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

 $\nabla$ OL. XIX

(S. S. JONES, Editor, Publisher and Proprietor.)

CHICAGO, OCTOBER 23, 1875.

| \$8.00 A YEAR, III ADVANCE: |

P. B. RANDOLPH

Gives a Communication Through the Mediumship of Frances H. Mc?-Dougall.

Some time before I heard of the death of Randolph, a Spirit came to me, apparently whenever there was opportunity, calling himself "a former friend," and telling me that I should not write the piece I was then contemplating, until after I had written another. The influence came and went, saying this and no more. And the moment I took up the paper having an account of his death, I heard, with a still more emphatic expression, "a former friend." I knew then instantly, it was Randolph, and what I had to expect. He then seemed never to leave me, still urging, begging me to write. I could not resist the plea, but left my proper work and sat down, pen in hand. The result is below. He assures me I have said what he wished to say. I hope I have, for I have earnestly tried to do so.

From all that I know of Randolph, and my acquaintance with him was of considerable ex-

acquaintance with him was of considerable extent, I think that the morbid conditions herein described, though seemingly over drawn, are really true. When he first came to New York he had these shocking fits of melaucholy, contemplating self-destruction, to such a degree, that I went over daily, for some time, from Williamsburgh to New York, expecting with swery visit to find he had acqually done the visit to find he had actually done the deed. It was sorrowful to see his wonderful genius so beclouded; and I have no doubt that his renunciation of Spiritualism, was to be referred to this cause.

Soon after he came to California, some friends and myself were paying him a morn-ing visit, when I perceived that his white fur hat was decorated with a broad band of craps. "What," said I, "Have you lost a friend Mr.

Looking me full in the eye, in slow, solemn tones he answered, "No: I am in mourning for that Negro barber, who was murdered yesterday.

action struck me forcibly, for no people, probably, in the world had so terrible a discredit for anything like Anti-slavery, as the San Franciscans. Even the Spiritualists were many of them, severely and bitterly pro-slavery. Randolph himself was not ranked with the colored race; and I think few persons knew he had any relations to it; for he was not darker than most of the Mexicans and Portuguese. Some men—most men—would rather face the cannon's mouth, than make such an avowal, under the circumstances; and almost with a feeling of awe, I was bowed down before that high moral courage, which is, at once, so rare, and so grand. I saw then that the true nobility of the man was sufficient unto itself; and that whatever else he might do Randolph would never shirk his relations or ignore his pedigree; and now, were it only for this, I know that the sweet heavens will rest his over weary soul.

FRANCES H. MCDSUGALL.

WHY I DID IT.—A SPIRITUAL TELEGRAM FROM P. B. BANDOLPH.

To make a true estimate of the degree of guilt involved in my case, one should look back over the entire plane of life, and make a careful survey of ante-natal conditions. My mother was a wronged woman, in more senses than one. Mediumistic and morbidly sensitive, she impressed these conditions on her help!ess and hapless offspring; and they were interwrought with the very groundwork of the growing life. With this acute sensibility in my mother, there were also elements of higher powers. Her finely intuitive nature was open to the very heaven of heavens. Thus she held in her own soul, the latent capacity for the heights and depths, of all the human being may feel, or know of happiness or misery; though in her the powers never reached their full measure, for want of general culture and development. This was reserved for me, that I might stand half way between the angels of heaven and the fiends of hell. To say I had a predisposi-tion to insanity, is saying very little of these untoned, unstrung and wholly unbalanced conditions. It was a determination and noth-

By the sweet love nature of my mother, my early childhood was made very happy; but 🦪 soon began to perceive how much she suffered from many causes, not uncommon to the poor and despised; and from my deep sympathy with her, I often suffered extremely. Whether she ever thought how much I was to suffer, I can not tell; but she ·often wept over me; and almost the first thing I remember of her. was being bathed in her tears. How, then was I to be made a true and heaven directed worker, without the aid of miraclet And there was another cause, deeper and bitterer than all the rest, that poisoned my whole life, and turned my young heart's blood into gall. The mark and the curse of Cain were upon me, and even the mother I loved so tenderly, was sprung of an accuracd race, and had stamped me with the evidence of my vile origin. And at the same time I was even more nearly allied to another race, so richly endowed—so highly honored, that the very breath of the smiling heavens seemed to have made it go fair: yet my relationship in this quarter was wholly disclaimed, and I stood before the world as a menial, a drudge, a slave. Let it not be supposed from the above, that I would dishonor my dark browed brethren. But this was the way I saw it, looking with the eyes of the world, childishly and superficially. With matured thought I came to be proud of my Negro ancestry; and I did believe, what now I see, that no race has ever put forth so grand a power, under such discouraging and difficult circumstances.

I well remember when the knowledge of this heritage of shame first fell upon me. I was suddenly sunk in depths of despair, where no kind words could reach me, where no sacred voice, or loving look could cheer or console me. One day as I was swinging idly on my mother's gate, a man came along, dismounted, and asked me to hold his horse. I took the bridle, hoping to get a few pennies as other hoys did; and when after a long absence he returned, I held out no hand, and asked for nothing; but I stood still, looking at the man, who mounted hurriedly and draw un the who mounted hurriedly, and drew up the reins with a quick sharp motion; but seeing me still standing there, he snapped his riding whip round my head, saying, "Get out of the way, you d—d little Nig, or I'll cut you in

I did not speak; I did not move. The cruel words had turned me into stone. I was then but a babe of six years; yet I had had my first lesson of distributive justice, in the rights of

My mother came and found me standing there, and asked what was the matter. I could not answer. I did not know myself; for I was stunned. She then shook and elapped me, for being so stiff and stubborn. She was plagued and hurried with her work, and did not wait to inquire. But her mother heart soon warm ed again; and my continued stupor frightened her. She seemed at length to divine the cause. Laying her work aside, she took me in her arms, and held me to her bresst, with a force that almost crushed me. The chest gave one broad heave. The bosom swelled with the anguish of her sad maternity; and then torrents of blinding, blistering tears, gushed over me.

gusned over me.

For the time being I was comforted; but the iron had entered my soul, and ever after there it corroded, poisoning all the springs of joy in my young life. And though I live to reverse the ban, to arrest the doom, to cast the gauntlet of human power before the strongest; though I have triumphed over them. though I have triumphed over them who dis-place me, reaching hights they would be giddy but to think of; yet the sore is not quite

Before I lived in the outer world, I was impressed with a determination to achievement beyond my powers, either of endurance or capability; and as I grew and strengthened, and especially when I entered the realm of mental antagonism, this determination in-creased in activity and power. The morbid discontent in the present joined to a vast and illimitable outsight of possibilities, caused me to be forever reaching out, and ready to grasp more than I could either hold or appropriate. I shudder now to think of the terrible antagonisms, mental, corporeal and spiritual, which l embodied.

Thus unsettled, unbalanced, chaotic in my whole being, I was like a goodly ship, put to sea without compass or rudder; and the wonder is, that I weathered so many terrible storms, and was not earlier wrecked on the shoals to which I drifted. As now I look back I see it was only by help of attending angels, that I was so often saved. Yet amid all these dangers, terrific as they were, demoralizing as they might have been. I held close the precious pearl of my own immortal selfhood, and swore eternal fealty to that. I have made many great mistakes in my life-who has not? I have been guilty of wrongs—sins, if you will -but the love of good for its own sake, was the great guiding star, toward which I directed all my steps. Let the cold critic look fairly at the whole case, and then say if he could have done much better.

The idea that I must not, and could not live any longer, several times in my life took possession of me; and I was barely saved by the power of spirits, and the exertion of friends. But at length it returned with an overwhelming force. A cloud settled on my mental horizon, thick, black, impenetrable. My brain reeled, and went to wreck. I groped in the dark alone—amid all God's creation, utterly alone. O the days and hours of unutterable anguish, that slowly wore away, until the cup of agony ran over, but never ran out. But why try to picture this most horrible state? Nothing, nothing could show, in the least degree, what it was. I had but one thoughtone hope—death, DEATH in some form—in any form. And even Golgotha, would have been to me the mountain of peace and healing. I grasped the remedy. I neard the report, and before I fell, knew what I had done.

When I first woke, I was surprised to find myself away from the room where I had been, and still more that I should be so quiet and consoled. It might be a dream, and if so might I not dream on? Then I began to question, if it could be my own old self, that was so calm and peaceful or whether I were not reincar-nate in the form of some sleepy, fat, stupid booby, and doomed to another life of ignoble rest. But these speculations were put to flight by a strain of music, so low, so soft, so sweet, and withal so penetrating, that it interfused

and withal so penetrating, that it interfused itself with my whole being. Every fiber, every nerve, every particle, both of soul and substance, was bathed in the audible balm.

I went to sleep, and when I woke again, Mary the loved of my soul, stood before me, clothed in angelic beauty. She did not approach very near, but with a sweet, pensive smile waving her hand toward me she disappeared. A cool, soft, aromal breath, as of the gentlest wind, followed the action. I slept again. The cords of life had been snapped so suddenly, there was a terrible wound, which, yet I must feel for some time, though I am healing rapidly. The lesion, not being found healing rapidly. The lesion, not being found under moral, nor, strictly speaking, natural laws, there was little else than sysmpathy with nerves and muscles to deal with in the local treatment, while the spiritual shock was at once relieved, by gentle and loving explanations of the case. Had I been at the time pos-

seesed of reason, and willingly and wantonly destroyed my life, the case would have been very different. The courts of common law will tell you that a maniac is not to be held legally accountable for his actions. How, then, can he be morally? If by it the whole spiritual status of the man could be canceled, or impaired, or even questioned, then, indeed, might I be shut out of my place, and denied access to the grade of being, to which my development entitles me. But in that case the level of justice would be vastly lower in the Spiritworld, than in the corrupt courts of earth. I have nothing to say here in favor of suicide, as a conscious and willing act. It is, at the best, cowardly; and the romantic youths (there are few really grown up men, who would sericusly attempt it), who deceive themselves with the idea that it is a noble and chivalrous exploit, will enter the Spirit-world under the weight of a terrible mistake. It is far braver to live, even under the meanest and most revolting circumstances, than to shuffle off their mortal coil by any such desperate

Awaking, I found myself couched on folds of fleecy vapor, so like the dropping of downy wings did the drapery fall around me. The light, the air, the sounds, and all the shadowy forms of the mezzo-tinted landscape, had the same character of softness. Strange, indeed, it was, that the truth should so long be kept back. But at length it flashed on me, with the suddenness of unexpected light. A dim consciousness of the last bitter moment stole in upon me; and with it came a burning sense of shame which I hope never again to experience. Summoned instantly before the bar of Conscience, I saw myself unveiled a self-assassin. A condemnation fierce and terrible chook my chattered senses; and I fainted

Reviving consciousness told me that the mother arms embraced—the mother breast sustained me. Then I wept, soft, blessed, healing tears such as I had not shed for many a year, and a sweet voice whispered, "Not your fault, my darling! It was mine—all mine." And then our tears mingled like floods of sum-

A human form, shining and stately, drew near, and laid a hand on the head of each. Looking up into his large, elequent eyes, I knew that he was a Randolph—an ancestor on the other side. "Yes," he answered; "oud I have been thy

guide and guardian, my wronged and suffering son. Not to thee, nor yet to this loved and loving mother, should come the guilt. Nearer it is, even to me. Be comforted—both of you. The sin was never yours though its bitter fruits have poisoned your lives. But there is a law of recompense; and by that law be heal-ed, and cherished, and exalted. Farewell, my son. When fully restored, I shall unfold to thee the lore thy soul has been so long yearning after, in a word of the true Spirit-life." As he passed out of sight, a form, whose whole presence radiated love and beauty, came gliding near. I knew, before I saw her, that

it was Mary; and once more, and forever, the long sweet kiss of reunion sealed our love. Before she left the Earth-life, she gave me her life, her soul, herself; and in our shadowless truth, one we were—one we are—and one we shall be, forever and ever. Thus far have I given the word, clearly and

conscientiously, and in a short time I propose to send forth a further account of my experi ence in Spirit-life, and to unfold something more of the character, conditions and employments in the several grades of being I meet and mingle with. I shall give some not yet opened truths, and leave the errors to correct themselves after the fashion of errors, by final ly dying out. My friends, and others interest ed, may send to S. S. Jones for copies of the pumphlet, to which the above refers. Thus far now, and no farther.

P. B. RANDOLPH.

That Challenge.

We advise our readers to examine Dr. E. P Millers's challenge to Dr. Beard, given in another column, from which it is evident that Dr. Miller is willing to back his opinions with his pocket under circumstances highly unfavorable to him. He proposes a wager of \$5,000 that the majority of a jury composed of the very eminent men whom he names, and of women who shall be selected by Dr. Beard, will come to the conclusion that the "physical manifestations" in the case of a sister of the Eddys are what he claims them to be, and not the result of trickery, collusion, and fraud. It may be possible that this challenge does not fully traverse all of Dr. Beard's propositions, in which, if we remember rightly, he has something to say of unconscious muscular action on the part of the medium, which would not be fraudulent or trickery. It may also be that Dr. Miller's singular use of the word "pre-judice" is open to a number of constructions at variance with the writer's meaning, but of this the gentleman challenged will have to be the judge. Possibly Dr. Flint might object to being on a jury with Mr. Train, but as atheists are satisfactorily numerous, somebody else might take the place of that acute gentleman. Now is the time for somebody to make money, and either make or break the diakks and elementary spirits.—N. Y. Graphic,

What is the world? A dream within a dream. As we grow older, each step has an inward awakening. The youth awakes, as he thinks, from childhood; the full grown man despises the pursuits of youth as visionary; the old man looks on manhood as a feverish dream. Is death the last sleep? No-it is the last final awakening.—Sir Walter Scott.

PHENOMENAL.

Incidents of Unexpiained Phenomena-Strange Premonition of Mrs. H.—The Two Babies—66 Melissa, I Have Come "-The Figure of a Woman-Other Interesting Incl-

Whatever the outside world may think of Spiritualism proper, the subject has associa tions which interest all mankind. It is urged that, knowing little of what the human organism is capable, it would seem an unwarrantable assumption to say that phenomena because otherwise unexplainable, must originate with spirits out of the flesh. But while the intelligence manifest claims for itself such origin, it must at least be in good taste to await developments before dogmatically crossing its path with opinions which have no support. Presentiments, visions, dreams—what are they? How should we sometimes know more of the future when asleep than when awake? How should we recommend when a wake? How should we see shapes which have no physical existence? How feel the approach of events of which not the faintest indication is visible?

We talk of "coincidences" and "probabilities," as associated with the fulfillment of dreams; and upon the back of "imagination" place all the psychologic wonders of waking moments; but is a marvel any the less a marvel because it is a coincidence? And as to probabilities, as influencing prophetic dreams, are not such dreams rendered remarkable chiefly by the very, fact that the dreamer has either considered as improbable the circumstances to which they refer, or has not considered such circumstances at all? The like observations apply to waking presentiments; while with reference to the plea of imagination, as against the occurrence of visions, it must be remarked that a number of persons have beheld the same apparition at the same time; and that the semblance of one departed has been frequently recognized while those who saw it had every reason to suppose the possessor still living in the body. Besides, in such cases, the manner of death, if peculiar, has almost always been indicated by corresponding peculiarities in the vision. All this can scarcely result from imagination, and if a merely accidental coincidence, it is a remarkable one indeed.

Many facts in connection with the subject in review, have come under my notice, and to some of these I shall refer.

Years ago, a Mrs. H., with whose family the writer is well acquainted, and whose home in a Rhode Island seaport was near his own, had one of those singular experiences of which we sometimes read. Her husband was absent up on a distant voyage; and one night, after having retired in usual health and spirits, she arose in an agony of mind. It was midnight but she was conscious of not having slept With the calmness of absolute conviction, she awoke her small children, and informed them that their father was dead. The night was outwardly pleasant but the house was one of mourning; and no pen can picture the feelings of the mother as with tears streaming down her face, she clasped her little ones and told them of their fearful bereavement. Her chamber had suddenly appeared as if its walls no longer existed; in place of them she had seen the ocean surges, and in the midst of these the sinking vessel of her husband. Neither Capt. H. nor the bark in which he sailed was ever heard of more, but in time there came intelli gence of a great West Indian hurricane, which occurred on the very night of Mrs. H.'s vision and in which it is supposed that her husband was swallowed up.

Regarding the facts in this case, there is no question, and under the circumstances, to at tribute the vision to imagination, would be puerile and absurd. Yet in what manner was it brought about? Do such things result from some unexplained and intuitive power in the seer, the action of which may after all be as simple as the changing of the wind?

