted to the continued gaze of the visitor for some moments longer, but finding the silence was becoming exceedingly monotonous he again spoke, this time requesting to know whether he could be of any possible service. Still no answer. "Do you desire the assistance of counsel?" he asked. No answer. "Can I, sir, be of any service whatever to you?" shouted the lawyer, imagining his caller deaf. The old man didn't youchsafe the slightest recognition of his interlocutor's efforts, however, but, on the contrary, rose suddenly from his seat, and, drawing from his inner pocket a huge piece of parch-ment, laid it upon the desk, and quit the office without uttering a word, leaving the bewildered lawyer in the midst of his own astonishment, speechless with wonder. When the attorney could find time to recover from his astonishment his first impulse was to follow his visitor to the door and insist upon some exolanation of his extraordinary conduct. but as he turned to carry out his purpose the parchment caught his eye, and the anxiety to invest igate its contents was too great to be resisted. So he succumbed to curiosity and opened the mysterious paper. And this was what he

To Matilda and her child I bequesth, in the name of Heaven and all that remains of earthly justice, whatever there remains of my Mexican estate. May they live long to enjoy it. Amen. E. Charman Henry.

This was all there was written upon the paper, and even this little it was difficult to de-cipher, in consequence of its almost illegible character. He was about to refold the paper when something that dropped upon the floor attracted his attention, and, looking in the di-rection of the sound, he espied something glit-tering among the folds of the mat. Stooping, tering among the folds of the mat. Stooping, he picked up the sparkling gem, and at once, discovered it to be a gold locket—one of the most diminutive he had ever seen. His finger accidentally touching the spring, it flew open and revealed the face of a little girl, with great, expressive eyes, that seemed to speak with unimaginable lustre, if such could be conceived of in a photograph. Not knowing very well what to do, the lawyer did nothing that was of importance, beyond the careful deposit of his mysterious treasure in his safe. This happened three years ago, and he labored patiently thereafter to discover, if possible, some clue to what he believed to be an undevised and golden estate. His exertions were in vain, however, estate. His exertions were in vain, however, and naught transpired of interest in the matter till the date with which this parrative opens, It was this singular indenture upon which the counselor's energies were bent when he met with his singular mishap. On Tuesday even-ing of last week he was again in his office till a late hour, and when he had concluded his a late hour, and when he had concluded his business and was thinking of taking his departure he was again assailed by some unseen force from behind his chair, and again precipitated upon the floor of his effice. Recovering himself as quickly as possible he was justly astounded at finding no one near him, and that upon his desk, neatly folded and bound in red tape, was the identical paper which had so mysteriously disappeared at the period of his former "knock down." The paper and locket he now has in his office. They were shown to a Times reporter, and for their very singular appearance any one who cares to ex-

This story has been related by the gentleman who claims to have been thus maltreated. It was told to a crowd of eager listeners with

singular appearance any one who cares to ex-

amine them will speedily youch.

great earnestness, and he appeared as much puzzled as every one with heard it as to what the my-terious occurrences really were.

The Catholics.

It is now an established fact, that the Roman Catholic Bishop Pelicar threatened Miss Woodworth, the beautiful and accomplished organist of St. Mary's church, with excommunication, if she dares to play henceforth, either in a Protestant church or in the Jewish Synagogue, and that the said young lady was already seriously reproached and scolded, for having played in the Protestant Episcopal church at recent wedding.

Wonder of wonder! I always thought that the "(great misfortune of civilized humanity, θ , the)" Roman Church is one, and the same all the world over, but I had to come to San Antonio to be not only undeceived in this my belief; but also to find, that Bishop Pelicer, (a small captain of the Roman host) excells by far all his brothers, throughout the world, not only in bigotry, fanaticism and intolerance, but also in narrow-minded and narrow-hearted obduracy.

He can not even perceive that the fires of persecution having burnt down, and the smoke, and dust, and maddening stench of bigotry, fanatism, superstition and ignorance are being cleared away by free thought, free speech, and the ever widening sphere of universal liberty throughout the world.

Yes, the narrow-minded, intolerant and

fanatical zealot, called bishop Pelicer can not see, like the rest of the enlightened and civilized, that, to hate or persecute a man, or a class of men for their differences in Religion, is just as monstrous as to burn them for their differences in language, and therefore he strives and endeavors to give vent to his vengeance against Protestants and Jews at his first best

opportunity, by insulting both at the same time, and that, also, at the cost of a talented and respectable lady musician.

He forgets, however, that we live not in the middle ages; when Christians were the slaves of the priests; not even in France, or Germany, where the priests can fancticing their flocks. of the priests; not even in France, or Germany, where the priests can fanaticise their flocks and use them for their purposes, often, like a farmer uses his oxen; but that this is in spite of all circumstances to the contrary notwithstanding glorious free America; the land of free thought, free speech and selection, where priests, bishops and popes are amenable to the common law, just as well as any other man.

However let bishop Pelicer beware. The world knows that nancy is the most bitter for

world knows that papacy is the most bitter foe of humanity. The world knows that the papacy is stirring up war in Germany, Austria, Italy and France. The world knows that the papacy is and always was the bitter foe and persecutor of popular progress and human freedom. The world knows that a pope annulled the magna charta, the foundation of English liberty; that the papacy destroyed Albigenses, Wycliffites, Hussites, Huguenots and Lutherans, the authors of modern progress. The world knows how pepes ravaged Germany 200 years ago, and how Jesuita covered the Netherlands with horror, and how Huguenots, Hollanders and Irish Protestants fled from the papal murderers, to settle in the new world; that the papal party in France strove to pre-vent La Fayette and the liberal French from lending aid to the great and immortal fathers of this country, and how all Catholic Ireland prayed for their destruction.

done of Prussis.

The blood of myriads of republicans in Europe and America—the blood of myriads of Jews and Protestants streams from the scarlet robes of the papal priests, and all Italy and England, all Germany and France, and educated Spain, aye, all the world point to the papacy and its miserable beadles, as the last and bitterest foes of freedom.

May bishop Pelicer than become aware, that this is no time, no age, no land, and no community, in which to exercise Roman Catholic intolerance, bigotry, fanaticism, hatred and malice, and may be learn once more and still better from Judaism the doctrines of love and loyalty, of universal freedom and universal conciliation.

He may learn these Jewish precepts; the more so as they were also taught and promulgated by that great and noble Galilean Rabbi, before whose picture bishop Pelicer and his followers kneel in devout adoration.

Hoping that, as an Israelite, a friend of Protestantism, and as a truth, justice and liberty-loving citizens you will do me the favor to publish this lengthy communication. I remain, dear sir, very respectfully, etc.,

ALEXANDER ROSENSPITZ

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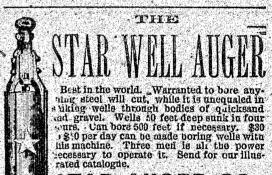
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CHICAGO. SATURDAY, SEPTEMBER :5 1875.

THEORY VS. PRACTICE.

Views of Dr. P. B. Randolph, on Suicide.

No one has a right to shrink from duty; and our duty is to suffer—if we can't help it; and be strong—or at least try to be. We were born to die naturally, and when the measure of our years is full. If we are hurried out by war, murder, accident, or disease, while in our prime, we shall lamentably fail to be what we might have been, had we lived on till old age gave us up to God and death; but if purposely and by our own act, we rush on to a plane of being for which we are unfitted, then our lawimposed sentence is that we must hover about the earth; learn all we can; make our lean souls fat With knowledge; and our moral natures plump, by the good deeds we do to embodied people, in various ways; from the awakening of the same of immortality, by noises made and sais performed; cautioning some wrong intender in a dream, or otherwise; prompting. subtly, some sensitive to good deeds; enggesting noble thoughts, comforting some poor mourning soul; frightening the murderer from, or warning his intended victim; to thundering God's gospel into the ears of the multitude, through the brain, and lips of some medium. In this way must the balance of the time be passed until that day in which your bodily clock would have naturally run down, had you not, by suicide, have, snapped the cords asunder.—After Death or Disembodied Man; by P. B. Randolph.

There seems to be a prevailing opinion that suicide is the result of insanity; that no one in his cane moments can possibly nerve himself cufficiently to draw a razor across his throat. or send a bullet whizzing through his brain. When coolly pondering this question, Randolph entertained correct views in regard to the inevitable consequences of suicide. According to his own well defined theory, he is "compelled to hover about the earth: * * *

In this way must the balance of the time be passed until that day in which his bodily clock would have naturally run down, had he not, by suicide, have anapped the cords asunder. Strange, really so, that he should pursue a course that his own intuition absolutely knew would lead to disastrous results, retard his progression, and make him still more unhappy.

Many years ago, Albert Tirrell, of Massachucetts, was tried for a most heartless and atrocious murder of a little girl, and then to crown his piece of consummate villainy, he set fire to the house. The fire, however, was extinguished, and the remains of the innocent child found and all the circumstances of the case. pointed conclusively towards Tirrell, who. when arraigned before the proper tribunal, was defended by the brilliant Rufus Choate, who introduced the novel defense that he was a companion or sleep-walker, and that he killed the girl and set fire to the premises when oblivious of every circumstance connected therewith, hence he was not morally accountsble. Mr. Choate succeeded in acquitting his client. Lately the same defense was brought inta requisition in the case of one Green, charged with purloining an iron pan. The account says,—"Green did not deny possession of the pan, but pleaded somnambulism. He had, he said, no sleep since Wednesday, and did not know what he was doing. The Chief Detective in the employ of the company said that the prisoner had hitherto borne a good charactor. Working long hours, said the Superintendent, as he himself knew by experience, did produce a sort of delirious condition in which a man did not know what he was doing."

In cases of insanity where the individual has no knowledge or memory of what he has done, or is doing, like the somnambulist, then moral accountability does not follow-that is, when ouicide is committed under such circumstances. the sufferer is not aware that he has perpetrated a crime against the Ordinances of Nature, and that he has destroyed his own-life, hence no remorse of conscience follows, although Nature does not relieve him of the penalty which is invariably attached thereto. Full

knowledge of a sinful act throws upon the soyl additional accountability therefor. A murder perpetrated with the senses awake, realizing the enormity of the crime, overshadows the soul with its effects, and moral accountability invariably follows. He who accidentally atumbles into a vat of boiling water, is instantly killed thereby, but he suffers no remorse of conscience, as the one must who deliberately jumps into it for the purpose of ending his own

He who coolly perpetrates a murder stands in a different relation to the Ordinances of Nature, then he who unintentionally destroys the carthly existence of another. He who is bereft of reason, whose senses are beclouded with darkness, and who without premeditated thought, commits suicide, stands in the same relation to himself and others, as the man Tho, in an unguarded moment, accidentally destroys his own life. But it is exceedingly difficult to draw the dividing line where moral accountability commences, and where it ceases; but it is a fact that, in all cases, certain inconveniences arise from suicide. Suicide always resulting from an inharmonious organization, the apirit, co a natural consequence, partakes thereof, and is equally discordant—out of order —after the transit to Spirit-life has been effected—for a while, at least.

