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

 $\mathbb V$ OL. XIX

S. S. JONES, Editor, Publisher and Peopletor. CHICAGO, OCTOBER 9, 1875.

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BROTHUE MOODY, COME HOME:

BY WARRIN SUMBER BARLOW

[The following lines were enggested by the appeal of G5 Chicago clergymen for Brother Moody's speedy return, to help them in converting their wicked city:]

Brother Moody, come home, come home, The devil's at our doors, We pray you will no longer roam, Upon those foreign shores.

With cloven hoof and lofty horns,
While velled from mortal sight,
The winding path of ain adorns,
By his illusive light.
III.

Oh! Hoody, come home, come home! Where Satan exultant roars; While reason scales our lofty dome, And bars our sacred doors.

With strong and high uplifted hands,
A doubting world grows bold,
And cultivates our choicest lands,
And steals from every fold!

Oh! Moody, make hasts to come home, Es this your resolution; For bigotry must crown our dome, And God the Constitution!

VI.
Then all the land its faith will plight
To priests, and godly people,
Will stiffe reason's inborn light,
And venerate the steeple!

BEOTHER MOODE'S BEFLY, (?).

Brothers, I'll hie from the land of song, Your groans for help I hear;! And though your foes are many and strong, I pray you have no fear.

I'll ring them in with a silver bell,
And take them unawares,
Then shake them o'er the brink of hell,
Until they beg for prayers.
III

The veil that masks the cloven fee,
I soon will rend asunder,
Then couple him, where ere I go,
With hell's terrific thunder!

A WORD TO BROTHER MOODY.

Oh! Brother Moody, why rehearse Those strange, delusive errors, Which are to thoughtful souls a curse, Disrobed of all their terrors?

The bottom from the pit is gone,
With all its bolts and bara;
Its flery coals illume the morn,
With hope's immortal stars.

HI.
Believe that He who rules the whole,
And doeth all things well,
Could never make a deathless soul,
To writhe in endless hell !

But gives to all the power to rise,
And triumph over wrong;
To pave their pathway to the skies,
And join the happy throng.

The blood of innocence to save
Will do for lazy drones,
May lull to rest an arrant knave
Encumbered by his bones.

VI.
Then why not teach that all must reap,
And gather what they sow,
Though over scattered tares they weep,
They all are sure to grow.

VII.
Yet by this lesson all will learn,
To walk in wisdom's way,
To gather strength at every turn,
God's precepts to obey.
VIII.

Oh, then have faith in noble deads, That sin clad souls at length, Will break the rusty links of creeds, And triumph in their strength.

Believe a spark of the Divine
Is found in every soul,
Which will era long expand and chine,
And reach its lofty goal,

Where truth and love will arm in arm
Inspire a world wide throng,
While nature lends and blends her charm,
In universal song.

XI.
Then, Moody, come home, come home,
The feast of love awaits,
Where light from every star-lit dome,
Unbars the golden gates.

Then hie, oh, hie, to your home,
Where truth and reason leads,
No longer in a desert roam,
To brouse on withered creedal

XIII...

Come to the feast prepared above,

Come to the sunlit bowers,

Come where the angels breathe their love,

To warm this world of ours.

XIV.
Then earth will be your happy home,
With hope devoid of pain,
Believing satan ne'er can roam,
When ignorance is slain.

THE SLEEPING PREACHER.

A Marvelous Development of Clairvoyance in Alabama.

Singleg Hymns and Delivering Sermons while in a Trance, etc.

ED. JOURNAL:—Enclosed I send you an article from the Nashville Union and American. The medium alluded to is the Rev. Mr. Saunders, a Cumberland Presbyterian preacher. The facts related in the article and many others of the kind connected with Mr. Saunder's "malady" (?) are well and generally known thoughout North Alabama and Southern Middle Tennessee. Five years ago while on a visit to North Alabama, and since, I have met with numbers of relatives, clergymen and others, who have made statements in regard to him, fully corroborating this article.

While under control he does a great deal of writing; most of it is signed X and Y., and of which he has no recollection on coming out of the trance. The facts in the case are too well known in that section to admit of a doubt.

Now and then I meet with old residenters, who are familiar with the facts relating to the great Robertson County mysteries of forty years ago, known far and wide throughout this (the middle) part of the State, as the "Belle witch." Hundreds of people now living, scattered throughout the country here, can testify to the wonders that then and there transpired.

Spiritualism, so far as I am posted in its philosophy, furnishes no solution of that wonderful mystery—at least no parallel instance has ever come under my notice; a partial solution may be offered in corresponding parts, having been noted as occurring through different media under different conditions at different times and places. The "Bell Witch" was invisible, unless the large turkey and black cats that periodically appeared on the premises, and mysteriously disappeared, can be taken as reliable and to the contrary, yet it could converse, shake hands, convey articles, produce (when requested) nuts and fruits, tobacco and whisky fumes, smoke a pipe and many other things in broad daylight or by candlelight. You may answer that some one the family were mediums; then how could the "witch" mount behind, ride and converse, and at the same time palpably clasp the waist of strangers riding along the roads, miles from the Ball homestead; no mediums or conditions

The trouble for years was not how to cali this Diakks, (?) but rather how to get rid of it; exorcists were sent for, preachers and prayers all alike only produced laughs of scorn and derision, from the invisible substance. (?) Mr. Bell, the head of the family finally died, which relieved them of a head and the "witch" at the same time.

Report says the witch poisoned Mr. Bell; others say that it worried and troubled him to death. These are conflicting, also the statements that 'he "witch" drove him from England to North Carolins, thence to Tennessee, and thence to suicide. Nothing of this latter is reliable, neither the dark hints and surmises that it was retribution for some dark crime or dead.

Some of Mr. Bell's children are still living in Robertson County, but they are reticent and extremely sensitive on the subject. A grandson has the full account of the whole affair written out by his father, but declines to publish it, as it would draw the flings and slurs of outraged skeptleism upon himself, which he neither has the time or inclination to repel. It is to be regretted that he will not allow the account published; it would do a great deal in clearing the tradition of much that has been falsely added, wantonly left out and superstitiously embellished.

The true character of the spirit is hard to get at, from the numerous and conflicting relators. Some say it was even kind and accommodating, fetching articles from different parts of the house and neighborhood. Others say it was spiteful, boxing the ears of the family, and visitors viciously, and playing an untold number of mischievous and amusing pranks.

This accoupt may have been published years ago; likely it was in many of the neighboring papers forty years ago; possible in some of the spiritual publications of later date; if so, trim it off; as a fact—the "Bell witch" is sotorious as a past wonder. "But what's that got to do with Spiritualism," asks my opponent, Mr. Bigot, ah! nothing. "Let us pray."

J. H. Pharon. Clarkville, Tex. THE SLEEPING PREACHIR. [From the Nashville, (Tenn.) American.]

In these days of spiritual manifestations and materialization of shadows, it may be of interest to our readers to learn there is a first class medium in the neighboring State of Alabama, who far outdoes all the Fosters, Homes or Rosses, and yet claims nothing for his extraordinary powers but the great misfortune of an attack of sickness, that by its peculiar effects upon the brain has enabled him ever since to, as it were, disengage his soul from his body and send it on an exploring expedition. Not only that, but, under a chain of favorable circumstances, even while in a state of utter unconsciousness, he is transported to far distant places and either writes or tells to those around all he witnesses; and the single instance has yet to occur in which he has failed correctly to relate actual circumstances and facts.

Marvelous as this may seem the facts can be attested by living, reliable witnesses, such as no one would for a moment question. Nor does this party seem to be aware of his extraordinary powers or to properly appreciate them; for he deems it a signal punishment of heaven—one that he would gladly escape. He scorns the idea of receiving money for anything he tells or does. He is an numble minister of the Cumberland Presbyterian Church, and always feels humbled and humiliated after one of his trances. He is in middle age, and in all respects healthy. He is a married man, and lives in North Alabams, and though we withhold his name, as a notoriety of this kind is never grateful to him, we nevertheless feel it due to society to tell them of this extraordinary man, who could, if he wished it, produce a number one sensation as a Spiritualists, and yet is content to pursue his humble path as a Christian and not impose his misfortune on the community as a gift. Yet there are those traveling all through the country exhibiting phases of brain disease, epilepticism, catalepsy, etc., as odic force, materialization and other kindred impostures, and thus attributing the singular, it is true, but well known attributes of certain nervous maladies, to the action of spirits. How often is the asylum peopled with inmates from the powerful effects of supposed spiritual visitation, and even giant intellects have succumbed to the powerful in-

Robt. Dale Owen, one of the most powerful thinkers America has ever produced, after reigning over the minds of all, by his deep and pungent reasoning on all scientific subjects, at last succumbed to the influence of a detected impostor, and now raves in a mad house. If we bring this case properly and fully before the public, one argument to dethrone this dragon of society can be deduced and the subject of this sketch will, we hope, pardon the use made of his acts in this service to the

world.

We have been unable to gather, as we would like, any facts connected with his parentage, but we are disposed to believe there has been, either lately or recently, some predisposition to cerebral disorders in his family. One thing is well known—that in every case of so called Spiritualists this taint exists in the immediate kindred. In this case of the subject of this notice he had no evidence of unusual powers until after his youth. Then after marriage he had a severe attack of fever with congestion of the brain, and large quantities of quinine were used.

So soon as recovery took place this condition began. He is familiarly known as the "sleeping preacher," and great curiosity is felt wherever, he goes, to witness one of those sleeping performances. We can not better describe this peculiarity than repeat a graphic description given of a sermon heard by our informant—one of the leading ministers of the Cumberland Presbyterian Church, and a resident of Williamson county:

"I and my wife were in Mooresville, Ala., at a protracted meeting, and Mr. — came to assist. We all felt a great curiosity to see and hear him, having heard so much about him. He stopped at Dr. Thack's, we at Miss Walton's. We made Dr. Thack agree to let us know if he got one of his spells. Mr. preached at night a very fair sermon, but nothing unusual, and his voice was rather harsh and grating. After the congregation dispersed, we were sitting in the portice of Miss Walton's house, when a negro came running towards us, saying the Doctor had sent for us to hear Mr. ——. We rushed over, entered the parlor, and Mr. —— was sitting in a chair apparently asleep, eyes closed, and head back on the chair. He, however, was singing in a low semitone of voice a hymn, and while he sang the room gradually filled up until not an inch of space was unoccupied. His voice had altogether changed from its usual loud, harsh character, and was low, soft and musical to a degree I never heard surpassed. In fact, it reminded me of angels' whispers. And then it had a tone of inexpressible melancholy about it that reached the hearts of every one present, and when he ceased to sing there was scarcely a dry eye in the room. At the conclusion of his song, he began one of the most feeling, earnest prayers I ever heard, and it is piteons, beseeching a manner that nothing could resist him. This prepared us to to expect some rare treat, and we were not disap-pointed. He took his text from Paul's letter on faith, and you know I have heard good preaching, but never did I hear his sermon surpassed. It may have been the peculiar cir-cumstances under which it was delivered, and the charm that would naturally cluster around one in his condition that added interest to it, but certainly I never saw a greater effect produced. It fell as gentle and pure as the snow. Still, in the same melodious voice, and the only gesture was a cluck of the fingers when he

wished to emphasize a point. To say it was eloquent does not express it. It was simply glorious, chaste and intellectual. He described faith as a golden chain connecting Earth to Heaven, and man to his God. He preached thus for about thirty minutes, when at once his face, hitherto calm and unruffled, became perfectly livid, his brow corrugated, until you could have laid your finger in the depression, and he clutched his left side with his right hand as if a violent pain had assailed him. This paroxysm lasted several minutes, when gradually it began to abate, and he exclaimed, 'Oh! what are all my sufferings here, if, Lord, thou findest me meet?' And then his brow relaxed, his form assumed its easy posture, a sweet smile passed over his face, and he slept on quietly and calmly, and the crowd quietly withdraw from the presence of the unconscious preacher."

When questioned about these somnambulistic sermons, he knows nothing about them; not even a dream of it has left its shadowy trace behind. This is not the only result of his sleep. If he is sitting by a table writing when this "spell" comes on, he continues to write, but not on the subject that engaged his thoughts, and he awakes to find sometimes the strangest revelations, one or two of which we have appended

strangest revelations, one or two of which we have appended.

Dr. Blake, of this city, has a little daughter to whom her grandmother had presented a golden eagle and requested her to have a ring made of it and wear for her memory, which the Doctor attended to, it was worn temporarily by her mother. On one occasion, in assisting her cook, she laid the ring down in the kitchen, and on returning an hour or so afterward, it was gone. Of course all were distressed, and dilligent search was made for it at every possible place, but no ring could be found. A few days afterward, while the family were assembled at breakfast, and the cook, whom, by the way, all suspected, was in waiting, Dr. B., knowing the great superstition of negroes, said to his wife he intended to write to Mr. ——, of Alabama, who had the power of finding stolen things, and related several very striking incidents. The negro listened very intently and at last, seemed to be impressed with a new idea, she turned to her little son, and told him to look under the window where Mrs. B, was in the habit of sitting. The boy went away and soon came back with the ring.

A day or so after, Dr. B, visited Alabama on

A day or so after, Dr. B. visited Alabama on business, and at a dep it he met with Mr. —. After greeting, Mr. B. said: "Brother —, made use of your name to some good purpose the other day." 'Yes," says Mr. —, "I heard you." And then he related to the astonished Dr. Blake the whole circumstances, who gave the ring, who made it, the inscription on it, its loss and manner of recovery, even to the complete conversation at the table. He also told Dr. Blake the whole transaction was on paper, and had been written by him while in a trance. Dr. Blake having never spoken of the circumstances to any one, was of course wonderfully astonished. This looks like clairvoyance, only the mind of the clair voyant usually does no more than interpret the thoughts of those present, and this might have been accounted for here, but that it was written out. He visited Dr. Thach, of Mooreville, a good deal, who will corroborate all these statements and give more.

One dark, drizzly night, Dr. Thach noticed him while asleep put his hand to his eye, making a telescope of it, and appeared to look through it at some far distant object. "What are you looking at, Doc?" said the Doctor. "I see a ring." "Where?" "In front of the hotel, in the mud." The hotel was two hundred yards away: "Well, get up and let us go to it," says the Doctor. Mr. —, at once arose, walked out the door in the darkness, and Dr. Thach following him, he took the center of the very muddy street, and went unhesitatingly to the front of the hotel, stooped down and picked up a gold ring, and handed it to his companion. It was down in the mud. At another time, with the same companion, he saw some money, and being bid to go after it, the Doctor still following, he went to a stable lot and picked up a two dollar bill. Doctor Thach saw the money as soon as the other this

He told a friend in one of his visions he saw, as if a long while ago, a vessel with a large quantity of gold on board and sailing for this country. He saw a mutiny on board, and the men and officers murdered. He saw the schooner run into the mouth of a certain creek; on the sea shore, and at a certain spot, washed in a certain way, he saw them remove the gold to the shore and at the same time scuttle the vessel. Three men only were engaged in it, and they buried the gold at a well marked spot. Here they separated, and, being afraid to come for it, soon it transpired that they were all killed or died, and the gold was left undisturbed in its hiding place, and there it still rests in its bed. "Why don't you go and get it? Would you know the spot?" "Yes, I can go there and put my hand on the box, but it is ill gotten gold. It is bloody money, and it will carry a curse with it." And no argument would alter his determination or make him reveal its hiding place to any one.

He had a daughter attending rehool at Dr. Ward's in this city. On the night of the commencement, he was in a trance—we know not what else to call them—at his far home in Alabama. All at once, he sprang forward and exclaimed excitedly, "There, we are in the dark." His wife said to him he was mistaken, the light was burning. "Oh! I mean at Ward's. I was attending the examination and now it's all dark." When the daughter returned she told them of the accident of the gas going out while the commencement exercises were in progress, leaving them all in darkness.

He has other diverse powers. One day he carried Miss Walton's mail from the office. Handing her a letter, he says, "This is from Brother McD." "No, this is from his wife." He only backs her letters to her. "No, this is from him and he writes to you about so and so"—and he repeated to her its contents. At another time he said to his wife: "A letter directed to me from Nashville, passed on today by mistake, and it contained so and so," and he repeated the contents of the letter, as was seen on its return from the other direction. It is said among his neighbors he can read any letter through its envelope. The whole neighborhood apply to him when any thing is lost, and he can always, if asked while in a trance, answer correctly. Even the rogues have become fearful of his power.

But the most singular of all his performances and equal to the pretensions of the best Spiritualists, is the last circumstance we will relate. There are thousands of others, but we deem only necessary to give only a representative case in each branch of his powers. The Methodist Conference year had closed and the new minister of Mooresville had come. On Saturday Mr. — frequently spoke of his curiosity to hear the new preacher. He was sick all Saturday night, so much se that he could not sleep. After breakfast Sunday morning, he told his wife he would take a nap and then go to church. He was sleeping so sweetly at the regular church time that his wife would not awake him. Just as the congregation began to pour out he raised up, and his wife said:

"You were alceping so soundly I did not disturb you to go to the Methodist Church, and so you have missed hearing the new preacher."

"No. I heard him."

"How could you hear him, I know you have been asleep all the time." "Nevertheless I heard him, and to prove

knowing the great superstition of negroes, said to his wife he intended to write to Mr. —, of Alabama, who had the power of finding stolen things, and related several very striking incidents. The negro listened very intently and at last, seemed to be impressed with a new lister and others, and they all recognized it as

almost the literary sermon.