I recall another occurrence, which also hap pened many years ago and in the same locality. An unmarried woman, a Miss T., was suspect ed of having made away with her newly-born child, and the circumstances were so strongly against her that some few days after the infant against her that some lew days after the infant was supposed to have come into and gone out of the world, a search was instituted for its remains. "If you find one, you will find two," remarked a married woman not particularly acquainted with the accused, to the persons upon whom the duty of search devolved. "But why should you think so?" they asked; "how do you know?" "I do know." she "how do you know?" "I do know," she replied, "that there are two;" and she proceeded to state that on the previous night, while lying awake in her room, she had observed a light gradually brighten upon the ceiling above her head, while within it were two little baby faces side by side. Bhe saw them very dis-tinctly and was surprised at herself for feeling no alarm. Making sure that her curtains were closely drawn, she ascertained it to be impossible that the light could come from without and also satisfied herself that no lamp wa burning in the house. The light and the infant faces faded away together. Upon searching the suspected premises, which were not those where the vision had appeared, the officers found the bodies of the two dead infants hidden beneath a soap tub in the cellar. Why should these little apparitions have ap-

peared to a person not especially interested in the circumstances? Is it not that, interested or otherwise, we must see whatever our psychological condition gives us the power to see? But what is a psychological condition? and why should this involuntary power be awakered to setting only in the pressure of a cartain ened to action only in the presence of a certain class of events?

A lady of education and more than usually

refined feeling, whom I meet daily, lost some few years since a brother to whom she was greatly attached. He was a mere child, and in all his hopes and sorrows she tenderly sympa-thized. He died suddenly at a considerable distance from her place of abode, nor had she the least intimation of his illness till the day succeeding his disease. Upon the morning of that day, before she had risen, her attention was arrested by a sound as of rapid footsteps approaching the house. They appeared to reach the stoop in front of it, and the door was then shaken with considerable force, as if was then shaken with considerable force, as if some one were attempting to open it; while a voice distinctly heard and as distinctly recognized by the lady, exclaimed: "Melissa, I've come!" The lady arose but could discover no one. A few hours subsequent a message informed her of her brother's illness, and still later tidings announced his death, which had taken place at the very moment of the apparently supernatural visit. If the sister's experience was, not a reality, it may be asked why she had never imagined the like before, as she certainly never had; and the coincidence, if certainly never had; and the coincidence, if accidental, must appear more remarkable than would the undoubted visit of a spirit.

Must not the unbeliever admit that such things are inexplicable—that he is totally in the dark? Is not the skepticism that spins out possibilities to threads of ridiculous thinness, and sneers at the testimony which it can not answer, discreditable as the weakest cre-

The grandfather of the writer, a man of intelligence and information, and not at all a believer in ghosts, used to relate that one evening, upon returning to his home, which was in the country, he was surprised to see standing in a gap of the wall by the roadside, the figure of a woman, one of his neighbors. Her appearance at that time and place the more antonished him as the night was very cold and a deep enow lay upon the ground. Being within a few feet of her, he remarked her dress and the expression of her features, and in the broad moonlight distinctly observed the large mob cap, an article then common, which she bulism, of a sudden fit of insanity, and of almost any possibility in the premises; but presently the shape vanished. It had not moved in any direction, but was simply gone. He related the circumstance to his family, and could not help feeling that some evil was about to befall Mrs. T., the lady whose "double" he seemed to have seen. Next morning, however, she was discovered to be in apparent health, and my grandfather looked upon her huge mob-cap with something of superstitious awe. But the following afternoon she was dead! Falling in a fit, an affliction to which she had never been subject, she passed sudden-

The class of phenomena represented in this case is common. My readers will recall a remarkable illustration of it, the case of the two younger sisters of Alice Cary. But how shall we account for it? If one see the apparition of himself or of some other person yet in the flesh, is he to suppose the appearance merely a shadow of the reality, or a veritable identity, a a conscious individual? Is there not something in clairvoyance that suggests a duality of being? And the ordinary dreamer, did his physical man possess the power of natural vision in sleep as when awake. Might he not see himself walking abroad in spirit?

An acquaintance of mine speaks of having been visited by the apparition of a friend whom she had supposed in health. The ghost came to her bedside, touched her distinctly whenever she withdrew her eyes from it, and remained with her more than an hour. She afterwards learned that her friend had died on that night. No one acquainted with the seer in this instance would think of bringing against her the charge of intentional misrepre-

sention or of easy credulity.

Some few years since, a little child, a relative of the writer's, while lying at the point of death, described earnestly the presence in his room of one who had lately died. He himself then passed away; and although his relatives are not in the habit of ghost-seeing, a singular experience soon after happened to one of them, He had retired to bed and was lying wide awake, when he suddenly realized that his room was no longer dark—that by a light which seemed to come from nowhere, he could see the objects about him as plainly as by day. Close by his side stood Willie, the little boy that had died. His appearance was precisely what it had been in life, except that his hair was longer and much disordered. The seer of the vision rose to a sifting nosture and the of the vision rose to a sitting posture and the little boy crept upon his lap. The phantom had weight and substance—at least such was the impression conveyed. Its only words were, "I see grandma!" (Willie's grandmother lived inthe same house) and they were uttered with great earnestness. Then it faded and was gone. The person to whom this occurred is by no means a believer in Spiritualism as it is generally understood. He was certainly not asleep, for he took at the moment especial pains to assure himself to the contrary. He is reflective, skeptical, and a great devourer of books. And now, what did he see?

In multiplying cases of this nature, I anticipate the charge of triviality; but can that be trivial which is associated with a most wonderful pyschological problem?

A lady of excellent family and education, and withal a woman of uncommon mental powers, who has no sympathy with the "frivol-ity" of professed spirit manifestations, assures me that she has more than once been visited by a favorite grandson who died some years since. To her interrogatory upon one occasion: "Henry are you happy?" he raplied, "Grandma, I am as happy as I deserve to be!" [Concluded on page 363.]

### SCRIPTURE EXERCISES IN SCHOOLS. «Hudibras", Gives His Opinion.

The article in the *Tribune* of to-day, signed "T. C.," protesting against the action of the Borad of Education in discontinuing Scripture exercises in the public schools, is so full of errongous statements that I can not forbear calconeous statements that I can not forbear calling attention to them. Seldom is the spectacle presented of so many errors strung on so short a string as his screed displays. It demonstrates what profound ignorance a man may display who has been educated under religious auspices, or rather under a system of education which available from the subject education which excludes from the subject thereof all light or knowledge at variance with

the religious theories of his educators. I am willing to concede great worth to large portions of the Bible, but when a writer lays anch exalted claims to it as this one does I can not refrain from challenging them as unfounded in fact. His assertions that I criticise are as follows:

First—"Ohristians of every name claim the Bible on their book."

Mictaken, for the Catholic Christians do not claim the Bible which is read in the schools es their book, nor acknowledge it as all sa-

Second—"The 200 Protestant Churches in thin city regard it as the only source of mor-

So many, but I know of many that hold to

no such thing. Grad Twird—"It is the book from which the founders of this Republic obtained their ideas of

free institutions." Falce in toto. Such men as Thomas Jesser-con, Tom Paine, and Benjamin Franklin were

prominent as founders of this Government, and the Bible was one of the last places where they looked for their ideas. The idea of free institutions, too, is not contained in the Bible. The Bible teaches obedience to Fourth—"It lies at the foundation of common

Another stupendous mistake. It has no more really to do with the common law, so far as foundation is concerned, than it has with the science of geometry. In fact, it has noth-

ing to do with it in any way.

\*\*Fifth—"We are indebted to it for all correct notions of statute law."

Was anything ever more absurd? There is hardly an idea of statute law, in either the Old or New Testament, that could be utilized in our modern times in application to existing acciety. From the Old Testament the ideas viould be too berbarious and cruel, and from the New Testament too mild and impractica-

Sicth-"It is from the Bible alone that we have learned the Golden Rule, to do unto others as we would that they should do unto

6 Not so, by any manner of means. The principle is almost as old as the race. It was known thousands of years before the New Testament was written. It is not now in the

Seventh—"It is the book of all others most needed in guarding us from crime."

For that purpose I prefer the penal statutes of the State, and I guess "G. T." would, too. after he had made an experimental trial of the power of each separately. If the Bible can guard us, from crime, it is a pity that our legislators have not long ago found it

Wighth—"Drunkenness, adultery, Sabbath-breaking, lying, stealing, murder, and all other crimes run riot where the Bible is not

The facts will not support this assertion: namons are tree from arunite ness, and bear a better record than most Christian nations in regard to the other vices and crimes enumerated. In fact, in this very nation, distinguished as it is for men and vomen of lofty virtue, there are probably more lies, thefts, burglaries, acts of adultery, and diabolical murders perpetrated in a single month than could be heard of in any civilized Mahommedan or Buddhist nation of the same

population in an entire year. Ninth-"No nation ever made any attain-

ment in public morals without it."

I don't know what he means by "public morals." No nation, perhaps, has made any very exalted attainment in morals with or without it. No Christian nation has ever yet produced, however, a generation where its public men as a class would bear any comparicon in their honesty, patriotism, and personal purity, with the public men of Rome in her best estate. There is hardly a heathen nation, past or present, whose public men have not been, or are, less given to robbing the people, than are the public men of this Bible-reading United States of America.

Tenth-"It develops intellect as well as mor-

al activities."

I deny it. It binds us to the past, and quenches thought and inquiry,

Eleventh—"It is the friend of the common people, and formidable only to tyrants."

On the contrary, it always was the bulwark of monarchy, from which its defenders drew "the divine right of Kings." It was the great defender of slavery in this land. Had it not been for its use, by the churches, in upholding that institution a public opinion would have ceen created that would have overthrown American slavery a quarter of a century before it did. And that, too, probably, without blood-

Iwelfth—"It is the conservator of peace and good will, and has done more to instruct and benefit manking than all other books put to-

While the facts are that almost all the wars of Europe up to the eighteenth century have grown out of diverse views of the teachings of the Bible. The most bitter persecutions, the most cruel massacres, the most flendish treat-ment of innocent human beings that the world has ever witnessed, extending over many centuries of history, have sprang directly from faith in its dicta as inspired and infallible. At this present moment there is no more estrangement among men in this land who would naturally be friends, more hatred and bitterness of heart system among records are bitterness of heart extant among people susceptible of the kindest emotions, all owing to the way they understand this book, than there is from all other sources whatever. If it is a book that promotes peace and goodwill, pray show us one that produces discord.

Still, I like the Bible for the good that is in I, and I believe that there is virtue enough in the human heart, when cultivated, to appropriate the good and reject the evil. That cohool-children can do it, I very much doubt. Such kind of talk, however, as this of "T.G." may do for Sunday-schools, but not for

the columns of such a paper as the Indune, which are perused by the intelligence of the West.—Ohicago Tribune.

### Ool. Olcott—His Erroneous Position.

Edition Journal:—I have always been an interested reader of Cel. Olcott's letters, and an admirer of his plain and candid statements, but his last, in the Banner of Light, seems entirely unlike him. It is addressed to the editor of the New York Tribune, and copied from that paper. Now, while I do not presume to criticise so learned a gentleman, may I not ask an understanding of him, from some one cap-able of giving it?

Col. O., says: "The world, reviewing my book, calls me a Spiritualist, and so have other papers, whereas nothing could be more opposed to the truth. If to have long acknowledged that phenomena occur in the presence of mediums which are not the effects of legerof mediums which are not the effects of leger-demain, and to admit that they rooted fast and strong my faith in God and my soul's immortality, makes me a Spiritualist, then I have been one for many years; but if to discredit nearly every theory of spirit communication, existence and employment advanced by the recognized leaders of that people since the Hydesville epiphany; if to dissent from their views upon social questions, to have no faith in the uniform integrity of mediums, and the truthfulness of their familiar spirits. is to be the opposite, then the World, the Graphic and other journals, have falsely stigmatized me."

If Col. O. be falsely stigmatized (f) as a Spiritualist, and if he discredit so much, how can the phenomena he mentions, root fast and

can the phenomena he mentions, root fast and strong his faith in God and his soul's immortality

The Inibune editor, from whom Col. O largely quotes, says, in regard to this phenom Admitting their reality, there is no connection between such visions of glamour, and the immortal hopes of humanity. The actors in them may be ghosts, or genil, or

Worcester defines a Spiritualist as "one who believes in the doctrine of Spiritualism as opposed to materialism; one who admits the reality of an intelligent being distinct from the perceptible Universe." According to this Col. O. seems again "stigmatized" as a Spiritualist, but another paragraph in his letter, "leaves us in great doubt as to what he is.

He says: "Suppose I should tell you that the "spirits" which produce nine-tenths of the genuine "manifestations," are not the spirits of men or women from this earth, but something quite different, and something that does not inhabit our future world, nor stroll with us among the asphodels; that the wise, the pure, the just, the heroic souls, who have passed on before us into the silent land, can not and do not come back to spout Sapphics through scrub women, nor swing through the air on a spiritual trapeze at the bidding of

air on a spiritual trapeze at the bidding of poverty-stricken mediums, for the delectation of the gaping crowd. What then?"

Are we to understand that he does tell us these things, or that he merely "supposes" an improbable story, and says, "What then?"

Col. O.'s supposition, like many other romances, stops at the most entertaining and parplexing chapter, and leaves the reader to solve a problem, which properly falls to him. If the spirits of men and women from this earth, or if what claim to be spirits, are not spirits, but "something quite different," it is left for the discoverer of that fact to make it known. and disabuse the minds of those who are in er

ror. If not spirits, what are they? If, in Col. Olcott's opinion, they are not the intelligences or spirits of people, why in writing of them; does he say, "People from the other world?" What people, and what world does the gentleman refer too? Why not as well entitle his book the "ghosts, or genii, or gas," or hobgobling from the other world? The name may have enlarged the sale, but may it not also have misled the credulous? If I understand him at all, the Colonel is a little inconsistent, and if I do not understand what he says, I am sorry to know others are equally mystified. May we not hope that the "spirits" or "hobgoblins," or whatever intelligence it is among the poor "scrubwomen" may leave them, and manifest themselves in their true character through Col. Olcott? May they SPORITUALIST

Oliro, III., Sept. 20th, '75.

Remarkable Manifestations at the ' Mott Seauces.

Bro Jones:-Permit me, through the colums of the Journal, to give a brief account of what I saw and heard while attending four of what I saw and heard while attending four seances at Mr. Mott's, the famous materializing medium, of Memphis, Mo. I will preface my remarks by stating, that previous to my investigation of Spiritualism, at the Mott seances, which occurred in the latter part of last Febuary, I was a skeptic in regard to the latter part of last Febuary. spiritual phenomena, and a firm disbeliever in the immortality of the soul; but while there, and witnessing the wonderful manifestations given through that remarkable medium, I was fully convinced that the phenomena was produced by the agency of departed human beings, who can at all times, under proper conditions, manifest themselves to their friends in

On arriving at Memphis, I proceeded to the hospitable home of Mr. H. G. Pitkins, where I was shortly afterwards introduced to Mr. Mott. I found him a plain unassuming man, and the last person I should suspect of resorting to art and trickery to deceive his fellow-

I gave my name as Carpenter, leaving a broad margin for him to add my Christian prefix, that would sound most agreeable. This was the only clue I gave to my history. The subsequent knowledge he gained of me, must have been obtained outside of the ordinary channel of information.

There were quite a number of persons pres ent, who had come from various parts of the country, to test by the law of demonstration, the grand truth of their immortality; but as Mr. Mott had been giving seances every night for some time, he declined giving one that evening, as he needed rest. On the subsequent evening, ten persons assembled at the seance room to witness the materializations. All present were permitted to examine the cabinet previous to Mr. Mott entering it. I examined it, but could discover no possible chance for deception. At seven o'clock the circle was formed, the light was turned down, and singing commenced. In about fifteen minutes the bell in the cabinet rang, and presently a face of a lady appeared at the aperture. Mrs. Mott went forward and said, "Who do you want to see?" The reply came, "I want to see my Bro. John." Mrs. Mott said, "Please give the other name?" She said, "Carpenter." I stepped immediately to the aperture, the cutsing parted and I stood in the presence of curtains parted, and I stood in the presence of the living dead.

The apparition came within, six inches of my face and said, "Bro. John, do you know me?" I did not fully recognize the features. me?" I did not fully recognize the features I said, "Please give your name?" She said, "Anna," which is the name of my sister who passed to Spirit-life some ten years ago. She said, "Is father and mother well? tell them I want to see them; tell Ettie (my sister at home) to go to school and become a school teacher." She then related to me an incident which transpired several months previous, which was so remarkable that it left no longer

calling for different persons in the circle, and many who went up there as unbelievers, came back to their seats with the tears flowing down

their cheeks, saying, "It is so! It is so!"
After the materializing Hivens, noted for his witticism, and for giving tests, is heard to exclaim through the organism of Mr. Mott, Vot you keeping so still in there for?" The cabinet door is opened and he is interrogated by all present. He shows wonderful penetration in regard to personal affairs. I asked him if he would relate the incidents of my journey there? He said, "Yes. You got in company with a man about three miles from home. He had a team. He went three miles with you and stopped on top of a big hill." He told the conversation we had, and said, "He turned his team around on that hill and went back," all of which was true to the letter; and, immediately changing the subject, said, "Your father will get a letter from Washington Territory before long." The next day I wrote an account of this seance to my parents, and on the same day they got my letter, they received one from Washington Territory, from a neighbor of ours, that had recently removed to that section of the country.