One of the most deliberately planned onicides, was that of a young man at Hartford, Ct. In a letter written just before his death he says, 'Do we not condemn keeping the lower animals in useless suffering? Then why should not the incurable sick, and others to whom life would always be a burden, have the relief of death as soon as possible? Instead of excretly committing suicide. I ought to be able to go to a body of physicians, and after stating my case, be painlessly put to death, with the full sympathy and commendation of society." In connection with his case, the Hartford Times says, "His suicide, taking it all in all, was the most extraordinary act of cool and deliberate act of self-destruction that was ever carried out in this region, if not in this country. The cool manner in which he went about it-first ordering a tanman's furnace to be made, then buying a pair of bellows and a quantity of charcoal, then hiring a room at a boarding-house, locking and nailing himself in, nicely stopping up ventilation of the chimney with a towel over the grate and fire place. the placing of the furnace on a wash-bowl, with a west towel beneath it, to preyent the room from taking fire, the lighting of the fatal fire, and then coolly lying down on the bed to await death—all these things bespeals a deliberate purpose and unflinching will that might challenge wonder, even in Paris.

. Notwithstanding the feet that he was a young man of religious training, moral habits and superior education, and belonged to a family, of superjor intelligence and surrounded by all the comforts of life, he deliberately took his own life. Death being one of the Ordinances of Nature, when she orders it, then the recuperative powers are so exhausted that resuscitation is an impossibility, and then of course the change is desirable; but when a human being like Randolph takes the law in his own hand, and orders a change from the material eide of life to the spiritual, then Nature is superseded, and trouble at once commences.

The Ordinances of Nature, glorious in their manifestations of power, and beneficient in their ultimate effects, issue the order that the little angel in embryo shall be carried in the mother's womb until the decree is issued for it to be brought forth, and those who dely her commands are abortionists, murderers, and are instrumental in sending a germ to mature in the Spirit-world that should have had the experiences of earth-life. The Ordinances of Nature designate the time for a birth, and no one should interfere therewith; and they also wisely arrange for the death of the material organism, and he who abridges the time they have ordained for the transit of the spirit, becomes an abortionist, and assumes a position of open rebellion against laws that will eventually force him to obedience.

Why not, then, kill "the incurable sick?" as one casually pleads that we should. They suffer constantly—have none of the pleasures of existence—wherein the necesseity of their remaining longer, then, on this mundane sphere? The necessity for their staying longer on earth, arises from the fact that they are still alive; that the Ordinances of Nature never cause death while sufficient vitality remains to animate the physical body; as long as life can remain, that is precisely the length of time that each one should exist on earth. The very life of an individual, is an argument in favor of its continuance here, for the Ordinances of Nature, which sustain, know when and how to withdraw that eustaining power, and he who rises in open rebellion and drives it away, assumes control of that which created and sustains him, and, of course, intense suffering must unavoidably follow.

Rattle His Bones Over the Stones. He is Only a Heretic Whom the Catholics Don't Own!

It appears from the Montreal Correspondence of the New York Herald, from, which we glean these facts, that the troublesome corpse of Joseph Guilford, is still kicking up great excitement, and causing more strife than twenty live men could. The Catholics will not allow his remains to be buried in their consecrated cemetery. According to the Herald's statement when the company bearing Guibord's remains reached the Catholic cemetery they found the gates barred and bolted, while hundreds of French Canadians stood be hind the bars, hooting and jeering at the company, uttering blasphemons maledictions upon Guibord's memory, as well as the society to which he had belonged. Stones were also thrown, and many in the funeral train were severely, injured. The procession, inasmuch

as the gates could not be opened, took the body back to the Protestant cemetery; the mob followed in the rear, throwing missiles, Seal, the driver of the hearse, being struck on the head with a large stone. That portion of the mob which was left behind vented their apleen by filling up the little grave, yelling and howling as the dirt rattled on the hollow coffin of Mme. Guibord, like a pack of heartless cannibals. An eye-witness at the Catholic cometery on Thursday states among the leaders of the mob were two men from the Mile End, named Gallpeau and Paquette, who came out of the crowd inside the gate. When the hearse, bearing Guibord's remains drove up they seized the horse's bridle, yelling that they would kill the driver if he did not turn back. A beadle from St. James' Church. St. Denis street, is said to have made himself conspicuous by exciting the mob. A large number of carpenters and joiners at work in the French parish church were noticeable among the mob. The desire of the mob appeared to be to get possession of the comin containing the remains and to murder Mr. Doutre and other prominent friends of Guibord who were present.

The rabble was composed almost entirely of a low ignorant class of people nearly all of whom were French Canadians. During the afternoon, Mr. Doutre found himself standing near a crowd of young roughs, who were saying to each other that it was Doutre whom they wanted to catch and give him a good drubbing. No one could have been more visible than he was at the moment. Ever since these disgraceful acts the mob has guarded the Catholic cemetery, and the friends of Guibord bave guarded his body in its tomb in a Protestant grave-yard. Séventy-five men, armed with rifles, watch the place day and night. The intentions of the Catholics was to break into the tomb, burst open the coffin and carry their point by scattering Guibord's dust to the wind. The *Herld* concludes by say-

"This, then, is the state of society in Montreal to day. The body of a man, who died six yearsago, still unburied, armed men guarding the bones to keep them from being broken or burned. No one can tell what moment the war will break out."

The Iowa State Camp Weeting.

We are informed by a party who has traveled through various parts of the State, that the present outlook is, that the meeting at Nashua, commencing the 22nd; will be more largely attended than the one at lowa Falls last year. That is right, friends. Turn out and show your neighbors and the world at large that you respect your religion, and onlow yourself in your social gatherings as much, or even more than those who are bound by a-creed. 🤝 🗻

We are informed that there is to be less, public speaking, and more social converse, and less expense than is usual, at such meetings. The speakers are kider - Warren and the State Missionaries. For social enjoyment, there will be a general visit, renewing and forming acquaintances, and circle meetings in the tents, and in the Floral Hall on the Fair Ground. The friends can not fail to have a good time, and the meeting, will, no doubt, 'prove a grand auccess. Our good wishes are with the friends in their offerts.

The Angels at Work.

The Portland Advertiser gives this. incident: A gentleman of that city, whose word is unimpeachable, had a singular experience a short time ago. It appears that he had experienced religion, and soon after was struck down by a sickness that threatened a fatal termination. In fact, one evening, when the doctor left, he told his patient that it was not probable he could survive very long, and that he had better prepare for death. After the doctor had gone, the patient, as he laid on his bed, thought over his past life, and having a strong conviction that God watches over all of us, he prayed that the Lord would give him some sign as to whether he should die or not. He fell asleep but was awakened by feeling a hand on his shoulder, and heard a voice saying, "Awake, and read the eighth chapter of Matthew and seventh verse." Shortly after the nurse came into the room, and the patient asked her. if she had awakened him. She said no, and that no one had been near his room. He then asked her to bring the Bible and open it to the designated chapter and verse. - She did so, and read: "And Jesus saith unto him, I will come and heal him." The next morning, when the physician arrived, he was much astonished to find his patient on the mending hand, and he goon recovered.

The Artic Exploration.

In view of the fact that several mediums have said that an open Polar Sea existed, the return of the recent expedition sent out by the British Government will be watched with interest. The Edingburgh Review speaks as follows of the Rolar Regions:

66 Within the Polar circle there is an enormous area, comprising at least 2,000,000 square miles, of which we know simply nothing. We shall have presently to speak of the various speculations regarding the nature of this vast extent of the world's surface; it is enough for our immediate purpose to say that we do not our immediate purpose to say that we do not know anything whatever about it. Whether it is land, water or ice; whether the climate is cold or warm; whether there are inhabitants, animals, plants, or whether it is a howling wilderness—speculation has included almost every possibility, and almost every absurdity: but of knowledge such as alone intelligent men

can be content with, we have absolutely none To attain some such knowledge is the first object now proposed in Arctic exploration. It is considered unfitting and unseemly, in the present state of scientific progress, that there should be this large area of our earth's surface should be this large area of our earth's surface still so utterly unknown. The examination of it is loudly called for; it is a problem of uni- would take him off the 29th of March, 1875.

versal interest, the solution of which appeals not to commercial profits, pecuniary advant-age, increased facility for transport and communication, but simply, in the first instance to those higher feelings and yearnings which whatever our remote ancestry, now distinguish us from the brutes. We want to traverse this unknown space and see and know what It is.

Spiritualism and Re-incarnation.

The Medium and Daybreak says:

"There is a tendency on the part of a few of our readers to induce us to devote a considerable portion of our space to the discussion of the doctrine of re-incarnation. This is a trail which we do not intend to follow. We are unable to see that this doctrine has the slightest connection with Spiritualism; indeed, it is the very antithesis of Spiritualism, for every spirit which communicates is an argument against re-incarnation. As well might we devote our attention to evolution theories or cosmical problems of even a more remote kind as this one of re incarnation. Spiritual-ism has to do solely with man in his condition of individual consciousness as possessed by him in earth-life, and after death in spirit-life. To live this earth-life aright and know its import, to prepare for spirit-life, and appreciate its relations to moral action here, is Spiritualism. It is absurd to suppose that a man's interest can attatch itself to what he did when he was somebody else, or what he will do when he becomes another person. He can neither transport himself again to the past life, if he had one, nor propel himself on in advance to his future. It is with the present and its duties and more immediate relations that he is wholly concerned, and life and its undeveloped faculties are altogether too inadequate to such a gigantic task. If I am to be Bill Snooks in 150 years hence I shall let the said Mr. Snooks look after his 'own particular affairs when he comes along on the plane of earthly life. At the present I am too much engaged with the many matters that press themselves upon me to have the slightest time for thought, even of the forthcoming Bill Snooks. Indeed, even if I were convinced that I am to be Mr. Snooks in the future, I could not prepare myself for that important honor better than by fulfilling to the utmost the duties appertaining to the humble individual, at which, with becoming modesty, I hope I comport myself st. present.

"Ministers Free."

McQueen, in a flaming poster, advertising that he will exhibit as an exposer of Spiritualism in the M. E. Church, at Owesso, Michigan, says, "Admission 25 cents. No half price. Ministera Fles." Methodist churches are opened, with ministers admitted free, as stoolpigcons, to decoy people into a meeting to listen to a mountebank who has served a term in the Michigan State Prison, and been exposed as an impostor in Spiritualism. Such is the nature of the warfare adopted by the Christians of the nineteenth century to prevent the mouning husbands, wives, fathers, mothers, brothers, sisters, children and other friends from listening through honest mediumship to the voices of the loved ones who have departed this life.

Ohrist had, a betrayer for an apostle—the Pharasees paid him the "thirty pieces of sil-'ver." The temple doors were thrown open to the betrayer while the priests went in free, giving utterances to words of encouragement to the throng that demanded the blood of Jesus. Judas with remorse of conscience went out and hung himself. Then as now, no such weakness was manifested on the part of the priesthood. Judas was no penitentiary convict. Unlike him in this respect, McQueen manifests no conscientious scruples, and is in no dauger of being hung from his own sense of duty.

The King of the Air.—A Centennial Poem by Mrs. O. S. Matteson, Chicago.

The above entitled book is a poem of 118 pages, and is the first of a series, illustrating the birth and first centures' growth of the United States.

It is a patriotic hymn, especially adapted to the centennial year of our beloved country, and will be read by thousands of zealous and patriotic admirers of our liberal form of government, -not only by those to the manor born, but by thousands of the lovers of freedom in the Old World. For sale at this office. Price 25 cents. Sent free of postage on receipt of the money.

Mrs. Maud Lord.

The scance given by Mrs. Lord, at the Seance Rooms of Religio-Philosophical Publishing House, on Saturday evening, Sept. 11th, was a complete success. A select company of gentlemen and ladies, nearly sixty in number, were highly entertained by the remarkable tests given through her mediumship.

Bastlan and Taylor.

These two remarkable mediums have return ed to Chicago, and have engaged the Seance room in the building we formerly occupied, corner Adams street and Fifth evenue, and they will hold a seance there next Sunday evening. Mr. Bastian returns to this country with renewed powers, and wonderful manifestations may be expected through his mediumship.