He once heard Dr. Baird, and in some respects differed with the Doctor. On going home, he went to sleep and answered the Doctor, much to his great amusement—for he was present. It was said to have been a masterly criticism, abounding in figures of rhetoric and

very sarcastic in tone.

It is necessary to repeat all the wonderful things he does. It is said that if asked where any missing article or property is while in his trance, he at once sees it and is able to tell its precise location. A boy stole his wife's breastpin, and on being informed of its loss, Mr. — without any hesitation named the party who had it, and it was recovered.

How can these things be? That they are so is unquestionable, as Drs. Provine, Baird and Blake, will testify, but how they are so puzzles the scientific mind. Mr. — scouts the idea of spirits aiding him, and will not, under any circumstances, receive money for any information, nor will he give the information, if asked for it at any other time except while un-der the influence of his epileptic or cataleptic excerbation. There is some cerebral disturbance, a superexcitation or rather a hyperæstnesia of the sensorium that pushes his mind or soul free and untrammelled into space, and thus, uninfluenced by surrounding objects, it sees clearly all things happening around. We see often the same thing to a limited extent in the case of somnambulists. They, with closed eyes, will walk over houses, near precipices and with impunity. Why? Because from a peculiar nervous exaltation the optic expansion ceases to be the only mode of conveyance to the brain of objects, and every nervous flament becomes pro tempore a retina. This is a temporary catalepsy, and an unusual or overpowing mount of hyperæsthesia would produce like great results.

spiritualism.

The Kind They Have In Minnesota.

It appears from a special dispatch to the Tribune, that the Minnesots Convention was rather spicy. In the call for the Convention Secretary Walker said those tainted with doctrines of social freedom ware not invited. Soon after the meeting opened Ges. W. Sweet introduced the following:

Resolved. That the Call for this Convention, made by the Secretary of the State Association, prescribing a particular belief on a question that is germane to Spiritualism, as a necessary qualification to entitle one to attend this Convention, is intolerant, and in direct conflict with the spirit of the age, and is, therefore, repudiated by this Convention.

After long and excited debate this was voted

down, and the following adopted:

Resolved. By this Convention, that we do not tolerate or indorse the intercourse between the sexes outside of monogamic marriage.

the sexes outside of monogamic marriage.

Upon this the following persons are reported in proceedings published in the Dispatch, to have withdrawn from the Convention: M. C. Marston, Mrs. J. H. McDonald, Mrs. J. M. Davis, H. M. Clark, Porter Martin, Saran Jane Martin, Mrs. F. W. Hascom, Mary A. Carpenter, F. C. Carpenter, N. Martin, Jennie S. Wright.

The majority remaining organized for the ensuing year, with a full list of officers a committee for the State Association, re electing George Walker, of Stillwater, for Secre

TO MARY 8-R, BY C. W. SNOW.

Bro. Jones:—The young lady, whose be exverients and general surroundings suggested the following poem, was in the short space of four months, deprived of her entire family, including father and mother, leaving her the sole survivor of once a happy family of eight members. She was reared under the "drop-pings of the sanctuary," and taught to believe the chilling dogmas of Calvanism, dread the wrath of its angry God, and tremble at the prospect of an endless hell. With such belief, and as several members of this family (as we have it in orthodox parlance) died unregenerate, it was inevitable, that her young and des-olate heart should be bowed to the very dust in anguish. Should this meet her eye, it is the sincere hope of the writer that it may in some measurer at least lighten her burdened heart, and cause her to have a more true and just concaption of the realities of the coming future.

Lonely orphan—little maiden Stricken in thy early years, Bowed with grief—with sorrow ledge Reft of kindred—and in team.

Little maiden, where's thy brother,-Father—once so strong and brave, Where is sister—gentle mother,— Slumbering, think you, in the grave?

Dreamless, think you, is their clumber, Knowing neither hope or fear; Does the body still encumber, Does it bind the spirit here?

Liust they thus, perchance for ages. In this dread unconscious state, Until folded, are Time's pages, For a coming Judgment wait?

Be thy trusting heart not clouded, By belief no full of gloom, Know, their opirits are not obsouded With the casket, in the tomb.

They still live—will live forever;
Death, the spirit can not know,
Though from it, he the body cover, He to spirit is no for.

Loved ones gone before, surround thee, And when cance is locked in sleep. They with loving arms around thee, Ever faithful vigils keep.

And they're with you when you weken, With you, though you see them not, By them you are ne'er foreaken, By them never are forgot.

Striving over to impress you And your darken'd eyes unesal, Fondly longing to caress you, And their presence thus reveal.

Hast thou not when sleep came o'er thee, In the silence of the night, Thought thy mother stood before thee In a vision, clear and bright?

Ahithat vision, so beguiling Ne'er was wrought by Fancy wild, Truly, 'twas thy mother smiling On her lovely, alsoping child.

She would bid you, could you hear her, Bid you dry your weeping eyes, And she'd tell you she was nearer To you than you realize.

Your false faith, she'd say is damping All the beauteous days of youth,
Aye, your very spirit cramping,
While you question not its truth.

Waltel assume the Freeman's manner, Cast the Church's gyven aside, Write this motto on thy banner, "Renson, he thou hence my guide."

Then thy youthful sky shall brighten, Then thy doubts and fears chall cease, Then shall Truth, thy soul enlighten, Giving back its joy and peace.

Houston, Tex. Sep'. 1st, '75. -----

The Phonomena of Sleep and Dream. · BY EDWARD W. CON SENJEANT AT LAW.

"We are such stuff As dreams are made of; and our little life In rounded by a sleep."

So payo Shakespeare. The question to night is-Of what stuff are dreams made? You are at this moment awake. You are in full possession of all the faculties of your mind -that as to say, you can control and regulate your action. You can by the exercise of your will cause your thoughts to follow each other in a certain order. You can, as it were, sit in judgment upon them—accept such as are of use, reject such as are useless or incongruous. You Gan compare thought with thought and deduct rational judgment from the relationship of

of those thoughts.
What is the "You" that does this? What is the thing, distinct from the thoughts that are controlled, marshalled, and judged, which so deals with them when we are awake? We can not enter upon that question now.

It is too large a subject for discussion in this poper. It must be reserved for special examinotion hereafter...

For the present purpose it suffices that, when We are awake, some entity we call "You" or "I" exercises an intelligent direction over the order of thought by force or a power we call "the Will." You are then awake.

But suddenly the thoughts, so orderly before, fall into disorder. They follow in no definite course. They flow with no discoverable condition. They are wandering about in all directions. You try to retain or recall them. For a moment, perhaps, you succeed, and the ordinary train of ideas proceeds as before. But soon they are starting off again more wildly than before. The process of reining them in may thus be performed twice or thrice, but, unless something startles you into wakefulness, they; speedily break away from all restraints and are scattered beyond recovery.

You are dreaming.
By one who views you during this process. your head will be seen to nod, your eyes to be come fixed, your eyelids to drop, your limbs to relax. Occasionally you will start and renume a kind of stupid animation. The eyelids are lifted. The eyes exhibit conscious

You are falling asleep.
For a moment only. Soon the same paralyzed aspect recurs, and there is no recovery You are asleep.

the bodily and mental condition in easie. This condition of the body accompanies the mental condition described. Sleep and dreams are coincident condition.

The bodily change that attends sleep is a deoletion of the blood from the brain, attended by its necessary consequences—1 collapse of the fibrous structure of the brain. Of this any person may satisfy himself by noting the very perceptible inflation of his brain that follows up a sudden awakening. The blood is felt to we describe in one word as reason.

be rushing into the brain, attended by a sense of fulness and expansion.

But what is the mental condition? This is

the question to which I now desire to draw the attention of the Society. The subject is a very large one, and I can not possibly treat it in one paper. This evening I can hope to invite discussion upon what can be little more than introductory.

Familiarity has destroyed the wonder of it to us, but what can be more wonderful in itself than the change that is accomplished in a moment from the mind awake to the mind

Suddenly that which before was real is un-real, and that which was unreal is real. Things cease to become thoughts, and thoughts Things cease to become thoughts, and thoughts become things. All the conditions of conscious existence are reversed. The mental faculties that are exercised in the process of reason are in abeyance. The mind is incapable of comparing one idea with another, or of holding any thought before itself for judgment. The experiences of the past have no influence over the impressions of the present. The world without is all a dream (with some limitations to be described hereafter). The world within is the actual world to us.

This mental revolution is the work of a moment of time. It is done literally in the twink ling of an eye. We have not time even to be conscious of the change. There is no moment when we can feel "Now I am awake" and "Now I am dreaming," or mark the very passage from the one condition to the other. The whole state of our mental existence is overturned, and yet we seek in vain to know the precise period of the revolution.

within is the actual world to us.

May not this psychological fact, occurring to all of us daily, indicate that to the mind when temporarily released from the conditions of molecular substance they may be other measures of time and infinitely speedier powers of action when it works subject to a material structure? But this is by the way.

What is the change which sleep thus instantly accomplishes in the mental condition? ONLY FORTIONS OF THE BRAIN ACTIVE IN

DREAMS.

In the first place, it shows us that the mind dues not work as one entire mechanism to produce one result, each separate thought and emotion being in a separate state or product of the whole machine, as contended by Dr. Carpenter, but that certain parts of the mental mechanism (whatever they may be be) work caparately from the other parts. In the operation of dream there is the manifest activity of some faculties, while others are in abeyance. If action of the whole machine had been required for each mental act, dreams would be impossible, for the whole machine would wake or sleep together, and there would be the reasonable action of waxing or the unconscious condition of como.

We may therefore take it as conclusive that in dreams some of the mental faculties are active, and some are at rest—some probable as: leep while others are awake.

The next question is, if in sleep and dream certain faculties are awake and active, and cortain other faculties always slumbering or inective?

After a careful review of my own memory of dream, I am inclined to the conclusion that every mental faculty is sometimes waking and cometimes sleeping, and consequently that the whole brain rarely, if ever, sleeps at the same moment—that some portions of it are active While others are resting, and thence the variations in the character of dreams, not merely from sleep to sleep, but at different periods of the same alumber.

THE DUALITY OF THE MIND. Probably the newly established duality of the consciousness. the mind, as asserted by Brown Sequard, What is wanting which is either the cause or the consequence of the duplex structure of the brain, may be found upon further investigation greatly to influence dream, and to account for many of its hitherto inexplicable phenomena. It may be that as the brain has two hemispheres, and consequently the mental faculties are double, one hemisphere of the brain sleeps while the other wakes. This certainly appears more probable than that some only of the faculties should be suspended while others are active. How the suspension of the activity of one of our two minds would be likely to affect mental action, so as to explain the phenomena of dream is an inquiry too large to be entered upon here. I hope to return to it hereafter. But in the meanwhile I would venture to invite to this question the serious attention of

psychologists. What, then, are the most remarkable fea-tures of dreams?

Feremost of them is the continuous stream of ideas, by which term I here intend mental pictures of things that impress themselves on the mind through the senses. These occupy by far the greater portions of dreams. They are not always images of particular objects for often they are forms which the eye has never seen, but which, nevertheless, are constructed by putting together the mental images of objects that have been seen. Impressions conveyed by other senses than sight are reproduced, such as sounds, scents, tasts, and past nerve-pains and pleasures. Indeed, whatever has been at any time impressed upon the mind and becomes a memory, may be recalled in dream, either alone or in association with other memories.

THE DREAMS OF BLIND MRN.

Very much light would be thrown on the phenomens of dream if some man born blind, and who, therefore, can have no mental memories of vision, would describe to us minutely what "stuff" his dreams are made of. Does he dream that he sees of jects, or only that he feels them? If an intelligent and educated person, laboring under the affliction of blindness from birth, would favor this society with a minute account of his dream, I can not but think that a great service would be done to psychology by facts which, better than any account of argument and conjecture, would show us what, if any, ideas are innate, what are brought to us by the senses, and in what manner the mind uses the impressions of the senses for the moulding of its own productions. Of scarcely lesser importance would be a like communication from the deaf. Do they dream of sounds?

But the ideas or images of objects that flow into the mind in dreams are rarely or never is olated ideas. They do not come in a confused crowd, nor do they stand alone. Like the beads and bits of glass that are thrown into the kaleidoscope, and which every turn of the iustrument shapes into a new and definite form, the ideas that come into the mind in dream are put together in shapes more or less connected. Besides the mental faculty engaged in the presentation of ideas, another mental faculty is employed in the invention of the story that !inks them together. Here are two mental faculties at the least that are undoubtedly awake and active in dream.

It is an unsolved question if in dream any of the faculties are actually sleeping. At the first glance it would appear that sleep or some other disability suspends the activity of the faculties, whatever they be, that give us the senses of congruity and incongruity—that is to say, the faculty of comparison and that combination of faculties which constitutes what

NO SHIER OF INCONGRUITY IN DRHAMS. In dream there is no sense of incongruity.

The most impossible things are brought to-gether, and the mind accepts them as realities and feels no surprise. Friends long dead are with us, and we do not wonder why. We do impossible things, and forget that they are impossible. We walk upon water, fly in the air, are transported hitner and thither without passing through the intermediate distance, and there is no sense of wonder, no knowledge that it is impossible. We have the strength of a giant, the fleetness of an antelope, the eloquence of a Cicero, and wield the pen of a Milton, and we never ask the how or the why. Reason, so prompt, not a moment before we had fallen saleep, to make us separate the real from the ideal, the true from the false, the posalble from the impossible, is in an instant extinguished. The mind, so sane before, is, in fact, insane now, for in sleep insanity is the normal condition. We are all madmen in our dreams. In truth, how large a part of our lives is really passed in a state of delusion! The man we call mad is only a man who dreams always. We are all what he is when we sleep. He is only called not same because he does not become what we are when he is

IN DREAMS IDEAS BECOME FACTS.

Although ideas are facts to us in dreams, and we implicitly believe them to be realties at the time of their presentation, and they are usually woven together by some thread of relationship, the mind does not sit in judgment upon them as when we are awake. If, for instance two or more incongruous objects or a series of impossible events were to present themselves to us when we are awake, we should feel the sansation of wonder, and instantly compare them with other objects or memories of obects, and our reasoning faculties would be set in motion to inquire into causes and reconcile the apparent incongruitles. But in dream the mind entertains the inconsistent images and accepts the impossibilities with the utmost complacency. It makes no comparison be-tween the present object and its recollections, and the reasoning faculty is not employed to try the truth of the appearances.

DIFFERENCES BETWEEN THE SLEEPING AND WAKING MIND.

In what, then, does the sleeping mind differ from the waking mind?

First, you have lost your control over the action of the mental faculties. Your will has ceased to direct them. Hence their dislocation and the disorder that attends their ac-

But you are still conscious. You know that it is yourself that is dreaming the dream. Although the dream creates in you no surprise, you never for an instant lose your consciousness of your own individuality—that it is yourself that is playing the part in the dream drama. Never do you suppose yourself to be some other person. You may dream that you are a king or a begger, but it is yourself that has risen or fall. Your consciousness and conviction of identity remain unshaken amid all viction of identity remain unshaken amid all the impossibilities with which your idea of ex-istence is encompassed by the fictions of your own making. Is not this another proof that you, the dreamer, are not the thing that makes the dream (for you can not be both cause and consequence), but only the recipient of the im-pression of the dream from the mechanism that makes the dream?

If, then, the individual consciousness continues awake, the seat of the condition of dream is to be sought in some parts of the process of mental action between the presentation of an idea and the impression of it upon

What is wanting here? There are two processes by which the waking mind is governed. The intelligent self forms the desire, and the will is the instrument or power by which that desire is accomplished. In our waking and normal state the brain

works under the control of the Will. In the condition of dream the Will is either sleeping or paralyzed. Therefore it is that in dream the mental faculties act without control, each one according to its own impulses. But the dreamer is conscious of the mental

action, although he can not control it. The Self is merely a passive recipient of the impressions caused by the brain action. We per-ceive what the brain is doing—that is to say, the successive conditions into which it, is thrown—but we are unable to control those conditions. The power is wanting by which the conscious Self controls them in the waking state. That absent power is the Will. Hence we learn that the Will is not the Jink between the Conscious Self and the brain. The Self is connected with the material mental organ by some other link, for in dream the consciousness remains although the power of will is suspended —London Spiritualist.

PETER WEST.

Test Seance in New York.

REPORTED BY J. F. SNIPES. DEAR JOURNAL: - Dr. Peter West, of Chics

go, now at 538 Third Avenue; New York City, gave a "musical seance" on the 10th inst., a Mrs. E. Taylor's residence, 329 West Forty-Third Street. Thirteen persons besides the medium, were present, and sat closely around a large table, a good lamp-light in the centre. A slate lay on the table in sight, washed and clean. The medium inquired if his spirit friends, calling them by name, were present, and would answer questions. Receiving reply and would answer questions. Receiving reply affirmatively, one or two changes, by direction, were made in the order of sitting. The slate was held below the table, and continually rapped against the top by the medium, to indicate the use of his right hand, while his teft lay in sight. All joined hands; the slate rattled; shocks appeared to agitate the person of the medium; the slate was handled next by each one present; then a bit of pencil was bitten off and placed on the slate, which was held by and placed on the slate, which was held by the end of the frame over the lamp in full light. In a moment the company heard the bit of pencil take up itself and walk across the slate in the act of writing, out of the reach of any one present. Taking it down, the following words appeared written in a scattering hand: "Good evening. All be calm, and we wil do all we can." No signature. The palpable fact remained that the writing was done in full view of all, while the slate was held above our heads, with the usual sound, and was not done by the medium, nor by any of the sitters.