At the second seance, there being conflict-ing elements present, the materializations were not as plain as on the preceding evening. My sister appeared to me again, and related the circumstances of her earth life, the sufferings she exdured, and the pleasure it afforded her now to return to earth to assure her friends that she still lives. I asked her if there was any more of my fiends there? She said, "Yes, grandfather and grandmother is here and a little child." I asked her the name of the child? She replied, "Eugene." I could not recognize it by the name, but found out on arriving at home that it was the name of my brother's child, who was named only a short time before its death, and of which I had no knowledge. This, I consider, an excelent test, setting intirely aside the theory of some that "It is all mind reading."

At the third seance we had a harmonious circle. The materializations were the best I witnessed while there. Faces would protrude far out of the aperture, when they would gradually fade away. My angel friends signalized their presence, but gave me nothing new

worthy of note.

I will conclude by giving an account of the fourth and last seance, which I attended previous to my departure for home. My brother who died in 1862, at Macon, Mo., material zed for me. I fully recognized him. He reproved me for contending with father on the immortality of the soul, saying, "He has got an older head than you have." He told me to "he good and true and meet him in the Spiritland." Toward the close, my sister made her appearance and asked me if I was going home the next day. I told her I was, and asked her if she had a parting communication for me. She said, "Yes. Go home, be good to father and mother, brothers and sisters, and lead a harmonious life." She pulled the curtains aside, and there in full form, dressed in white, stood my angel sister; she remained quite awhile, when gradually the curtains closed and she whispered, good bye. Thus ended my four nights' interview, and lessons of sweet consolation were given by the loved ones from over the river who are ever ground no illumination. over the river, who are ever around us illuminating our pathway, and pointing us to that golden shore, "where the conscious spirits of men and angels will dwell in peace and harmony forever more."

Fraternally Yours, John H. Carpentee. Mt. Moriab, Mr., Sept. 21st 75

THEEDDY MATERIALIZATIONS.

An Important Challenge to Skeptics, Whether Editors, Lawyers, Doctors. Mechanics, Atheists, or Scien-

[From the New York Graphic ] About the 21st of last December-I left my home in New York and came to Chittender Vt., for the express purpose of investigating the Eddy materializations. When I left this city I was a confirmed skeptic in regard to every phase of physical manifestation. stayed there fifteen days and attended twentyone of Horatio and William Eddy's seances for physical manifestations and materializations. During this time my mind underwent a complete change. It not only passed through the respective stages of conviction and conversion, but I became a positive believer not only the truths of Spiritualism, but in the indisputable fact that spirits can not only manifest themselves by moving physical bodies, but that they have the power to materialize so as to assume such physical forms as are seen and heard, felt and recognized by their friends. When I announced through the columns of the New York World my belief in the genuineness of the Eddy manifestations I thought I understood my position well enough to know that I was speaking the truth. I still think I did, but for doing so the editor of the World says it made the "inconsequent Miller write himself down as an ass in legible characters."

I have just spent ten days more at the Eddy homestead investigating the subject. During this time I have attended about thirty seances. I now wish to put myself on record again as not only endorsing the genuineness of the Eddy manifestations, but as re-indorsing all that I said in regard to the subject. I reaffirm what I said in that article in regard to the power mediums would soon have to control the press, and also assert that I believe the spirits will eventually cause every newspaper that does not acknowledge the truths of this science to go into bankruptcy. This is a conflict between truth and falsehood, and I know that truth is bound to win in the end.

One man in the right and capable of main-One man in the right and capable of maintaining his position has more power than forty millions in the wrong. I know that I am right, and, what is more, I am so fortified in position that there is no power on this earth to drive me out of it. So take the risk of being called any contemptible name that can be found in the English language, with the Holmeses and numerous other frauds distinctly before me, and with the unfortunate sequels of Robert Dale Owen's record staring me in the of Robert Dale Owen's record staring me in the face, I am yet willing to stake my reputation, my fortune, and my all on the genuineness of these mediums.

William and Horatio Eddy have been treated so shamefully by the public that they will not submit to any further tests to satisfy the skepticism of any one. Neither money nor reputation nor anything else can at present induce them to interest themselves in the public. Like George Francis Train, they have become disgusted with the people, and have retired to private life, and have assumed a state of "chronic content." They know that they are right, that they have a great science develop-ing, and they do not care whether any one else

knows it or not. But I have found in their eleter, Mrs. Mary I know she is not. This medium has nearly all the different phases of physical manifesta-tions, including materializing of hands, faces, and the entire body. She has promised me that she will come to New York sometime during the coming fall and winter months, and submit to tests both in private and in public. If the manifestations of this medium prove to be genuine, it is but fair to assume that those of her brothers are genuine also, as I know them to be.

As Dr. George M. Beard, through your columns has called the Eddys 'liars and frauds," I make to that gentleman the following proposition:

CHALLENGE TO ALL SKEPTICS

I will put \$5,000 in the hands of George Francis Train, who is a skeptic to all forms of spiritual manifestations; or in those of Elder Fredrick Evans, who believes in nearly every form of it; or in the hands of Peter Cooper who believes in the Christian phase of it, but not the other; or in the hands of any honest person who may be agreed upon. He shall put \$5,000 into the hands of the same person. A jury of six gentlemen and six ladies shall be chosen to test this medium. She will exhibit in their presence many of the different phases of spiritual manifestations, including materialization, and if a majority of this com-mittee decides that her manifestations are produced by confederates, by personations of the medium by means of masks and secreted wardmedium by means of masks and secreted wardrobes, showing her to be a fraud, the money
shall be his; if they do not, the money shall he
mine. I am willing to select for the gentlemen to act upon this jury, Dr. Lewis A. Sayre,
the surgeon, as foreman; Dr. Austin Flint,
Jr., the physiologist; Professor Youmans, the
chemist; Rev. John Hall, the clergyman; Mr.
Hartz, the magician; and George Francis
Train, who does not believe in a soul, a spirit,
or a God. I believe that none of these gentlemen are believers in Modern Spiritualism. Dr. men are believers in Modern Spiritualism. Dr. Beard may choose the ladies and those who are Spiritualists or not, as he pleases. I only request him to select those who are honest and well-known, and that one of them shall be a physician.

The medium will go into any public hall, theatre, church, or private parlor in this city that the jury may designate. She will furnish her own cabinet or they may furnish it for her. All that she requires is that itshall be so constructed as to make it perfectly dark, and large enough for three or four persons to sit in at once, to have a doorway 2 6x6 feet, over which can be bung a couple of darkened curtains. Inside the cabinet shall be nothing but a chair and such musical instruments as are required. She will give from one to half a dozen or more seauces, as the jury may require

to test her satisfactorily.

Spirit hands, faces, and forms appear while this medium is in plain eight of the audience; sometimes two or three are seen at once. A violin is tuned and played upon while the medium is outside of the cabinet, and a whole band play when she is in the cabinet. Spirit forms appear who are identified by persons investigating as their spirit friends. It is simply miraculous what a variety of things are done through this medium.

If this challenge is not accepted by Dr. Beard, or something equivalent, or he does not publicly admit that he was mistaken in calling the Eddys liars and frauds, then he virtually admits that he is the liar and fraud, and we shall so publish him to the world. I wait his

reply through the columns of your paper. As I design to have the question settled as to whom the ignoramuses and asses" are on this subject of Spiritualism, I would say that if this offer is not accepted by Dr. Beard it is open to the editor of the New York World, who calls me an "ass" for announcing my belief; or to the editor of the *Times*, who said I had been made a "stool pigeon for skill'ul jugglers;" or to the editor of the *Commercial Advertiser*, who thought it more important to inform his readers that there was a misspelled word in a manuscript which I sent him on the sut ject than it was to lay before them one of the grandest scientific truths the world has ever discovered.

If none of these gentlemen accept this chal lenge it is open to any atheist, infidel, magician, doctor, lawyer, clergyman, editor, or any other ekeptic on the face of the globe. The money shal' be deposited four weeks in advance of the time of submitting the tests.

If the parties accepting this challenge shoul. desire to risk anything further on the honesty of this medium, I will put up two dollars to their one to the extent of my entire fortune. The reader will notice that I do not ask to have a unanimous verdict of this jury, but that only a majority shall decide that this medium is a fraud, and to show how this fraud is produced, before the question is decided as to who gets the money.

gets the money.

The losing party is to pay all expenses of the investigation, and any receipts for the admission of spectators shall go to the medium.

E. P. Miller, M. D.

No. 39 West Twenty-sixth street, New York, September 30th.

### RELIGION AND SCIENCE. An Extraordinary Pamphlet.

Mr. Samuel Hall, of the City of Hamilton, Ontario, Can., is the latest gladiator who has bounded into the arena to battle in the conflict between Religion and Science. He has published his opinions in a tractate of sixty pages, and announces that he will hold public discussion with any one who may differ from him. His essay is estitled "Science and Theology," and he triumphantly confutes the pretentions of the former. He relies entirely upon the Bible for his facts, as being an infallible authority and from the being an infallible authority and from the second se thority, and from them he constructs various scientific theories which, however logically dependent they may be upon the premises assumed, differ somewhat from those generally re-ceived. He does not think much of the nebular hypothesis of the formation of the earth.

"We find from the surface to the greatest depths that the material of the earth is in layers, and the evidence is clear that the material of which it was built was in, a soft, smelted state having the appearance of being in that state by heat, and that each layer must have had a space of time to cool or harden before the next layer was laid, or the material would not be in layers. These layers refute the the ory of those who suppose that the earth was all on fire and is cooling down. If the earth was at any time all on fire, the fire would not have left us any coal, or oil, or limestone, for everything that would burn would have been reduced to ashes; and all that would not burn would be some pure, heavy metal that burn would be some pure, heavy metal that would settle down where it never would be found by man; and there would be nothing but ashes for many miles deep. Hear God's own words to Job: 'He laid the corner-stone thereof, and his sons shouted for joy.' Buch a host of skilled workers, with all the machinery of heaven to work with, it would not be much for God's innumerable host, with the knowledge and power of God in them, to make a world in six common days by nowling decre which was so remarkable that it left no longer a shadow of doubt in my mind, but that I was conversing with my angel sister, whom I had considered was alceping peacefully in the sanctuary of the tomb. In the latter part of her conversation her voice grew weak, and she said, "I will have to go, but will appear to you again before you leave." After taking my seat other faces appeared at the aperture

by drift, as supposed by pretended philoso-

Mr. Hall thinks the modern notion of the roundness of the earth is an infidel belief. He

"God said to Job: 'Hast thou perceived the breadth of the earth?' Breadth or width is not used in speaking of round bodies, but of flat things. I can not prove exactly the shape of the earth, but I can prove that the earth can not be the shape that our moderns suppose it to be. The earth may be rounding somewhat,

but the water is not." The latter conclusion he deduces from the undeniable fact that you can not make water stay in a round heap or body. The common illustration of a ship at sea is valueless. The reason why the hull sinks from sight is that the water vapor in the air seen in bulk is opaque and hides the hull. 'Sailing round the world is sailing east or west through the seas and straits till the ship arrives where it sailed from. Just as a man that had a house on the side of a hill and went out of the west door and went round the hill till he came in to the east door." The motions of the earth occasion Mr. Hall no difficulty. "The earth sits in atmosphere, and would not move only for the sun, which moves round it causing the water to arise off the earth as it passes round. removing the water from the sunny side, and causing the dew to fall on the dark side, thus removing the earth's ballast; it keeps tipping over from the sunny side, which is the lightest side at the time that the sun is shining on it. It wabbles from side to side as the sun pages around. "This causes the tides."

Mr. Hall does not believe the abourd theories about the centre of the earth being in an igneabout the centre of the earth being in an igne-ous condition, because a fire can't burn with-out air or a supply of fuel. There are local fires caused by the lightning penetrating cavi-ties, setting fire to coll-oil, or inflammable gases causing volcanic eruptions. The earth is really hollow, and filled with gas as a bal-loon. Otherwise it could not float in the air on nothing as it does. The theory about the attraction of the earth was gotten up by the infidels, who believed that otherwise the mo-tion of the earth in going round, would throw tion of the earth in going round would throw all loose articles off, and the mountains would act as fans to keep the snow and rain from falling on the earth. But if it was true that the earth was round and held things to it by attraction, when on the underside, the masts of ships and church-steeples would be pointing down into the empty space below. Such foolish notions, he thinks, were gotten up by "men who did not like the Bible because it reproved their acts, and they wished to show that the Bible writers were ignorant of true science. I think if the earth was a magnet, we would walk like those old horses that have the springhalt. When their foot comes up, 18 comes with a jerk."

By means of the Bible texts and modes of reasoning of which the above furnishes a sample, the writes prove that the moon is an enormous diamond, rnd that the sun is one continual explosion of gas by fire. The greater portion of the book is given up to the establishment of purely theological propositions. His object in going into scientific matters he gives as follows:

"The Bible contains more knowledge than all other books together, and all the nations are indebted to it for knowledge that they never could have found out. Therefore I have wrote this book against pretended philosophers who are leading many astray by false science."

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### THE Spiritual Magazine

Devoted to the elevation of our race and country, is published at Memphis, Tenn. by Sam'n Warson. Belonging to no sect or party,—allied to no creeds or catechisms, it will be independent upon all subjects. Believing that the teachings of Jesus, Science and Spiritualism are perfectly barmonious,—this periodical will be published from this, tend point. This has been our spirit teaching for a score of years,—and while we expect to adhere to these principles, we expect to extend to those who may differ with us respectful consideration and claim nothing for ourselves that we do not concede to all others, to have their own views and to express them fully, accountable to none but God for the manner in which they improve their privileges. We are fully aware that we occupy ground hitherto regarded as untenable. That we have extremes greatly in the majority sgainet us, but none of these things deter us from our work. It will be our aim to keep the readers of the Magazine posted in regard to Spiritualism and its developments generally, especially in our own country. A new oralls dawning upon us; the day long looked for is at hand when the gloom shall be lifted from death. The Magazine is published monthly, containing 48 pages besides the cover, at the very low price of \$1.50 per annum. To all Ministers, \$1.00, postage paid. Address 8, WATSON, \$25 Union St. Memphis, Yanatteew.

\$1.65 cents renews trial subscriptions one year.

The Reviewer.

BY BUD ON TUTTLE

NOTHING LIKE IT: or Steps to the Kingdom. By Lois Waisbrooker. Boston: Colby & Rich.

This is a novel written for the purpose of presenting free-love in an attractive form, and leading the reader forward to its acceptance through the rester forward to its acceptance through the interest of a plot. It develops all the claims of Woodhullism and will be awestly acceptable to the class of readers who accept that dectrine. As a story it is a failure. Its characters are drawn from the imagination and have no representatives living in the world. The libertine is painted in the usual cheap style, and one is constantly impressed with the thought that if such lovely women are led to ruin by his stage manners, they deserve their fate, and when it is claimed that auch are very common, one loses confidence in woman-nature.

Nor is Berrian, the clergyman, a more pleas-ing character, who at last becomes through love led out of the old track to the wilds of freedom.

Rockman, the enthusiast, for a while is a stately character, but he softens, changes and becomes a conniver in the ways that are

Minnie Morris, from a victim becomes a keeper of a house of ill repute, and finally starte a strange home where ten sworn sisters do the work for ten male boarders. It works charmingly until discovered by the world, when there is trouble.

We have not read a book in a long time more untrue to nature, more improbable in its plot or strained in its conclusions.

It would be useless to controvert its wild social theories, as to do so would be to traverse the field already worn threadbare. To the be-liever in social freedom the book will be truly steps to the kingdom."

The ordinary reader will pronounce with the author there is "Nothing Like It."

ANGEL MESSAGES, through Mrs. Ellen E. Ward, as a Medium. Nashville, Tenn. Pp. 708, 12mo. 1875.

These messages from the Spirit world were given through Mrs. Ellen E. Ward as a medium. At each sitting she went into a trance, at which time her own individuality was completely lost, and she became a passive instru-ment moved by the will of another. They are given verbatim with all their imperfections, and have not been submitted to any scholar for correction.

It is to be regretted that they had not been thus submitted for they sadly need pruning and their grammar is too often at fault. It is a great and misleading error to take for granted that communications from spirits have a sacred character and must not be judged by the ordinary standard of criticism.

That which is crude, unpleasing, and unallowable in mortal writing is equally so in spiritual, and produces a greater annoyance to the reader because of its source.

That spirit communications are often faulty, That spirit communications are often faulty, is not surprising; it is rather that, they are as well as they are, but this should not prevent their thorough revision before publication. These messages have undoubtedly a greater personal interest to the one to whom they were addressed than to the general public, yet to the latter they furnish many attractions. Every page is marked with the genuineness of its source, being in style and utterance like all compositions which flow from the trance state. It has many charming passages, and constantly expresses glowing truths. The reader feels that there is a great intelligence behind the veil of words, of which he now and then catches reflections.