Mrs. H. Morse has been giving tests at St Paul, Minnesota. She will attend the convention to be held there, also the Camp Meeting in Iowa. She lectures in Norway, Iowa, Sept. 28th and 29th; at Nevada, Sept. 80th and Och let; Ogden, Oct. 4th and 5th; New Jegerson, 6th, 7th and 8th; Fort Dodge, the 9th and 10th; Lincoln, Nebraska, Oct. 12th and 13th; Orete, the 14th, 15th, 16th and 17th; Table Rock, the 28th, 29th and 30th; Winterset, Nov. 4th, 5th, 6th and 7th; Burlington, the 9th, 10th and 11th; Jollet, the 18th.

Jesse H. Butler, of San Francisco, Californis, writes:

P. B. Randolph took by mistake a dose of

WM. TILESTON, healing medium, is located at 148 West Washington Street, Chicago.

MRS. N. D. MILLER is holding seances at Dallas, Texas. She will be in Memphis, Tonn., the first of October.

The communication in this number given through the mediumship of J. J. Lucas, of Belleville, Ill., contains many valuable thoughts.

Mrs. Jennie Lord Wybe hold a ceance at our seance rooms, Tuesday Evening, Sept. 14th. There was a large attendance of gentlemen and ladies.

JOHN COLLIER'S lectures at Grow's Opera Hall, on Sunday last, were listened to by a large audience, who seemed to be well pleased with his efforts. His randing of one of Harris' poems was very fine.

The article in the last number signed "Mrs. M. P. Wilcoxson," should have been Mrs. M. J. Wilcoxson. Mrs. Wilcoxson has returned from a successful lecturing tour in the West and is stopping temporarily in this city.

Mr. John Collier will lecture at Omfo the 24th, 25th, and 26th of September. He lectures at Cleveland, Ohio, the first two Bundays in October. His permanent address is look box 157. Springfield, Mass.

Mr. M. G. Ashley, whom we regard as an honest man, will faithfully execute all orders entrusted to him. For twenty-five cents he will attend to errands in any part of the city. If money is sent, send postal order, enclosing twenty five cents to pay him for his trouble. Address him at 814 State Street, Chicago, Ill.

LYMAN C. Howe will commence his course of lectures at Walker Hall, in this village, on Sunday morning next, to continue through the month, every Sunday morning and evening at the usual hours. Mr. Howe is one of the most profound and accomplished lecturers in the country. Subjects may be given him while upon the platform, and they will be treated profoundly and elaborately.—Advocate, Waverly, N. Y.

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One Year - - - - - 1.65 We send the paper at the simple cost of blank paper, mailing and postage, so as to enable new subscribers, at a nominal expense, to see what kind of a paner we publish.

Contouts of Little Rouquet for September, 1875.

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

This number is particularly rich in Spiritual Narrations, Specimen copy 5 cents; \$1 per year. Address Religio-Philosophical Pub-LIBBING HOUSE Chicago

A Card from B. F. Underwood.

MR EDITOR:-Permit me to state through our Journal that my vacation is at end, and that I enter upon another campaign immediately. I will be in New York. Pennsylvania and Ohio, during September: Ohio, Michigan, Indiana and Illinois, during October, and in the other Western States as soon as I can get

Associations or individuals wishing my serces, should address me at once, at the Investigator Office, Paine Hall, Boston, Mass. Subjoined is a list, of subjects on which I will

Respectfully Yours,
B. F. UNDERWOOD.

Boston, Sept. 5th, '75.

1. Natural Selection, www. Design in Na-The Theory of Evolution. Darwinism—its Principles Stated and

Defended. Science versus the Bible. The Proof of a Personal Intelligent Deity Examined.

Fancies and Fallacies about God. Popular Assumptions regarding the Bible and Christianity. 8. Judaism and Christianity outgrowths

from Pre-existent Heathenism. 9. The Four Gospels tested by the acknowledged Canons of Historic Criticism 10. The Evidence for the Divinity of the

Bible Examined. 11. The Crimes and Cruelties of Catholic and Protestant Christianity.

12. The Materialistic Philosophy.

13. The Thought and Tendency of the

14. Authropology the Key to Theology. 15. The Roman Empire under Peganism and under Christianity. 16. Has Christianity been favorable to Intellectual Progress?

17. A True Man better than a True Chris-118. The Past Triumphs and Future Prog-pect of Free Thought.

19. Pane the Pioneer. 20. Woman-Her Past and Present-Her

Rights and Wrongs
21. The French Revolution.
22. Instinct and Intuition Organized Experiences of the Race.

28. The Origin and History of the Bible.
(From one to six lectures.)
24. The Philosophy of Herbert Spencer.
25. Modern Spiritualism judged from the stand-point of Modern Scientific Thought.

26. Pre-historic Archeology. 27. Popular Objections to Infidelity An-

Philadelphia Pepartment

...HENRY T. CHILD. M. D

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

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS PROIT THE INNER-LIFE.

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

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

H. T. C.1

Correspondence.

DE. CHILD, DEAR FRIEND:—I thank thee for the papers sent. When I was first developed as a medium, the spirits requested me not to read what came through undeveloped spirits, because there was so much that was not truthful, and they wanted to have my mind and brain clear from prejudice. I have never had a particle of faith in the materialization of spirits, and I was glad when you proclaimed the fraud. Why is it that the papers publish so many accounts that have no foundation in

There are mediums whose lives are not pure and truthful, and who are endeavoring to make money by deceiving the people, and I feel that we have much to contend with. I know that spirits do communicate, but we must rise above undeveloped spirits both in and out of the hadrent are less over less conditions in worse. the body, or else our last condition is worse than the former.

Has thee any hope of Robert Dale Owen get-

Any medium who would get up a fraud to deceive in such matters ought to be severely

THY FRIEND.

There are so many points in thy letter that are of public interest, that I propose to answer it in this way. It may be well in the early stages of mediumistic development for persons to avoid the influence of low and undeveloped spirits, whose ignorance, if nothing worse, might ir jure them. I have known many mediums to be requested not to read, and they are sometimes prevented from doing so in cer-tain stages of their development. On one oc-casion a medium asked the spirits through Bro. T. L. Harris, why he could not remember and read things as he had formerly? The re-ply was, "Memory is a patient camel bearing huge burdens over sandy deserts; intuition is a bird of paradise, drinking in the aroma of celestial flowers."

Doubtless there are times in the experience of most persons when it is well for them to avoid much reading.

I am not at all surprised to find many persons entirely disposed to doubt the materialization of spirits. It is very evident that there never has been a manifestation of Spiritualism that is so open to temptation for fraud. The small amount of light, and indeed all the conditions are such as to "lead into temptation," and the evidence of fraud which has been found against so many public mediums furn-

ishes ground to justify thy view.

That there are impure and undeveloped mediums is a matter of regret, but it is only evidence that mediums are human beings, subject to the frailties common to humanity. Spiritualism will bear all this, for truth is mighty and will prevail, but Spiritualists ought certainly to exercise a discrimination. I believe the cause suffers quite as much from those who knowingly excuse fraud, and uphold such persons as mediums, as from the

false mediums themselves.

Thy advice to rise above the influence of undeveloped spirits, both in and out of the body, is proper, but it must not be construed into avoiding them. Jesus said, "The whole need not a physician." He went among publicans and sinners, not to partake in their acts, but to lift them up to a higher plane; so I believe a great part of the mission of Spiritualism is to help weak and undeveloped spirits, evil it may be, to higher and better conditions. They come to us from the Spirit-world, of all grades of advancement, and if we are strong and true in ourselves, we shall be able to minister to the "spirits in prison," and by so doing ex-perience an increase of strength ourselves. It is not evil spirits, either in or out of the body, that we should avoid, but their practices; then

we shall do our work in the world.

I fear the chances for Dear Father Owen's recovery are not very great. His age, and the influence of that severe nervous fever, which has probably injured his brain, render it improbable that he will ever be restored to health again, though we must all hope for

The question of dealing with fraudulent mediums is a problem that is not very easily solved. The crime they commit is a grave one. Robert Dale Owen said there is no greater one in the decalogue. My impression is that if they are publicly exposed, and there is no disposition to palliate and excuse their crime, their consciences will sooner or later come to their relief, with the fires of remorse, which John Randolph said were hell, and burn up all the evil that is in them.' So in the language of the sainted Lincoln, "Let us have charity for all, malice toward none." We can have these feelings and still expose

. I am glad thee knows, as I do, that "spirits do communicate," and in the language of one of the songe of our Shaker Bretbren we realize

Like the sweet breath of the morning, Cometh the love of kindred souls; No distance, no valley or mountain Impedeth its course as onward it rolls.

Forever roll on, and forever,
Bearing aweet incense upon thy wings, Thou beautiful heaven born treasure,

That lifteth the soul from earthly things.

Ministering Spirits.

BY WM. BRUNTON.

Oh, beings bright, all clad in light, All beautiful and blest, Who visit men, revealing when They do God's high behest! Inspire my heart, your truth impart, O speak and set it free,

Of servile fear and terror drear, With love and liberty.

Your happy home above,

Like gentle showers on drooping flowers, Your inspirations cheer!
Like sweetest dreams, your presence gleams With all the soul counts dear! Eulighten me that I may see

And daily rise to your pure skies, On wings of faithful love.

An ancient sanscrit poem, probably five thousand years old, reads thus: Forgive Thy Foes.

Forgive thy foss, nor that slone, Their evil deeds with good repay, Fill those with joy who leave thee none, And kies the hand, upraised to slay.

Bo doth the fragrant sandal bow, In meekness to its doom, While o'er the axe at every blow Sheds in ahundance rich perfume.

Concluded from First Page. The vast humanity that would place one's self in the position of a felon is the kind of mind that enters the Kingdom of Fraternia in Spirit-life, and, associating with kindred minds, atrives, even now, to solve the mysteries that are present in human life, where there is dungeon-cell on one hand and a temple of worship on the other, and where there is rich and poor, great and low, high and degraded. And "What is the mighty bridge that can span the chasm of human misery?" This the question that occupies the risen and disenthralled philanthropists; this is the question that, day after day (for in that Kingdom there is no night), the mind, and thought, and spirit of the risen dead seek to solve and im-pressupon earthly mind; this is the theme which ever and anon rises to the eloquent lips of the living statesman on earth, when he speaks as though impelled by some unseen power. Who shall say that a Cobden, lately gone out from earth, may not still be influencing minds for the benefit of mankind? Who shall say that Peel has forgotten his interest in the welfare of his countrymen, and that heaven is so far away that it would withhold him from bestowing a blessing if he could? Who shall say of England, that some of her most humane, laws shall have sunk into oblivion because her favored sons have gone to dust? Nay, rather with mightier power and more potent thought they strive to penetrate still more nearly the cause of human suffering, and solve the great questions which shall not only give bread to man, but food to the spirit, and heal the sick mind.

These are the mighty themes that, assembled in solemn convocation, the circles of spiritual life discuss together—discuss in speech which is thought, and in form of utterance of which you have no prototype in human language, but is as if an angel, moving upon you, might make you know, without audible utterance, the very spirit and voice of the soul of love.