Then while the slate beneath continued to

indicate the employment of the medium's right hand (his left in sight), raps were showered upon all parts of the table, above the top and below, some soft, others loud enough to excite fears for the strength of the table to stand it without breakage. Various questions, expressed and mental, were correctly answered in this manner, the power of the raps indicating the emphasis of the answer. The medium also understands a system of telegraphy by the raps which he interprets in answers involving more than "Yes" and "No."

The guitar (which had been placed beneath and in the centre, with a drum and sticks) mankind by now began to play as if picked by fingers; then forefathers.

was placed in the laps of several of the com-pany, playing at the same time.

The spirit controlling these physical evi-dences, is said to be George Whitney, a drum-mer in the Southern army, killed in the battle of the wilderness. His next movement was beating martial music upon the drum with both sticks, and in perfect time to our singing or whistling. Then he would imitate a railor whistling. Then he would imitate a rail-road train, the locomotive snorting in capital resemblance, as if starting, increasing gradually in speed, crossing a bridge, going out of hearing, and gradually returning in like-manner—all of which was very pleasing in effect, and for the medium's performance, or that of any one present, so situated, a physical impossibility.

September 14th, another circle was held at "Mother Taylor's," composed of an entirely different company with one or two exceptions, and all as before, strangers to the medium who is thus introducing himself to the citizens

of New York. A stand was placed one side, the slate (furnished by the hostess) was scanned by all and observed to bear no mark whatever on its two surfaces; a scrap of pencil was broken off, leaving a ragged edge at each end; the slate was held perpendicularly by the right hand of the medium, upon the stand, in front of the pencil scrap, the lamp brightly burning in front, throwing a deepar shadow upon the opposite side of the slate; questions in turn were asked, and rang on the slate responded. Here asked, and raps on the slate responded. Here we thought was a good opportunity for decep-tion, that it was easy to use the nails of the hand holding the slate; but our surprise was considerable when inspecting the slate, we discovered that the bottom end of it, entirely out of the reach of the hand, had been whitened by repeated raps, and the pencil itself at one end, was whitened and worn smooth.

The medium next retired to the adjoining

parlor, sitting by a strong gas light, while the company proceeded to write questions of a private nature mostly, folding up the paper securely. Each one then visited the medi-um, who held the folded paper between his thumb and finger, when almost immediately he seemed to establish a telegraphic line between the magnetism and wish of the writer with himself and the spirit, and would reply at length with surprising accuracy. For instance, a gentleman, stranger like the rest, inquired, "Is my father present; if so, will he give me acvice?" The response at once was: Your father is present—yes, my son; I will give you advice as to your business if you will meet me alone." Another asked a business question and was answered correctly, as an answer, but solution in the future. A lady wrote, "Has my father seen my brother and my mother!" Answer: "I have seen both, and with them a great deal, and George (the brother) is with me most of the time." An old restlement held the consceled evertion. gentleman held the concealed question, "Will the letter I mailed to-night be of any service to me?" Answer: "Yes, it positively will." The same gentleman also received some advice of a very private nature, very satisfactory, but which he declined to state; saying it was impossible for any mortal to have known of the matter except himself and the spirit. A lady inquiring, "Will my husband be able to show himself?" Answer: "Yes, I will yet show myself to you, personally, as in a vapory form, until you get used to me, and then apparently in substantial flesh." Medium assumed the voice of the husband, and coughed as he did with consumption. And so it continued until each had asked two questions, receiving appropriate reply.

The drum and sticks were next placed under the wide table. The spirit George Whitney repeated his presence and proved it. The sticks were struck repeatedly against the legs of the writer, out of the reach of the sitters and the wedium. I requested him to strike and the medium. I requested him to strike again; he did so "harder;" he struck harder; "still harder"—and he complied to my satisfaction. Many of the rest were similarly noticed. The drum also which lay on the floor was scientifically beaten in response to tunes; one of the sticks was thrown upon the table over the shoulder of the medium, and the other appeared between the writer and the next sitter, rose in sight towards the ceiling, and fell upon the table with force, concluding the seance.

A FUNERAL PARTY ASTON-ISHED.

William Lloyd Garrison Combatting the Views of an Aged Clergyman Over the Corpse of an Esteemed Manufacturer.

Since the war, Mr. Wm. Lloyd Garrison has lived in comparative seclusion. He has taken little or no part in public affairs, and even his place of residence was known to only a few of those by whom his stirring abolition speeches are still recollected.

Lately he appeared in Paterson, N. J., in the role of a theological debater. Mr. John C. Benson, an old resident and formerly a silk manufacturer of Paterson, after a long illness, died last week. A large body of Free Masons, and numerous relatives and friends attended his funeral, and among those who were speci-ally invited was Mr. William Lloyd Garrison, who was distantly connected with Mr. Benson by marriage.

Mr. Garrison is in his seventy first year, and lives in Boston. He went to Liewellen, near Paterson, where his son lives, and on Saturday he attended the funeral of his relative. For some years he has been much in the habit of delivering brief addresses on such occasions, and is somewhat noted for the liberality of his Views.

Mr. Benson's family are members of the Mr. Benson's family are memoers of the First Baptist Church, but the pastor, the Rev. Mr. Banvard, being away, a Mr. Grinnel was invited to preach the funeral sermon. The Rev. Mr. Grinnel is in his eighty-second year, and was one of the first pastors of the First Baptist Church. Ostensibly he long ago retired from the active ministry, but he frequently preaches in different churches in New Jersey when their pastors are absent. In many respects his principles are diametrically opposed to those of Mr. Garrison, and he is especially noted for the Calvanistic severity of his views regarding death.

When Mr. Garrison and his son arrived at Mrs. Benson's house, they were introduced to the aged minister, who received them cordially, and said that as he had not known Mr. Beuson personally, he would be unable to preach such a sermon as the occasion seemed to call for, and when Mrs. Benson invited Mr. Garrison to make some remarks, the clergyman warmly seconded the invitation, saying that his former acquaintance with Mr. Benson would enable him to supply all deficiencies in his (Mr. Grinnel's) sermon. Mr. Garrison consented, and the party went downstairs. After the opening prayer, Mr. Grinnel spoke at considerable length, and created rather an unpleasant impression upon his bearers. pleasant impression upon his hearers, but drawing a startling picture of man's total depravity, and the terrible punishment that was the inevitable reward of iniquity. Death, he said, was not merely the natural termination of life, but the punishment imposed upon all mankind by an indignant God for the sins of

When at last the venerable minister sat down, Mr. Garrison arose to redeem his promdown, Mr. Garrison arose to redeem his promise of making a closing address. He began by apologizing to Mr. Grinnel for what he was about to say, and added that while entertaining the most profound respect for the aged clergyman, he totally disagreed with him in every particular. To him, he said, death seemed to be one of God's greatest mercies to many radsaming him often from a life of pain man; redeeming him often from a life of pain and wretchedness, and opening to him the gates of a higher and better world. It would be monstrous to suppose that it was a punishment for original sin. It was the natural close to temporal existence, as birth was the commencement, and one could be no more a pun-ishment than the other.

Above all things he repudiated the doctrine that death was a sword of Damocles always hanging over men's heads to remind them of their final doom, and frighten them into paths of virtue. There was no merit in the austere life of one who avoided vice and clung to virtue, not because he hated one and loved the other, but because his cringing fear of God's justice was greater than his faith in his mercy. Every man should be righteous for righteousness sake and the love of his maker of it would

avail him nothing.

Mr. Garrison spoke for about twenty minutes, and his closing words were somewhat warmer than he probably intended them to be, and, indeed, took the nature of a pretty sharp. rebuke to the venerable clergyman. He concluded with a second apology, in which he conceded the right of his predecessor to hold what views he liked, but claimed a similar privilege for himself.

The aged clergyman seemed to bear the rebuke meekly, probably because he knew that he was to have another turn. He offered th closing prayer, and obtained a slight advantage over the sturdy old abolitionist by getting the last word. He explicitly explained hip doctrines in this petition, and struck a blow at Mr. Garrison by saying: "Great Father, who hast said that death was sent into the world as a punishment for sin."

At the close of the service Mr. Garrison shook the preacher's hand, and expressed a hope that no ill feeling bad been engendered between them. Mr. Grinnel, in view of the last prayer, said he cherished none but the most friendly sentiments toward Mr. Garri-

The friends and relatives of Mr. Benson list-ened with interest to the peculiar discussion, and all agreed that Mr. Garrison retains in full his old-time elequence and controversial powers. He started for his home in Boston immediately after the funeral.

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Magazines For October.

THE MASONIC JEWEL FOR SEPTEMBER.—(A J Wheeler, Editor and Publisher, Memphis, Tenn.) This magazine is as usual filled with valuable matter for the craft in general.

THE WESTERN FOR OCTOBER—Western Publishing Co., St. Louis. Contents. Mind Included in the Synthes of Life; Morning; Actaeon; Shakespeares' Tragedies—Macbeth; Course of Reading; Book Reviews; Magazines and Raviews.

THE SANITARIAN —Contents for October, 1875. (Publication Office 284 Broadway, N. 1879. (Publication Office 334 Broadway, M. Y.) Excessive Death Rates Among Children; Floating; Topography and Drainage of New Orleans; European Life in India; Infant Diet; Childrens; Eyes; Yellow Fever and Quarantine; Editors Table; Analytical and Food Department; Bibliography: Miscellaneous. bliography; Miscellaneous.

THE GALAXY FOR OCTOBER—Contents.
Leah—A Woman of Fashion; Suerman's Memoirs; Dear Lady Disdain; A Ballad of Salem; Through Utah; Indecision; How She Found Out; Her Lover's Trial; Claims to the Discovery of America; Octave Feuillet; The Napoleon of History; The Letters of Madame De Sabran; English Pronunciation; Drift-Wood; Scientific Miscellany; Current Literature; Nebule. ture; Nebule.

ATLANTIC FOR OCTOBER.—Contents. "Rod erick Hudson, X." The Cavaliere; Leaves on the Tide; Arthur Hugh Clough; The Weaver; The Oleander Tree; A. Story of the British Press Ging; That New World; The Sanitary Drainage of Houses and Towns; A. Straggler; Old Woman's Giesip; The Judgment; The Curious Republic of Gondour; October Days; Southern Home Politics; Old Time Oriental Trade; Gen. John De Kalb.

Trade; Gen. John De Raid.

The Eclectic Magazine.—Contents for October, 1875. (E. R. Pelton Publisher, New York). Embellishment; Portrait of Prof. W. B. Whitney; Balloons and V. yages in the Air; A Month in a Japanese Farm House; Rodern Scepticism and its Fruit; On Some Strange Mental Feats; Her Dearest Foe; Unbreakable or toughened Glass; Czerny George; German Home Life; Morning; Johnathan; Saying "No;" Narcotics; At Parting; Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

Science of Health for October —(S. R. Wells & Co., N. Y.) Contents. (Pagillstic Training; What I Know of Doctoring; Which Shall It Be; Poisoning the Wells of Life; Popular Physiology; A Plea for a Popular Medical Science; The Sanitary Influence of Atmospheric Conditions and Elevations on Human Life; The Irrepressible Conflict. Human Life; The Irrepressible Conflict; Stall we Use Placebos; Household and Agricultural; Timely Topics; Voices of the People; The Library.

THE HERALD OF HEALTH FOR OCTOBER.—
(Wood & Holorook, Pablishers, 15 Leight St., New York.) Contents. How I Managed my Children; Are Criminals Morally Responsible; Human Longevity; The Liver, Its Use, and How to Take Care of it; Mismanagement by Physicians; Failures and Health; Autumnal Catarrh; Hot Sand Bath for the Fet; Moody on Tectotalism; Catching Cold; Hygeiene of the Teeth; Picking and Preserving Grapes; Sanitary Staircases; Beverage for Horses; Recovery from Lightning Stroke, etc. October, November and December numbers free to new aubscribers for 1876. subscribers for 1876.

SORIBNER'S MONTHLY FOR OCTOBER —Con-BORIBNIR'S MONTHLY FOR OCTOBER—Contents. Jessamine; An Overland Trip to the Grand Canon; The Cradle Tomb at Westminster; Minor Victorian Poets; Bong; A Mad Man of Letters; The Answer; R:collections of Liszt and Von Bulow; For an Album; A Plea for Slippers; Freedom; Some Vegetable Eccentricities; Under the Sea; Pierrot, Warrior and Statesman; The Story of Sevenoaks; Heather Bloom: The Winthrop Drany Affair. Heather Bloom; Tae Winthrop Drury Affair; De Lunatico; A Song of the Early Autumn; The Mysterious Island; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Bric's

OLIVER OPTIC'S MAGAZINE—Going West; or, The Parils of a Poor Boy; The Fall Flight—A Sportsman's Idyl; Nature's Scholar; Song—Poem; Reminiscences of West African Life; —Poem; Reminiscences of West African Life; A Round Trip; The Mountain Spirit—Poem; Brought to the Front, or, The Young Defenders; Only Flirting—Poem; Schneider's Tomatoes; The World's Lyrics, or, The Song of the Millionaire—Poem; How We Caught an Angel, and Reached the Land; Autumn Song—Poem; Lina's Saturday; School Girl Nonsense—A Story Found in a Pocket; Original Dialogue—Auld R bin Grey. A Parlor Operetta; The Orator—Mosquitos; Pigeon hole Papers; Head Work; Our Latter Bag; Editorial; Music—Be Happy as we Can. ic—Be Happy as we Can..

POPULAR SCIENCE MONTHLY —Contents for October 1875 (D. Appleton & Co., Publishers, N. Y.) Bats and Their Young; Instinct and Intelligence; Monkeys From a Cold Climate; Physical Features of the Colorado Valley; A New Antiseptic; The Mechanical Action of Light; The Cause of the Light of Flames; Mental Discipline in Education; The Colorado Potato Beetle; Pasteur on Formentation; Croll on Climate and Time; The Artificial Prepayation of Openic Bedien, Fasti ficial Proparation of Organic Bodies; Earthquakes and their Causes; Animal Life in Madagascar; Sketch of Professor Stokes; Correspondence—The Form of Lightning Rode; Editor's Table—Expensiveness of Scientific Education—Progress of Natural History; Literary Notices; Miscellany; Notes.

PHENOLOGICAL JOURNAL AND LIFE ILLUS-TRATED FOR OCTOBER—It discusses Dwight L. Moody and his Work in England, and L. Moody and his Work in England, and gives a portrait of the Evangelist; Presents an Elaborate Exposition of the Nature of the Will; Contains a series of character sketches in Men, Women, and Dogs, and offers much practical instruction in the Temperaments. Among the other subjects are: Won Again; House and Window Gardens; Comfort for Diffient Young People; Francis F. Spinner, late U. S. Treasurer; A Lesson in English Figures; Some of the Institutions of San Frances. nance; Some of the Institutions of San Francisco; Emanuel Kant; Not all Gold that Glitters; Business Mismanagement; The Leson of the Great Floods; Agricultural Hints S. R. Wells & Co., Publishers, 737 Broadway,

SPIRITUAL MAGAZINE —Contents for Octo-ber, 1875; Worsenp in Spirit Land—Organi-zation; The Other World; Several Questions Considered; Our Prospects; Socrates and Paul—the Craftmen of Ephesus and Modern Priests; Scientific Objections Considered; From a Minister's Bon; Darkness; Declaration of Principles; The Mist Lifting; Materializations at Mott's; Facts for Science; Passing Away; Quick Manifestations; Spirit Photography; Leiters of Invitation; What Good Does Spiritualism; There is No Death; Religion and Its Mission; Second Letter from Napoleon; The Spiritual Body; Mrs. Miller; Organization; Manifestations at Calhoun, Ga; The Magazine in England; First Spiritual Progressive Union of Philadelphia; Inner Life Department;—Beance June 10th, Questions and Answers; Book Notices. Priests; Scientific Objections Considered:

LITTELL'S LIVING AGE.—The number bear-

LITTELL'S LIVING AGE.—The number bearing date Sept. 25th, completes volume one hundred and twenty six of this eclectic weekly. This and the preceding weekly number contain Natural Religion; On Animal Instinct in its Relation to the Mind of Man; The Royal School of Art-Needlework; The Influence of Artic Cold on Man; The Inheritance of the Great Mogul; The Days of Henry Quatre; Self Government in Russia; F'rona; The Rising of the Herzegovina; Her Dearest Foe; Drawing-Rom Music; Bishop Thirlwall's Study; Boys at Home; The Conclusion of Nan; A Summer Scene; Fated to be Free; together with the usual choice postry and miscellany.

The next number, the first in October, begins a new volume, to be printed on new typs. Littell & Gay, Boston, Publishers.

ST. NICHOLAS FOR OCTOBER—Contents. Frontispiece; Captain Porter and the Essex, or, the First Battle of Admiral Firragut; Busy or, the First Battle of Admiral Furagut; Busy Saturday; The Frigate Bird; Jingle; Eight Cousins; A Little Truth Teller; Some Queer Animals; How It Went; Very Comfortable; A Potato Story which Begins with a Bean Pole; Lord Cornwallis's Day; The Miss Muffett; One Boy's Opinion of the Good Old Times; Birds that Build Play Houses; The Young Surveyor; The Penny Ye Meant to Gi'e; She Pats It in Its Little Bed; Some Young Readers of St. Nicholas; Hunting for My Horses; An Autumn Jingle; Jenny Paine's Hat; Calling the Flowers; The Peterking Too Late for Amanda's School Exhibition in Boston; Jack-in-the-Pulpit; For Very Little ton; Jack-in-the-Pulpit; For Very Little Folks; A Story of a Brave Donkey; The Letter Box; The Riddle Box.