ELECTRICITY, MAGNETISM, ELECTRO MAG-NETISM and the Imaginary Animal Magnetic Variety; or experiments to prove the non exis-tence of a positive and negative condition in elther of them. Being a suppliment to my work on Statuvolence. By Wm. Baker Fahnestock, M. D. Philadelphia: Barcley & Co. Pamphlet

Dr. F.hnestock has been waging war on the vague theories of animal magnetism for a length of years, and although we may grant that his criticism on the terms positive and negative are just yet he by no means proves his assertion. He fights a man of straw, inasmuch as he ignores or rather seems wholly unacquainted with the discoveries in the domain of electricity and magnetism for the last ten years or more, and argues as if since the time of Dr. Franklin and Newton, no advance had been made. Since then so great progress has been made that the criticisms of Dr. Fahnestook are really pointless, and belong entirely to the past. If he will study the theory of forces as taught by modern science, he will perceive how greatly changed, the views of ecientists have become:

Press Comments on Recent Publications.

THE NEW GOSPEL OF HEALTH, BY ANDREW STONE, M D.

It is, perhaps, not too much to say of this grand publication that no other book upon the subjects of life and health superior to it in any respect, equal to it in many, has ever been written. It is a large, beautiful book, profusely illustrated every page teeming with the best thoughts upon the most vital subjects that can enlist the attention of mankind. From a somewhat careful examination of its pages, we are disposed to admit that for natural scientific treatment of the grand problem of animal life, the "New Gospel of Health" has the very highest claims. There is, perhaps, no side of this complex subject which has not been turned and lighted by the brightest sun-light in this book. It is an argument or rath-or fact demonstrated that health is not the creature of chance nor the product of drugs. It teaches the fundamental laws of life from the hygienic standpoint, and all the elements of nature, curative, including the sun, and the earth itself are aummoned and testify the truth of themselves. The currents of magnetism and the sun's rays are presented in this book as agents of the very highest importance in arresting tendency to disease and renewing healthful conditions.—Mercury, San Jose, Cal.

SPIRIT PEOPLE: A scientifically accurate description of manifestations recently produced by spirits, and simultaneously witnessed by the author and observers in London. By William H. Harrison London: W. H. Harrison, Spiritualist Newspaper Branch Office, 38, Great Ruscell Street. 1875,

The above is an emenation from the mind of Wm H. Harrison, editor and publisher of the London (Eng.) Spiritualist. It is replete with valuable experiences as witnessed by himself, and is worthy of a careful perusal. Mr. Harrison is one of the profound thinkers of England.

### MAGAZINES.

THE CANADIAN MASONIC NEWS FOR OCTO-BER, is at hand containing a fine portrait of A. A. Stevenson, Past Grand Master of the Grand Lodge of Canada, and much reading matter of general interest to the craft. E. M. Myers, editor, 106 German street, Montreal.

THE OVERLAND MONTHLY FOR OCTOBER. (John H. Carmany & Co., Publishers, San Francisco). The Overland reaches us two weeks latter than the other Monthlies this time, but it has an unusually rich table of con-

Antiquities of the Pacific States, this article is profusely illustrated; Autocthones; The Freign Truth; A Fintasy of Roses, conclusion; An Oft-Told Tale; A Quarter of a Century In a California Eden, Conclusion; After Two Hundred Years; John Wilde; Some Remains of a Former People; The Echo; Jack Myers: In Time of Storm; etc., Current Lit-

### A CATHOLIC ALTAR.

A Specimen of the Truck Which Servant Girls Have to Pay For

The New York Sun of the 24th says: At the instance of Vicar General Quinn, a convoca-tion of the priests of the diocess of New York was held yesterday to devise means for erecting the high altar in the new cathedral on Fifth avenue. The altar when completed will cost about \$250 000, and it is proposed that the diocese of New York shall defray the entire expense. When completed the altar will be one of the most magnificent in the world. Its principal parts are being erected in Rome, and others in St. Brieuc, France. The high altar will occupy the eastern extremity of the building, and be supported by a platform to be reached by three broad marble steps rising from the floor of the sanctuary. The table will be white marble resting on columns of precious marble, with bases and foliated capitals of the same material, and are eight in number, dividing the front of the altar into three large and four smaller niches. The larger niches will contain representations of the Passion of Christ, and the smaller, statues of the Apostles. The altar is to be twelve feet four inches long by two feet four inches

Extending its entire width behind the altar are to be two marble steps inlaid with precious stones, on which will stand the candelabra of gilt bronze. These steps are intersected by the tabernacle resting on the altar. The taberna-cle is to be three feet wide and six feet high. The tabernacle is to be of Carrara marble, inlaid with precious stones, and adorned by exquisite Roman mosaics representing a sacred emblem and the crown of thorns. The door of the tabernacle is to be of brass, fire gilt, the arch supported by columns of the richest marble, inlaid with gems cut in facets, with the figure of an angel kneeling on each side.

The stylobate at the rear of the altar is to be

thirty feet in length by ten feet in height, divided into five parts. The central division vided into five parts. The central division supporting the tower and spire of the reredos is six feet in width. The first divisions on each side are seven feat six inches long, and each extremity four feat six inches long, each supporting a tower and spire. The base of the reredos is of white marble, inlain with alabaster, and ornamented on each side by a bas relief the general side representing the Agrans. lief, the gospel side representing the Agnus Die, and the epistle side the Dove. The rere-dos is divided into five sections, having a contral tower and spire, and two flanking towers

and spires. The first story of the central tower is six feet square and 16 feet high, having two clustered columns of red and green marble, with white marble bases and foliated capitals standing on each side of the central niche, which has a background of white marble decorated with foliage. A marble canopy covers this tabernacle. Under this canopy will stand a splendid crucifix, with the roof resting on the tabernacie. The second story of the central tower, directly over the canopy, is five feet six inches high, supported by sixteen columns of polished marble, with bases and capitals of white marble. On the four upper angles of the columns are kneeling figures of angels. The spire of the central tower is fifteen and a half feet high, is four sided, and filled in with the richest pierced tracery and crackets of beautiful foliage, and a finial at the top supporting the central cross, which supports the whole. The center height of the central tower and spire, from the floor of the sanctuary to the base of the cross is forty-eight feet. The two corner towers are four and a half feet square and eighteen and a half feet high. On the gospel side will be St. Peter, and on the epistle side St. Paul, each nearly six feet in height.

Between the central and side towers are six inches, with traceried heads and groined ceilings, there being on each side of the central tower. The niches will contain the figures of six angels bearing shields, on which are carved the emblems of the Passion of Jesus Christ. These are all of white marble, five and a half feet high. The niches are surmounted by gablets of richly pierced tracery, with finials and crackets of foliage. Over the columns are the kneeling figures of saints and martyrs. These figures crown the columns, and behind them run up pinnacles through the cornice, which finishes the whole, and is richly molded.

The work for the altar proper and the base on which the reredos stands is done in Rome by the well-known sculptor, Carminini. The niches, spires, and statuary of the reredos by M. Paul Guibe, of St. Brieuc, France. Most of the pieces of the altar are nearly completed. and it is proposed to set them up in the new cathedral by the latter part of next year. The main roof of the great edifice is nearly completed. The graining of the arches in the interior has already been commenced. The stained window panes are soon to be put in place.

### Items from the East.

FRIEND JONES: I send you for publication an original prayer, of great value to Young Men's Christian swindling Associations, Orthodox Sunday Schools, and to all mankind as a life and soul saver—all can use it as it is not patented nor copyrighted.

"A New Haven boy stole some apples and hid them under his shirt; then a horse kicked him and the apples saved his life—which is a story not to be told in the Sunday Schools." The next subject for the religionists to consider is the "Order of Trappists," as follows: MEN WHO KERP PERPETUAL SILENCE, AND WHO dig their own graves.

The Abbots of Mount Millary in Ireland Sept Fonds in France, and Mariastern in Tur-key, all monasteries of the Trapplet order of monks, have decided to purchase land in Maryland to establish a house in the United States and have appointed as their agent Brother Francis de Sales, who will probably to day present his credentials to the Archbishop of Baltimore, and be formally received into that

The Order of Trappists is the severest in the Church. Perpetual allence is one of their vows, and dispensation is given to speak only

when necessity demands it, or to those few of the brothers who fill offices in the monastery which demands occasional conversations. They are not allowed meat, eggs, butter, cheese, fish, or oil. They sleep on narrow beds of straw, raised a few inches from the ground. They dig and refill, and dig egain and refill from time to time their own graves as a reminder of their mortality. They rise hours before dawn, and after prayer and meditation, betake themselves to their respective employments. Among them are blacksmiths, shosmakers, tailors, carpenters, farmers, dairymen, and millwrights. The Trappist monasteries named above are very wealthy, but their wealth has accrued from the industry of their members. These monks ask no charity. their members. These monks ask no charity, and consequently Brother Francis de Sales was able to say that he has not journeyed to America with a subscription list. He asserted that the monastry of Sept Fonds, in France, alone effered to defray the the expenses of the new mission. A temporary house is to be rented, and in December 200 Trappist menks, galected from three manusteries. selected from three monasteries, will occupy

it.
"Brother Francis de Sales is a Frenchman "Brother Francis de Sales is a Frenchman by birth, but he speaks English without much peculiarity of accent. He is sanguine of the success of the mission he is cent to superintend. He says that the Abbot of Sept Fonds in France was a Count of great wealth; that the Abbot of Mount Millary in Ireland was at one time a candidate for election to Parliament, and that the six feet-two Abbot of Mariastern in Turkey is an Irishman."

in Turkey is an Irishman."
The above indicates that the civilized human animal is really below the brute creation, for no brute would be so foolishly insane as to go through the mummery of scratching holes in the ground to find immortality in our spirit

Catholic convents are dangerous institutions, from the following fact: A young lady of Protestant faith, inherited from her mother who had died, \$5 000. Her father was to hold the property until she became of age. He misused her like brute. As she has just become of age, the father had made arrange-ments to send her for life into a Canadian convent, in order that he might get the property, but as good fortune would have it, she ran away from one of his brutal assaults, got married, and now will institute a legal method of getting her rights. This is an important lesson to all American citizens, to beware of their freedom, lest Catholicism wrests it from them I have no doubt, but the convents of the United States and Canada and insane hospitals are full of just such cases as the above. Laws should be enacted to allow all such institutions to be searched, and compel the white-creed slave-holders to give up all such slaves to free-

Recently an intelligent young Irish woman of the Catholic faith, called to get information of the angels through Mrs. T. J. Lewis. She was quite unwell, but was completely restored to health. She attended a spiritual seance of her own accord and is now a confirmed believer in our angel faith. So you see, friend Jones, how we are working for humanity both spiritually and medically.

With the sincere hope that the angels may

continue to prosper your Journal and health, I remain, fraternally thine, DR Thomas J. Lewis.

175 St. James Place, Brooklyn, N. Y.

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 Charge Over Thee;" Mind of the Mother; The First Baby: A Social Blessing: "Our Baby is a Spirit Beyond the Stars," (Illus.); Powerful Mediumship of a Child; The Babies; The Happiest Period; Do Not Deceive Them; A Bird and a Fish; Visiting the Factory; Secretary Bird: Subterranean Life: Mitty's Monkey: Items of Special Interest; The Owl that Thought He Could Sing; Sawing Aches; The Honey Eater, (Illus); The Stinging Tree; Make Companions of Your Children; A Bootblack'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; Editorial-The Philosophy of Life; Brute Intelli-

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### Miscellaneous.

### Origin of the Trinity.

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OHIOAGO, SATURDAY, OOTOBER 28, 1676.

### Danger Signal.

The above is the title of a lecture by Mrs. Mary F. Davis, wife of Andrew Jackson Davis, published in pemphlet form, by A. J. Davis & Co., New York.

It is a timely warning to Spiritualists, and we give the preface entire:

PREFACE.

"The signs of the times give evidence that dangere, which threaten Spiritualism, have recently accumulated along the open sea of invertigation and discovery. Among them is the fatal one of retrogression. Doctrines which prevailed in superstitious eras, are find-

vince prevaled in superstitious eras, are moing lodgment in many speculative minds.
"Lodern Spiritualism, the child of light,
seems retreating into the darkness of Egypt
and the Middle Ages. Metempsychosis, or
the transmigration of souls, a doctrine that
took shape in the very gradle of the world, has
been revived, in a modified form, by French
Spiritualists under the name of Reincarnation." and certain American investigators are " and certain American investigators ar turning to equally ancient Theurgy for an explanation of recent mysterious phenomena. "The works of mythical Hermes Trismegis-

tus, Apollonius of Tyans, Iamblicus, Cornelius Agrippa, and others, of a dead past, are to be explored as in the darkness of a tomb, while the mental vision is turned from the broad, clear light of the living present. A serious effort is at hand to revive the secret School of Magic; and the favored few, who will be deamed worthy of discipleship, may soon startle the uninitiated by summoning elementary spirits from the "vasty deep" of the "primum mobile"—the sylphs, gnomes, undines, and salamanders of the Rosicrucians.

"The pentagram, the Jewish Cabala, and the Abracadabra of the pagan theosophers may again assume their ancient significance, and the lives of Paracelsus and Raymond Lully be repeated by the modern esoteric magicians, who claim to give 'directions for invoking, controlling and discharging spirits.'

"How far removed seems all this from a plain, simple search for truth in sincerity and humility of heart! Let the true Spiritualists leave mummery and magic, and stand fast in the principle affirmed by the gifted author of Poems from the Inner Life: "There are only two infallible witnesses in the universe—nature when wisely questioned, and the soul

New York, Oct. 4th, '75.

The author opens her lecture as follows:

"The uses and abuses of spiritualism, "There is no small amount of profound ignormics in the world respecting the genuine claims of Spiritualism. It is simply a belief—

°'Firet, that man has a spirit: "Second, that this spirit lives after death: "Third, that it can hold intercourse with hu-

mon beings on earth.

"True Spiritualists agree on these three unvitten articles of faith, but in regard to every thing else all are free to form their own opin-No creed written in lines of blood holds there in its serpent coils, but daring to meet every subject face to face, they feel at liberty to measure all ideas by the line and plummet of Philosophy, and cast anchor only in the safe harbor of Reason.

""This belief is an outgrowth of the religious mature peculiar so the development of the ninetecuth century. It is a favorite dogma with oresid-mongers, that in religion there is no progression—that the Bible holds all the information that man can ever expect to receive in regard to the life to come, and that the present oystem of Protestantism stands on the summit of perfectability, than which nothing could more fully meet the highest aspirations of the soul. But is this in accordance with Nature? While the world is marching onward with such majestic strides in the paths of Science, Art and Literature—while printing presses, and steam presses, and railroad cars. and telegraph wires, and ocean steamers, and labor saving machines are multiplying among that the light which two thousand years ago irrediated for a brief period a small portion of the moral horizon, is all that will ever be de-manded by the race? Are the wings of the Spirit to be forever fettered, while mentality is sceking deeper depths and soaring to lot-ther heights? Friends of humanity! believe it

"Man's religious nature is progressive— equally so with other departments of his being. During past ages it has struggled up into the various systems of faith which have simultaneously blessed and cursed mankind.

fined, respecting man's destiny and the Divine nature, so has been the religion projected into the world. Every institution has been a necessity springing from the consociated development of the race from which it issued, and eatisfying the religious needs of that race, until it was outgrown and cast aside like an old garment, for a purer set of principles and a higher organization. The Jewish Theocracy was an improvement on the system of image worship that preceded it, and its ethical teachings satisfied the ideal of its most aspiring adherents. Buddha among the Hindoos, Zoro-aster the Persians, Confucius the Chinese, and Socrates and Plato among the Greeks and Romans, introduced religious ideas that for the time being applied directly to the spiritual necessities of their followers. Mohammed instructed the wild tribes of his native soil in a purer faith than that of the Sabians, and transferred their worship from 'Spirits of the Stars' to the one invisible God. He thought to introduce a system superior even to Christianity, which in his time was racked by continual and fiery dissensions among its professed adherents. He was a real benefactor to the idolatrous Arabians, abolishing barbarous lawn respecting playes, establishing the rights of women to life and property, forbidding the use of intoxicating drinks, and teaching conjugal purity as a safeguard to happiness.