One element of light prevails in this social kingdom to which I refer. It is not an element of fame, ambition, power, earthly greatness, renown, intellectual achievement, or mere God-like attainments of intellect—one simple element that, like a soft and subdued light, illumines the whole of a beautiful circle, that surrounds and uplifts souls from the lower kingdoms and shadowy regions of despair—a soft light like the rays of amethyst upon the Alpine heights, or like those twilight tints which blend the earth and heaven together. The name of this light is Sympathy, one absolute solvent flame, which unites all souls in one common name, and makes even the loftiest minds in this kingdom of spiritual exist-ence sympathize with the lowliest spirit in its darkness and shadows, without which even the Son of Man had not come to earth, and coming, would not have reached the lowly estate of human thought. With benign countenances, with willing hearts and minds, with a practical and efficient thought, they are discovering and according to the covering and according to the covering the second that the covering the c covering and preparing such methods of human life and action as the great and good have vainly striven to introduce among mankindnot wholly in vain, for what with the uplifting hand of mechanics, with the inventor's lofty power, with the divisions and appreciation of labor, with the unity of the laboring classes, with the intelligence that, more mighty than all other weapons, is being gradually distributed by the man-millioned tongues of the press, with the power of all that gigantic influence which is ever lent, and ever must be lent, to the diffusion of knowledge, the proper educa-tion of all classes of human beings—the world is being gradually prepared for these thoughts. Bright shall be succeeded by another mind, who, perhaps, taking an advanced step, shall propose other problems and other methods for the solution of human toil. Those who are interested now in uplifting the burthens of the mas-ses shall still be succeeded by others, that with readier tongues and more potent hearts of sympathy, shall lend aid and encouragement to every scheme of freedom and human en-

lightenment. The first and primal word of messages which I bring to you from this sphere of Fraternia, the first step to human enfranchisement, to the disenthralment of earth and earthly societies from the burthens which now fetter them. is of the dissemination of useful knowledgeof knowledge to be made available and understandable to the masses of the people, those external avenues whereby the simplest truths may be conveyed in the simplest manner.-Medium and Daybreak.

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

Passed to Spirit-life, from paralysis, at Ogdensburgh Wis., August 6th. 1875, Mr. HORAGE HILLS, in the 76th year of his age.

He was born near Hartford, Conn. Has lived a good chars of his life in York State. About N years ago; he removed from DeRnyter, N X to Wisconsin, where he remained until the time of his decase. He had been for the most part of his life, a Universalist, and was very liberal in his views. We teel that he is not dead, but that he still lives, and will welcome us on the other above where we shall meet to part no more. Buy the good spirits comfort and console the vidow and children in this their bereavement.

G. H.

P. S. FAY passed to Spirit-life, at Piqua, Ohio, ca Sunday, August 19th, 1875, in his 66th year.

He being a member of our society, the following resolutions were unanimously adopted: Resolved. That this society has lost a true advocate of the Spirit Philosophy, a kind and honest member who was always found at his post battling for the cause of trath, righteousness and justice.

Born into Spirit-life, from Decorab, Pa., August 19th 1975, Mrs. Flizabeth Simpson,

She was a firm friend and loving mother. She has gone to be re-united with loved ones on the Livergreen alters. H. G.

From Chattanooga, Tenn., on Saturday, Sept. 4th, 1875, Benjanin Pineoe, aged 55 years, passed to Spirit-life. Erother Pieson was a member of the Chattanoga Spl itualists' Union, and had been a firm believer in the Harmonial Philosophy for nearly twenty seven years, thus having been the pioneer of Spiritualism in the State of Tennessee. Though many were assembled around his dying bed, who would gledly have heard him renounce his faith, he left his body, cheered by the light of spiritual truth and stronger than ever in his belief of the spirit's return to earth. ened. Land Still (1988)

Business Antices.

STOVES .- To get the best, ask your stove dealer for the Domestic Cook, made by Tib bals, Shirk & Whitehead, Chicago.

WE do not puff up everyt ing, but when an article has as much merit as Dobbins' Electric Soap , (made by Oragin & Co., Philadelphia.,) we gladly praise it, as does every one who ever tried it. Try it once.

DR. J. B. CAMPBELL, of Cincinnati, advertises in another column, his American Health College. Those who have attended his school seem to be very enthusiastic in its favor.

DR. Somer's Turkise Bates, located in the Grand Pacific Hotel, are said by those who have traveled in Europe to exceed in completeness anything found there. Doctor and Mrs. Somers are both Physicians of experience, genial and polite, and will take pleasure in entertaining any of our readers, who, while viciting this city, shall call upon them. In addition to Turkish Baths, they use in their prectice Medicated and Electric Baths, having every facility and all the late scientific appli-

THE COLLEGE SEASON is approaching, and the medical atudents are preparing to enter some of the various Institutions of medicine: some with full faith in the old standard of Allopathy, others that of Homeopathy; perhaps more in that of Electicism which seeks for truth in all systems. . We would call attention to the Penn Medical University of Philadelphia. This is a liberal Institution where disease is regarded as a disturbance of function, to be relieved by the application of natural laws, which may be brought to bear upon it, laws that are few and simple. In this Institution efforts are made to make the students familiar with these laws, by a full examination of them, and of the various systems of medicine, and a judicious selection of that which is valuable and important from each. Pupils, without regard to sex, find genial companiouship and freedom with the Professors that will enable them to pursue their studies with ease and facility, and to become posted upon the present state of medical science, and the application of remedies, to the cure of discases. More particular information may be obtained by addressing E. D. Buckman, M. D., 1030 Spring Garden Street, Philadelphia, Pa.

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This celebrated Medium, is the instrument or organism used by the invisibles for the benefit of humanity. The placing of hernamebefore the public is by request of her Control-ling Band. They, through her organism, treat all diseases and cure in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an

AND CLAIRAUDIENT. From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be re-

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

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing Diagnosticating disease by lock of hair, \$1.00.

(Give age and sex).

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SPECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. Morrison, Boston, Mass., No. 102 Westminster St., Box 2519, v18n26i13.

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 and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have 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 pleass 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., 3rd, '74.

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

Mrs. A. H. Robinson:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I

Your Humble Servant. LEWIS C. POLLARD. Los Nietos, Cal., Dec. 9th, '74.

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

out again. Hoping to hear from you soon, I aubscribe myself.

Yours with Respect, LEWISC. POLLARD. Azusa; Gal., May 20th, '75.

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. Robinson, Medium, Chicago;— Will you pleasa 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 were 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 throw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a. position I never take in electing), 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. Pacif. Topeka, Kan., April 12th, '76, Box 651.

Mrs. Robinson's Tobacco Antil dote.

The above named sure remedy for the appetite for tobacco in all lits forms, is for sale at this onice. Seat to
any part of the country by mail, on receipt of \$2.60. 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. Hrs. Robinson's Tobacco Antidots tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a polsonous weed. It is a remedy presented by a band of chamists long in spirit-life, and is warranted to be perfectly
harmless.

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

drs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORINZO MERKURT

I hereby cartify 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

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

I have used tobacco, both cheving and smolting, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cared me and left me free, with m desire or hankering for it.

Oswego N. T. Mr. H. T. Wyman, of Wauhau, informs me that he has used one box of Pirs. A. H. Robinson's Tobacce Antidot, and that he is entirely cured of all desire for the treed. Inclosed find two dollars. Please cand me Cahkosh, Wis.

For sale at this office. 23.00 per box. Sent free e' postage by mail. Address Religio-Philosophical Prolishing House.

53 Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each oyder.

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MRS. ROBINSON, while under spirit control, on rethe disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy curs is the essential object in view rather than to gratify idle curlosity, the better practice is to send along with a lock of hair, shrief 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 eradicating the disease, and permanently curing all curable cases.

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pound, but the chemical effect that is produced, the science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the application 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.

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ply.

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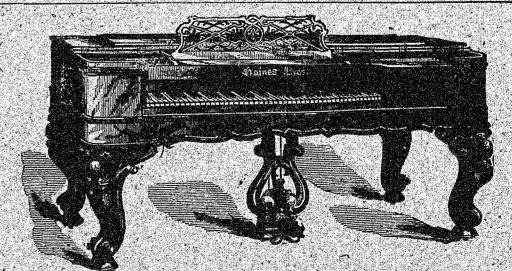
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CREDULOUS.

BY JULIA CLARK.

Softly round me in the gloaming, Come the footfalls of the dead, And my heart is full of gladness, . By their caintly presence ched.

Oh! the joy I feel in meeting Former friends, and those I love, For communing with their spirits, Brightens hope of life above.

Early sorrows left me hopeless; Strangest trials thronged my life, And I seemed to be forever In a coassiess mental strife.

Orthodoxy has its foibles, And my reason, truly just, Could not grasp those musty doctrines, With a firm and perfect trust.

So I groped in fearful darkness With no faith in heaven or hell, While my soul was filled with longing That no earthly words can tell.

Oh! the anguish of a doubter, Drifting on opinion's seal Battling fiercely with the billows, Shunning infidelity.

But there came a gentle spirit, With the balm of Christian grace. And unfolded heavenly beauties, With a happy, shining face.

And it spoke to me in raptures,

Of the Spirit land of Leal, Where my friends are only waiting, For grim death to break life's seal. Then I wept, in faith believing

In the future, and my God, And I passed with patient meckness, Underneath the chastening rod. Neosho, Wis.

THE RIGHTS OF CITIZENSHIP.

Church and State-An Open Letter to Governor Beveridge.

To His Excellency, J. L. Beveridge:— Your well known desire that the citizens of our State shall enjoy to the fullest extent the rights and privileges granted by the bill of rights under the constitution of the State causes me to address you in this open letter, calling your attention to the encroachments of a power inimical to our republican government in a manner to some objectionable, but in reality the most objectionable and the most powerful for injury. I mean the efforts and intent of the Roman Catholic Church to destroy our public schools. Before proceeding to recite what they have done in our State, I will call your attention to their acts in other and older States. You well know of the struggle between the Romish Church and the government of Germany. You know that Brazil has been recently obliged to suppress the order of Jesuits. and imprison bishops of that church, for refusal to obey the laws of the land. You are undoubtedly informed of the massacre of Protestants in Mexico recently at the instiga-tion of Runish priests, and the papers of the day announce the massacre of the authorities of the city of San Miguel, because of laws passed inimical to the interests of the priesthood; and in order to show the power of superatitious ignorance over the minds of men, it is only necessary to quote a form of passport to heaven found upon the dead murderers. gigned and scaled by a bishop of the church. It is directed to the saint whom Romieh doctrine teaches holds the keys to heaven-St.

"Peter: Open to the hearer the gates of heaven who has died for religion. Gronge, "Bishop of San Salvador.".