Arithmetics vs. Bibles, a Balance of Powers vs. Supreme Power

Disguise it as we may, think of it as we will that there is a conflict existing between Arithmetics and Bibles, a Balance of Powers and Supreme power, science and religion, that will only end in the extinction of one of the two, is as evident to those who have outgrown two, is as evident to those who have outgrown the superstition that made this little world the centre of the Universe, with the untold million of worlds by which we are surrounded its tributaries and ornamental appendages, as that twice two are four, or its reversion that half four are two. The simple fact that the visible and invisible are born of each other, are constantly charging places. are constantly changing places, would seem sufficient evidence to satisfy all but unreasoning bigots, that there is a condition of being common to all, to us invisible, and that each are equally as necessary as the saxes in the production and evolution of higher from lower grades of being.
All insect life is a demonstration of a con-

All insect life is a demonstration of a continued existence beyond the grave. For instance, the butterfly has passed the change called death, and is full as good a specimen of matter as the grub or caterpillar, from whence derived, and were the grub endowed with the same reasoning powers that we are, the movements of the butterfly would be as mysterious to him as the moves of our friends on the other side are to us. We are in the grubstate and the only difference is in degree; when he has passed the same changes that we have, he will be a constituent of just such beings as we are, while we have become constituents of higher beings than this world ever knew. That higher numbers are combination of, and derived er numbers are combination of, and derived from lower ones, and that the higher could not exist independent of the lower, none will deny. Forms and numbers are inseparable, and the same law which applies to one is equally applicable to the other, consequently all higher grades of being are combinations of and derived from lower ones and all efforts to evade this law ever have and ever will 'pro vailing, as if interchange between the visible and invisible is admitted in any case, it devolves upon the advocates of the supremacy of

the invisible over the visible to prove an exception to the rule.

Why, Spiritualists, claiming that Spiritualism is the sum total of all science and all

ualism is the sum total of, all science and all philosophy, should ignore this simple law of nature, a balance by interchange between the visible and invisible, when every thing tangible to our senses is proof positive that each are born of the other, the higher from the lower, is a question easier asked than answered by me. When mankind have waded through crusades of butchery till they are glutted with the blood of martyrs in their efforts to sustain the supremacy of spirit over matter, the base upon which every despotism is founded that ever cursed the earth, then and not till then, will they be willing to admit that there is no more afflaity between Arithmetics and Bibles, Sciafflaity between Arithmetics and Bibles, Science and Religion, than there is between truth and falsehood, or honesty and hypocri-cy. The two are as wide as the poles as under; the one invariably produces harmony, the other is equally sure to produce discord. The one has solved every problem to which it has been correctly applied—the other complicates the most simple problems beyond the power of solution. The one unites all in one common humanity—the other divides all into waning sects and factions and has whitened the plains of earth with the bones of its victims. These parallels might be continued integrated by the foregoing is a sample of been correctly applied—the other complicates definitely, but the foregoing is a sample of what the others would be.

Mrs. Woodhull in her lecture, "Breaking the Seals," speaking of the Bible, says, "I stand before you to say coolly, calmly, firmly, that if there was a potent decree to go out that every book, save one in the world and the sources of their knowledge should be destroyed that this book by virtue of what the ed, that this book by virtue of what it contains, should be that one."

She would sacrifice the peace maker to the peace breaker; the innocent for the guilty. peace breaker; the innocent for the guilty. (Good Bible doctrine) The one proves its own correctness every time by reversing the rule, the reaction balancing the action. The other taking its own story, has draped the earth in mourning, while waiting for Mrs. Woodhull to apply the key that unlocks the mystery and makes all clear as the noonday sun. But until this is done I shall continue to believe in the teachings of Arithmetics instead of Bibles, and just where Spiritualism, Materialism or any other lam, leaves science for realism or any other ism, leaves science for religion, a balance of the visible and invisible by interchange, for the supremacy of the invisi-ble over the visible at that point, we part com-pany as the problem of existence is a Mathe-matical one and its solution will be a Mathematical demonstration, and on this fact my position is based.

Westfield, N. Y.

Letter From`Rochester, New York

J. Tinney.

Mn Epiron:—Being in the city of New York not long since, I made a call upon Dr. R. W. Flint, 372 West 33nd street, the noted "Sealed Letter" answerer. I had some letters answered by him for my-

self and also for some of my friends. The answers were quite satisfactory. But I had a desire to witness the performance, to see the thing did before my own eyes; not that I had any serious doubt that the letters were answered unscaled and unopened, but to have occular demonstration of the fact, so that I might give this testimony to my friends and others.

While there, letters came scaled, stamped and even stiched through and through, lengthwise and cross wise, with a sewing machine, so that it would have been an impossibility to have opened and enclosed them in the same manner, however carefully (had he been disposed) without detection.

These letters were from various parts of the country; from California, Texas and even from the Island of Cuba; and answers were written out to them, and then enclosed with said sealed letters, and mailed to the parties who sent them. All this I saw done. And what struck me most of all was that one of the letters which was from Texas, had only the di-rection of,—"Send answer to Post Master," giving only the name of the office and not the name of the officer; but before the envelope was superscribed, the spirit guide wrote out the name of the Post Master, and the letter was directed accordingly. Manifesting great surprise at this, the Doctor informed me that this was no new occurrence, and that the name given was always correct.

It may be interesting to some of your readers to learn something of the manner in which this writing is done. The Dotor is in a normal (not trance) state, but unconscious of the composition. He is controlled by one spirit purporting to be his guide. His hand is moved to write, from right to left (backwards) independent of his will. By holding the written side up to the light, the answer can be easily read.

I found the Doctor to be a genial and pleasant man. He gave me one of his photographs exhibiting his spirit guide's hand and arm, or form of control taking while answering a sealed letter, which I highly prize and shall preserve as a remembrance of my visit serve as a remembrance of my visit.

Respectfully Yours,

, W. H. W.

Are Animals Immortal?

"Vacuum" is the source of life. All life is activity—O unipresence, Doity. Deity is all intelligence—all activity; both, objective and subjective.

If he is the life and order of mineral, vege-table and animal kingdoms, I do not see how he can annihilate the lower order of animals without the higher, notwithstanding Brother

Peebles' authority to the reverse.

If variety is the alphabet of knowledge, I do not see how we can understand anything without a criterian to go by. If maximum is necessary to minimum, is not minimum equally as necessary to maximum?
If good is a necessary contrast to evil, is not

evil as necessary as good to make the contrast? If the greater or higher can not be so without the less, or lower, is not such equally neces

Many may not see the force of these argu ments, or the true points. It may be so with Brother Peebles. But if Deity could annihi-late one particle of this Great All, on the same principle in process of time, he might the whole which would include himself, and not even space be left.

L Bush Jamestown; Tenn.

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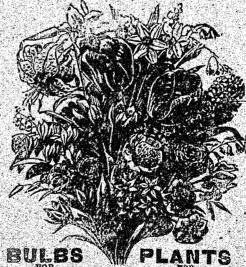
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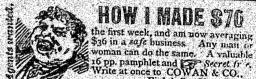
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CHICAGO. SATURDAY. OCTOBER 9. 1875.

KILL THE INCURABLES AND HELPLESS PAUPERS.

Amother Suicidal Epistle from an Ex-Minister.

FREND JONES:-Without adopting the article of "one of your readers," I desire to write on the same subject. You say, "No one but a coverd or imbedile will deliberately commit cuicide in his cane momenta." Perhaps not. I am not sure of it. A woman was dying a clove death from hydrophobia, in terrible egony. At the desire of friends, the Doctor cut thort her sufferings. No one censured his cct. If it was "heathenish," I am a heathen. The smartest and one of the best woman

ever raised in the town of Stockholm, has just died of old age, after laying over half a year as helpless as a child of four months old. Is this the best Nature and the God's can do for us? I am in doubt.

Austin Kent is neither a moral or physical "coward." He may not be "sane." But will you reply to a few questions as kindly as he puts them? - I am past 66. Except in one private letter, I have never attempted to half state the physical sufferings that have attended me since I left my mother's lap. The public know something of my last eighteen years. I have hoped against all good grounds for hope that my condition in the body might yet be as good as such a body would permit. To retain this hope longer would be only fanaticiem.

I can not; but if I could, can you give a ra-tional reason why I should not relieve others. and myself, and pass out of the body? I still love life, per so. But it is hardly worth the sufferings I am causing myself and others by staying. I hope I have no friend who is so cruel as to desire to hold me here. I, too, was corry for Bro. Randolph. I am sorry for myself. But I am not in his mental condition. I am in love and peace with Gods and men, and with myself. I could be happy here aside from outward and physical causes. Then why not happy there?

I know such an act would be unpopular on that side as it is on this. You hold the popular view of it in both worlds. But does that make it right? That would cause me suffering there. I confess it seems cruel that after having hung on the cross 40 years from faithfulness to a perhaps too large benevolence and conscience, I should be forced to carry my unpopularity into the other life. Do you think I erred in not remaining in the church? I even now prefer death to that, or to any other mental bondage. When there is no room for my mental freedom here, I prefer to try it up

Were I in your temporal circumstances, I could gather courage to live on as I have. Millions are enduring slow starvation. (I am not.) Should some of those get courage over LAF. Jones and Mrs. Grundy, to end this unequal contest for life,—are you sure they would do wrong? I am not. If I should find means to hasten myself out, you will not call me "coward and imbecile." I am neither. You would call me "insane," and perhaps I am. Thing are blue, but from more than sufficient

Austin Kent. Stochholm, St. Lewrence Co., N. Y.

In all ages of the world, there have been those who have raisen boldly above the Ordinances of Nature, and sat as "dignified" umpires, to decide who should live, and who not. Gen. Sickles killed Keys for invading the sanctity of his private relations; a burly negro murdered the Van Ess family in New York becauce one of the members thereof had offended him; Stokes shot Fisk because they had had difficulty in business transactions; and Burr in a duel destroyed the life of Hamilton. "I shall take your life" to satisfy the demands of an outraged family; or to resent an insult, or

Some ten years ago, Prof J. Madison Evans, a promulgator of moral truths as presented by the Bible, and brilliant as a pulpit orator, with a loving and devoted wife by his side, lived at Indianapolis, Ind. His sermons were the embodiment of grace, wit, philosophy and thrilling pathos. Miss Newland, a young lady of foscinating appearance, and well cultivated mind, lived there also, and between the two there arose a criminal intimacy, resulting, of course, in her ruin. In this case, as in all others of like nature, the sin could not be con-

to avenge some mistreatment, is the common

expression of the assassin.

cealed—the indiscretion of one of God's sanctified teachers, and an accomplished young lady, could not be kept long under the cloak of secrecy. Dr. Newland became aware of the ruin of his daughter, and then says the Indianapolis *Herald*, "He armed himself with a pistol and a murderous surgeon's knife called a "catling," and "laid" for the Professor. The Doctor's ambush was in a secluded ravine which the Professor had to pass on his way home from town. It was dark, and, with his brain quietly burning, the Doctor sat beneath the stairs, impatiently counting each passing moment, and starting every time a leaf moved, waiting for his-victim. At last a footfall sounded on the bridge, and a form of a human being shaped itself in the gloom. "Who's that?" challenged the Doctor, his finger on the trigger and his brain on fire. "Medison Evans," was the response, in a clear, uneuspecting tone. The red flame of a pistol shot lit up the darkness, and the next moment the Doctor stood over the prostrate form of the seducer, cutting and clashing him with the murderous knife."

In these cases, as in hundreds of others, the decree goes forth from mortal lips-that man shall die! The Hindoo would throw his aged parents under the wheels of the juggernaut, or desh an unwelcome babe into the River Ganges. The "Christian" mother thinks it no evil to destroy the life of an embryotic child. The Indians were accustomed to burn and torture their prisoners, and millions have been murdered by religious fenatics. Thus we find, as cociety is now constituted, that the "life" of each one depende upon his own conduct, and his relation to others. The thief has no poignancy of conscience when he murders his victim; his nature is too obdurate and calloused for that. We find, however, that as civilization advances there exists greater respect for human life, and the power to take it, or destroy it, is growing less each decade. In some of the states, the criminal, however heinous his offense, never forfeits his life. This is a humane arrangement, and leaves the viclator of law in contact with matter, gaining new experiences each day, with opportunity to reform.

We find cases where individuals, as well as the law, decide that under certain circumstances, this or that one shall die. Charlie Ross was abducted, and the threat issued that unless thousands of dollars were forthcoming, his death would be caused. Latterly, however, individuals have arisen who claim the right to decide how long, and under what circumstances and conditions, each shall live. Austin Kent is among the number. Hopelessly crippled, confined to his bed-pain in every joint, and pinched with poverty, he would imitate the old Hindoos who threw the aged and infirm under the wheels of the juggernaut-he claims the right to extinguish the vital spark that burns within him, and thereby elevate himself to the elysium fields of the Spirit world, if possible.

One man's life becomes unbearable because love; another on account of financial embarrassment; another by not being appreciated; another because he fears that he may be pinched with poverty, while Austin Kent claims that incurables should be allowed the privilege of committing suicide, or be deliberately murdered by the attendant physician, and he cites the case of a lady suffering from the effects of hydrophobia.

In all these cases man sets himself up as the umpire. Like a pack of wolves-when one is wounded, the rest instantly kill and eat him, deciding "in their own minds," of course, that he is incurable.

The robber kills to secure spoils; but the advocates of euthanasia, would destroy life to terminate physical suffering, and save themselves the trouble of carring for incurables. Here is the case of a woman affected with hydrophobia, and the doctor administered poison, which was more ravaging and destructive in its effects, and succeeded in terminating the life of the suffering one quicker than the disease itself could.

In the course of human events, Sickles decided to shoot keys, Stokes to put an end to Fisk, the negro to brutally kill the Van Ess family in New York. Newman to waylay Prof. Evans and Prof. Webster, to secretly destroy the life of Parker; for them we can imagine palliating circumstances and plausible excuses, but he who coolly and deliberately orders the death of an incurable, or administers the poisonous dose, is equally as great a criminal as the murderer-he abridges that life which the Ordinances of Nature gave, and which they sustain, and which they ought to know when to withdraw from the physical organization.

At one time, diseases now easily managed. were considered incurable. Supposing physicians had administered poison to each one, instead of persistently trying remedies to cure the patient; of course, no progress whatever could have been made in discovering a remedy. And again, the same principle which will permit one person to act as umpire over the life of another, will extend throughout the whole human family, and troublesome criminals, the crippled and belpless paupers, and the sged and infirm, can be east under the wheels of a juggernaut, and relatives or the civil authorties relieved of a burden.

In our opinion the killing of a person suffering from hydrophobia, or any other virulent disease, is a barbarous murder, calculated to blunt those humane sensitive feelings which will ever urge that while life lasts, "there is

So far as Brother Kent is concerned, true, he is a constant sufferer, but does not his existence subserve wise ender The machinery of his organization grates harebly; his pulse bests irregularly and feverishly; every movement he makes causes pain, and he requires constant attention? He is 66 years of age, and Contrast the glory of the new with the sombre I unintentionally inflicted.

is helpless as a child. Why not give him a dose of strychnine, sever his juggler valu, or shoot him in the head? He is an object of charity, and is anxious to die!

The Ordinances of Nature which kindly gave him life, sees fit to sustain it in his creaking, rickety, dilapidated, forlorn, diseasebreeding, deformed frame, and we can see no good reason why they should; but as they constructed his physical organism, a piece of mechanism that human ingenuity can not imitate, bad as it is, they must have as good reasons for sustaining it, as they had-in creating it, hence to interfere therewith, and abridge the continuance of the same, would be a crime, and a penalty would surely follow. Better. Bro. Kent, live on. True your body is de ranged throughout, and your lot seems a hard one, but to commit suicide, would not afford you the relief you anticipate. There is a wonderful tenacity of life in that deranged organism of yours, and it runs down slowly; but when you do escape the wreck, you will find that there is a silvery lining to this unfortunate existence of yours, and that the pains which you have so patiently endured, have discplined your senses in a peculiar way. And again, Brother Kent, you, the spirit part of you, are living in a house (physical organism) where the Ordinances of Nature placed you; can you not trust them to take you out when thé proper time arrives? As you could not hasten the time that you should occupy it, or how, or when—should you hasten the time of leaving it? True you can not discover the wise ends subserved by your painful incarceration, or why you should drag out a miserable existence, dependent upon the charities of the kind and sympathetic? But bear in mind— That which (be it God, Nature, or Matter) can construct an ear with its intricate cords, etc., must understand the principles of accoustics. That which can construct an eye with its wonderful divisions, must understand the nature and character of optics; That which can build up a physical organization,—even as wretched, miserable and dilapidated as yours, exhibits wonderful wisdom. Now, Bro. Kent, That which can do all that we have alluded to, from the very nature of things, must certainly have wise reasons for continuing your life, and to deliberately abridge the same, would be a high crime. We see no rational course for you to pursue but to let That which brought you on earth, exercise its own "judgment" when to take you away, even if you do suffer.

Two Beautiful Paintings.

We have on exhibition at our reception room two beautiful paintings executed by Bro. Cooley, of Michigan.

Brother Cooley is a master in his profession, and he has executed these two beautiful specimens of art under an extraordinary spirit of inspiration, so far as the design of the work at least is concerned.