"In like manner, Christ established a sys

tem of morality superior to that held by the Jews. Disease had crept in their religious body—disorganization began to appear; their ideas failed at last to meet the demands of the progressed masses; and though Christ fell a martyr to the new philosophy he taught, still it took deep root, and flourished in the earth. And why? Because it then filled the spiritual aspirations of humanity! Christianity, like Mohammedanism, has been perverted—gross ly, wickedly perverted to uses which would have horrified the imagination of its founder but when not abused, it has been, during these many hundred years, like the shadow of s great rock in a weary land' to those whose great rock in a weary land to those whose faith needed sustenance and anchorage. But the ages during which it has prevailed have set their seal on the forehead of progression—the teachings of the prophets and apostles began, like the writings of Herodotus and Xenophon, to be scanned by the eye of criticism; the holy horror which the sight of heated furnesses and blezing overs once inspired in the naces and blazing ovens once inspired in the tortured, hell-expectant heart of childhood, no longer holds its Puritanic sway; the restless soul of man, peering into the abysmal depths of infinitude, cries, 'Light-more light!' and the spirit, spurning the everlasting baby hood of creeds and mummeries, and mock profundity, concerning the God-head- and the Devil-head, the immaculacy of the Virgin, the cold bath of sprinkling and immersion, and the meaning of knotty passages scattered throughout huge volumes—the spirit, spurning all this, reaching forward to something better, simpler and purer, more substantial and satisfactory.

"Spiritualism comes in to supply this demand. It is not the opposer, but the handmaid of pure Christianity. It rebukes the abuses but adopts the essence of the sublime institution given to the world by Jesus and his

In speaking of the use of Spiritualism the author says:

"Fifth, the use of Spiritualism is manifest in its prevention of accidents, misfortunes, and crime. Persons, on account of premonitions from their guardian angels, have avoided the crash of falling houses and other falling bodies, collisions on railroads, explosions, shipwrecks, and all manner of disasters; others standing, such as profenity, intemperance, gambling, and chewing and smoking of tobacco; and others still, have been led from low pursuits and vicious companionship, into the pure and pleasant paths of knowledge, virtue, and progression.

"It is when the heart is most teachable and child like, that these invisible arms are thrown protectingly around it. It is when the soul is prayerful—when it feels through the darkness for a guiding hand, and earnestly seeks angelic aid—that these blessed messengers come near, to strengthen, sustain, and save. To be receptive of divine influence, we must cultivate within us willing and harmonious natures, otherwise our Spirit friends will be repulsed, and can afford us no assistance. This is in accordance with an immutable law, of which the simple expression is, 'Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." .

In speaking of the perversions of Spiritual. ism. the author among many other things

"And the names of wise and honored men, now disembodied, are used with all the vulgar familiarity of insolence and irreverance. It may well be inferred that Spirits thus address sed are far from the scene of action, and are simply personated by certain undeveloped and mischievous individuals, who have but lately passed into the second sphere.

"Such impudence and misapprehension as above described are only equaled by that of a half spurious class of mediums, who paim off on the credulous self-made manifestations in dark circles; or worse than that, a species of Spiritual literature, over celebrated signatures, that is found on examination to be the merest bombast and nonsense.

"A CLOAK FOR LOOSE SOCIAL PRACTICES.

"Another abuse of Spiritualism, is to make it a cloak for intellectual chicanery and loose social practices.

"There are many people of deeply religious natures, who, just bursting away from the bondage of theology, seek with irrepressible yearnings for testimony concerning Spirit-life, and regard with affectionate reverence all the utterances of modern inspiration. Taking advantage of this goodness, and confidence, and desire for spiritual aliment, there are some few base and selfish natures—mere spiritual mountebanks—who, by insinuating address and some talent, grossly deceive, perhaps mislead their friends, and at the same time inculcate in a private way the most pernicious sen-timents in regard to social freedom?

"There are others who boldly and openly declare that. Spiritualism endorses what they call 'Free Love,' and assert their determination to advocate by lip and life that ungodly and pernicious error. But there is a great gulf forever fixed between the pure and steadfast conjugal devotion enforced by the Harmonial Philosophy and this criminal and revolting system of sensuality, into which some professed believers in Spiritualism have too surely degenerated, and which they dignify by smooth-sounding, but to us most repulsive

"As in the days of yore, there now arise false Christs and false prophets, who are but mockeries of the true; and what we need is, to cultivate that self-possession, individuality and power, which will enable us to detect all error, regist all evil, and reject all falsehood. Thus shall we save our beloved science from the serpent fangs of fraud and imposture, and simultaneously bleased and cursed mankind. | go forth rejoicing in its sublime prophecies According as the human idea was gross or re-

"SURRENDER OF REASON AND WILL, "Again: It is an abuse of Spiritualism to yield up selfhood in the absorbing investigation of its phenomena. While we are self-poised and accept our spiritual guides as friends and teachers only, we are safe. Life is all divine. Nature all irradiated with tints of superna

beauty, while we enjoy such pure companion ship.

"It is dangerous and destructive to lay saide our own judgment in obedience to any authority outside of ourselves."

This is a valuable pamphlet and should be perused by every receiver of the doctrine of spirit communion. .

It is for sale by the Ruligio Philosopical Purlicense House, Chicago, Illinois. Price 15 cents.

### YEAST.

A New Method of Preaching Demanded.

A theological negro descanting on the characteriatics of Scripture, to his eager listening comrades, remarked in favor of his own religion, that the Bible spoke of "John de Baptist but never of John de Methodist,"hence he had wisely concluded that the Baptists were especially favored by God, while the Methodists were only a fungus, a sort of weed in the great moral vineyard, and ought to be abolished Truly, this negro was equally as profound in his knowledge of Biblical lore, as those ministers who are constantly quoting Scripture in order to establish some favorite doctrine.

In view of the fact that various passages of the Bible can be made to endome any kind of Religion, from the dencing Shakers up through the Adventists to the Mormons distinguished for Polygamy and the Mountain Meadow Massacre, it is incumbent on this enlightened 19th century, to institute a new religion that shall be in advance of the so called Orthodox sects, and yet not equal to the principles of the true Harmonial Philosophy. Such a religion could be instrumental in doing a vast amount of good. In the first place we would discard the Bible with its examples of holy lies, holy murders, holy wars, and holy adulteries, and place it in the attic where al kinds of rubbish is stowed away indiscriminately, to be used when occasion requires, for kindling wood. We would then select our Bible, and call it the Holy Book of Nature coming directly from God--not tinctured with the imbecility that characterizes religious bigots, it is just the volume on which to found a

new religion. Yes, glorious Old Nature with its rippling springs, flowing rivers, lakes, etc., canopied with the bright blue sky decked with millions of stars, is the Bible for us, and from that we would take our text! To those who are highly enlightened, we would descant on the philosophy that relates to the growth, development and decay of stellar worlds; would show the characteristic of the moon, knock the man out of it that, superstition says, was once upon a time, gathering wood on Sunday, and on returning from the forest, met God himself, who keenly upbraided him for violating the Sabbath, and to punish him, in the twinkle of an eye, transplanted him to the 1000n.

Or, we could come down to our own planet, and examine that. The minister could find texts enough connected with that, to last for the next 10 000 years, and perhaps longer. Supposing he takes for his text, the sublime and exalted subject of "Yeast," or "emptins," as it is sometimes called. After praying, singing, etc., let him choose that for his text, and preach a sermon therefrom. Let him tell his audience that the juice of all vegetable matter, and that sugar and water united, will, after standing awhile, undergo a very strange metamorphosis. It commences to ferment, to undergo a wonderful magical change that is well calculated to excite one's astonish-

"Why," you may say, "What a ludicrous text, 'Yeast,' that you have selected for one who deals as a gospel expounder to expatiate upon." Well, we are in deep earnest on this subject. "Yeast" is an important "matter" on this terrestrial sphere, and well worthy of the attention of any divine. Of course he should have a powerful microscope to preach with, to exhibit the peculiarities of his text. To examine a text under a thousand magnifying glass in a pulpit—a holy place—would be an anomaly, a strange circumstance indeed, but the time is not far distant when ministers, will be supplied with microscopes, telescopes, bacometer, thermoneter, etc., with which to have their views examined.

"Yeast," being this minister's text-appposed to be—he describes its peculiarities perhaps in this way. In the first place he unites sugar and water in certain proportions, and then it undergoes a peculiar change called formentation. When carefully examined, little bubbles seem to rise from the bottom, and they are filled with carbonic acid gas, which you can not breath with impunity.

Nature is at work in the holy text. There is a substance that rises to the top

which is called scum, and another that sinks to the bottom, called less.

Now there is a world of mystery in those two substances, the scum and less, and one of the grandest lessons can be learned therefrom, far superior to anything connected with faith, baptism or sanctification.

The first one who examined them with a microscope, was greatly astonished to see the wonderful revealments they presented.

Why, in that scum at the top and the lees at the bottom, was a magnificent forest of plants, as perfectly defined as a forest of massive oakel

This was a leston to him, and he shouted

The liquid, which was composed of water

eter; in other words, two thousand of those trees placed in a row would occupy just one inch inflength.

Examining it still further, he found that each of these microscopic plants produced another, and that one another, multiplying while the yeast continued in a certain condition.

Finally, another scientific mind profiting by the experience of a learned Dutchman, carried his researches still farther. The Dutchman had only employed the microscope in his recearches, and he could go no farther, but this man brought chemistry into requisition, and demonstrated that the outside of each of those plants, was only one-twelfth thousandth of an inch in diameter, and that it was of material similar to the wood in trees! .And advancing still farther, he demonstrated that the substance contained in the outer surface was precisely like that which compose the human system!

This was certainly a grand stride in demonstrating the peculiarities of yeast; a vast forest of trees there, with woody texture for a surface, and material resembling the matter of our body within the same!

Really, then, "yeast" is an important subject to preach upon. There is a depth of meaning connected with it that is truly astonishing. Applied to the making of bread, it contributes to our happiness, but it can be made productive of alcohol, and that begets intemperance. . When fermentation takes place, the yeast can be distilled, and that which causes intemperance and misery in the world, be gen-

Thus we find that the Holy Book of Nature is full of interest. It teaches lessons of wisdom continually.

We hope the time is not far distant when an enlightened feeling will prompt ministers to throw aside the Bible, and devote their attention to the grand old Book of Nature. The subject of Yeast would afford an ample field for a dozen lectures, and would prove highly interesting to an audience. Should one of his auditors show symptoms of going to sleep, he could call him up into the pulpit, to examine the peculiar nature of a forest of plants springing simply from water and sugar, and if that don't awaken him sufficiently, let him distil some alcohol therefrom, and give him a few drops for a gentle stimulant, or put some of it in his eyes; and he might further explain its action on the blood, when need to excess. The Herald of Health claims that alcohol in its passage through the body first reaches the blood, and coming in contact with all parts of it causes the corpuscles to run closer together, and adhere in rolls; it may modify their outline, making the clearly defined, smooth outer edge irregular or crenate, or even starlike; it may change the red corpuscle into the oval form, or in very extreme cases it may produce truncated forms of corpuscle, in which the change is so great that if we did not trace it through its phases we should be puzzled to know whether the object were indeed a blood cell.

Give us sermons on texts taken from the grand old Book of Nature, and the world will improve morally, physically, and intellectually thereby.

### This is the age of wonders What Col. Olcott Saw.

I have seen spirit-hands, faces and heads: full form; butterflies, a canary bird, and large fly (in mid-winter), evoked under such circumstances. I have seen atmospheric phenomena produced of a most incredible descrip-tion. I have had a gold ring caused to leap out of a moss-rose, held in my own hand, in full light. I have known of a sentence being instantly engraved in the inside of a gold ring, while held in the closed hand of a certain ed tor. I have had letters to myself, in answer to letters written by me, made to come into the closed envelopes, laid upon the mantlepiece of the room where I was sitting, and never out of my sight nor touched by any one in the room; these answers being upon separate sheets of paper, and of a different kind from those upon which I had written. I have had writings instantly appear and disappear from

### paper, note books and other books, when I was either holding the same or had them in view; and in broad daylight.—Col. Olcott in WHAT WE SAW.

the Scientist.

In our Reception Room in the presence of four persons, of more than ordinary intelligence, we have seen a silver dollar placed inside of a sheet of white note paper, and both note paper and silver dollar were then placed inside of an ordinary letter envelope, and then all were placed in our hand. We took it to a table more then six feet from any person, and then laid it flat on the table, with our hand closed down upon it sufficiently firm to plainly feel the silver dollar that was in the envelope under our hand. - Mr. Blakely, medium or whatever he may be called, then said, "look at me." We did so, he being all the time at least ten feet from us. In a moment he said "now open the envelope and see what you find." We did so, and to our surprise their was nothing in the envelope but the note paper, the silver dollar was gone. It was found in Mr. Blakely's pocket.

He then pinned the note paper together and put it inside the envelope and handed it to us. We placed it upon the table with our hand on it as before, at the same time feeling the form of the pin with our fingers. As before, he, Blakely, ordered us to look at him. . We did so, and in an instant he said examine and sea what you have in the envelope. We did so, and in place of the pin we found a two cent piece. Mr. Blakely was all this time, as were the other gentlemen in the room, at least ten feet from us.

Mr. Blakely then took the note paper and folded it up and placed it inside of another sheet of note paper, and then placed both inside of an envelope and requested some gentleman to mentally think of some sentence of and sugar, had produced a regular forest of | some author, without uttering the same aloud. microscopic trees, the largest of which was and he would have the sentence written on the only one two thousandth of an inch in diam-I inside paper in our presence. It was done, I die of November-

The person who made the request did not touch the paper nor speak a word. Mr. Blakely passed one finger three times along the upper surface of the envelope, while the same was lying flat on the table. It was all done inside of thirty seconds, when on opening the envelope, there was found on the innermost paper, inscribed in nice black ink, perfectly dry and a good hand writing the sentence given. Mr. Blakely then said to another gentleman, "Now give me another sentence, and I will have this extracted from the paper and the now sentence written in its place." In like

manner as before that was done.

It should be borne in mind that Mr. Blakely had no confederates. All present were callerg at our Reception Room, and the silver dollar was furnished by one who had carried it for years as a pocket piece, and the paper used was furnished by us and marked by us by tearing off a piece and keeping it, to see that our fragment fitted the piece used. The silver dollar was marked by ourself as well as by another gentleman. There was no trick practiced by Mr. Blakely nor any one else, by the substitution of our piece of paper for another, nor by extracting the money and pin from the envelops before handing it to us. We know whereof we affirm, both money and pin were under our hand and inside of the envelope when we placed them on the table with our hand upon them.

All these things were done in a well-lighted room—broad daylight, and those other parsons before alluded to witnessed the same, and will testify to the facts as we have related them.

Let it be remembered that Mr. Blakely neither invoked "the powers of the air," nor did he utter any "cabalistic words;" nor did he do anything by sleight-of-hand. Every manipulation was exactly as above stated, and in plain view of all present.

Scientists say that all matter is spirit uncircumscribed. Reduce it back to spirit, and each molecular atom will retain its place intact and yet it can be moved through solid substances. and in an instant of time it will return to its normal condition as visible, tangible matter es much eo as before.

Certain spirits under certain conditions can perform such scientific feats. This is called dematerializing.

Spiritualism is developing supermundane laws that scientists admit in theory, exict. -[Ed. Religio-Philosophical Journal.

### Wents to Know About Uriah Clark.

Bro Jones:-Inclosed you will find a poster of Dr. Uriah Clark and wife. Will you be kind enough to inform us through the Tour-NAL, who this man Clark is. We think he made a chameful and uncalled for attack on the Spiritualists.

Your Truly, L. P. LEROY.

Mohawk, N. Y.

REPLY. Uriah Clark was formerly a Universalist reacher. Ho at an early day became a be liever in apirit communion, and published a newspaper devoted to Spiritualism, at Utica, N. Y. He parted with his wife, a most estimable woman, and at the time of the first national Convention at Chicago, brought a young girl along with him, and boasted much of her mediumistic qualities. She is now, we think, his wife, and is engaged with Clark in professed exposes of Spiritualism. . If he and she were imposters, deceiving the people by claim. ing to be spirit mediums, when neither of them were such, his and her repentance was timely and their retreat to the church very proper. But their judging and condemning all other mediums as imposters, is but looking

at them through their own green spectacles. Of the integrity of such people, all can judge. That they will do the cause of Spiritualism the least harm, we have no fears.

Spirit communion is an established fact and the sooner all tricksters follow in the footsteps of Clark the better.

The only fear in such cases is, that they will say comething good of Spiritualism, thereby bringing it under suspicion.—Ed. Journal,

### The First Society of Spiritualists of Chicago.

The First Spiritualist Society of Chicago have "cleansed the Augean Stable," by electing a board of directors opposed to the "Social Freedom Doctrine," and the Northern Illinois Association of Spiritualists, which has been acting in the interests of "social freedom" for the last two years, have been compelled to look somewhere else for quarters, in which to hold their meeting. It is high time that all Spiritualists who have

any regard for the cause they believe in—to ontirely repudiate not only the "Social Freedom" doctrine, but all leaders who cling to or in the least degree give countenance to its advocacy on their platforms. We predict that the change made in the oil.

cers of the First Society of Spiritualists of Chilcago, will be the commencement of a new era in Spiritualism in this city.

All other towns outside of Chicago have ontirely repudiated the Northern Illinois Association of Spiritualists since the leaders declared at the Elgin meeting that, "Social Freedom was germane to Spiritualism."