I have given you a few instances in mon-archical countries of the acts of the priesthood of this church, and almost daily we hear of atrocities against man and government committed by this power in countries more or less remote. This church is as yet only accorded by the Pontiff a missionary estate in our coun-try. It is governed by bishops, whose wishes and personal needs are their only laws. The canon laws of the Church of Rome are not their guide, only so far as to their power they give strength. The priests of the church are, according to the authority of the Ray. Father Stack, slaves to the despotic will of the bishops, not only as to spiritual affairs but also as to their personal estates. (See articles in Harper's Weekly July 3 and 10) An example. showing the power of this church, and its willingness to deprive its members of the rights conferred upon all men by the laws of the land, is of recent date in the neighboring State of Michigan. A priest was building a church in Kalamazoo. Falling short of funds, he borrowed of one of the laity of his church the sum of \$10 000. This man obtained the money by mortgaging his farm, being assured of its repayment in time to prevent any embarrassment. The church was finished; the holder of the mortgaged farm demanded his pay. The priest informed the title to the church, that the Bishop held the title to the church. The priest informed the lay member Bishop Burgess agreed to pay, but did not. Under the pressure of the mortgagee the lay member and the Bishop. In answer to the suit the Bishop fulminated anathema marantha against him, excommunicating him from all the rights of the church, and, upon inquiring for the reason of his excommunication from the church which he had so liberally aided the answer was, "Because you dared to sue a-bishop of the church." In order to have the last rites of the church "in extremis." this man withdrew and abandoned the suit, being robbed of his worldly possessions from fear of the power of the mitered tyrant to send him to hell or heaven. This fear of the power of man is only found in those men or women who have been brought up in parochial schools, or who have grown up under the fear of the fetish of Africa, the medicine man of the Indians, or of some equally degraded race. In no country in the world which has been under the rule of this church has the mental condition of the masses, been advanced; on the contrary, they have sunk lower and deeper in vice, degradation, and ignorance than they were under the sway of their gods of wood or stone. In no country has the well-being of mankind been advanced except under Protest-ant rule, or where the Romish Church has been held in check by the Protestant element in it. We know that this church has enjoyed great riches in the State and city of New York, through its tools elected to office by its voting playes. You know the power it has and can exercise in elections, and your knowledge of its power in elections through its slaves should cause you to fear and watch its every encroachment on the well-being of the State which you govern. The bishops of the church have but rarely made their intentions known in our State. Their policy is, and has been, to get control of the elective offices of counties, towns, and cities, and through them of the boards of education, and through them of the school fund, and thus controlling the teachers, ers, in some instances by starving through meager salaries, in others by persecutions, and putting in their places their own automatous. But recently one of the bishops of our State has come boldly to the front. The public press states: "Bishop Baltes, of Alton, Ill., has placed under his episcopal ban all societies whose members, or any of them, send their children to the public schools. If they do, they are deprived of the communion, and, of course, of all other religious rites." This is the first open blow at our public schools in this State, and I propose to examine into its effect State, and I propose to examine into its effect upon the rights of the citizen and the well being of the State. If, as is stated and claimed, knowledge is power, then the prevention of its members from gaining knowledge is to deprive them of the power; but its singularity is, that while depriving its laity of power by taking them from the public schools, its priesthood gains power through the knowledge imparted in their parochial schools, and these facts prove conclusively that knowledge is power. In thus depriving the laity of power to do good, the State is deprived of strength to resist de cay, while the church is strengthened in power to do evil, through bigotry and superatition created through the teachings of the infallibility of the Pope and his appointers. Art. 3 sec. 2, of our constitution says:

The free exercise and enjoyment of religious profession and worship, without discrimina-tion, shall forever be guaranteed; and no person shall be denied any civil or political right privilege, or capacity on account of his religlous opinions.

Section 19: "Every person ought to find a certain remedy in the laws for all injuries and wrongs which he may receive in his person, property, or reputation; he ought to obtain, by law, right and justice freely, and without being obliged to purchase it."

The Declaration of Independence declares in

favor of the right of a citizen to life, liberty, and the pursuit of happiness, and the rights of the citizen of the United States, through its Constitution, are guaranteed to the citizen when he becomes a citizen of a State.

One of the rights we enjoy, and which we pay for in common under our Constitution and laws, is the right to educate our children in our public schools. Another right we are authorized by law to enjoy is our religious opin-ions, and to worship God in houses made by hands and paid for by our contributions; but a foreign power, the Pope of Rome, says a portion of your citizens shall not enjoy both of these rights or privileges. He says either abandon the godless public schools or get out of your church. Either leave the public schools, or go to hell—plain words, no ambiguity; ye can not serve me if, educated—such knowledge as is power to me you can only have. If these people, in obedience to thes pontificial orders, grow up in ignorance of all things except of so-called saints, of the superficial knowledge obtained in their schools parochial and others, then they grow up slave to superstition and become tools of designing men. Educated in the belief that "the end justifies the means," the end to be obtained is power.

The death of all republics has been caused by slavery. The death of our republic was only prevented by the emancipation of slaves. Its danger now lies in a worse form of slavery than that which she passed through oceans of blood. We can only judge of the future re-sults of the orders of this church to its adherents by what has resulted from its orders in the past; and, as if designed by God to point us back to the times of bloody hands and hearts in that church, the Pops has made a Cardinal of one of his archbishops (McCloskey) for this country. It has been by the Roman Catholic papers and by some of the secular press thankfully received and lauded as a great boon from the Roman Pontiff to this country —an acknowledged favor from foreign power. Let us see why cardinals were first created, what they did, and what was the result to hu-

manity of their acts. In the year 1059 Nicholas II. and his chief adviser Hildebrand, afterward Gregory VII., destroyed the democratic element of the Roman Church, and took from the people and the priests of Rome the right to elect the popes, and conferred it upon the cardinals alone This Hildebrand (Gregory VII.) raised the power of the church upon the ruins of civil governments. He despised the people; trod upon the necks of princes. He declared that the civil law must yield to the spiritual. He sowed the seeds of endless wars in Europe, and covered Italy and Germany with ceaseless horrors. The English and Germans refused obedience, and the Romans rebelled against his scheme of cardinals governing the church. For 100 years this scheme was in abeyance but Alexander III. completed the work begun by Gregory. From 1200 to 1500 the College of Cardinals held all Europe in abject submission. The popes appointed cardinals—car inals elected the popes.

Never was there such scenes of gross wick-edness, of wild ambition, and terrible retribution as were witnessed within the walls of Rome and beneath the unrestricted rule of the papal priests. Europe was scourged by papal robbers. Cardinals and popes amassed immense wealth by the spoliation of Italy and Europe. Innocent III., covered with the blood and plunder of the Albigenses, annulled the Magna Charta and declared England a flef of the Holy See. He was the founder of the Inquisition, and terrified mankind by un-heard-of crimes. Leo X led all the world in to universal and moral decay. The notion of human equality had been crushed out by priests and kings; the death of the human in-tellect seemed near.

The crimson robes of the cardinals were steeped in the blood of the Albigenses, the Wyckliffites, the followers of St. Patrick, the Hussites, and the Waldenses. The cardinals took a terrible oath to defend their lord the Pope in all his claimed rights of the control of man, morally, mentally, and physically, "even unto blood," to persecute and destroy heretics, and to know no law but the will of their spiritual head. Is the oath to be taken by Cardinal McCloskey different from this? Do you think the moral intellithink the proclaimed dogma of papal infalli-bility would accept of a less horrible oath? I do not, and the action sgainst heretics to that dogma required by the oath is held in abeyance only, till such time as the cardinals shall have gained power to turn our now happy land into fields of blood. In the sixteenth century, Italy was filled with Protestants and reformers, the Bible was read, and prayer meetings held, Colonna corresponded with Michael An-gelo, and patronized the reformers. What did the College of Cardinals do? They did all in their power to fulfill the covenant as required by their oath "to persecute and destroy here ties." At this time appears Ignatius Loyols whose motto, "The end justifies the means," is that of the Society of Jesuits, the most dungerous secret society of the past or present. Six cardinals were chosen as perpetual and universal inquisitors. Rome was the seat of the horrible society, but the whole world the field in which to labor and destroy. Every day a human sacrifice was offered up before the church "Holy Mary" at Rome to the Papal Moloch; in every city of Italy men and women

the plunder, of the reformers, and the red cloaks worn by the cardinals of to day are and should be a reminder that they were worn by universal robbers and murderers then, and that the same oath and the power which governed their acts of murder and robbery then still binds them to a more despotic power than it was when the oath was first required. For the dogma of papal infallibility was never acknowledged by the church, bishops, priests or

laity until the present century.

Think of Cardinal McCloskey entertaining his guests after a sumptuous dinner with the destruction of a few hundred of damnable Methodist, Baptist, or other heretics, in his garden, by every and all means of torture. Such entertainment was furnished by the Oardinal of Loraine. The Germans have struck down in their country this fearful society, and its members are finding homes where they can, and as though to furnish our Cardinal with tools to work his will, they have come to our country in great numbers, and no doubt the recent establishment of 200 members of this society at Quincy, in our State, has emboldened the Bishop at Alton to throw off his mask, and to assume a power to deprive his parishioners of rights guaranteed them by law, and which rights it is your sworn duty to protect and enforce. To show the deference paid by our political rulers and law-enforcers to this bloody power, it is only necessary to cite the fact that the Irish Catbolic is protected in his right to celebrate the natal day of St. Patrick, while his Protestant fellow Irishman is prohibited from celebrating the battle of the Boyne.

The Inquisition established by the cardinals was and is a fearful, horrible power, but would soon decay were it not for the powerful aid it has in the thumbscrew of the confessional. Originally the confession of the evil-door was made in open church, and the prayers of the church were made to God for forgiveness. The sinner was known to all the church; such confession did not make the man or woman a mental and physical slave to the priest, whose wishes or desires for money, power, or other objects are now so abjectly gratified through

the secret confessional. This church hurls its anathemas against all secret societies, except societies of its own communion, and the benevolent Catholic societies heretofore under the control of the lay members have recently been forcibly put under the rule of the priests. Is it not time that yon, and all the men in authority, whose duty it is to enforce the laws as they are, to warn the citizens of the State of the danger to themselves and posterity from so relentless and powerful a foe, as this church has proved itself to be—a foe to the continuance of liberty of thought, of action through which to advance of thought, of action through which to advance themselves in the likeness and image of their creator, God? Shall the power of the State decay by the sinking into ignorance of its children by the order of the priest? The only bloodless way to destroy this would be destroyer is through secular education, compulsory or otherwise, and by enactment of laws protecting our citizens in their religious Driviprotecting our citizens in their religious privileges, to prevent the deprivation of a citizen of his religious or educational privileges by any church or other power.

I trust that your Excellency will give this matter your earnest, prayerful, immediate attention, and that your well known patriotism will cause you at once to use the power conferred on you by the citizens of the State to protect the cause of right and justice from this great power for evil.

J. J. RICHARDS.

A Piano Forte Lifted on an Egg

[From the New York Sun.]

MOST ASTONISHING TEST.

Fifteen persons, several of them reporters, met in Mrs. Younge' parlors in Twenty seventh street, last evening, and found the medium in good spirits. Across the end of the room stood a large, deep 7½ octave plano, which appeared upon trial to weigh about 1,000 pounds. The reporter could not lift one end of it. The gas was burning at full head the whole evening. and the windows and door were open. Among the visitors were Colonel Olcott and Madame Blavatsky, who had come to report what they saw to the St. Petersburg University; Mr. Paul Juignet, Mr. David Morrison, of Washington, and other well known persons. The performand other well known persons. The performances began with the lifting of the piano by the invisible powers, three times for "yes" and once for "no," in answer to questions put my Mrs. Youngs, she resting her hands lightly on top of the music-rack. She then sat down and played various airs, and the instrument receased fell and best thetime. She then went rose and fell and beat the time. She then went to one end of the piano and called up Colonel Olcott and as many others as chose to make the experiment, and, causing each to place his left hand underneath the case, laid one of her hands lightly under it; whereupon, at her demand, the end of the heavy instrument was lifted off the floor without the slightest effort on her part. The Colonel here asked to be permitted to make a single test which should not injure the medium at all. Mrs. Youngs consenting, he produced a hen's egg from a box, and requested her to hold it in her hand against the under side of the piano, and then ask the spirits to raise. The medium said that in the course of her mediumship such a test had never been suggested, and she could not say that it would be successful, but she would try. She took the egg and held it as desired, and then, rapping upon the case with her other hand, asked the spirits to see what they could do. Instantly the piano rose as before, and was held for a moment suspended in the air. The novel and striking experiment was a complete success.