One is a representation of a death-bed scane of an old man, and the resurrection of his thwarted in his affections or disappointed in spirit to a higher plane of life, where those Spiritualism proper to be promulgated? gone before await his awakening to a coneciousness of his new birth.

The aged wife and a daughter yet in earthlife are waiting his dissolution, while six other children, who had gone on before him, are watching his coming to them.

The scene is so aptly illustrated as to seem like a veritable reality, and as one gazes upon it, the usual horror of death vanishes from the mind, and we are ready to exclaim, "O! death, where is thy sting? O! grave, where is thy victory?"

The accompaning or companion piece is a representation of the new light, being ushered in by the Spiritual Philosophy.

Old Time—a thinly clad skeleton stands in the center of the picture, one hand holding by the wrist a high church dignitary, whose scepter, scarlet cap and robes have fallen away, revealing nothing but a well-developed man—all that constitutes the main features of that object of idolatrous veneration, so sacredly revered by millions—the gaudy clothing—lies upon the ground-while his holiness is represented as a fine looking, but helpless old gentleman. Near him are the broken symbols of worship with the scythe of Old Time lying upon them.

On the right hand side of the picture are the waters of oblivion, beneath whose waves the chief representatives of Old Theology have plunged-a single arm with the hand grasping the scrolls which contain the creeds, is held high above the waves, while the head and hands of another, as if gasping with despair at the impending fate, is seen a little farther to the right.

Dark shadowy worshipers are receding in the distance, fleeing before the brilliant light which our philosophy-the Philosophy of Life, is ushering in, and which Old Time, with bony fingers is pointing to. He holds Pope Pius' wrist with his other fleshless hand, while he, in looks, and grinning skeleton jaws says. Look at yonder brilliant luminary. It is the grand solvent of all errors—that which shall dispel all darkness and before its potent, power thy robes shall fall,—thy symbols of a false system of Theology shall crumble to dust; thy hand shall be palsied when thou wouldst save thy devotees from the waves of oblivion that will soon forever cover them from Eight. Little now remains but the parchment upon which the creeds are indented. Behold in the distance thy followers fleeing before this dawning light.

Look again, says "old Time," to his disrobed "Holiness," behold away towards the sinking aun of thy former greatness, the shadowy outlines of Pagodas, Mosques, Cathedrals and Temples, all receding into the distance—dying!

deadit Look again towards the new light and behold the beauty, life and vigorous growth of all that is impinged with its refulgent rays.

hue and gloom that awaits thy departing greatness. Thy doom is sealed, and however desperate may be thy death-struggle, the waters of oblivion will soon receive thee to their final and eternal embrace.

"His Holiness," with a death-like stare, looks the grinning skeleton—Old Time square in the face. Then it is that all of his gaudy habilaments fall from him, while he groading aloud, incoherently articulates the words, "Thou O time alone art infallible," and sinks like a dead man upon the ground.

These paintings the artist is too poor to get chromoed, without pecuniary help. Ho will have to receive aid to the amount of one thousand dollars. The pictures, when chromosd will measure 24 by 30 inches, and will be expressive adornments that every liberalist will be proud of.

Any one who feels to aid a worthy medium for the fine arts, will not only confer a favor on Brother Ben Cooley, the artist, but at the same time make it a good investment of his money, to engage in reproducing the pictures in chromo, and the sale of the same, when executed.

The public are respectfully invited to call at our reception rooms, and inspect the paint-

A Now Field of Usefulness.

E. V. Wilson is now engaged in writing to people for engagements to lecture, with an inquiry. If anybody is prejudiced against him by reason of what has been published in the Re-LIGIO-PHILOSOPHICAL JOURNAL.

He is also actively engaged in getting an inventory of our little amount of earthly goods, to sse whether we shall be able to respond to the claimed \$25 000. This may remind the readers of the fabled milkmaid who counted her chickens before they were hatched. But perhaps if the "Gentle" waits until he gets the document in hand, by which he will take the full amount inventoried, he will be too blind to count the expected wealth; so with him, it may be now or never.

He is also quite busy in denouncing the Woodhullites as a most licentious people. He even intimates that the suspicion that he would associate with such people, has deprived him of many a square free meal, even to the extent of \$2,000 a year.

Does he forget that our readers know that he invited Mrs. Woodhull to the McHenry meeting, and proposed to become her escort, that he urged the people to raise her a hundred dollars at the Rockford meeting, and it was done—his wife circulating the subscription paper, to buy her (Mrs. Woodhull) a printing press for the dissemination of her doctrines? Is it not a matter of fact, that the first vice president, Mrs. J. H. Saverance, of the Northern Illinoia Association of Spiritualists (of which Wilson is chief-cook-and-bottle-washer)-is an out-and-out boldly declared free-lover? And did he not, about two months since, publish an abstract of her lecture at Dubuque-lauding her to the skies, and her lecture as the kind of

And now he sues us, claiming \$25,000 damages, and in his declaration, in substance declares that his being suspected of associating with such persons as Mrs. Severance, Moses Hull and Mrs. Woodhull, has been the cause of all his woes, and the loss of \$2,000 worth of free grub per annum, and that we are the only cause of all such supicions.

We advise him to send a lock of his hair to Severance for a psychometrical delineation of his own character. He may be reminded for his benefit, of many things he seems to have forgotten, and if he desires, we will re-open his "advertising corner" in the JOURNAL for him to publish it free. And if he will turn to the 83 page of Dr. Wolf's book-"Startling Facts"-at the same time, and read a few pages about himself, he may be a wiser, if not a better man for it.

A Correction Cheerfully Made.

A writer claiming to be the son of Bro. P. B. Randolph deceased, complains of us in no very polite language for alluding to the blood of the different races, that flowed in the Doctor's veins. We supposed we were writing facts, and facts which by no means were deregatory to Bro. Randolph or his descendants.

Mr. S. T. Randolph, Jr., demands a refraction at our hands. If our statement was untrue, so far as the African blood is concerned, we most cheerfully confess our mistake. The young man says he is proud of the Indian blood, but seems to have a mortal hatred towards the "accursed African."

Our sincere intention was to write an obituary notice of Bro. Randolph's death that was just and true, as well as a tribute to the memory of one whose talents and high mediumistic gifts we deeply venerated; and we doubt not that every person who read that notice, looked at it in that light.

We mentioned the facts as we supposed them to be, as a philosophical means of solving the problem of his remarkable mediumistic powers, and frequent depression of spirits, which ultimated in saicide. We certainly had no intention of doing violence to the memory of a cherished friend, nor to his descendants, of whom we had not the least knowledge.

Our mistake, if such it was, certainly in no wise was intentional. Nor would we knowingly say or do a think that could possibly wound the feelings of Bro. Randolph as a spirit, or in the least degree grieve his chil-

. We respectfully ask our readers to turn to No. 22, Vol. 18, Page 172, of the Journal, August 14th 1875, and reperuse the article which young Mr. Randolph complains of, so that if we have made the mistake, this article will serve as a curative antidote for the injury

Warren Sumner Barlow.

The distinguished poet, Warren Sumner Barlow, is stopping temporarily in the city. He is one of Nature's most gifted poets, and his "Voices" will continue to speak in future ages, long after his remains have crumbled to

His poem on the first page this week, will be read with deep interest.

Take Notice.

All who contemplate visiting the Ruligic-Philosophical Publishing House, will do well to bear in mind that it is located two blocks South of the new Post Office and Outtom House, and has entranged from 127 Fourth Avenue, and 394 Dearborn Street.

Money.

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

Torms of the Roligio-Philosophical Journal.

To new subscribers on trial, postage prepaid

Three Months - O'.CD One Year - - - 165

We coud the paper at the simple cost of blank paper, mailing and postage, co as to onable new subscribers, at a nominal expense, to 223 what kind of a paper we publish.

Dr. S. M. ORTTINGER is now located at San Jose, Cal. He is a very successful healer. Bro. Hudson Turres has our hearty thanks for a generous supply of luscious grapss from

his extensive vinyard. R. A. MARTIN Writes us a kind (?) Christian letter but fails to give his post office, which we must have before complying with his wish.

J. E. GREUN, the medium for physical manifestations, has been holding forth at Vinconnes, Ind. Mrs. NELLE J. T. BEIGHAM, one of the

most successful lecturers in the field, commences in October, a four-month's lecture ongagement with the society in Troy, N. Y. BRET HARTE'S new serial story, "Gabriel Conroy," will begin in the November number

of Scribner's Monthly. The story is said by those who have seen the MSS. to be one of wonderful power. J. M. PREBLES has just closed on engage-

ment with the society in Troy. N. Y., the aud-, iences increasing to the last. During October he lectures in Washington, D. C., and November, in Philadelphia. Lir. Peeble's lectures always attracted great attention in this city. Dr. KAYNER is at Fort Wayne, Ind., instead

of St. Charles. III. as announced in our last issue. The Doctor is a splendid clairvoyant physician. Besides, he is thoroughly posted in the different systems of practice. He is exceedingly skillful as a surgeon. His lectures on the Harmonial Philosophy are always well received.

Another tombstone difficulty has arisen in England. A gentleman prepared a stone for the grave of his sister, but the rector pronounced it "hideous." and refused permission for its erection in his church-yard. He insists that every stone placed in the church yard shall have a cross upon it. The case will, it is thought; be appealed to the Archbishop of Canterbury.

The Swedish Parliament has passed a bill enabling women by a marriage contract to retain the possession and management of their property. The bill encountered much opposition from a large portion of the orthodox clergy, who maintained that, as Christ is the head of the Church, the man is the head of the household, and equality between manand wife is abnormal. The King has given his sanction to the measure.

Ir appears that Mr. Gladstone has made a collection of the epithets applied by the Pope to his enemies, especially the rulers of Italy. The objects of the Pope's displeasure are "wolves, perfidious, Pharisces, Philistines, thieves, revolutionists, Jacobines, sectarians, liars, bypocrites, dropsical, impious, children of satan, of perdition, of sin and corruption, enemi-s of God, satellites, of Satan in human flesh, monsters of hell, demons incarnate, stinking corpses, men issued from the pits of hell (these are the conductors of the national press), traitors, Jupas led by the spirit of hell, and teachers of iniquity."

Contents of Little Bouquet for October, 1875.

Funerals, Premature Burials, and Visions of the Dying; Immortality of Animals; Bright Dreams of Babyhood, (Illus.); The Spirit in Dreamland; The little Weather sprite; The Ghost's Warning; "He shall give His Angels Obarge Over Thee;" Mind of the Mother; The First Baby; A Social Blessing; "Our Baby is a Spirit Beyond the Stars," (Nius); Powerful Mediumship of a Child: The Bables; The Happiest Period: Do Not Deceive Them; A Bird and a Fish: Visiting the Factory: Secretary Bird; Subterraneau Life; Mitty's Monkey; . Items of Special Interest; The Owl that Thought He Could Sing; Sewing Aches: The Honey Eater, (Illus); The Stinging Tree; Make Companions of Your Children; A Boot. black's Ambition: A Girl of Spirit; The Discontented Bee: Infant Precocity Dangerous: The Moral of the Rosebud; Susy's Stepmother; A Sled vs. the Multiplication Table; From my Spirit Mother; Sonnet; Children's Fear; Edi: torial—The Philosophy of Life; Brute Intelli-

Every family of Spiritualists, should take the Little Bouquer. \$1 per year. Specimen copy 5 cents. Address Rilligio Philo. OPHICAL PUBLISHING HOUSE, Chicago.

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 PROST 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 Journal furnishes the means of reaching more individuals than any other paper on Spiritualism.

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

H. T. C.1

Communications Through Katio B. Robinson, 2123 Brandywine St., Philadelphia.

DR. HAMMONTON.

I would like to speak to my friends in New York City. I was a Spiritualist, and believed firmly in the return of departed spirits. It seemed to me a beautiful thought to realize that the angel world was working in the midst of humanity to bless them. The thought was so pleasant to me that I was very glad to have it confirmed by unmistakable evidence, and to have the fact established that there were communications between the two worlds. I was prosperous, but I find that it is often the fate of mediums and Spiritualists to lose the material things of this life. The question often comes up if the spirits can thus watch over us and see the results of our actions, why do they suffer us thus to become poor? My answer is, so far as I can see since I crossed the river and entered the world that we so firmly believed in, that the Spirit-world is working for the good of the soul, is preparing each spiritual man and woman, to enjoy the world hereafter. When I see a person who has a large amount of property when they enter Spirit life, they must return, by certain laws, to watch over that, and that of course holds the spirit more upon the earth plane. I left two beautiful boys and a dear loving wife, and I know that sometimes they have passed through trials and struggles, and there are moments when they need my directions and care, and believing and under-standing the truths of Spiritualism they know that I have not deserted them.

I see that Jennie is about to make a change, and I will try to make it pleasant and agreeable for her. Teach my noble boys that papa loves them, and will aid and assist in their education. Say to Dr. Van Namee that I feel deeply for all the troubles that he has been surrounded with. I know that he is a good medium and instrument in the hands of the spirits to do a work. There are times when there are two conflicting influences around him; some wish to take him to the Spirit-world, and others are endeavoring to hold him in the body. Tell him I can see the disappointments and clouds that surround him, but this is for a purpose; there is a strong spiritual power which if it can hold him here for a certain time, will enaule him to enter into the Spiritworld, in a much better condition,, when he hath done his time work.

Say to my wife that I see many changes coming, but I wish her still to be faithful and true to the mission that she is impressed to fulall, and I know I shall be able to help her.

SOPRIA MORRILL, OF VINELAND, N. J.

I was not a stranger to the beautiful teachings of mediumship that to-day you understand is a glorious gift from the Spirit land. I loved to hear the spirits converse through mediums, no matter what phase of mediumship they possessed. I look back with pleasure that I was one of the first mediums who realized that these things had come to free the soul who earnestly and faithfully worked for good. I often received beautiful impressions. I think Spiritualism always did me good. My dear companion often aided me in receiving ideas and impressions from that class of noble spirits that we felt surrounded us. It seems to me now like a pleasant dream, the little circles and gatherings we have had when on earth to-gether. It is a great pleasure for me to know that he feels my presence in his home. Wait patiently, dear, noble companion, it will not be long before we shall grasp hands on this beautiful shore to part no more. Say to the dear children I still live and am watching over them, as an angel mother.

ANNA HAZZARD—TO HER FATHER THOMAS HAZ-ZARD, OF NEWPORT, B. I.

I suppose no one was farther from the medium's mind this morning, but I was brought by dear mother and others and thought it would please father to hear from me. Oh, my dear, noble father, well do your children know you have tasted the beautiful truths of Spiritualism here below.

When the angel of death came to your household and removed one by one of the tender ties that clung close to you, Spiritualism then was your comfort, and to day it shows you that your Annie lives beyond the cold clay form. I remember all your kindnesses father, how you tried in every way to save your child, but oh, when I met my angel mother and saw the bright smile of her angel face it repaid me for all the sufferings of the last years; my spirit at once mingled with dear ones gone before. I thought then what a comfort he will receive when he feels assured I am at home, with the dear ones. The thought that I should be enabled to return soon and thank him sweetly for his many, many kindnesses and blessings made me very happy. Do you know, father, hold and removed one by one of the tender made me very happy. Do you know, father, that the spirits are a great deal more happy since they have found the means of returning to bless the loved ones they have left behind?

Another dear one has joined the angel's circles in the love of the same of the

cle since I left, and now, dear father, we are vaiting patiently for the entrance of him who shall stand at the head of our circle here, and who in spirit, and in love, will tell his earthly experiences, and thank God and the good angel spirit guides and mediums who have given him assurances from time to time that his loved ones lived beyond the earth life, and that for every act done here there has been a record kept. Dear father, slaters, and loved ones, I tell you one-half of the beauties of the spiritual home, where I dwell, has not been told; it is too beautiful for me to attempt to explain. Each flower that was sweet to you, each token of love in the past is a blessing in that home

where the dear ones live. Father, there are many noble and true minds who re joice that you write and speak the truth in regard to Spiritualism; there are some who think you are too radical, but you are a medium yourself; father, wear that crown with pride and joy, for the angel writers who stand beside you yet intend to give grander truths concerning this life.

concerning this life. Many read your books and know that you are a chosen instrument to speak plain and simple facts. Oh, father, there is one thing

that makes us happy in the Spirit world, and that is to look into your heart and see that when you leave this outward form you will pass away the same true and honest Spiritual-

ist you have been for these long years.

I can see that you have had struggles and trials since I passed away, but father, we are counting the months and the years, and we know that it will not be long ere you shall come to the home we are preparing for you here. Go on, and in the autumn of life we will quietly and sliently come to you; you know that we have tried to show ourselves to you, but you shall have even greater proof. God grant that your life may continue on the earth until many prophecies that have been given to you shall be made more clear, then in the years to come you will be satisfied that there is no such thing as death to the soul, and like Annie, you will quietly and sweetly pass away, and when your eyes are opened the children, companions and friends of your earlier years, will stand beside you to welcome you to the blessed home of the argels

Invocation—Through Lyman C. Howe, at Lincoln Hall, Philadelphia.