No Spiritualists in other places, who are untinctured with freelowism, will give any countenance to another meeting of that association. now it has been finally repudiated by the First Society of Spiritualists of Chicago.

If a few free-lovers shall presume to crowd the abomination upon true Spiritualists of Belvidere or any other town, they will find very little encouragement from any but that class who are already tainted with the infamy.

Mas. H. Monse is lecturing in Iowa and Nobrasks. She will visit Chicago about the mid-

### Philadelphia Pepartuzut

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

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

A True Life the Source of Power.

It is not what men say, but what they do,
—not their professions but their lives that
stamp their impress in indelible characters upon the world. This has been true in all ages and conditions of humanity, from the wildest savage up to the most cultivated and refined individuals. The mass of mankind have de-ceived themselves with the idea that they could cover up and hide their acts, and still have the power which all men desire among their fellows, but sooner or later all will discover this to be a delusion. In that bright galaxy of names that shines in the history of man-kind it will be found that those who have been true to principle,—faithful to the divine monitor, no matter what may have been their surroundings, or the religion under which they may have lived, have left the most imperishable records. There is a natural tendency in the human soul to love real goodness and hate its opposite, and however corrupt mankind may have become they have never lost sight of

In our own day when it would seem as though the waves of corruption were sweeping over the entire world, and men had lost not only their conscience, but their reason, it still remains an undeniable fact, that a true life is the source of power. The numerous auicides are evidence of weakness and cowardice. Persons become involved in difficulties of various kinds and rather than be brave and honert enough to suffer the consequences of an open avowal and sincere repentance, they rush madly into that which is to them an unknown future, to find the difficulties increased, and, as well as the means of eccape. The only way to remedy all these evils is to resolve to live true lives.

We are asked how we shall do this? Good resolutions will not always enable us to do it, the sin that doth so easily beset us, requires comething more than this. Belf deception, or the idea that we may live falsely and not be discovered, is one of the greatest delusions. There may be those, who, like ourselves are practising similar deceit, who will fail to percoive our conditions, but even these have their suspicions, and our own consciences, which make dowards of us, will cripple our energies and prevent the accomplishment of the grand

objects of life.

To be true we must live "without concealment and without compromise." It is a delusion to suppose that we can conceal anything. The law of cause and effect is absolute and universal, and there are those in the form and out of it who may be conscious of all our acts, although they may only pity us for our short comings, and not be able to help us. When we come to stand upon the true ground in which we are not only determined to "do right though the heavens fall," which they will not, and when we are willing to lay open our secret thoughts and intentions, and can freely confess to some loving one, all our weaknesses and temptations and ask in the spirit of fraternal love for that help which can be given by these, they shall we stand upon a higher plane and ther shall we stand upon a higher plane and be safe from all harm. As temptations increace by their successful repetitions, so do all righteous and successful efforts, as they follow one another and hold us upon the true ground. We see humanity struggling everywhere for better and higher conditions, and failing be-cause they are not willing to accept the terms which are not only faithful and earnest labors and watchfulness, but a willingness to confess and ask for strength and power to overcome

all that would lead us astray. Every well spent day places us upon a highplane of life, but there are moments when we must be tried, and if we can not stand in these, then the struggle must be renewed. We should therefore be hamble enough when we feel these seasons of temptation and trial approaching to seek not only inwardly but outwardly for that strength and power which can hold us firmly amid the storms of temptations and trials that are around us, then shell we be carried safely through all these. We are at times led into sin by our association with our fellow men and the spirits that are around us, and by the same law we may be led out of it. Each one of us is to a certain extent a savior, or the reverse, and in this lies our responsibility. We are leading our fellow men either to higher or lower conditions, by our thoughts, our acts, our lives. There are three conditions of humanity,—that of ind ff rence, that which is injurious, and that which is beneficial to our fellow beings. The mass of mankind are in the first of these; there are those whose lives are deleterious to those around them, and are laying up that which will inevitably lead to suffering. There are those who are benefactors of the race, carrying blessings whereever they go, whose very presence is a bene-diction, and to whom we feel like rising up and calling them blessed because their true lives,—their real goodness produces an atmosphere around them which carries healing and happiness wherever they may be. We are all of us bound together by the natural laws of affinity, and we can not escape from these, it is a part of our destiny for which we shall be held responsible. If we can show a plean held responsible. If we can show a clean record,—if we have led no one downward, but all our influences have been such as were calculated to help those around us to come up to a higher plane, and to live truer lives, and thus fulfill the mission appointed for them, then we shall have peace and be strong. To attain this we should all strive carnestly to help ourselves and each other in every way that we can, and thus shall we be able to bring heaven upon earth, and realize the fulfillment of the prayer, Thy kingdom come, Thy will be done on earth as it is in heaven. The following poem from an anonymous writer presents a continuation of our idea:

THE SPIRITUAL SIDE.

There is many a rest on the road of life,
If we only would stop to take it;
And many a tone from the better land, If the querulous heart would wake it. To the sunny soul that is full of hope,

And whose beautiful trust ne'er faileth, The grass is green and the flowers are bright, Though the winter storm prevaileth.

Better to hope, though the clouds hang low. And to keep the eye still lifted: For the sweet blue ky will soon peep through When the ominous clouds are rifted.

There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, the proverb goes, Is the hour before the dawning.

There is many a gem in the path of life, Which we pass in our idle pleasure, That is richer far than the jeweled crown, Or the miser's hoarded treasure: It may be the love of a little child, Or a mother's prayer to Heaven, O only a beggar's grateful thanks

For a cup of water given,

And sit to grieve and wonder.

Better to weave in the web of life,
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing, Than to snap the delicate silver threads Of our curious lives asunder, And then Heaven blame for the tangled ends,

A SONG OF THE SHAKERS.

I see a light, and engels bright Invite my soul to come Away, away from earthly joya Unto my beavenly home.

Beautiful home, beautiful home, Of the joys I will tell; I'll freely make the sacrifice Within thy courts to dwell.

Concluded from First Page.

This lady belonge, as she observes, "to a family of ecors."

A singular instance of "second sight" cccurred some time since in a locality not far from the writer's place of abode, and one authenticated by friends whose testimony he can not doubt. A wife and mother, beloved for her excellent social and domestic character, had retired to rest with her infant child, when directly beside her bed she saw the image of a coffin. It appeared like that of an adult, but she remarked the strange circumstance that it sasmed to stand upon rockers. In vain did she close her eyes, for upon re-opening them the coffin upon rockers was still there. After a time, however, it passed away. The woman related her vision, and fell into a state of great melancholy; nor were her anticipations of approaching evil unfounded. The small-pox, a disease not then in her neighborhood, reached the village a week subsequent, and in less than a month from the night of the vision, her child and herself were both placed in the same coffin. Thus it was the coffin of an adult, yet metraphorically it had rockers, for it was also a cradle.

Another case, which occurred in the northern part of Rhode Island, is of the same nature; in this instance, related to me by an inmate of the family in which it happened. A little boy of five years objected to sleeping again in the room he usually occupied, because, as he said, he had seen a boy that looked exactly like himself, but clothed all in white, and looked still and dead, stretched upon a table near his bed. In a few days the little fellow was seized with scarlet fever, and laid calcep forever.

Considering the attendant circumstances, can we rationally place such experiences to the credit of imagination? And would it not be a mockery of common sense to say that such marvelous coincidences are merely the result of accident?

As to remarkable dreams, almost any one might in this direction relate strange experiences of his own. One of their most prominent features is their allegory. One never dreams that he dies, or that a dear friend is stricken from his side by disease or any usual accident; or if he do so dream, the vision is reldom fulfilled. Instead of this he mounts a pale horse, or the upper portion of the stairs he is ascending falls away, as signifying his own death; or he loses his right hand to typify the decease of a friend. From this consideration the prophetic character of dreams becomes the more extraordinary; since, did we dream literally of the event, it might be suspected that the thoughts of waking moments had influenced those of sleep; a suspicion not to be entertained when the dreamer, intent upon the allegory before him, has no conception of the event which it prefigures.

In explanation of presentiments and kindred phenomens, it has been assumed that objects and events are eternal; that all which has been still is, and all which is to be is now; and that under certain conditions the mind involuntarily perceives those spirit realities of which the events of physical life are but the shadows. It is not easy to conceive how an event can be eternal; how at once and the same time there can exist all its different phases of development; but it can be forever in the process of enactment. Yet reflection must serve to convince us that there is scarcely any escape from the conclusion that thus it is, and that in spirit all incidents are everlasting.
This, however, is only one of a thousand perplexing problems. We apprehend certain facts, but not their causes, their associations or their influences. We rise and fall and drift with the ocean currents; and for the very reason that we are borne along with them, no mark made upon the side of our ship will determine their direction.

GEO. H. COOMER, Warren, R.I.

Col. Olcott keeps up a handsome revenue by periodically denying that he believes in the spiritual manifestations which he writes up. It is not odic, but periodic force which he admits.—Chicago Tribune.

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

Passed to Spirit-life, Simon Randall, of: Fall Creek

Bau Claire Co., Wis., July 23rd, 1878, aged 67 years.

Ban Claire Co., Wis., July 23rd, 1875, aged 57 years.

The sudden death of this most excellent and honored citizen, which has created a gloom in the large circle in which he moved, was caused by the accidental discharge of a gun while removing it from the custody of his little child, who had followed him to the room while he had momentarily isid down. Taking the gun by the muzzle or barrel to replace it, not thinking of it being loaded, brought the hammer in contact with the walls of the room, which discharged its contents into his body, and he was thus mortally wounded.

Bir. R. removed from the State of Maine to Ban Claire county, some thirty years age. He built the first saw-mill in the county, and was vigorously engaged in building a large grist mill in Fall Creek, and though frequently told by his affectionate wife that he would never live to, see it finished, he little thought her impressions would prove true, and what is still more strange he was seen lying in his coffin by one of his sons while in a dream, but a few nights previous to the sed event. He was liberal in his religious sentine ents. He died in full trimmph of a world's salvation which he had cherished from his youth. His heart-broken wife is at prevent an earnest and industrious investigator of the heautiful truths of Spiritualism.

T. J. G.

Another soldier and Spiritualist passed on, Jone W. Wentwoath, of Allaton, Mass., aged \$2 years.

He was firm in his faith, a devoted husband and father, active in business, generous and sympathizing in all the relations of life. He joined the Army Post and was a member of the lifth Massachusetts Battery, sharing with them all the toils, derivations and dangers of our late war. It was said through our ascended Sister, Mrs. Conant, "There never was a built made that will hit John W. Wentworth," and so it proved true. Both companies were in procession at the fun-ral, bearing their dear old flags draped in crape. He was Master Mason and fell from the steeple of a church, receiving fatal injuries. After lingering a week, he quietly bassed on to a more full realization of scenes in higher life. Seldom lis it my lot to witness a larger concourse of sympathizing friends.

T. J. Q.

### Zupiness Antices.

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

Chemical analysis fails to find the least trace of adulteration in Dobbins' Electric Scap, (made by Cragin & Co., Philadelphia..) For sale everywhere. It is for your interest to try it.

THE noted Medium and Healer, Dumont Q. Dake, M. D., with Dr. O. A. Barnes, will heal at the Matteson House, Chicago, Saturday, Sunday, and Monday, Oct. 9th, 10th, and 11th, Belvidere, Ill., Julian House, Thursday, Friday, Saturday and Sunday, Oct. 14th, 15th, 16th and 17th.

DR P. KAYNEB, M. D., so well and favorably known to many of our readers, and who has been one of the leading physicians and head surgeon of the Northern Indiana Medical and Surgical Institute, is about making arrangement to be at his home in St. Charles. Ill., the first week in every month, to receive and treat patients at that place.

He furnishes apparatus to correct deformities, treats all forms of chronic disease, and performs all needed operations in surgery. Dr. Kayner is a thoroughly educated and experienced physician, and a good clairvoyant. He will make arrangements to deliver courses of lectures on Physiology and the laws of Health during the winter.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:-Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I 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. Pron. Topska, Kan., April 12th, '75. Box 651.

### TESTIMONIALS.

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

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

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

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

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

D. H. Forres. Oshkoen, wis.

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House.

\*\*End Agents counted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

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

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

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

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 3rd, '74.

Mrs. Bobinson's Tobacco Anti-dote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to
any part of the country by mail, on receipt of \$2.00. It
is warranted to cure the most 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. Hrs. Bobteson's Tobacco Antidots tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering 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
harmless.

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

Address Remissio Printosophical Publishing boxes or
local agenties.

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

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

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

Mus. A. H. Robinson — I write to you again and send look of bair. 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 aubscribe myself.

Yours with Respect, Lewis C. Pollard. Azusa, Cal., May 29th, 75.

MRS. A. H. ROBINSON. Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

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

Of herself she claims no knowledge of the healing are
but when her spirit-guides are brought an emprore
to give immediate and permanent relief, in curable cases,
through the positive and negative forces latent in the
system and in nature. This prescription is sent by mail
and be it an internal or an external application, it should
be given or applied precisely as directed in the accompanying letter of instructions, however simple it may
seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, the
science takes cognizance of.

One prescription is usually sufficient, but in case the

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

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

the disease.

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

Things:—Diagnosis and first prescription, \$3,00; each subsequent one, \$2,00. Psychometric Delineation of character, \$3,00. Answering business letters, \$3,00. The money should accompany the application to insure a reply.

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

N.B.—Miss. Rosinson will kereafter give no private sittings to any one. If privately is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice with a taken of letters seat.

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has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

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

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

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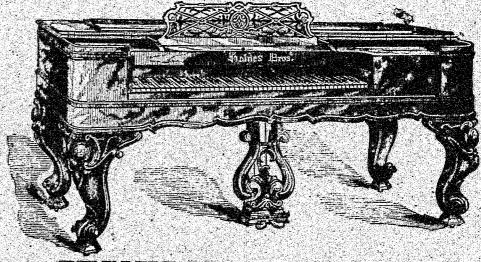
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LUXORIANT TOMFOOLERY.

The "Brotherhood of Luxor" and Elementary Spirits Reviewed.

BY J. J MORSE.

S. S. Jones, -Dear Sir: -An article in a recent issue of your paper, criticising the "Brotherhood of Luxor," is now before me. I am sure its able writer, J. H. Mendenhall, decryes, and will receive, the thanks of every intelligent perusar of his letter; most certainly by he had a property of the control of the contro ly he has mine. The pretentious bombast of the document he criticises, would be nauseating, if it was not ridiculous. Surely we have had enough of mysticism with its attendant mum-mery and tom foolers, what we need now is an mery and tomfoolery; what we need now is an intelligent understanding of things spiritual and natural, combined with an intelligent cultivation of reason, which shall enable us to become wiser and better men and women. But if we are to put ourselves into the keeping of this phantom Brotherhood—and our causa also —and allow them to "boss the job," I am inclined to fancy we shall defeat our desires.

The committee (?) of this "Brotherhood of Luxor" may be seven wise men, angels, or disakke, for all I know. And their election of your little Eastern contemporary, the Spiritual Scientist, as their organ may be a mighty piece of wisdom on their part, though I am inclined to fancy—albeit I may be too big a fool to see it—that it is an evidence quite the reverce in nature and result. And from a recent issue (Sept. 16th) of this little paper, whose columns of late have bristled with occultist and magical dissertations, I clip the follow-

The fact is, we have gotten nothing worthy the name of Philosophy out of our quarter century of phenomena, and our to res upon scores of windy books. It was not known until recently that the Occultist writers contained anything about spiritual phenomena like those familiar to us. The word 'M',gic' has, in a measure, been associated in our minds with gabby gentlemen in claw-hammer coats, or cotton-velvet and spangles, drawing cabbages out of hats, turnips out of the mouth of clod-hoppers, and making trained mice to walk a stretched string, and canary-birds emerge from pistol-barrels. The idea that this awful word possibly expressed the Science of sciences, and that its adepts had by patient study made themselves familiar with every psychical as well as physical science, and alone had the key to the portal of the other world, never crossed

"And so we have gone blundering on, giving ourselves up to the dominion of "diakka," and, worse yet, of "elementary spirits," and making ourselves and our cause ridiculous in in the eyes of educated people by a mawkish literature, in which a few grams of seedcorn lay buried beneath mountains of verbi-

And this to, from the organ of the brother-hood, that is going to make all beautiful and lovely! Now it is patent to any intelligent Spiritualist, who is either a student of history or a reader of our literture, that the passage I have italicized is not correct. Our good friend, and my learned brother, J. M. Peebles, has written and recorded experiences and facts gleaned from Eastern nations, and put on record in his books, "Seers of the Ages," and "Trav-els Round the World," that prove that Spiritualists are not quite so shut eyed as the passage quoted would have us infer. And by the way I would advise all who do not possess those books to get them at once. They are meat and drink too. And also Paschal Beverly Randolph has written quite freely on these occult subjects. I am personally acquaintede with a gentleman, Mr. Hackley, of London, England, who has a splendid library of books entirely related to these very same matters that we are supposed to be ignorant upon. Comparing our experiences with those recorded in these old mystic tomes, we are forced to perceive that in our days what the Spirit-world once did in darkness and mystery, they are now accomplishing in the broader light of extended experience and consequently increased knowledge.