Mrs. Youngs then desired as many of the heaviest persons in the room as could sit upon the instrument to mount it, and, the invitation being accepted by seven gentlemen and ladies, she played a march, and the instrument, persons and all, were lifted easily. Colonel Olcott now brought out two English walnuts, and asked the spirits to crack their shell under the piano legs without crushing the kernels, the idea being to show that some other power than that of the one woman herself, and a power governed by intelligence, was exerting itself. The spirits were willing, but as the plano-legs rested upon rolling easters, the test was abandoned. He then asked to be permitted to hold an egg in his own hand against the under side of the piano, and have Mrs. Youngs lay her hand beneath and against his, so that he might have a perfect demonstration of the fact that no muscular force whatever was exerted by her. This test was also agreed to, and immediately tried. The piano rose the same as before. The manifestations of the evening were then brought to a close with the lifting of the instrument without the medium's hand touching it at all.

OUT of 800 convicts in the Georgia Penitentiary only one-tenth are white, the majority being negro boys of ten and twelve.

Ar Woonsocker, a flourishing manufactur-ing village of Ruode Island, the Rev. Father position of education, and through them of the school fund, and thus controlling the teachers, getting rid of American and Protestant teach. The Roman Inquisition growrich from about the location of a house of worship.

Poices som the People.

SAN FRANCISCO, CAL,-Bro, Lyman Fisk writes.—I send you remittance to renew my subscription to the dear old Journal, which still keeps its course in the line of truth and progress.

GREENVILLE, CAL —W. B. Lathrop writes.— I will not be behind in paying for the JOURNAL, for you earn your money well. Your paper is all I

BROOKFIELD; MICH.—Peter Williams writes. Sixty years and upwards have gone since I came to dwell on this mundune sphere. About fifty-five years of that time, I followed in the old beaten track of the church, but thanks to the JOURNAL. I now see things differently.

HARMONY, WIS — Minta Stevens writes.—I have been much interested of late, in Brother J. M. Peebles' book entitled: "Around The World." While perusing its attractive pages, a few questions have been suggested to my mind, which I would like some one to answer through the columns of your excellent paper. They are: "Do spirits enter the medium's body, and thus make use of the mediums organs, and use them as if they were their own?" or do they control them by the force of the will power? or neither?

SAN ANTONIA, TEX.—Alexander Rosenspitz writes.—By the enclosed slips of printed matter, you will see, in what a "fight" I am engaged. My stand-point now is that: As an American citizen I have a good right to speak out against any and all, who endeavor to excommunicate, i.e., proscribe a respectable person on account of the exercise of a legitimate and very honorable calling,—and I also maintain that the great and glorious palladium of American liberty being free press, free school and free church, whoever assails them becomes a traitor to the United States and to humanity. I am a foreigner, a Hungarian by birth; but I had left my own country voluntarily, and before my admittance to full citizenship in this country, I had taken a solemn oath to uphold and if need be, to defend the constitution of the United States, that guarantees the dearest rights of manall, who endeavor to excommunicate, i.e., proscribe States, that guarantees the dearest rights of mankind to all of us.

BISHOPCREEK, CAL.—L. Hutchinson writes.—Please find inclosed remittance to pay for my re-

Please find inclosed remittance to pay for my renewal of subscription to the Jounnal. I like it better and better, and never mean to be behind hand with the pay for it.

I have learned, since sending you my "Obituary" on Dr. Randolph, that he had had a vision seventeen years ago, of seeing himself dead, killed by his own hand with the date, March 29th, 1875. Mrs. Dittenrieder said, that on his coming into her parlor the next morning after that fatal night, his face was radiant with smiles, wishing her to congratulate him that the Rubicou was passed and that he still lived. He described several spirits which she recognized as relatives of hers, who, he said, had come in the night and persuaded him from taking his life. Never have I met one with so bright and fine an intellect. No question I could ask him that he could not answer with more reason than anyone I ever propounded them to be-fore. May he find that peace and appreciation denied him here, I sincerely pray and hope.

LIBERTY CENTER, IOWA.—Samuel Wright writes,—I have been an investigator for twenty-five years, of Spiritualism; am satisfied there are genuine spirit manifestations; am a firm believer in all truth and always expect to be, however con-trary it may appear to former belief. There is a deal of fraud in Spiritualism, and this was made plainly evident by the Keeler Bros., who gave an exhibition in our county seat a few weeks since. Now, I propose to make a test which I have never Now, I propose to make a test which I have never Now, I propose to make a test which I have never heard of being tried, which I suggested to them and received the reply: "You don't catch me in such a trap." The trap alluded to was that the medium be confined in a wire cage within the cabinet, and the cage be securely fastened at the bottom. This could not hinder the medium's actions in any way, and I fully believe any medium who will not accept such a test is a fraud, the "conditions" not being right for him. A genuine medium will be willing to make the trial. Let us try every method to clear away the dark shadows from the cause of science, that the full light of the genuine testers may be shed abroad in the land.

BROOKLYN, N. Y.-Dr. Thomas J. Lewis writes.—The two clerical scraps I send you, leads a reformer in religious matters to ask; Why did not their Creed God, Creed Lord Jesus Christ, Creed Paper Bibles, save them from such untimely exits into the Summer Land. Our beautiful spiritual Religious Science teaches that for every transgression of Nature's laws, she sends in her bill and the transgressor has to pay it with mental and physical pains, and often times with compound interest added in the way of long protracted sickness or remorse of conscience. The scrap relating to the inroads upon our free institutions by the Jesuit Fathers and Priests of Catholicism, is a warning to the people of America to watch well the freedom of American Institutions as first promulgated and defended by those noble patriots, Thomas Paine, Benjamin Franklin, and the soldiers of the American Revolution; The angels from the Summer-land caution the people of America to beware of Secret Jesuitism and Catholicism. I send the scrap to you for publication knowing that your paper is doing more to maintain civil and religious freedom than all other papers combined.

MORRISON, ILL.-E. Searle writes.-We have a strange phenomenon in Morrison. On one of the panes of glass in a window of the First National Bank, is a picture that represents an Indian. It is perfect in all the outlines and quite as distinct and plain as many we used to see on the old fash-ioned daguerreotype plates. It is superior to any photograph negative I ever saw, when observed under favorable conditions from the proper standpoint; but it can be seen in any position. It has developed a good deal since it was first discovered; developed a good deal since it was first discovered; and is beginning to make some of our wise ones in Morrison stare and wonder, and think it the work of the Devil. It is a good picture and if it is the work of the "Old Nick," it reflects much credit on him as an artist. There is a disposition on the part of those occupying the room to hide it as much as possible, and they keep a pillow much of the time during the day bolstered up against the pane for that purpose, as it can not be seen with the white back ground. On the pane above is another picture with its outlines perfectly defined. other picture with its outlines perfectly defined, but dimmer, and on all the panes of the same window and the one above it, are images being formed. dow and the one above it, are images being formed.
All the unconverted to whom such phenomena
"are rich and rare," are wondering how the Devil
they came there. We to whom such phenomena
are not any longer miracles, tell them to ask the
spirits, and if they do not explain it satisfactorily,
call it odd or some other force operating through
the "potency of matter."

BRENNER, KAN.-J. H. Lancaster writes. Having read a great many articles on the introduc-tion of the Bible into our public schools, I thought a few hints on the subject might not be amiss. In the first place this is a free country and every per-son has the right to believe and worship who and what they please. But those rights are only guarwhat they please. But those rights are only guaranteed in a private capacity, not as a public institution, or incorporated and supported by public rule or taxation. The public cannot lawfully be made to support any sectarian institution, and what is the Bible but a piece of garbled history claimed as a divine oracle, standing only on its own testimony for its authenticity; and that record says that God created the first man pure and holy; and the Davil God wanted them, the first pair. also the Devil. God wanted them, the first pair, to remain good, but this Devil desired them to do otherwise, so he got the upper hand of him who created him and polluted them so that God's will became subservient, to the Devil's, then God, to make the thing more weak, got mad and pro-nounced condemnation on the whole human race and their posterity for obeying the same Devil that and their postericy for obeying the same Devi that he had made. Again after a long while he thought he would partially cancel the curse, and how much like a heathen did he go about it, the same record will show. He gave his only begotten son to be butchered, and now because you have killed him, if you will believe on him, drink his blood and eat his body, he will forgive you and give you a place at his right hand. This is the Book that is to be folsted on our public schools; this is the kind of God they want Teachers to pray to and instruct the children to fear, and, peradventure, he will make you love him. The former can easily be done but the latter never.

MEDORA, IND.—Miss Cyrilda E. Wray writes.

The Courtland debate between Elder Jacob Wright, one of the twenty-five ploneers of the church of Christ (of which Alexander Campbell, was the great expounder) and L. H. Nixon, the pioneer and Father of Spiritualism of Southern Ind., (as A. B. Whiting always spoke of Bro. Nixon) resulted in establishing that Brother Nixon is a debater of rare ability. Mr. Wright says that he has been in public service more or less, for forty years, and that he finds Mr. Nixon the equal of any man he ever met. At the close of the debate which lasted five days, Mr. Wright urged a vote of the audience upon the merits of the same as there were about two hundred and fifty persons present, at least three fourths of whom were prejudiced in favor of Mr. Wright. A call was made for all those in favor of Mr. Wright, on the merits of the debate, to arise to their feet. At last there stood eighteen and only eighteen of all that audience, and yet the Brownstown Banner of the Y. M. C. A. is bold to declare a victory for Mr. Weight. declare a victory for Mr. Wright. The proposition was, "The book entitled the holy Bible, generally known as the Scriptures of the Old and New Testiment, as well supports so called Modern Spiritualism, as it does any system of Christianity as preached. Mr. Nixon offered Mr. Wright S5 per preached. Mr. Nixon offered Mr. Wright S5 per day and his reasonable expenses, to meet him15 days in Mitchell, Ind., where the original programme, could be had, but Mr. Wright refused, saying he could not accept without consulting his brethren there, as there was Elder Mathas at Bedford near by, able to take care of Mitchel. The next day, Sunday, the friends of Mr. Wright from Seymour, Ind., sent for Bro. Nixon to meet them at their meeting to be held that day. Elder McCullum, of Seymour, arose and said, "Brethren we are bound to accept the challenge of Mr. Nixon, but not at Mitchell. The church will meet him at Seymour under the rules and regulations of the Courtland Mitchell. The church will meet him at Seymour under the rules and regulations of the Courtland debate," to which Mr. Nixon agreed. Seymour is a small city of 4.000 or 5.000 population at the crossing of the I. M. & J. & O. M. R. R., in every way accessible. Arrangements are now completed for the debate during next November. The exact time has not been fixed, due notice will be given.

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We propose now to show that the latter prophecies given to the Jewish nation, and which to this day are unfulfilled so far as they refer to the literal rebuilding of Jerusalem and the coming of a conquering Messiah, are yet in another and a higher sense applicable to the world at large, and designed to signify the holier life to come. Certainly when Jesus of Mozareth made his appearance, there was among the Jews an universal expectation of a pavior near at hand. To such an extent did this prevail that many false Christs came for-ward who pretended to set up the new kingdom, and hardly a mother in Israel but hoped her new-born babe might prove to be the pre-dicted savior, who should reign successfully and conquer all his enemies. But the actual Messiah came in no garb of external splendor, nor did he assert that his kingdom was of this world; therefore his claims were ignored by his countrymen, who refused to recognize the king of the Jews in the person of an outcast, and finally brought his earthly career to an ignominious end.