Our Father and our Mother God breathe upon us the sweet income of thy tenderest love, and open the secret avenues of these hearts to feed upon the rich pabulum of thy love and windom. And may every one feel the exalting presence of free aspirations and a universal influx. May the baptism of the immortals be felt to night and as never before awakening the slumbering energies and true devotional feelings of humanity, to feel the pulses of the infinite, and draw from the music of angel heart throbs that beat to the tune of human needs. May each and all feel the inspiration that the world needs, and gather from the opening flowers of blending humanity the pulses that appeal for aid, and call down the opening chorus of augelhood and God that shall answer the needs of the world. Oh! that Spiritualism, past and present, may give to every soul a deeper consciousness that it is the redeeming power, the hope of the world, the fulfillment of the prophecy of the coming of a glorious manhood and womanhood that is to be. Oh! God, we pray not to change thy purposes, but to fulfill them; not to move God from his throne, and Nature from her laws, but to move ourselves into higher attitudes of glory that we may feel the sacred harmonies that throb along the hills of infinity. As we move thus upwards upon the chords of prayer and upon the wings of our emotions. may we feel the answering springs of thy glory bubbling from the eternal fount of thy righteousness, thy love, feeling its way into our hearts with a precious baptism of truth. Thy will be done. Amen.

Passed to Spirit Pife.

[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

Passed on .o the Higher Life from his residence near Farmington, III., Tuesday morning, Sept. 7th, 1875, Etx

He was born in Connecticut. Hay fird, 1791; was married Hay fith, 1818; moved to Onelda county, N. V., in 1818, and to Hilnois in 1834. More than forty years he lived near Parmington; an't reached the age of 64 years and four months. He leaves his wife, with whom he lived sixty-two years, and a large family of children and grand-children, to cherish his memory. He was a man of positive craracter, and active mind, ever ready to accept a new finth. Temperance and Christian union, at an early day, found in him a warm and carnest friend. The anti-slave, y movement found nim-ready to act as one of its working ploneers. Many a curse has fallen on his head from slave, holders and kidneppers—and many The anti slave, y movement found him ready to act as one of its working pioneers. Many a curse has fallen on his head from slave-holders and kidnappers—and many a blessing from poor hunted fugitives: When the Spiritualist movement was inaugurated, he at once embraced the doctrine. He accepted Spiritualism as a Harmonial Philosophy, imbued with the elements of truth and purity; believing it to accord with our strongest deelers, and fondest hopes. The last twenty years of his life were sadly marred by sickness and suffering. His very last expression of thought or desire, pointed to a giad and exultant departure. His faith in the reality of the Spiritworld a d an endless life was so simple and vivid, that with not the least shrinking or shadow of doubt. he finally passed away without a struggle. His departure leaves a vacancy in the household and family circle, that is, of course, neeply felt; but his friends mourn not for him. They can even rejoice that his weakness, weariness, and sufferings are at last ended and that he has entered on a new life, with re-ewed powers—a life never to end, and powers never to decay.

W. T. A.

Ausiness Notices.

STOVES.—Tibbals, Shirk & Whitehead, Chicago, make the Domestic Cook Stove and publish many cirtificates showing its merits.

ONE trial of Dobbins' Electric Scap, (made by Cragin & Co., Philadelphia.,) will satisfy the most doubting of its great merit. Pure and white as snow. Try it. Make your grocer get it.

A Card.

Upon application to me, I will treat one respectable person in each state in the Union, who is afflicted with epilepsy, or epileptic fits, and furnish my specific for epilepsy free of charge. Applications to be made within 80 days. A well-known, severe and marked case preferred. Mrs. C. M. Morrisson, Healer and Clairvoyant.

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temple to the other.
Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I re-Yours with Respect, Lewis C. Pollard.

Los Nietos, Cal., Oct., 3rd, '74.

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The above named sure remedy for the appetite for to becooin all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most invoterate user of the weed, when the directions on each box are followed: Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tone up the system and restores it to its normal condition, as it was before imbibling the bankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly hermicas.

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

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

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

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

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

Yours with Respect, LEWIS C. POLLARD. Azusa, Cal., May 29th, '75.

A Spirit Physician Materializes and Cures His Sick Patient.

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

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

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote. One box of Mrs. A. H. Hobinson's Tobacco Antidots cared 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.

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

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 mo, and I feel perfectly free from its use. Have no desire for it.

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

Oswego N. V.
Mr. H. T. Wyman, of Wankau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidots, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me s

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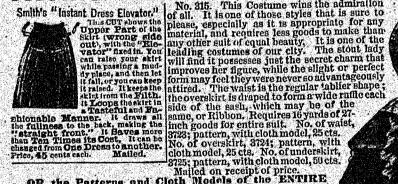
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A. BURDETTE SMITH,

MINISTERIAL SKEPTICISM.

What the Clergy think of Miss Mose , man's Miracle.

The Rev. J. M. Buckley Hauling the Rev. S. H. Platt Over the Coals-A Clergyman's Testimony to the Power of Imag-

The New York Methodist preachers seem to be skeptical about the miraculous cure of the Rev. S. H Platt's lameness through the instrumentality of Miss Moseman's prayers at Ocean Grove. The Rev. J. M. Buckley lately read an essay on "Modern Miracles" before a large body of ministers. He spoke of the company of his own imagination. Mr. Platt as the dupe of his own imagination, and declared that the days of miracles were past. John S. Inskip, he said, once declared at a camp-meeting that he would rather be himself on earth than the Angel Gabriel in heaven, because God had greater work for him than he had for Gabriel; but even John S.Inskip, efficted as he was with a disease of the brain { uughter], was never rash enough to claim any power to work miracles. What are called miracles in our day, he said, are the result of enthusiasm, and may be explained as occuring from natural causes. He cited the case, familiar to most of his hearers, of a child's arm being broken at night, and entirely healed by prayer before the following morn-ing. He did not believe the arm was broken at all. One of the brethren interrupted the speaker, saying it had been perfectly well attested that the child's arm was actually broken. Mr. Buckley told the brother he had bet ter remain quiet, as he would not gain any thing by interrupting him.

WORKING ON THE HEAGINATION.

He went on to speak of the latent strength which often lay unsuspected in disabled limbs, and needed only an exertion of will power on the part of the patient to spring into life, as in the case of a lady who, after being bed ridden for years, was completely cured by the necessity for exertion in escaping from a burning

He then spoke of a man who, being compelled to have both his legs amputated, refused to take chloroform, but vigorously played the fiddle while the operation was in progress, and afterward declared that he had not been conscious of any pain, a fact attested to by three physicians. "Though," said Mr. Buckley, amid the laughter of his hearers, "I should not have believed it myself if I had not seen

it, and I didn't see it.

He related several instances of cures wrought by himself by merely working on the imagi-nation of his patients. He had stopped convulsions and spasms with bronchial troches, and on one occasion healed a confirmed case of inflamatory rheumatism, causing the swelling to subside instantly, and the distorted finger joints to become straight, by applying a pair of steel knitting needles. The brethren all knew Philip Philips. One night he said he was unable to fill an angagement to cite the said he was unable to fill an angagement to cite the said he was unable to fill an angagement to cite the said he was unable to fill an angagement to cite the said he was unable to fill an angagement to cite the said he was unable to fill an angagement to cite the said he was unable to fill an angagement to cite the swelling the said he was unable to fill an angagement to cite the said he was unable able to fill an engagement to sing at a sacred concert, owing to a severe headsche. Mr. Buckley completely cured him and enabled him to sing by pressing a silver dollar to his forehead without I tting him see it, but telling him it was a metallic compound. Supersti-tion, he said, was at the bottom of the so-called miracle of which the Rev. S. H. Platt had been the subject. God had done nothing special for him. He would not charge him with having made false statements, but certainly the pamphlet he had published convicted him of having left the impression that his case was worse than it really had been. He had never lost the power to stand or to feel pain. He had himself seen Mr. Platt standing and moving about on a platform for forty five minutes while he delivered an address Again, in Meriden on the 11th of last April, he stood cause of it. He, say these self-constituted saints, is the cause—the prime mover in all crutches or cane, and spoke for twenty five minutes. His theory, as expressed to Miss Moseman when she came to tell him from the Lord that the use of his limbs might be restored to him, that it was not the Christian's privilege to pray for temporal welfare, was, Mr. Buckley said, a gross superstition, and his two works, "Princely Manhood" and "Queenly Womanhood," must have shown conclusive-iy to all who had read them that the author's mind was in an abnormal state. The last book, indeed, was of the class that had before now attempted to introduce unbridled licentiousnes into the community.

ME PLATT'S PAMPHLET

Mr Buckley then went on to analyze Mr. Platt's pamphlet, dwelling especially on the admission that after the alleged miraculous cure the author frequently felt the pain return to his knees, always praying before exerting himself. "What," said Mr. Buckley, "should we think of the cure of a horse that had to be given condition powders on the day of his sale, and always afterward when he was exercised ! And what shall we think of Brother Platt's cure in view of the fact that he goes praying through the world to avoid a return of his affliction? Either the Lord cured him or he did not. If he did, he cured him completely. If he did not, why then he did not.".

These modern miracles, the speaker added, are an excresence on Christianity; and if he could not find better miracles recounted in the Scriptures than that claimed to have been performed upon Mr. Platt, he should spend the remainder of his days in trying to prove that the Bible is a myth. No miracle had ever been vouchsafed in favor of the brightest lights of the church in the hour of their screet need: and yet men who might be blotted out from Christianity and forgottenin twenty years, had the insufferable egotism to sak the world to believe that they had been made the special objects of God's interposition.

In conclusion, he said that he balieved Miss Moseman's miracle to be a sham and offered to perform such miracles with her or any one else in public, without claiming any special aid from beaven.

Another Horror.

About two miles east of Steelville, Mo., on the road toward Scotia stands an unpretending cottage, the residence of the late Dr. C. A. Young: The Doctor was a man of scumen and ability—one who had been in former days a useful member of society—whose scientific knowledge, medical and surgical skill, and well timed ministrations, have arrested disease, checked contagion and turned aside the ease, checked contagion and turned aside the shafts of death from many a trembling household; but the old Scriptural injunction of "physician, heal thyself," was in his case as in many others, a task too great for all his art, science and courage, and at last it began to be whispered about: "He saves others, himself he can not save."

In his earlier years the doctor had acquired the habit of tippling, which grew with his growth, and strengthened with his strength, till in spite of the pleadings of his family and the remonstrances of his friends, he found himself traveling that swift path to destruction at the foot of which yawns the drunkard's

He was an crudite man—a man of letters, educated in the society of such men as Prof. Agassiz and others of equal eminence. He

was respected for his learning and also his so-cial qualities, but the demon of drink made such inroads upon his mind and business that at last he was almost forced to abandon the practice of medicine.

Well, things went on in this way for a time until at last it became rumored around that Dr. Young had the delirium tremens, and Dr. Metcalf was c lled to minister to his disease on Monday night. Dr. Metcalf stayed with him all night and soothed his ravings; leaving him about two o'clock in the morning, resting quietly as he supposed. He had hardly ar-rived home, however, when a messenger arrived in great haste summoning him back. Doctor Young had risen soon after Metcalf left, found a razor, and with skillful hand, severed his juglar vein. When found he lay on the bed with the blood spirting clear across the room and all efforts to save him were entirely unavailing. He died almost immediately. He had threatened to take his life previously and it was supposed that all dangerous articles had been removed from his reach, but by some means the razor was over-looked and the doctor used it with dreadful cortainty.—The Express.

EEMARKS BY S T. S.

Dr. Chas. A. Young was your only subecriber at this place, and a strong believer in the Harmonial Philosophy. He was a man of great learning, being master of the Greek and Latin languages. He graduated at the Philadelphia Medical School, then went to Paris, there mastered the French Language, studied medicine two years in that city and graduated again as a physician and surgeon, with the highest honors. He then returned to New York where he practiced medicine with great success for many years.

When the war broke out, he identified himself with the South, and served during the war, having charge of the Hospital in the field, and many a wounded soldier, both rebel and union, can testify to his skill and ability as a surgeon. But the excitement and dissipa-tion of camp life left their mark; and after the civil war was over, he found himself reduced almost to poverty, which together with other depressing circumstances caused him to seek solace in the enchanting cup, and try to drown his sorrows in drink, as thousands on thous-

ands of our most worthy men have done before. He was also a member of the order of Free Masons, Patrons of Husbandry, and some months ago of the Independent Order of Good Templars, but some fluancial difficulty coming up he got on a spree and was suspended in these orders, and like Cain, thought every man's hand against him, and concluded to put an end to his existence, which he succeeded in doing, as stated in the accompaning items cut from the papers, of the 10th inst. In cutting his own throat, he seemed to display the greatest amount of coolness as well as scientific knowledge, making a deep incision on each side of his neck, completely severing the jugular vain, without cutting his wind-pips, thus enabling him to bid farewell to wife and family and gave directions about his funeral, while the red life-blood was rapidly obbing from his voins. Steelville, Mo.

The Dovil Argument.

BY S. SAMPSON.

Some few of our Christian clergy, in their despair to account for or refute the many demonstrations of Spiritualism, and for the purpose of frightening the more ignorant and superstitious of their dupes from all attempts to investigate the phenomena for themselves, tell them that they admit the fact, that the demonthese demonstrations.

Such an imputation was at one time in the minds of some who were listening to the teachings of Christ; and he very quickly and irrefutably answered them, saying, "Every Kingdom divided sgainst itself is brought to desolation; and every city or house divided against itself, shall not stand; and if Satan cast out Satan, he is divided against himself; how then shall his Kingdom stand?"—Matt. 12:25, 26

It is not likely that the devil, even if there be one, would give such advice to mortals, as comes through spirit phenomena; such as to live pure, honest, industrious, sober and upright lives; cultivate our spiritual nature and bring ourselves thereby into harmony with the divine; to love all our fellow beings; to do good and cease to do evil, to love one another, to love our neighbors, to continually do good and strive for a higher and a purer life; to heal the sick, comfort the sflicted, aid the poor, and generally to devote our lives to doing all the good we can, and as little harm as possible-such are some of the teachings that come to mankind through the ministrations of spirits; and if the Davil be the author of them, our Orthodox friends have been guilty of greatly slandering His Satanic Majesty, and I know quite a number of these self constituted saints who would do well to take the Devil's advice and regulate their conduct accordingly.

But are they aware, when they make this assertion, that if it proves any thing, it proves too much? Let us look at the similarity of the phenomena of Spiritualism, and the accounts found in the sacred book of the Christians, of things that took place in the times of Christ and the prophets; such as the angel of the Lord (spirit) appearing to the prophet and giving instructions, warnings of danger, repri-mends for neglect of duty, foretelling future events, etc.; the same is daily occurring among Spiritualists.

The healing of the sick, the lame, the deaf, dumb and blind, by Christ and his Apostles, the same is being done by many of our mediums to day. The liberation of Paul and Silas from prison, the speaking with divers tongues, seeing clairvoyantly, as Christ saw a number of fish on a certain side of the ship and saw one with a piece of money in its mouth. which he and his apostles caught, taking the money to pay their taxes; the seeing of visions, dreaming dreams and prophesying, the saints who came up out of their graves (Hades abode of the dead or departed) into the city and appeared to many; the spirit of Samuel appearing to Saul; the appearance of Moses and Elias on the Mount, and many other oc-currences too numerous to mention, of a spiritual character in ancient times, are outdone to day by many genuine mediums. Nearly all these events and occurrences recorded in Scripture, bear such a close analogy to the phenomena of Spiritualism of to day, that we are forced irresistibly to the conclusion that they are of the same nature, and if the Davil is the suthor of one he is also of the other; if he is the prime mover now of spiritual phenomena, he was also the prime mover in causing these he was also the prime mover in causing those things written in the Scripture. He inspired the men and angels to do what is therein recorded of them. The difference is, that since those times of ignorance and barbarism; the Devil has greatly improved in knowledge, in-tellectuality, spirituality, morality and love. He has kept pace with the progress of events; and all the improvements in literature, arts and sciences, according to the statements of

the church, has been caused by him, for which mankind will never be able to fully compensate him, and I, for one, am willing to give him due credit for his progress. church teachers had better be a little careful in attributing to the Devil the authorship of so many things, or they will soon make him out to be the prime cause of all the blessings that mankind enjoy.

An Inspirational Oration.