As Chemistry grew out of Alchemy, so, perhaps, Spiritualism will improve on Occultism, but not return to it. The Spirit-world has reduced the verbiage of Occultism to orderly common sense, and to day the great truth involved stands forth clear and sharp that the results of so called Occultism are simply produced by intelligent, but disembedied human beings. But when we are gravely (?) told that we are under the influence of "elementary spirits" and "diakka," it is striking at the very roots of our experience, and to make it worse, a friend (?) strikes the blow! Why it would, if true, turn our glorious philosophy into the religion of Mumbo Jumbo, African Voudcoism, Arabian Diablarie; and resurround us with all the nonsensical parangle and paraphernalia of medieval superstition!

In reply to a recent reviewer, the author of "People from the other World," seriously states that Spiritual phenomena are produced by these "elementary spirits," and that "our departed" are not concerned in their production at all! Out on such folly, for if true, our cause is a hollow mockery of human hopes! Am I befooled? My mother, whose sweet words have sounded in my ears, my father whose dear presence has been brought to me; my friends, whose loving interest in me after their departure, has cheered many a weary moment—these, and that noble soul whose instrument I am, my guide, before whom I feel a very pigmy—are these all 'diakka" or "elementary spirits?" Ye gods, my blood boils at the bare idea. If I could think so, I would fire from this Spiritualism as I would from a charnel house filled with fester ing putrid death. My wife, my darling child whose life-breath is a balmy breeze in the gar den of my spirit, are these to die, to pass— God knows where—and then perchance some infernal "diakka" or "elementary spirit" claiming to be them shall come and fool me with "lies and damned hypocrisy;" it is too monstrous for thought! If there is any one matter our twenty seven

years of experience has taught us, it is the individuality of the spiritual communicants, and
the fact that they were our friends and relatives once living on this earth as we do now.
And, now, sir, how can we unenlightened
mortals determine whether or not that this
"Brotherhood" is but a combination of "diakka" and "elementary spirits" playing a pracsical joke upon the editor of their organ, and
attempted to do likewise with us!

Why, in my simplicity, sir, I always thought Spiritualism was based upon facts, and that facts were the experience of truth. And if I am correct, why, our cause must, when it adheres to fact, teach what every thoughtful mind requires, i.e. truth! The circular of the Brotherhood is against me though. Perhaps all truth is contained in their archives! But under this head I can not do better than quote your elequent correspondent who writes as

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

renounce a thoughtful man? And what sys-

tem of teaching would it regard as being worthy the attention of such a man? I would can the unknown 'Brotherhood,' what subject is there now known to man that teaches more or even as many vital truths to the human family, as that of American Spiritualism? What subject of investigation has taken a wider range into nature's vast arcanum, a deeper inspection of life's mysterious realm, a higher and grander view of the boundless empire of mind? What other system of ethics teaches so eloquently and sublimely the divine phi-losophy of life, the beginningless and cease-less evolutions, unfolding and aspirations of the soul of man in its eternal progressive march? What system, creed or ism, teaches more positively and lucidly the grand truths of rewards and punishments as based upon the immutable law of cause and effect, thus showing unmistakably that not so much as a single thought, whether good or bad, can escape its legitimate consequences? What system of science or philosophy teaches more earnestly, logically and conclusively the unity of the origin, the destiny and consequent 'Brotherhood of Man?' And what system of religion under heaven, I would ask, teaches less mythology, and more purity and grander self-sustaining practical humanitarianism than 'American Spiritualism?' None, I trow. Who, then, I ask are the 'thoughtful,' if not those who have given their attention to this great question of questions? And what subject more than it, in its teachings, has worthily claimed the attention of the thoughtful? Let the 'Brotherhood of Luxor' answer. " Now if the "Seven Sages" can do any better,

now's their time.

In one respect I can cordially agree with one statement put forth in the circular under discussion, i e:—

"That the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious persons, and that it offers in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future, moral and social relations, and accountability."

So far as the first part of this paragraph is concerned, I am constrained to exclaim, why can not we establish colleges for the educational and spiritual training of our advecates; where, surrounded by all that is elevating and purifying, we could turn on a class of speakers that could give us teachings free from hobby, malice, bias, or the very eccentric doctrines concerning things in general which now obtain! But for the second portion of the paragraph I beg to submit will take a little longer than a quarter of a century either to clear out the old mud hut of theology or put in the foundation of our "brown stone front" of humanity's religion, based upon spiritual truth.

It is said we find unity in diversity; if so, then Spiritualism is the most united system, ever known. For nearly all of us nurse some pet doctrine, and try our best to give others a hard time of it that don't accept our baby. But the vitality of our cause is manifested in the fact that it has survived the many internal explosions that have occurred, which at times almost threatened its annihilation. Have we no need to be vigilant now? It seems so, when after twenty-seven years of patient piling up of proof on proof of individual immortality, and our ability to return and demonstrate it, when lo! within our camp the cry is raised "diskka" and "elementary spirits" have dominion over you! Will these good disciples of Hermes, Paracelsus, Philalethes and Company please tell us what, and who is an "elementary spirit."

If we are to place our cause under the care of this Brotherhood, are we not opening the way to a spiritual despotism every whit as dangerous—nay more so—than the soul enslaving theological bondage we have just escaped from? So it seems to me. In closing, then, let me state as my opinion that, if our cause can not stand upon its own truths as occurring to day, let it die out rather than ally itself with crack-brained "Occultists" and mystical "Brotherhoods" that have "organs;" start "temples" that "bust," and in general indulge in Luxor; ant Tomfoolery.

### Our Cotemporary.

The following we copy from our contemporary, the Banner of Light, with a hearty good will and hope for its continued prosperity.

Bro. Colby, its editor, has weathered many a theological storm, and come out more than conquerer in ecclesiastical conflicts. His paper has ever been an able exponent of Spiritualism, and despite all opposition, within and out of the ranks of Spiritualists, has proved a

His kind, forgiving and somewhat yielding spirit, shields his head from many storms that rage below the oft overcast spiritual firmament. His Christ like spirit lovingly says, "Father forgive them for they know not what they do."

Now at the opening of a New Volume of the Bannes of Light, he with a full understanding of the past and unbounded hope for the future, says:

With the present issue this paper commences the closing volume of the nineteenth year of its existence. How varied have been the experiences of its publishers in their efforts to keep it actively at work! How arduous have been the labors gone through with in the years now past to render it a worthy vehicle for the conveyance to the masses of the purest form of Spiritual Truth! The history of these experiences and labors is to be traced not only on the pages of its files, but in the hearts of the lovers of advanced ideas all over the world among whom a firm friendship for the Banner of Light has sprung up, which the lapse of time is strengthening year by year. A favorable verdict as to the usefulness of this paper has been rendered by the people, and it can well afford to bear, without fear or concern, alike the criticism of the sectarian bigots outside and the malignant misrepresentations of a

few within the ranks of Spiritualism. There are those connected with the advocacy, either by pen or tongue, of the cause of demonstrated spirit return and communion, who are inclined to take a dark view of the present condition of the New Dispensation to whose advancement they have given whatever of influence or power they may possess; but we are not of that number. As we have again and again stated, during our long years of trial and experience, the clash of ideas, so that it be but conducted on principles of honesty and instice is not depressed to the conduction. and justice, is not dangerous to but rather productive of that advancement of the truth. The popular excitement concerning the claimed, or, it may be, real exposure of this or that medium as a deceiver, or the rolling, like "a sweet morsel under the tongue," of this or that bit of scandal concerning a brother or sister worker, does not destroy or in any great measure impede the onward march of the cause; dissemblers have in all ages united themselves to new orders of thought, and have been sloughed off either by the process of in-ternal fever or by the sharp knife of avenging

circumstances which have finally culminated in their overthrow—and slander has always followed the footsteps of every marked individuality on earth; therefore the revealment of imposture on the part of any medium is not in reality a blow at but for the Cause; while the much repeated cant concerning the social delinquencies or moral idiosyncrasies of the sensitives who have been chosen by the Invisible Power now acting among men to be its agents to the world fails of its office in the last analysis, since there is no firmer established fact in existence to the mind of the student of the Spiritual Philosophy and Phenomena, than that the social or moral status of the instrument or medium has nothing to do with the fitness of the same for spirit control, the conditions sought for being rather magnetic adaptation than social surroundings, intellectual endowments, or spiritual saintship.

Casting our eyes over the surging whirlpool of popular disfavor, where at the present hour creeds and systems grown hoary with years are swirling down the yeasty stairway of the waters to darkling obscurity and final mental oblivion, we behold clear evidence that the fair argosy which sails under the white pennon of spirit communion has nothing to fear, but is surely speeding on to the Haven of Safety and ultimate Triumph. To change the figure, there is no evidence apparent to our mind that the bright luminary of Spiritualism is now under an eclipse, or that it is to be in any coming time. On the contrary, the reports which reach us from every quarter of the globe, even from China and the far islands of the antipodal seas, are of the most cheering character Instruments may crumble in the hands of the invisible toilers, but the work for the cause goes on. We believe the sifting now in progress will be of advantage to all, if only that charity which Pauline philosophy has placed above faith and hope he exercised in the process. Therefore as to the prospects of the cause in general, we desire to say that we have never entered upon a New Volume with a more buoyant heart concerning the future of the great fact of spirit communion, the advent of a knowledge of which has been the crowning glory of the present century.

Allah il Allah.

BY CLARK IRWIN.

God is God, and Mahomet is one of his Prophetal This cry that began about ave hundred years after Christ, and was soon echoed by millions of the best representatives of humanity, bids fair to be raised again over Asia. How little is generally known of Mahomet and his doctrines. How few people have ever read the Koran, where in it alone, can the teachings of Mahomet be found. If a man's importance should be measured by his influence on the race, surely that Prophet will he esteemed next to Jesus Christ. His influence on Europe and America has never been understood by the Latin and Teutonic races. The profoundest scholars of medieval history, with one accord declare that the torch of civilization was kept alight by the Saracens of Spain and Asia, and that had it not been for them every vestige of art and science, literature and civil law, would have expired under the crushing footsteps of the barbarian hordes of North Western Asia. These Saracens were created, influenced and inspired, wholly and solely, by the spirit of Mahomet. Had the Prophet never lived the tribes of Arabia would have retheir country, and the mighty armles, of which they were the nucleus and heart, would never have extended their sway over the world, nor communicated that civilization which characterizes our age.

Mahomet preached to the Arabians from

the "Holy Scriptures and the Sacred Evangels." by which terms he meant the books we call Old and New Testaments. He taught that Adam, Noah, Abraham, Isaac, Moses and Jesus Christ were Prophets of God, and that he himself was a mere preacher, inspired of God to communicate his will to the people in the peculiar Arab tongue, and to denounce against infidels and idolaters the most awful penalties of hell fire. Among idolaters he classed those who dared to give companions to the Almighty, a wife and offspring. He classed Jesus Christ as the greatest and last of the Prophets of God, and the Apostles as preachers like himself. Instead of instituting polygamy he limited the number of wives to four, and advised but one. Polygamy and slavery were institutions existing among the people around him, Christian as well as heathen, and if he regarded them as evils he treated them as well as it was in his power. Christianity which prevailed over the extensive regions around him, practiced polygamy in the 6th century, as it practiced and upheld the still more atrocious system of slavery in our own age and country. The followers of Mahomet soon after his decease, ascribed to him dec-trines as variant from those he taught, as did

the followers of Jesus.

Mahometanism may be truly defined as Unitarian Christianity. It seems to be especially adapted to the mood of the Asiatic people. Wherever on that vast continent it has met Christianity, it has overthrown it; whether in the field or cabinet, it has proven itself superior as a proselytizer.

In China where one third of the human race

live, for many years a mighty convulsion has torn the people asunder. It is simply the new Mahometanism warring against the old dead Buddhism, dead so far as any vital principle of faith is concerned. For over a thousand years Christianity has been sending missions. ries to China, and the sums of money expended in the vain endeavor to Christianize its people are countless millions To-day there are not a hundred thousand Chinese Christians. It is estimated by those who have the best means of knowing that full one fourth of the Chinese are to day followers of Mahomet. The same remarks are applicable to Hindoostan. The converts to Islamism within the past few years, are numbered by millions; meanwhile it is estimated that every Christian Hindoo has cost the churches of Europe not less than a half million dollars! A few events of late have caused the British Lion to open his sleepy eyes and look around among his Indian subjects. The late riot in Bombay, prevailing for ten days and destroying thousands of houses of the Parsees, has suddenly disclosed the number of Mohammedans to be much greater than dreamed of, while their zeal, fierce and kindling; is mightily stimulated by the hope and promise of a "great outpour-ing the of spirit" about these times. In fact the number of the followers of the Prophet, instead of being in the world 186 millions. proves to be nearer three hundred millions. The accessions for the last twenty five years have been simply enormous. In view of all this the London Times of 20th ult, and some other high authorities of our mother land, declare it were better for us to let these Asiatics alone in their religion, while we spend their surp'us billions, such as our missionary spirit has cost us the last fifty years, on the wretched heathen at our own doors, yes under our very feet. Who does not say Amen to this?

## Poices spom the People.

BUTLER, MICH.—J. Mc Donald writes.—I mean to take the old JOURNAL as long as I can see to read it, and that I hope will be for some time

PALERMO, N. Y.—A. Merrian writes.—Mr. R. G. Eccles has been giving us a course of lectures—the first we ever had in town; they make old Orthodoxy tremble.

ST. PETER, MINN.—Urs. J. Johnston writes.
—The dear Journal goes far and near, and it is
my delight to extend its circulation; it has been a
welcome visitor in my family for more than a year;
many thanks for your promptness in mailing, for I
have never missed a single number.

ADAMS BASIN, N. Y.—S. Hayford writes.—I have taken your excellent paper seven years, and they are more than worth the money required to pay for them. I keep them circulating and the readers are more than pleased.

He then complains of the large prices demanded by some speakers and mediums. He speaks of the wants of the people and the general desire to witness physical manifestations. Good mediums can be developed in any school district by a little patience and perseverance on the part of a few who will hold circles for the purpose.

ONEIDA, ILL.—S. G. Ladd writes,—I herewith send you an order for three dollars and fifteen cents for the Religio Philosophical Journal another year, as my time has expired for which I have paid; but I am sorry you have to suffer for telling the truth.

We feel competent to fill the breach and fight the good fight out to the bitter end when backed by such noble souls as yourself and others who help to "cleanse the Augean stables." The help we desire, is the wide circulation of the Journal and Little Bouquet. We hope every subscriber will procure us at least one new yearly sub-criber at 31 65 for the first year, and as many three month trial subscribers as possible at 30 cents. Let the people know that the Editor of the Journal is being prosecuted for his defense of Spiritualism, against the horde of "Social freedomites" who have brought so much disgrace upon it.—[Ed. Journal.

INDEPENDENCE, IOWA.—Mrs. M. E. Hathaway writes.—The Journal is the only means I have to investigate Spiritualism, and I don't like to miss one number. It has been only a little more than three months since I first commenced reading it, and I don't mean to ever do without it. I think if we could have some good materializing mediums come here to Independence, old Orthodoxy would have to lay down arms and surrender at once.

BATH, MICH.—John Watting writes.—The Journal is the best paper published, and the more I get of them, the more I want. A person must have the courage of a lion to speak his mind and live surrounded by Orthodoxy as I am, but what matters it to me so long as I am finding the right road to the Summer-land. Oh! how I would like to visit your seance rooms. I am all alone as a Spiritualist here, and have seen nothing of it to convince me, excepting what your Journal has taught me.

WACO, TEXAS.—Mrs, R. P. Walden writes.—I am doing all I can for your valuable paper. I wish we could get a good lecturer and test medium to come to our little city Waco. We have organized a Spiritual society, and have a nice hall fitted up for that purpose; but alas, we have no one to teach for us. Of late the people of Waco, have become very much interested in Spiritualism. I think a good speaker would do well here. I am controlled to speak three different languages,—Indian, Spanish and Latin.

ALBIA, IOWA.—A. C. Barnes writes.—Your remarks in regard to putting Spiritualism on exhibition at the Centential, are timely and good. And now how nearly does Bro. E. V. Wilson, who has so frequently declared emphatically that he is not a Christian, assimilate the Christian grace of charity, of which it is said, she seeketh not her own? He, in suing you for twenty-five thousand dollars, evidently seeketh not his own. He has our sympathy.

Thanks, Brother, for the new subscriptions you send us.