But we pass now to the condition of the world during the Christian era. This opens an entirely new development in history. Emerging from the darkness of idolatry and the worship of physical force into higher and more ennobling conceptions, instead of Daity enshrined in material splendor, seated in a gorgeous tabernacle and saluted with clouds of incence and smoke of excrifices, under the numberless forms of heathen idolatry, we find a new spiritual religion gradually gaining ground, having arisen from a singularly lowly origin; and it is this which forms the subject

of our present discourse or article. Of Jesus of Nazareth personally we have but little to say. Certain it is we find sufficient that is divine in his life and teachings, without professing to believe in the fables of theologians respecting his birth and parentage. We are content to take the simple record as it stands and to regard him as a son of Joseph change and to regard him as a son of Joseph and Mary, endowed with so much purity and harmony of character as fitted him to be the apocile and revelator of the highest wisdom ever faught to man. Of the early history of this transcendent teacher and exemplar but little is authentically known. Except on the occasion of his dispute with the doctors in the temple, thirty years of his life appear to have been event in obscurity and retirement before been spent in obscurity and retirement before he came forth as the anointed prophet and of his subsequent career furnish no foundation for the material, superficial dogmas and theories attempted to be established under the sanction of his name. It is the fundamental article in the creed of modern Christianity that Jesus was divine in his nature, and of miraculous origin and nativity. Now, no being of ordinary intelligence, unwarped by educational bies, would ever profess to believe in such a monstrous figment, which only shows the blindness of superstitious prejudices. To our devotion to genuine Christianity, no one who has ever read or listened to the reading of our former articles can entertain a doubt, and our admiration for its founder has been repeatedly and emphatically expressed in former articles handed down through this medium. Yet we hold it not at all inconsistent with these

contiments to affirm that it is only sheer ignorance or gross irreverence which can suppose that God was obliged to set aside the laws he had himself imposed on one department of mature, in order to create the loftiest examples of excellence in another; that a revolution of physical order was necessary to the embodiment of moral perfections. We need not surely assume more than that the divine soul was in this instance presented to the world in a form of hitherto unprecedented purity. Had Jesus been God instead of man, he would not have been endowed with the human form; he would have moved among humanity, invisible and impalpable to external sense. But in fact his infancy and childhood were like those of other mortals, and he remained undistinguished except by an occasional display of precocious understanding, until the full maturity of his powers. He assumed the moral grandeur of his countrymen, speaking as never man spake, with the resistless authority of truth in all its offinestness and simplicity. The wonderful of each unquestionably performed by Christ are piracles in the usual sense of that term, whice most of them may be naturally accounted afortane we do not find the evidence of his divinity in his healing the sick, raising the dead of changing water into wine, for the means of ending, these things was well understood by him, and they were only called miracles because much countable to his cotemporaries and without entrailed in their experience. In all without parallel in their experience. In all enthentic records of the teachings of this man, too, such it is no derogation to call him,) we pereivothat he claims no extraordinary knowledge in knowledge in himself, but declares

continues and separate in himself, but declared that few vereights aim by his father; and he disavate any appoint its of earthly tilinity—not assume a natura exclusively divine—because the marrorest sugart of his mission to humanist tokes aim to oberish a warmer affection for father, mother brother or sister, the second sugart and the second sugart and interest and second sugart second second

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Earnestness was Jesus' special attribute and the secret of his influence. He was sincere in all his convictions, and hence his power of stamping them upon the hearts of others. He was true to nature, and hence his ability to control her hidden forces in cure of disease, and even in cases of such temporary suspension of the vital powers as was mistaken for natural death. That Jesus, in the exemple he presentceath. That Jesus, in the exemple he presented, desired nothing more or less than to display the highest possibilities of an actual human nature, is evident from his own expression, for he said: "Greater works than these shall he do that believeth on me." How can this assurance be reconciled with the notion that he believed himself the only halve who that he believed himself the only being who could commune with God as he did—that he was in any special sense the anointed of the Most High? How could his disciples ever be like him if he was created entirely a different being? Such theories and views can not be entertained by any one of sound and unperverted reasoning powers. On the other hand, is it not clear that it was the aim of all Christ's teach ings to establish a purely spiritual religion for all men, and one which all men were endowed with the power to appreciate and understand? Let us now proceed to consider his spiritual eachings. We stated before that Spiritualism

TO ANY AGE OR COURTRY;

that it embodies all truth. Let us see how Christianity partakes of the spiritual element. Take away from the New Testament all ref erences to spiritual communications and angel ministry, and all teachings concerning the soul and its relations, such as are contained in the account of the transfiguration, the appearance of the sugels at the sepulchre, of Jesus him-self after the crucifizion, the release of Paul and Silas, etc., and there will be left no real foundation for any religion whatever—nothing but the blind theories and vague conceptions of individual minds. The New Testament is but a revealment of Spiritualism. It is that which causes it to be the acceptable religion of the world, and if this spiritual element was extracted, it would belike a dead tree, and idle beathen worship under new names; a solemn mockery—words without meaning. Jesus was the king, who was to come to Jerusalem, the inspired prophet sent of God. He claimed, as a human being only,

TO REPRESENT THE DEITY: for he says, distinct and emphatically, that the Spirit of Truth inspired him—that same spirit without beginning or end, ever despised and persecuted of men, yet which still lives forever and triumphs over all. Jesus embodies

this Spirit of Truth, and this is all he claims. The spiritual manifestations connected with Christ's appearance are worthy of your close attention, for upon them depends the whole power and beauty of his religion. Jesus taught a doctrine higher and holier than that of Moses, for, without superseding the commandments of the latter, he added to them a more important and comprehensive rule of morals—the laws of love. From the lowest classes in the community around him he chose his most intimate companions; to them he spake without parable in pure and simple utterances: to them he confided the meaning of his inspiration, explained the principles of his religion; to them he defined the nature of his spiritual gifts and promised all the powers he possessed. Yet in all this he spoke to them not of himself personally as a Divine Being, but attributed all power and dominion to the father; and those who proclaim Jesus as the incarnation of the Deity, they, if any, are guilty of blasphemy. When he said, "I and the Father are one," he did not assert that he himself was embodied infinitude, but merely that his soul was a portion of that infinitude. Then we find that he bestowed spiritual pow-ers upon his disciples, teaching them in what manner they could be cultivated; and no doubt if you had the full record of his instructions. you would find that he instructed them as to their modes of life, diet, etc., everything in short, which could favor the fullest develop-ment of their spiritual gifts. His mission was to enjoin a natural and true worship of God within the spirit; a tearing down of old material shrines; the doing away with bloody sacrifices and superficial forms; and to show that the truest devotion is that which is paid in daily practice, which embodies Deity in the life of man, and makes every thought a secret prayer, every desire an aspiration. Such should be your interpretation of Christ's teachings. \To show that these spiritual doctrines were well understood by the disciples, it is only necessary to refer to Christ's expression when about to leave them. He told them to remember him; that he was going

TO HIS FATHER'S HOUSE where he would prepare a place for them. This was said naturally and simply, and it is folly to suppose that they did not fully comprehend the idea intended to be conveyed. Then he assures them that they should not be left without a comforter, even the Spirit of Truth. Now, this expression simply implies that the doctrines he inculcated were inspired by the Spirit of Truth, and if they would remember them they would continue to be supported and informed by the spirit, even as though he was still among them. Moreover, we find that during his short career all his sayings had reference to the spiritual nature of man. The work of his ministry was not to be confined to any chosen people, but the whole earth was to be taught the truth. There is no particlity—no evidence of a jealous God; but the Father of Humanity is represented as a God of Love. The religion of Jesus is essentially contained in the following propositions, which was but partially understood and accepted under the Jewish dispensation:

1st. That God, the Father and Creator, is the same to all his children. 2nd: That this God is a God of Love. 3d. That to please Him, human beings must be kind to each other.

The rest of Christianity may be called its mechanical part, and comprehends merely the result of carrying out these principles; for did all men love God supremely, and their neighbors as themselves, there would be nothing to interfere with the utmost freedom of communion between this world and the realm of spirits. The disciples and followers of Jesus well knew the import of most if not all of what they heard from their master, and the fact that he had conversed

WITH SPIRITUAL BEINGS. was as universally accepted among them as any degms of modern Christianity is among yourselves. The disciples were even accustomyourselves. The disciples were even accustom-ed to impart instruction as to the means of re-ceiving spiritual enlightenment, and Jesus warned them against false inspirations and false prophets and spirits, saying: "By their fruits ye shall know them." His latter followers, especially Paul, gave to his teachings a more tangible form, introduced a considerable infusion of Judaism, and made them, by classifying and arranging, more intelligible to common minds. But even the Apostle of the Gentiles, while he engrafted on the new faith much that was absolute and even severe in the Hebrew law, still retains the essence of spiritual religion, as when in the first epistle to the Corinthians he gives a distinct catalogue of spiritual gifts: "Now concerning spiritual gifts, brethren, I would not have you

Ty plus vide.

ignorant," etc. If these manifestations had been unknown to his cotemporaries, obviously Piul would not have described them so particularly, nor would he have remarked that as one star differs from another in glory so men are variously end wed in these respects, and each man should be content with whatever gifts he may happen to passess. These pasgifts he may happen to possess. These passages show us what were the practices and beliefs of primitive Christianity, and they describe precisely what are now called spiritual manifestations. Passing on toward the culmanifestations. Passing on toward the culmination of Christianity, we find while its fundamental truths remain, the doctrines erected on them were widely different from the early and simple faith, and when the first apostles had passed away, the active living evidence of spiritual vitality disappeared with them, and to-day, among the multitudes of pure and humble Christians of all denominations, not one of these gifts is manifested. Where now are the nowers of are the powers of

HEALING AND PROPHECY?

Where now the raising of the dead, the speak ing of many tongues, and the interpretation thereof? They are not exercised before the gorgeous altars, or under the lofty domes and spires of Christian temples. There are only the hollow echoes of soulless creeds, and the ceremonies of a baseless formation. Chris-tianity has traversed the earth and planted its banners on far-distant shores—has glided like the tranquil light of morning into every habit-ation, and shed a hallowed radiance on the daily walks of life. It comes as the Spirit of Truth, but it calls not from the hearts of its adherents a corresponding power of vital earnestness; and this is so because Christians regard doctrine rather than practice, and fol-low abstract teachings rather than the living examples of their founder; because Christ i adored as an external rather than a spiritual savior; because men prefer to bow before the emblems of so called vicarious suffering, rather than take up the heavy cross of self-sacrifice and bind around their own brows the thorny

crown of humility.