Last night, an "Inspirational Oration" was delivered in the Lecture Room, Nelson Street, Newcastle, by Mrs. Tappan. There was a large attendance. Mr. T. P. Barkas was chairman. A committee of five gentlemen was appointed by the audience, and the committee, whilst a hymn was being sung by the audience, and an "invocation" being offered by Mrs. Tappen, retired to a private room, and wrote out five subjects for Mrs. Tappan to lecture upon, the only condition in the choice of subjects being, that they must have some bear ing on the subject of man's welfare as a spirit-ual being. The five subjects were read out by the chairman, and the audience, by a show of hands, selected the following for Mrs. Tappan to discourse upon:—"A minute description of man's entrance into Spirit-life; his first consciousness and progress; the spirit communi-cating to say whether the facts propounded are simply his own experience or universally

Mrs. Tappan then proceeded to deliver an "inspirational oration" on this subject. Her style was excellent and clear. There was no hesitation in dealing with the question, and the oration was delivered with great fluency. She stated that persons who died a lingering death became gradually aware of the change that was taking place, and their preparation, mentally, for that change decided the nature of the condition in which they would enter into spiritual life. The spiritual particles with-drew gradually from the material form, and hovered over the body until they found the spiritual body. When a person passed away from the world in battle, or from a suddenshock, there was a temporary suspension of the outward and spiritual consciousness, and the spirit was not prepared at once to launch into spiritual existence; and sometimes it was an hour, sometimes twelve hours, and longer, before the spiritual body could be gathered to-gether above the form of the person killed by violence. The spirit, on awaking to consciousness, whether it be from one or twelve hours' sleep, or from no sleep at all, found it impossible to believe itself dead, the state of exist-ence so nearly resembling the existence just left behind; they could not persuade them-selves they had passed through death until, on reverting to earth, they behold their friends weeping around the bodies or caskets from which they had just flown. First they became conscious of existence, and then came the recognition of friends. The garment of the spirits took the form of the costumes seen in the pictures of old masters, and the garments always assumed a color and hue according to the spirit's elevation. The garments of spirits who depart from earthly life in a degraded condition seem to be shadowy and grey, and the garments and appearance of spirits which were really worthy were radiant and light varying in color according to certain qualities of the mind; blue representing wisdom; clear yellow, knowledge or science; white, purity; and all intermediate greys corresponding to various attributes and qualities of mind. Spirits could see every frailty and fault. Everything which before had appeared shadowy now seemed solid, and what was before solid now seemed shadowy. Spiritual things become real; thoughts took actual shape. Every, frailty, f ible, and curse seemed to rise up and take a palpable form before the spirit, and caused them to be earth bound, until the barrier was overcome which divided the higher from the lower spirit states. The spirits of murderers always haunted the places where they committed the murders; and it was not a fable about places being haunted, as spirits which were in bondage had not power to float up to the higher spiritual atmosphere. The average of spirits generally bound attendant spirits, or kindred angel spirits, or guardians to help them to rise, sometimes they hovered over the death bed. They should not weep for a departed friend, for every tear was a chain which prevented the released spirit from rising to a higher habitation. When a spirit had passed from the earthly atmosphere to a distance of some sixty or one hundred miles, things began to wear the aspect of a spirit world. There were plains, and mountains, and valleys; and the spirit was received unto such abodes as the departed friends had fashioned for him or her. One thing which struck the spirit was that no object impeded passage through it, and if the spirit wished to pass through a mountain it seemed to present no barrier, and closed behind after it was passed through. The spirit, after entering its new abode, was received with such ceremonial greeting and kindness as friends would give after a long absence. The spirit states varied in great degrees, there being such diversity among earthly, and consequently among spiritual minds.

Mrs. Tappan concluded her address by giv-ing a few instances of the manner in which spirits passed from earthly life, as seen by the spirit speaking through her. At the conclusions of the discourse questions upon it were

invited. One man said that whilst any one was allowed to ask a simple question. Mrs. Tappan was allowed to make a speech in reply; and he thought if discussion was invited, they should have a fair set-to allowed; and if any gentleman would engage the room for him, he would prove from the Bible that Mrs. Tappan was wrong. Mrs. Tappan said the gentleman

could himself call a meeting and reply.

In reply to a question, Mrs. Tappan said that Adin Augustus Ballon was her special guide in her address that evening, and other spirits belonging to the same crrcle had suggested some portions of the discourse. The proceedings concluded by Mrs. Tappan reciting an impromptu poem on "The Divinity of Onrist," the subject being chosen by the audience.—Newcastle, (Eng.) Drily Journal.

Poices spom the People.

MANTUA STATION, O.—D. M. King writes.— Our meetings here have all been a grand success except one, which was on the first Sunday in August—it rained all day.

BEDFORD, IOWA,-W. W. Clark writes.trust that the Journal may become a household necessity in every home in the land, and that you may must cially succeed as its publisher.

MINONK, ILL —William L. Lowell writes.—I am very much pleased with the Journal. I do not think I could do without it very well. It reaches me Friday, and I feel bad if I have to wait till setudian. till Saturday.

BOSTON, MASS.—Philo Sprague writes.—I listened to a most profound scientific lecture before the Materialistic Organization, in Paine's Memorial Hall; subject "The Evolution of Mind." It was handled in a masterly manner, by Mr. E. W. Stevens, of Janesville, Wis.

JOHNSVILLE, ARK.—Mary H. Slayter writes.
—I write you a few lines to let you know I am well pleased with your paper, and I am more than anxious to receive and read the same weekly, as I am a sincere seeker after truth.

CARBONDALE, ILL -John Seley writes,-1 see by the monitor on my paper that my subscription has expired. I can not do without the Jour-NAL. A person reading it one year is like a person getting in the babit of using ten or coffee—it is hard to do without it. I had rather, however, do without the second seco without the tea or coffee.

MARIETTA, GA.—R. C. Kerr writes.—Please find enclosed remittance for my renewal of subscription for your valuable Journal; without it I should be, of all men, the most miserable. With what joy and delight I hale its weekly visits! Last Summer I went North, and saw Dr. Slade; I was perfectly satisfied with all the manifestations.

ST. LOUIS, MO.—Daniel White, M. D., and a number of others, write.—We (citizens of St. Louis) have just read the very interesting book entitled "The World's Sixteen Crucified Saviors," by Kersey Graves, and take great pleasure in recommending it to all sincere inquirers after the lorder ing it to all sincere inquirers after theological truths, as invaluable. The volume contains a compilation of historical and statistical information not to be found in any other work, and is well calculated to overthrow the many superstitions of the past and present age. This book should be rend by every person.

STEELVILLE, MO.—Saml T. Suddick writes,— Enclosed I send you an account of the death of your subscriber at this place, Dr. Chas. A. Young. I am not a believer in Spiritualism, but admire it. if true, and if ever mortal man returns to converse with, or send messages to friends after death, it will be Dr. C. A. Young. And if ever mortal man wanted to hear from one beyond the tomb, it is your humble servant. I think the Doctor will give me a "test," if some of your mediums will give a chance, as he has often promised me he would do so, if he died first

ROCHEPORT, MO.—F. B. Roberts writes,—I am now in search of truth; I wish to find the true plan of salvation. I have read the Bible considerably; and from several discrepancies therein I am compelled, as a candid inquirer after truth, to reject it. I have seen and read several of your papers; and, sir, if I knew your doctrine to be true I could say in the language of one of old, "O grave where is thy victory! O death, where is thy sting!" But, sir, I don't know it to be true, and hence I want some infallible proof. Like the Pharisee, I seek a sign, and, if like Christ, you fail to give it, I shall reject your scheme.

J. H. Wood writes.—I think there should be a committee in every city, who should at least seek to know the character of all mediums, and use all successful means to assist those of good character, and publicly condemn all evil ones. Mediumship being a gift, those who use it for evil, should be watched and cared for, to prevent as much as possible the evil they try to do. I do not think that one in a hundred of the best mediums properly appreciate the greatness of the gifts they possess. Were I possessed of such powers as Dr. Slade, Flint, or Dr. Mansfield, I could not feel that I had a right to make a speculation of such gifts to get rich by; the world has claims upon such person that they have no right to ignore.

NEW YORK.—S W Britton writes.—I congratulate you on the effect which your uncessing efforts have produced in rooting out and destroying free-love, Woodhull and other isms, which are now nearly extinct, and which but for your efforts would have nearly or quite ruined for a long time the spread of that beautiful philosophy, which you and I, and many millious of happy souls now live and feast upon as the only hope of a happy future, and an eternal existence. I am pleased that you have commenced exposing Roman Catholicism and Jesuitism the bane and curse of the world, who are under a guise, trying to ruin our school sys-tem, which is the bulwork and foundation of Re-publicanism, and all our free institutions. May God and the angels speed you on your way.

PLEASANTON, KAN.-E. B. Wheelock writes —At home—after an absence of a year devoted principally to the elucidation of the great principles of spirit communion in the more Northern States I find myself once more in my Southern home of milder winters. During my absence the grasshop-per struggle came and went, but I now find the corn and the hay crop is far better than one month ago could have been antici-pated. After a few days more of labor dave more labo in the hay-harvest, I shall move again in the lecture field, to visit old friends in the towns of Ft. Scott, Girard, Oswego, Baxter Springs, and some few towns over the Kansas line in Missouri. Will the readers of the JOURNAL please remember this notice, and look for me about the first of October 1985.

CALAMUS, IOWA.—Dr. Wm. H. Andrews writes.—I have given several lectures here and in adjoining towns, and it is having a grand effect. I do not meet with one half the opposition to-day, that I did one year ago. I have organized an investigating society here with fifteen names, and a good interest is manifested by all that come to the circle, and we are having some good developments, and with the progress that we have made during the past few months, I think I shall soon be able to send in a large list of subscribers to the Jour-NAL. I lectured at the grove meeting at Bertram with Brother Capt. H. H. Brown. There were bewith Brother Capt. H. H. Brown. Incre were be-tween three and four hundred persons present, and I never saw more interest manifested by an audience than was there, and I think I am not exaggerating when I say that I believe that two-thirds of them were more than half convinced of the truths of our beautiful philosophy.

MATFIELD, MASS.—James Madison Allen writes.—I have been called back East temporarily, and shall lecture in New England during October and November, after which I expect to go West-ward again, and shall hope to be able to call on you sometime during the winter. I like the Jour-NAL better and better; recent numbers have been quite rich. Mediumship is quickening everywhere, and the good work of spiritualizing mankind is going rapidly on. Hasten the day when the race shall be free from the fetters of materialistic ignorance receives convenity and ance, reckless sensuality, and oppressive bigotry and strong and harmonious in true manhood and womanhood! I have spoken this month (Sept.) in Brunswick, Strongsville and Cleveland. Have been giving private sittings in Cleveland, with gratifying success. My labors in the West the past season have been well appreciated. Parties in the West or South desiring my services after November should address me at once, at Matfield, Massachusatts, box 98 setts, box 26.

Elder T. H. Stewart, of Michigan, writes as follows about Camp Meetings: Shall we as Spiritualists go back to the churches and be swallowed up by them? Have attended the Gun Lake Camp Meeting in Michigan, Brother G. W. Terry, President, and it was a decided success, as to attendance and good order. The voice of the Woodhull cooing dove was not heard in all that land of joy. The four days passed off, and only one little sprinkle of rain, some two hours: no variety hunters on the rain, some two hours; no variety hunters on the ground seeking their affinities; not even whisky to disturb us in all those mountains of the Lord. O; that our camp meeting at Saremack, Mich., may form another victory over these lusters after the flesh, the world and the free-love devil, who has hitherto hindered much good in our State of Michigan. But to our proposition on camp meeting. They were the stronghold of missionary ploneering. among the orthodox in the early religious move-ments in the South and West. We are led to ques-tion the utility of any thing more than a two days! grove meeting being necessary for health, physically or spiritually, to our people. The Jews of old held their eight or nine days' camp meeting, and the last great day of the feast was a general time of rejoicing. Spiritualism is supposed to be the work of the Devil by some of the clergy in their denunciations, while other priests of Catholicism and Protestantism, are preaching spirit communion in a most positive manner to the people. Some churches are ready to indores Spiritple. Some churches are ready to indorse Spiritualism as a tenet of religion. Then, in the close of this article, may we not inquire as to our union? Spiritualists preach, pray and sing, hold camp meetings, teach future rewards and punishments for the actions of this life; the orthodox adopt Spiritualism. They have presented they have been expensed to the control of the life; the orthodox adopt they have presented they have been presented to the control of the life; the orthodox adopt they have presented they have been presented to the control of the life; the orthodox adopt they have presented they have been presented to the control of the life; the orthodox adopt they have been presented to the control of the life; the orthodox adopt the control of the life; Bpiritualism, they have organizations, meeting nouses and a moneyed power which Spiritualists have not; we further ask your many readers which will be the eater, and which the food in this swallowing up,—will the churches take us as Spiritualists, devil and all, or will Spiritualism gobble up the churches?

KIRKSVILLE.—Theobald Miller writes —Let me say through your interesting Journal, that Spiritualism is divine in its nature. It can not be confined by the landmarks and boundaries of human legislation or church opposition. It will become universal on this earth. Spiritism is in China, Japan, and India, and, working itself into all the churches of this intolerant age in which we live. What a grand materialization the Apocalyplic John saw while on the Island of Patmos. He was in the spirit or entranced. He heard behind him a voice as of a trumpet: He turned to see the one that spoke to him, and this is his account, "I saw seven golden candlesticks, and in the midst of the golden candlesticks one like unto the Son of Man, clothed with a garment down to the foot and girt about the paps with a golden girdle. His head and his hairs were white as snow, and his eyes were as a flame of fire. And his feet like unto fine brass, as if they burned in a furnace, and his voice KIRKSVILLE.—Theobald Miller writes —Let me brass, as if they burned in a furnace, and his voice as of the sound of many waters. And he had in his right hand seven stars, out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength." No wonder that John fall at his counterparts. der that John fell at his feet as one dead, at the der that John ten at his leed as the death, as the sight of such a grand materialization of the Son of God. Spiritualism demonstrates that mortals at death are not taken in hand by an Almighty magter, and at once transformed into perfect beings, but that growth is a necessity of perfection, and that the Spirit-world is filled with individualities and grades of development, which differ from one another as widely as in physical life. I hereby send the names of several trial subscribers; they are all inquiring persons, and I have no doubt but they, or at least a part of them, will become permanent subscribers.

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That in his immensity God worked alone, and through a fathomiess eternity heard not one tone, nor saw one form, nor felt wibration of one breath of life till the Great I. Am sped forth and said: "Let there be forms and matter, and let these be fashioned into shapes that shall be orbs and suns and satellites, and let them thus and thus arrange themselves as I shall dictate, and then, after having thus created these things, I will withdraw again into the immensity of space and will dwell alone,"—such are popular religious conceptions of the creation.

"In the beginning God created the heavens and the earth, and the earth was without form and void, and the spirit of God was upon the Enriace of the waters,"—such are the evidences of the first and second verses of the first chap for of Genesis.

Our thame, Creation, may seem too much for the scope of the finite mind, and may even tax the highest thought and loftlest concep-Sions of transcendental reason. There is noth ing to dtse from, nothing in the past or future cternity from which to draw tangible conclucions. We can only say being is, but whence is comes or whither it goeth the human mind can not understand. We only know that life, canchine, earth and atmosphere, and all forms upon the earth's surface, are not what they once were, and that they come and go like fleating vapor or shadows, or the breath of morning, or the life of an insect in the sunbeam. Such are all things which you see, and much they must have been forever. Science raveals, however, to the reason of man, that there are some processes of change which are clower than others. Those fleeting, transitory boings upon the earth's surface and in its atmosphere, are but types or lesser evidences of greater and more important changes revealed in larger spheres of matter; and this world in itcelf is but the type of greater changes in greator worlds; and finally we come to the question: Was there ever a time when the world and all the store which fill the heavens began to be or were created? The testimony revealed by religion is very inadequate to answer the long-ings of the soul. We find that it says: "In the beginning God created the heavens and the carth." Let us analyze this. It affirms that in the beginning such was the case. It does not show how long it required God to create the heavens, but says, "In the beginning he created the heavens and the earth," and after the earth was created, "the evening and the morning was the first day," and that it took six days for him to elaborate the things on the carth's surface, when he had but one day to make all the earth and the heavens. Strange

That the worlds upon worlds which rise in such majesty, the suns and stars which in the distance seem but points of light, but which are known to be ten thousand times the magnitude of this speck of earth—that they should have required but a single day to be created and yet that earth, this insignificantly small atom, abould have taken six days for its pericotion—this does not seem reasonable; for if so, whence came those stars? How were they thus arranged in perfect order and (es ccience reveals) made to march with such mojesty and harmonious step to some unknown goal? How is it that in their ceaseless revolutions they come not into collision, but come each to know the purpose and place of their existence? Such are our inferences upon reading the evidences of Creation in the Old Testament of Revelations. What are the various theories of science upon the subject? The word Creation signifies, in its material sense, to call forth—to make—being in all tangible applications simply to modify, change or give expression to that which is. In other words, we say an artist has created a most beautiful picture, while we know he has only changed; or modified, or transferred, an image to some suitable substance previously provided for him. And in like manner a sculptor is said to create a most beautiful statue, by which it is not meant he made the stone or even the image, but that he combined the two and render-

misconceptions

ed them a statue. Thus, in all superficial conceptions of Orea-tion we have simply that which is another name for a change; so the artist transfers the landscape from nature to his canvas, or the eculptor his ideal image to stone, which, itself lifeless, becomes the semblance of a living be-

But Creation signifies more than this. It also signifies giving type, expression and form to that which is void and has no form, and therefore we are led to the conclusion that there must have been a time when, and a process through which the great first cause has moulded and caused things to assume something of the shape in which they now appear. Any consideration of the various processes of external Creation of course must be entirely speculative, and while science lends her aid as to the effect of causes, she gives no clue to the causes which preceded existing effects. We simply infer a cause from existing effects, but the cause itself we do not know. For instauce, We infer from seeing the appearance of vegetation on the earth's surface, that there must have been some preceding time when there were not, and then retrogressively that there must have been another cause still further back, and so on up to an infinite cause sufficient to embody all lesser causes. Science, therefore, claims various ideas which must have been gradually developed, and all are unantisfactory, but which serve to illustrate the subject of Creation.

The theological idea is embodied in the Old Testament, and it is enough for a religionist to know that the subject is beyond his comprehension, and that therefore it is not worth while to meddle with it. God made the world in accordance with his will, and it is not worth while for mortals to trouble their heads about what they can not understand.