But this vitality is not all departed. Sure ly the omnipotent Spirit of Truth lives still It survives all persecution, and even the chill ing ordeal of neglect and indifference; and, in unlooked for forms and modes it comes age after age to unfold and record its constant les sons. Modern Spiritualism, so-called, imperfect as it is, frail and impure as are many of its advocates, and so polluted as it is by im-postors who drag down its sacred truths to dust, and would render it subservient in every base desire; still exemplifies this persistent life of genuine devotion, and in theory illustrates this fact: that if Modern Spiritualism is with-out foundation as a principle, then neither is there any foundation for belief in the efficacy

CERISTIAN LIFE;

for if spirits do not now commune with mortals—if women and children are not now daily made to prophesy and speak in unknown tongues—then most surely such phenomena have never occurred on the earth's surface; then are the accounts of Jesus and the Apostles sheer fabrications, for they refer to exactly parallel conditions and circumstances with those which surround the modern manifestations. And yet there are thousands in your midst who turn with contempt from the sober narratives of veracious witnesses, and even discredit the testimony of their own senses, while they repose implicit faith in accounts still more marvelous, handed down without a par ticle of corroborative evidence, in records of

unknown origin and dubious authenticity. If religion in all its various forms is but one manifestation of an all-pervading and ever-existent principle, which is the same in all ages, then has this latest revival come like a new star of Bethany to guide the wanderers in is and lead them to dow down at the feet of truth. For this do the loved and lost come to reveal the facts of immortality. For this you are admitted to communion with those gone before, and with those higher beings whose homes are beyond the atmosphere of earth, yet who are always ready at your call. This it is which deals a death-blow to Atheism, and has banished forever the practical infidelity of the age. We do not say it in any disrespect, but who compares them will find if there be no foundation for the manifestations there is none whatever for the religion of Christ; and those who deny and despise Christianity and yet call themselves Spiritualists, are no less in error than those who deny and despise Spiritualism and call themselves Christians. Neither faith could exist independent of the other. They are both portions of the same great edifice, and must stand or fall to-gether. Do not be persuaded to despise any truth because it is ancient. Truth and wisdom are immortal, without beginning and without end. The leading principles of Christianity were known and

TAUGHT LONG BEFORE the coming of Jesus, but it has only of late years become known that between this world of mankind and the realm of spirits there is really no barrier; that all around you, in the haunts of solitude, in the retirement of your homes, and in the crowded arena of active life. invisible beings watch over and guide your footsteps, and mingle their influences with every thought and emotion. The soul is endowed with many latent faculties, and these are brought forth in many forms through the agency of this invisible direction. Among them are the spiritual gifts spoken of in the New Testament—the gifts of prophecy, of languages, of the interpretation of languages, of removing disease, and in raising those in whom life is supposed to be extinct; in short, all those endowments spoken of in the Bible, and whose renewed prevalence is so widely witnessed at the present day.

We now close by repeating, that the founda-tion of spiritual truth is as old as eternity; that it has been specially embodied in the person of Jesus, and expressed in the Christian religion that the Spiritualism we advocate is tha which exists from all time to all time, and is the inspiration of the Spirit-life upon the mind and heart; that this inspiration is as natural and as freely vouchsafed as air or sunshine. The great Father neither grants it exclusively to favorites in any age nor has he ever for one moment withdrawn from his children their full supply of spiritual nutriment. We have thus enceavored through the medium to give as briefly and consecutively as possible, our conceptions of the relations, between Christianity and Spiritualism.

Your Spirit Friend,
Zadook, Humphrey,
137 I was 69 years old. I died in Varmouth, Maine.

A Seance with Mrs. Kate Fox Jencken.

The Spiritualist of London, Eng., gives the following:

On Saturday evening last a private and im-promptu seance was held at the residence of Mr. H. D. Jencken, through the mediumship of Mrs. Jencken (Kate Fox) and her baby boy Ferdy. The members of the circle consisted only of Mr. and Mrs. Jencken, Mr. W. H. Harrison, and the little boy.

During tea-time, while nobody was thinking

about spirits, raps and noises began, and the unseen influences began to act upon Mr. Jencken's little bey Ferdy, who is now just old enough to be able to speak a few words. How the spirits have communicated in writing mediumship through this child has often been described in these pages. They also act upon him by violently moving his limbs, thereby rapping out answers to questions. As he satisfies the in his chair last Saturday, raps through Mrs. Jencken's mediumship sounded upon the floor and various parts of the room, and at last the spirits began to jerk about the arms and legs of little Fordy, who, when such manifestations begin, is at first apathetic, but after a time begins to cry, for he does not like them. "Yes" and "No" auswers to questions were given by the spirits moving the legs of the little boy by kicking them against the table, after which they began to carry Ferdy and his chair bodily along the floor; the chair oscillated so much while this was going on that Mrs. Jencken jumped up and seized Ferdy, fearing that he would be thrown to the ground.

As all things took place unexpectedly, and as it was evident that there was plenty of power in the room, Mrs. Jencken proposed a

Ferdy was accordingly taken up stairs to bed, and Mr. Jencken, Mrs. Jencken, and Mr. Har-rison sat at three out of four sides of a rectangular table. The raps were strong, but in or-der to get further manifestations all the lights in the room were extinguished, so that there was no illumination but that given by the gas light outside shining through the blind of the window. There was just light enough for the sitters to see each other, and to see the form of Mrs. Jencken standing out in full relief against the illuminated blind of the window behind her, so that anything the spirits did near her could be seen.

At first there were only raps, but then a rustling noise was heard upon the table as the spirits began to finger the pencils and paper there. These were pulled off the table on to the floor, and a spirit hand could be heard writing there, while all three sitters were in view of each other. Mrs. Jencken also gave Mr. Harrison her hands to hold, not that he desired it, but perhaps she thought if anything unusual took place it might be published. The writing continued beneath the table, and at last the paper came up between Mrs. Jenck-en and Mr. Harrison, between his eyes and the illuminated blind; he saw the paper rice and saw the materialized arms and hands which carried it; they passed over his shoulder, and dropped the pencil on to the table. Then they carried the paper underneath again, and gave it into one of his hands, which he placed under the table for the purpose.

Afterwards, the inner lace curtains of the

window began to rise, and to float backwards and forwards one or two feet; nothing visible

was touching them.

These manifestations, although they are not now uncommon, derive an additional interest in consequence of coming in the presence of Kate Fox, the first medium, through whose mediumship the great movement of Modern Spiritualism began in America. Since that day she has borne many a trial, for faw per-sons suffer so much, both at the hands of friends and focs, as mediums, and yet phenomena produced in her presence have become established as realities in the minds of all those who have candidly investigated them. Mr. Jencken also has done a great deal for Spiritualism in England; many years ago he published fearlessly all that he know of its phenomens, at a time when it was more dangerous and more unpleasant to do so than it is at present. All the strange things he saw through the mediumship of Mr. Home he printed without hesitation, and this required no small courage on the part of a barrister exposed daily to the keen criticisms of his brethren in the legal fraternity. He is also a member of the Royal Institution, and one night, after a lecture there by Mr. Norman Lockyer, some raps took place, in the presence of witnesses, through Mrs. Jencken's mediumship, within walls whence the authoritative declaration has gone forth that such things are not realties. Mr. Jencken is also a honorary, member of the "Association for the Reform and Codification of the Law of Nations," which will hold its annual conference at the Hague on the first of next month. The activity of Mr. Jencken brought together most of the members of the council of this association, which not only includes some of the most intelligent of the Euglish judges, but men of the highest legal ability in all parts of the world. We call attention to these personal circumstances merely to show that in this, as in the case of many other Spiritualists, the testimony of individuals to what the world believes to be impossible, is not necessarily coupled with in-capacity on the part of those individuals to attend to the responsible business of life.

Mr. Jencken narrated to us the following circumstances, which occurred during Mrs. Jencken's recent visit to New York:—"In the apartments of Mr. G. Taylor, Hotel Branting, New York, Mrs. Jencken had several sittings in clear gaslight... After a short pause, Dr. Taylor's wife only present, the spirit form of the mother of Mrs. G. Taylor developed in their presence. The form developed down to the waist, the head and bust beautifully formed, the eyes bright and expressive, the likeness perfect. The apparition then whispered a few words. A second form had by that time also developed—the sister of Mrs. G. Taylor—in perfect outline, beautifully formed, spiritual in every sense. These forms remained visible for a very short time, and then gradually fad-ed away. The health of Mrs. Jencken pre-vented any scances; what happened occurred without prearrangement, spontaneously, unasked, unsought for. One phase of Mrs. Jencken's mediumship has been that of prediction. Whilst staying with Dr. Taylor day by day, coming events would be foretold, and what is —particularly in Spiritualism—the exception, they came true, true to the letter."

The Pope and the Jesuits.

The London Hour publishes the following extract foom a letter written by a gentleman in Rome, whose source of information, it is sserted, may be thoroughly relied upon:
During the reign of Piue IX, the governing
power of the Curis Romans has been transferred to the Jesuits. The theory is that the Curia is an organization of the various congregations of ministerial departments for submitting their views to and receiving their orders from the Pope. But in practice the action of the Curia has come to be the action of the Jesuits. This action shapes itself diversely in different countries; for example, in Spain it openly espouses the cause of Don Carles, while openity exposes the cause of Don Carles, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope, during the popular movements of that time, that they and they alone were his friends. Their fistery that none but themselves appropriated his capius, and plate had its natural resistance. ciated his genius and ploty had its natural efrect. This first important step was to fill the nunciatures, or legations, and the bishoprics everywhere with persons subject to Jesuit in-fluence. The consequence of this was the dismissal of every official suspected of a taint of liberalism. The Jesuits who saw the Pope daily for a long period and molded his mind

to their ends were Father Bresciani and Father to their ends were Father Bresciani and Father Piecirilio. Their influence led to the proclamation of the immaculate conception and the Syllabus to the Vatican Council, and its declaration of the Pope's infallibility. To strengthen their hold these men brought to Rome and published just below the Vatican Rome and published just below the Vatican Rome and published in Catalian. By degrees their organ, the Civitia Catlolica By degrees all of the surroundings of the Pope became more Jesuitical, each episcopal vacancy as it occurred being filled by a prelate with Jesuital tendercies endencies

These things so annoyed the cardinals that they nominated Patrizi Cardinal Vicar of Rome on purpose that he might have the daily opportunity of seeing the Pope and influencing his administration. In the College of Cardinals itself opposition to the Jesuits was declared, and Cardinal d' Andres went to Naples and there published a protest which greatly irritated the Pope. He was allured back to Rome by the promise that if he would remain quiet nothing would be said of his indiscre-tion; but his first interview with the Pope was so stormy that the Cardinal took to his bed and shortly died, it was said, from the effects of his contumacy! Cardinal Barrili, warned by this event, said: "I will keep my opinions to myself."

The Council was subjected to a complete system of Jesuit espionage, and upon every prelate of eminence some Jesuit agent was fastened. Jesuit influence had equally affected all the recent sittings of the Consistory and the nominations of bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the elevation of Manning to the cardinalate, and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus de facto the Catholic Church, since the white Pope, Pius IX, is but the instrument of the block Paras Factor. the black Pope, Father Beckx.

Whenever the Jesuits are attacked, precisely the same results will follow that Bismarck began to experience three years ago, when he commenced his anti-Jesuit campaign. considerations are important for the statesmen in those countries in which the inevitable contest has begun, or is about to begin. It is doubtful whether, if the Pope died to morrow, an ultramontane or a Jesuit successor would follow. Cardinal Franchi, with Jesuit tenden-cies, believes that he would be elected. The Jesuits have led Manning to believe that he has the best chance. Should a new batch of cardinals be created the Jesuit influence will then so decidedly predominate that the election of a Jesuit Pope will be inevitable, and that will be the beginning of the end. Should any other than an Italian be elected an open schism of the non-Jesuit Italian cardinals is not an improbable event. In that case a fierce domestic war in every household professedly Catholic would ensue. The Jesuits declare that they look with hope to England. Sincere and humble Christians of all persuasions also look to England, hoping to find her, as hereto-fore, the champion of intellectual, moral, and religious life and light. ..

Spiritual Meeting.

At a meeting of Spiritualists of Eaton Co., Mich., held at Windsor, Aug. 28th, '75, on mo-tion of Hiram Merrill, of Benton, it was unanimously resolved to hold a meeting of mediums at the village of Grand Ledge, Eaton Co., on the first Saturday of October next at ten o'clock, A. M., and continue over Sunday. A cordial invitation is extended to all. Oone and let us have a good perticostal time with our friends from the Summer land. JABEZ ASHLEY, Chairman.

Windsor, Aug. 80th, '75.

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