Helence, on the other hand, not satisfied with the limited view which allows only six days and nights to the Creation of earth, and heavon, ondeavors to penetrate still further. Guided by her, we find not only on the earth's surface, but more deeply deposited, are evidences of the earth's being of greater antiquity than in assigned to it in religious records, and that there are proofs of constant changes, each almost equal to a new creation. Therefore, we infer there must have been a period long an-terior to the date of the Mosaic Creation, when the earth was as to shape and form, and the cubstances upon its surface, entirely different from what it is now; and there must have been some origin, general or particular, from which those substances derived their peculiar formation. Three prominent ideas, have been entertained on this point by astronomers and scientific men. First, the theory of the nebuse, which means the theory of the imponderable or incongruous substances which gradually assimilate with each other until the conglomerate mass forms a centre of gravity from a combination of outside and interior causes, and thus a planet is produced. For instance, there

must have been a time when all the matter of the stars was in a chaotic condition, composed of distinct and separable particles, but all without aim or object, or perceptible centres. These gradually formed themselves into centres, and though the laws of matter were arranged at proper distances, and thus a variety of systems were formed, and then a special centre, until at last a harmonic and entire revolution was produced. In proof of this theory it was supposed in early history of astronomy that various clusters of substances in the fardistant heavens were evidences of nebular developments, and a long, long line of nebulse was thought to be planetary matter not yet polarized or with special orbits, and these were considered to show that all systems were once in a similar state while gradually forming into worlds like your own.

This for many centuries was a chief product of the Copernican philosophy, and was handed down till a new theory arose, when it was discovered by means of telescopes that what had been supposed to be unformed matter floating about the heavens was no other than a combination of systems of stars, each as perfect as your own system, and which only from their distance resembled nebulæ. Thus these improvements in the telescope showed distinctthat these were not nebulous masses of matter, but worlds, stars, and even suns vastly superior in size and brilliancy to your own, and which only from their immense distance seem like dense and unformed masses of light. The nebular theory is still maintained by adherents

of the old school of astronomy. Another theory has taken its place, and that is this: Centres of systems, like suns, were formed from one universal mass; first one centre, and gradually around this were concentrated all the elements that came within the spheres of revolution, and by the direction of matter outside belts or rings, of which the rings of Saturn present an exemplification. These were extended to an immense distance. as far, if you please, as your own system, and gradually as the centre itself became perfected, these belts being no longer capable of containing more matter, and being unable to bear the pressure, broke their substance, flying off in various directions, but at last settling down to the revolution of the orb in which the belt was formed, thus making planets. Such was the formation of the solar system, and in the same manner were produced the stars of the solar system. These belts assume, in certain instances, the forms of comets, starting with out a known law, but going in a legitimate sphere. These gradually assume a spherical form, and are placed in their true position as

satellites of planets from which they come. Another theory has been avowed of late which has many legitimate grounds of belief. It is, that the sun having within itself the property of attracting all matter outside to its own surface, is continually doing so without interfering with the planets revolving around it, and is also constantly emitting forth the nucleus of planets which by the nucleus of planets, which, by the momentum acquired from the sun, pass beyond the sun's atmosphere and form orbits around that body; that the sun periodically sends forth such planets; and there is tangible proof that the stars of the solar system are gradually receding from the sun, but so slow that it is not per-

ceptible for thousands of years. These are the probable theories connected with the order of Creation, but none of them endeavors to explain whence matter first originsted, but only how it was arranged and re-ceived the solar formation. None of them pretend to show whence it originated or was called into being, neither is it our purpose to do so, for we believe, so surely as the stars are in their places, matter and spirit are coeval; that there never was a time when the subthat there never can be a time when that substance shall cease to be; that being itself is evidence of this, for if God dwelt alone in the Universe, without substance or material to form substance, from what place outside of infinitude or immensity could be have called matter into being? Where, outside of himself could he have called this matter from? If from immensity, which must have been, he did not create it. If not so, he, being all substance, could not have made a new thing out of himself. Thus we must either suppose that God is not infinite and did not fill immensity, and that he called matter from some portion of being other than that which he occupied, or we must suppose matter and mind to be infinitely coeval, and that they have been and will be eternally the same.

Then we have only to solve the question.
What are the changes called Creation? Did they have a beginning—will they have an end? Was there any special time when God thought he would make suns, and worlds, and systems, —any special period of existence when he found it inconvenient to be inactive, and created for his amusement? We can not suppose such a thing. No. There are enough worlds this night-step out of this room and look at the sky-enough worlds in the visible heavens to occupy God for more than mortals can con-ceive of eternity; and if Eternity is limited, where shall we fix the limits of the Creation, where shan we had the finites of the Creation, and say it had a beginning? Never! Never! So long as eternity has been, which is forever, —so long as eternity shall be, which is forever. er-God the Creator, spirit and matter, are coeval, and each acting on the other produces the various forms of life known as Creation. But there never could have been a time when spirit and matter was idle; when it was not in existence, when it was called forth from nothing. You may solve the question mathematically. If God made earth and heaven from nothing, the earth and heaven are nothing, and the Creator or power which made them was nothing, for from nothing nothing is produced —a mathematical truism, which shows that if matter was made from nothing it is nothing, produces nothing and can accomplish nothing, and will return to nothing.

If life, and being, and form are, they have ever been. If, on the other hand, God is, matter is. Then God and matter have ever been and ever will be. Now, we say that the human mind never will perceive the scope and power of eternity. Time means eternity, and therefore is unfathomable. Were it not so, the human mind could grasp, understand, analyze it, and dictate laws by which Creation could be controlled. But not so, Worlds upon worlds have been created and passed away; systems upon systems have risen in the heavens and have disappeared; grander constella-tions, brighter galaxies than those you see, have dawned upon the sky and set again, and yet there is no limit and no boundary to Creation, as you call it. Each day, each hour, each moment, ushers in a new Creation as much as when it says the morning stars first sang together. Nay, not a breath which you feeble mortals, insects of a moment, draw, but ushers in ten thousand new born worlds, each one as full of glory and of light as the centre of your solar system. Is not this Creation, when every shining of the morning stars, so calm and tranquil in their brightness and radiance, calls forth from the earth's surface tiny atoms—that all is ten thousand forms of life—no less than from the greater sun around which your own centre revolves, which calls

eternity into being, as though God could come down to the narrow limits of mortal sense and be made to labor six days upon a molety of matter, when it had taken him only one day to make the whole Creation beside? Creation can not thus be understood, not embodied in such language and phrase; and science with all her proud and lofty skill, her deep penetration and subtle sim, still calls God from his high estate and makes him set upon the molehill of man's habitation. Science, with regal crown and mimic sceptre, rules the world as a king ant might rule a molehill, and then disappears; but, feeble and false, knows not of what she talks, presents propositions she cannot answer, and startles you with propositions she can not prove, and then retires with solemn dignity, saying, thus and thus have I proven, thus and thus you must believe. But nothing is proven, save that science arrogantly assumes what she does not know, and sake the world to follow her because she can not

The only advantage the mind has, is that it is allied to various departments of nature, and therefore elaborates many of the causes and important effects of what seems changes of matter; therefore the human mind derives instruction as far as experience can impart it, but is left in the dark as to the cycles which the Divine mind employs for the accomplishment of its purpose. We must resolve Creation, therefore, into an infinite number of oppose. cycles, which perform their revolutions as regularly as the earth or planets, and the changes on earth are merely small types of the changes everywhere in the universe. The insects which come and go in the sunshine of a day, flitting transitory and beautiful, but without object or seeming purpose; the worm you trample beneath your feet; the animal that exists a little longer, and then the human being who happens to draw a longer breath, are all regulated by certain laws which you are bound to know. The earth, revolving upon its axis and around the sun, performs with each revolution a new change, and each change produces a new Creation, not of the whole but of a part, and thus finally the earth's surface is entirely changed by the constant change of matter. The same is the case with the other worlds and the sun, and God, instead of being idle since the last day of the six has never ceased to work.

If there is a place in Creation where nothing is done, that place contains death. If there is a place in the Universe where there is no change, that place contains the elements of destruction, and God's kingdom is in danger. If there is a place where there is not constant labor, working, toiling, struggling, changing, moving, that place contains the very elements of darkness and decay. We find that deep within the earth is heaving, boiling, working, foaming material; upon the surface, toiling, changing, growing matter. Within the human brain, and all forms of life, is vibrating throbbing, breathing matter, and in our thoughts, as if they too must toil, thinking, longing, aspiring and toiling matter; and without that brain, all around in the atmosphere, is moving, pulsating matter. Yes, this atmosphere, whose particles you can not touch or see, is vibrating to and fro in toilsome life; and passing beyond the pale of earth, the stars which seem fixed in the heavens, without motion, are toiling and whirling with the rapidity of thought in orbits ten thousand times greater than your own. So, all is derting, marching, working ceaselessly, and this you

Why, God within your coule, is toiling now God within the earth is toiling now; God with in the sun is shining and toiling. The same God within all the Universe is working, never tiring, never ceasing, but always changing the ures an image through years and years of ceaseless toil, retouches, repaints, recreates his forms, till they become more life-like and beautiful, and still, unsatisfied, touches them again and again, and if eternity could be granted him would paint throughout eternity. So God has always been elaborating the forms of Creation. Do not misunderstand us. We know no beginning of Creation, and we only know that before the present earths, systems and suns, there have been other suns and systems, and that the earth to day is not what if was ten thousand years ago. It is not to-day what it was yesterday, and ten thousand years hereafter will not be what it. is at present. It once had some other being and form, and every atom, distinct and perfect, was working and struggling as it is now and ever will be. You may pulverize the rock, you may reduce it by fire, and the atoms composing it will still be in existence. Water is made into vapor, and from that into atmosphere. We know not whence it goes, but every particle is preserved. The flower which gives forth its perfume, and which blooms to day and to morrow dies, though we can simply smell its fragrance, and when it has given its seed to the ground seeming to have passed away, has never died, but is absorbed in the soil, thence taken into the atmosphere, thence again returns and reproduces newer germs that spring forth. God is at rest! Why, if six thousand years ago

God called the heavens into being, whence comes it that every new born day is filled with as much light as that which dawned on Creation first? If God is idle whence comes it that every spark of light is radiant with beauty, and the world moves on in systematic harmony? Where is God, that Supreme idle, self-existent being, who has nothing to do? We can not find him. He has no dwelling place in Crea-tion. There is no place in immensity for God to be, unless he is a working, struggling, toiling God, who creates new life every day. No! Understand us; Creation is going on now, this moment, as much as it ever has been. Now, to-day, is issuing forth the decree from the mouth of Necessity, as solemn, as invigo-rating, as any which has preceded or will follow. Each moment is prolific of Creation. To-day—this night—Creation is beginning, as far as that which shall follow is concerned; but so far as that which has been, and is, is concerned, there was no Creation in any different sense. Do not misunderstand us. We say that Creation never began. We say it distinctly and emphatically, and without fear of refutation, that Creation never began, and never will end, and that when Creation will leave off. God will case to be, and immensity will be blotted out for ever. No; we affirm most distinctly that were Creation at an end there would be no God, no life, no being for-ever hereafter, and if Creation had a beginning that moment God was made, and he is therefore not infinite, perfect or Divine. Therefore we analyze Creation to seek only changes of form and being which are constantly growing and every moment and every hour calls forth new phases of life into existence. The Divine Creation is constant, unceasing, working in the result of motion, motion, mo-tion,—producing constant and eternal life. The Divine Creation is that which is, was, and ever shall be. God, therefore, the Divine Oreator, is that toiling, changing spirit which exists wherever life exists, and where that is not, there can be no God.

be. If that day should come, then thought would contain within itself its own destruction, and death be enstamped upon the brow of Deity. Not God tolls day after day and night after night, year after year, century after century, generation after generation. God is still working, still creating, still forming, still moving, that his Creation may still go on, that the universe may still be,--that his own in-mensity may be fulfilled. When is there rest for anything? It is a mistake to suppose there ever was a period of time when anything was at rest. If that time should come destruction would be inevitable. There is no rest for body or soul, or the slightest instant of being, that ever was created. All is toil, change, uncess ing struggle.

From thence go forth the evidences of being, and from that which struggles and labors most proceed the highest and holiest results. You are creating anew every day some form of life —producing anew each day some type of thought in the creation of your Father, God, and you assist him in producing perpetual life. Religion has blinded your eyes so much that you perceive that earth is the only scene of struggle; that toil is the consequence of sinlabor the necessity of error—thinking the result of crime; and that it will be different here. after, when there will be neither toil, nor thought, nor labor, nor struggle, and that this will be heaven. Now, if you will place the soul of man isolated and alone, in a position where it has nothing to do or think of, can you perceive of greater misery? If the mind of man is destined to be idle—to travel down the steps of Eternity all alone, with nothing to do, would not that be perdition itself? Do you ever desire rest—to cease to be, to act, to think? The loftiest angel enthroned on the mountain top of Eternity, and whom you may think is supremely blest in having nothing to do, is in reality supremely blest in having most to do, and in knowing best how to perform it. God is not praised by idle chanting hymns to his clory. They who toll most with hand, mind, brain or heart, praise him most acceptably. The toiling man who labors night and day moulding into forms of beauty the things up on the earth's surface—who builds gigantic monuments of skill and industry, praises God more in the daily work of his hands than the idle prattler prates of heaven and rests with nothing to do. He who raises wealth from the bosom of the earth, and realizes the fables of Vulcan and Tubal Cain, he indeed is a Creator worthy the image of the Divinity, more than he who says that toil is a sin and chame, a curse upon humanity, a result of crime. Believe it not He is most blessed who toils most, who en-nobles labor most with the divine impress, and praises God most by assisting him in his crea-

Go on, toiler. Go on, delver. Work on thinker, and all ye who have something to do for, believe us, Eternity will grow pale and cease to be, and all the stars will set into utter darkness, before Creation will ever cease or toil become ignoble.

Thomas Hunt, Spirit. Dublin, Ind.

Samuel Morally Compared with the Witch of Endor.

BY M. B ORAVEN.

When the historic record of Samuel is cearched for the fundamental principles of reigion, as taught and practiced by Jesus, we and that theological fanaticism triumphed ov-"peace on earth and good will to men. Sectarian devotion to his preconceived opinions concerning Deity, and the worldly preeminence of his own people to the ruin of while bigotry was in the ascendent over philanthropy through the whole course of his relig-

io judicial career. It is more through his faithful adherence to Jewish theocracy, than for his devotion to the cause of humanity, that theologians delight to venerate him; and through the bias of ecclesiastical canonization have become oblivious to his naturally revengeful disposition. His male evolence is strikingly displayed in command-ing Saul to go and destroy the Amalekites, by making an indiscriminate slaughter of men, women and children, with cattle, sheep, cam-

els, etc.—1st Samuel 15:8 This inhuman order was given because the ancestors of those people opposed the Israe-lites in their hostile march to Canaan, four hundred years previous. Such barbarous re-taliation in association with sacerdotal jurisprudence surpasses the cruelty of any Pope or pontifical despot in the Christian church during the "dark ages," when ignorance joined hands with superstition in defense of intolerance. A man who could take a deadly weapon and deliberately smite down a fellow being that was at his mercy, as he did, and hew him to pieces without just cause or provocation, would in this age be considered a more suitable person for the hangman,or lunatic asylum, than to be extolled as a worthy example of religious zeal. His enthusiasm for Mosaism is shown to have been in such contrast with the humanity evinced by the so-called Witch of Endor, that when the philanthropy she exhibited in administering comfort to the discousolate Saul, is equipoised with his atrocity towards the equally unhappy and suppliant Agag, his claim to Christianity is found like Belshazzar in the balance.

Samuel was plainly responsible for Saul's trouble, by inaugurating him king against his natural inclination, under the alleged control of a partial spirit enthusiastically termed the Lord; but he manifested no sympathy for him when raised by the woman of Endor, who, when she saw her enemy Saul in distress, and his servants hungry, done all in her power to alleviate their condition. Concerning the di-vining power of this woman, Dr. W. Smith, in his Old Testament History says: "It must be admitted, however, that the case before us has some peculiar features which suggest, not that the woman was other than an impostor, but that her juggleries were overruled by God in a manner that was as suggesting to be sould in a manner that was as surprising to herself as it was to the other witnesses of the scene. Her shrick of terror at Samuel's appearance, if it proves the reality of the apparition, equally disproves her claim to have raised him, for she evidently expected no such result." This ex position agrees with that given by theologians in general, but is evidently an erroneous construction placed on a bad translation of the incident. For the context plainly shows that communicating with the departed was a part of her profession, and that the king had faith in her ability to act in that capacity, or he would not have resorted to her on this occasion. There is no evidence of her being an imposter, as Smith infers, when the narrative clearly establishes the reliability of her vocation. If there were imposters among her profession, as there are among spiritual mediums of the present day, that has nothing to do with the case. By at once complying with the request of Saul, for supramundane intelligence, she gave incontrovertible testimony of being an adept in her faculty.

When she "cried with a loud voice," theologians assume that she was frightened at see ing the ghost of Samuel, but her immediate inquiry of Saul, why he had deceived her, gives evidence that the exclamation was made through fear of the latter, in consequence of

Samuel having revealed to her that the noted witch killer was her guest on this occasion; for she had no other means of receiving information that she had been deceived. The theological claim that this woman was an impostor in acting with such sincerity, and frightened at her own performance which she went at with the purpose of accomplishing, is an assumption utterly unworthy of acceptation as a consistent elucidation of the intricate subject. Bamuel failed to see the operations of the Lord in overruling the "juggleries" which Smith assumes she practiced, for he charged Saul with having thus "disquieted" him; and unfortunately gave no evidence of enjoying a supernal existence among the celestial worth-ies disconnected from the corporeal body, by testifying only to having been called up from

an inanimate existence.

In the feeling manifested by the Witch of Endor for the welfare of others, we have an example of the spirit of Christ, termed Christ. tianity, but in the "fierce wrath," and vindic-tive nature of Samuel, as instigated by his arrogant idea of Deity, we have an exhibition of barbarism characteristic of an uncivilized age. Richboro, Pa.

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