FLUSHING, MICH.—Rev. Chas. A. Andrus writes.—At the time our little one passed away, we applied for the M. E. Church, also for the Baptist; they inquired who was to speak on the occasion; on being informed that Miss Johuson was engaged, we were told that they thought the influence would not be good, therefore refused us the use of either church; a thing in these days seldom done by a church committee, but in their refusal they have done for themselves what we could not—brought upon their whole concern the indignation of a cultured and educated community from which they can never recover. All I have to say is, whom the Gods seek to destroy, they first make mad; but, Bro. Jones, I am glad they refused us, for now we know the nature of the virus in the viper. I would like the readers of the Journal to know what a set of educated heathen we have in Flushing, and that the intelligent part of the community look upon them as Jesuits, and nothing

BOSTON, MASS.—Thomas Cook writes.—Bro. Jones, every soul upon the earth has its mission as much so as Jesus, who came, lived and died upon the cross to demonstrate this great, grand, fundamental, yet primitive principle. For this cause came I to Boston, and as I have now finished my mission to the "Hub," I this day take my departure for the Southwest to teach a Spiritualism, as you put it in the last number of the Journal, "based upon common sense." And by the way allow me to say that the Journal grows better and better. Your rejoinder to 8sth Driggs sparkles all over with diamonds of truth. So does the communication from Zadoc Humphrey, through J. J. Lucas, of Belleville. I rejoice that a higher, grander, holier and sublimer conception of Spiritualism and the mission of spirits or angels is now dawning upon the earth sphere, and that I, as well as the noble old Religio Philosophical Journal are instruments and mediums in their hands to spread abroad its effugent rays. I have exhausted my pecuniary means to spread it through the little "Kingdom of Herven," and now am constrained as Jesus was, to go from town to town and spread it by word of mouth and speech of lip. Will you ald me to live in that way by saying that all who wish to have preached among them such Spiritualism as you are weekly giving, to write for your humble co-worker. I may be addressed at No. 50 Broomfield Street, Boston, Mass., or in care of Religio-Philosophical Journal, Chicago.

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mended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 149 Fourth Av., Chicago, as a last resort—or, rather, to please my wife.

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

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Mr. Smith enclosed a lock of his hair along with the above letter. It is about one inch in length; and of a dark brown color, soft and lively as that of a young man of twenty. Mrs. Robinson diagnoses the case and furnishes the

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### EMBRYONIC MEN.

The Elementary Spirits—Their Personation of Spirits with Souls-Classes of Real Apparitions.

### [From the New York Tribune.]

Sm:—The language employed by me in a letter which appeared in the *Tribune* of Aug. 80th was not so obscure as to warrant the construction which some of the country papers have seen fit to place upon it. I did not say in that communication, nor have I in any other which I have written, that there are no genuine spirit communications, nor that most of the physical phenomena of our modern circles are fraudulent. On the contrary I distinctly stated that I had seen manifestations, in the course of experiments extending over many years, which satisfied me of both the existonce of God and the immortality of the soul. But my letter was intended to convey the impression that a maj rity of the phenomens at-fributed to the agency of disembodied human spirits were, in fact, due to another class of beings, beings who do not partake of our fu-ture existence, who have intelligence and craft, but not yet that immortal breath of God which We call the soul, and the Occultists, the Augoeides (Anglo eldest)—in short, to the "Elemen-

tary Spirits."
What these creatures are may be ascertained by the diligent and intelligent student who. chooses to consult the standard works written upon the Hermetic and other Occult philosophore. Suffice it to say that they bear about the same relation to man as he exists upon this and other inhabited planets as the sketch of the artists to the finished painting. They are more than matter and less than human beingo. They are the emanations of matter. thrown off in the efforts of Mother Nature to produce her noblest offspring—the sentient human being. When the child opens his eyes upon the world, or rather when it first draws breath, she has done all that lies within her power to do, and God completes the work by imparting to the new being an immortal

"These "Elementary Spirits" might better be called embryonic or rudimentary men, than what they are, by the Occultists, for they are in truth focuses of the future human being, waiting in the womb of our common mother to be born upon this sphere, where their progrees towards the perfection of microcosmic development begins.

They, are as little the demons the Romanists make them as the grand personages in whose borrowed plumes they strut before our unsus-pecting circles. Having no souls, they have no consciences, and, being thus devoid of mor-al restraint, lend themselves as readily and innocently to frivolous and false manifestations as to what is sober and true. They know only what they see in the minds of the persons interrogating the medium, and so answer fools occording to their folly, second every crazy scheme propounded to them, and make themcalves for the moment whatever historical fig-ure or personal friend the inquirer desires to have speech with. The medium resigning himself as a passive instrument to their caprice, through a mistaken notion that to op-pose it would be to show ingratitude to the denizens of the "angel-world," who "bend their bright forms" to enlighten and bless hu-manity, they play with him, as a monkey might with an accordeon which falls in his way, and like the latter, neither knows nor cares whether the instrument is ruined or not.

But, bear in mind, please, that after making allowance for all that these elementary spirits do, there appears to be a large residuum of real apparitions, who gave genuine messages servation goes, they appear to be persons of two or three very different classes; as for instance: 1 The depraved, criminal, or grossly materialistic spirits, whose attractions are all for the earth, its coarse atmosphere, its turmoil, riches, pleasures, hatreds, strifes, ambitions—in which their fancy revels, and wallows as that of the living debauchee over a lascivious picture or scene, or the glutton's over a rich feast; 2. Less frequently, the pure and good, who are drawn to those they left behind by the irresistable magnet of love; 3. Rarest of all, the statesmen and other grand souls, who may be sent or attracted to operate, through subordinate agencies, for the good of society and the amelioration of the race.

I submit to the candid and unprejudiced (making no account of the opinions of materialists, who are too dishonest to wast time over) whether these Occultists philosophers do not present us the only satisfying explanation of this Spiritualistic problem. Does not their philosophy strip the movement of its disgusting features, and explain its incongruities, contradictions, and puerile characteristics? Who that has seen as much as I during the past twenty years could take any other ground than that assumed in my August letter, to wit, that I repudiate all connection with American Spiritualism in its present form, and refuse to be classified by my critics among the free lovers, pantarchists, socialists, and other theorists who have fastened upon a sublime and pure

faith as barnacles upon a ship's bottom. Besides vexing numerous editors of Boston and other cities, my Iribune letter was an unexpected blow, I am told, to certain Positive disputants who had primed themselves for an onslaught upon me, a "Spiritualist author," whom it was necessary to demolish; and it was equally unwelcome to sundry Spiritualist writers of the gushing sort, who fill their mental forth by the elementaries, and rehash them for their audiences, as some birds force up from their crop their half digested food to give it to their young. A belief that the spirits of the dead sometimes return and communicate with us, no more makes me a Spiritualist, in the common acceptation of the term, than it does the Catholic or Buddhist who both believe the the Catholic or Buddhist who both believe the same. As Prof. ——— of the London University recently wrote me, I begin to believe that "Spiritualism is only a small portion of the vast subject;" so vast, indeed, as to embrace within its mejestic scope all sciences and philosophies that concern the human race and define the nature and attributes of the Chaldeau Ain Soph, the Boundless and End-

HENRY S. OLCOTT. New York, Sept. 7th, "75.

### RUPLY BY VERITAS.

A careful perusal of Mr. Olcott's book, "People from the Other World," will convince the thoughtful reader, that the author was far from a scientific investigator. He is a gushing advocate, who maintains the most astonishing narration by a series of idle softgerunds. His book, as far as it goes, is a good
ghost story, and has about as much "scientific"
value as the general run of ghostly tales; yet
Col. Olcott wrote from a commanding eminember of the "Lotus Club," a Literati of
some repute, a correspondent of several journals, and especially of the Graphic. The
world stopped to listen to what such a man

ally painful as the indifference of responsible parties involved in these losses is, there are
other things to think of; and I, for one, pray
that I may be able to put away the dark side
of the picture, and forget the sad betrayals
that accompany every good cause. For it is
not all cloud, and storm, and rude jostling into
the pitfalls of a transition state. The glorious light of great souls often parts the cloud.
and the path now covered with sharp stones
and hedged with piercing thorns still leads upward. I perceive, however, that some who
preceded us, and some who worked with us, tonishing narration by a series of idle soft-

had to say about Spiritualism, and Spiritualists expected a great-deal of him. But Col. Olcott was determined on an explanation. He met a medium who introduced him to a society of oriental spirits, a "Brotherhood of Luxor," and these Hermetic philosophers unraveled the whole mysterious subject. Col. Olcott is swift to mount the tribunal and publish his pronunciamento.

His "August letter" should be read in connection with the above, when it will be seen that he repudiates the name of Spiritualist. He goes back to the ancient wonder-workers, and laments the loss of the Alexandrian Li brary, which, had it been preserved would have unraveled all the mysteries of Modern Spiritualism.

In an article in the London Medium and Daybreak, of Sept. 31, Mr. Olcott says that he has directly communicated with the "Brotherhood of Luxor," and has seen "reproduced at will the most startling phenomena of Modern Spiritualism, including the materialization of certain spirit forms.".

Now, will Col. Olcott inform us how he knows that he communicated with "the Parent Eastern Lodge?" How does he know but it was "elementary spirits?" In short, granting his premises, how does he *know anything* about what he so positively states? He has seized a

part of Kardec's egotistical dream, and has had it reproduced by a medium who is controlled by the "Parent Lodge."

In his book he repeatedly, and humilitatingly calls on "scientific men," to come to the rescue of Spiritualism. Now he ignores the attainments of fifteen centuries, and mourns over the lost archives of the Alexandrian library, because of the incoherent gibberish of the self-deceived and crafty wonder-workers that

perished there.

What are "elementary spirits?" Col. Olcott very clearly says "they are emenations of
matter thrown off by Mother Nature to produce her noblest offspring—the sentient human being." This clear and comprehensive statement, undoubtedly came from the "Broth-

hood of Luxor," and says really nothing.
'This theory of the "Occultist Philosopher," subverts the very foundation of Spiritualism, and Col. Olcott accepts it unquestioningly. "I repudiate all connection with American Spiritualism in its present form, and refuse to be classified by my critics among the free-lovers, pantarchists, socialists and other theorists who have fastened on a sublime and pure faith, as barnacles upon a ship's bottom." These theories are bad enough, it is true, but does not Col. Olcott bring a new theory, almost, if not quite, as odious? He would have us believe that the dust and ashes of a race of charlatans constitute the living gold of the world, and that by certain means the "elementary spirits," may be called from the vasty

The present literature of Spiritualism is folly. If one desires to drink at the fountain head, he must brush the dust from what is left of the writings of the "Occultists!" In all the communicating of the "elementary spirits," we challenge any one to find any thing approaching in wild temerity of nonsense this theory, or more calculated to disgrace and blight the cause of "a sublime and pure

And all of this without a fact, without a shadow of evidence; on the mere statement, made, it is true, with unapproachable egotism of Mr. Olcott, who receives it from the "Parent Lodge!" who for ought the reader or himself knows, may be "elementary spirits!" If this is a fair specimen of their teachings, there can be no doubt of their status; they without doubt are "for uses of the future human being vaiting—to be born.'

It there is one thing more than another demonstrated by Spiritualism, it is the worthlessness and folly of all forms and incantations, in the production of the manifestations, as taught by the Occultists. The phenomena occur by the action of undeviating laws, the discovery of which will be made by carefully observed and recorded facts, not by dreams. Mr. Olcott mosas for a Newton; ah! a Newton has not yet come, nor has an Olcott taken his place.

### Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL:—Having filled my engagement in Cleveland, I am now in Geneva, preparatory to a service on Sunday next. The cause is not entirely dead in this place, though many of the old Spiritualists are gone; some by death, or the new-birth, and some by re-moval. But the Spiritual Hall is left standing, a monument of former devotion and prosper ity; while close by the hall lives our indefatiga-ble Sister, Mrs. Louisa Shepard, still faithful to her olden love, and keeping open doors for the true workers. Meetings are held here every second Sunday, and the speaker has the entire collection, which is small enough in these times, but the best that can be done. The Genevians years ago gave to one of their speakers, an old resident, a house and acre lot, and how many might do the same thing, if it were only a czy little cabin, to keep those now shattered in health from a long and arduous campaign, with a recognitive their backs. ous campaign, with a roof over their heads, and fireside of their own, as they drift to the hour of final change. But I must confess, I am almost appalled to see the spathy and indifference with which our hard missionary workers are left to meet the swift coming emergencies of the near future. Cut down to starvation prices, and required to divide even the small receipts of their labors—this alone must drive them from the field and compel them to adopt other business. And at the same time, there are thousands of acres held by Spiritualists and Liberalists for whom we have faithfully pursued our calling, who might do-nate a building-lot at least, at some convenient point of travel, and collect a share likewise for putting up a little home for the speaker. With this provision, a lecturer might be employed in adjacent towns for quite a long minployed in adjacent towns for quite a long ministry, and thus save heavy traveling expenses which now suck away nearly the last dollar. Many of us are in the sun set hours, and too many of us have been robbed of our just dues, to whom certain societies are indebted for important sums, even when solemnly pledged to us. And where the amount pledged has been a mere fraction of the old rates, it seems a downright cruelty and a grievous wrong in

downright cruelty and a grievous wrong in those societies abundantly able to raise the needful, thus to cripple and distress any speaker whom they have induced to remain with them. A loss of from \$35 to \$50 comes heavy on the one; while divided among the dozen or more, it is small comparatively. But painful as the memory of such losses are, and especi-ally painful as the indifference of responsible

have become careless, ambitious, selfish, and treacherous! Those who loudly professed treacherous! Those who loudly professed love, charity forgiveness, have not only stopped in their onward way, but have taken a sword to try and destroy the old "familiar friend!" The controversy in which we have been involved has not only awakened the outside enmity of creeds, but it has revealed the Judas spirit within. The spiritual movement has, more than any other in the world's history, torn away all masks and disquises. The ry, torn away all masks and disguises. The magnetic element has acted directly on the individual; and it has evidently asserted its masdividual; and it has evidently asserted its mastery over every form of hypocrisy. It is impossible for a person to be long subject as a sensitive medium, to the deep searching powers of magnetism, and successfully conceal his true character. Sooner or later the crisis comes, and the individual character stands revealed. Thus, "Whom the gods destroy they first make mad."

Hydrophobia may long lie pent up in the system, but finally it produces foaming at the mouth at the sight of water, the very element from which the victim's life was mostly before sustained. I have watched the aubtle operations of a certain order of magnetism ascribed to Demosthenes and other great worthies, either preceding or coming after him, and there has been a great deal of madness in the method, but seemingly little "method in the madness." Woman's rights, human rights, and all sorts of rights have been demanded as "germane to Spiritualism," and now comes another, "I have a right to get mad!" The right to teach one thing and practice quite another, belongs in the same category. The right to harass, afflict and prosecute is one of these rights; and since this question of right was started it has brought to the surface everything malignant and diabolical in human characters The Woodhull theory, outwrought in individual character, has brought more "pure cussedness" to the surface than any other known. If I could find its advocates more loving, more forbearing, more peaceful and tender than those who repudiate the nauseous bait, I could think that there is some good in it. But when I see its advocates indulging in downright robbery, and oppression, when I see them plotting the downfall of our brave heroic workers, and when I vainly search for one single example of magnanimity and forbearance in their ranks, I can not change my honest convictions that it has developed a most dangerous standard of dealing in American Society. It can boast of its God given right to indulge every appetite and passion in the calender. It has a right to invade families; to break up and separate; to scourge and mutilate; to expose and prosecute, and all this while in reality the sins or the imaginary imperfections and practices of its victims are only just what these worthles boast they have a right to do. Such a ridiculous contradiction was never before put into prac-tice. This excrescence of fanaticism has bred more private suffering, more public abuse, more sedition, more downright diabolism than any infliction of modern times. Where once I found peace and prosperity in many families, to-day I see aversion, neglect, coldness, bitterness and moral death. In some cases I find separations and diverges in which the great

bed of the labor of their best years. And what can you or I hope for from such a precedent which has been introduced to us as "germane to Spiritualism?" We may well ask who is now safe? Here is a public preacher defending the "free-love" idea, insisting it shall be discussed upon the spiritual platform, and to the exclusion of other far more acceptable topics, it shall be made the important theme in every Convention, and to secure this the most radical and fanatical speakers of that stripe shall be solicited and urged to come, shall be paid for coming, and paid well; while the bona fide well known spiritual speakers and anti-socialistic friends shall all be subordinated to this aggressive more acceptable topics, it shall be made the measure. This speaker, who has thus monopolised the right, having thus set before the world his true status, comes next to a denial of all "free-love" sympathies and proclivities, simply because it did not pay; it proved disastrous in a pecuniary sense, and it proved un-popular with those who do pay. For it is pro-verbial that "doubtful theories do not pros-

separations and divorces, in which the great-

est amount of knavery, craft and cunning,

stratagies and perjury, have been used to rob one party or the other of every dime and send

the sufferer out penniless and completely rob-

Now, Mr. Speaker has gone too far and must take the back track. If he can only institute a gag law a la Woodhull in the Beecher affair, he hopes to win. A good pile of money, wrung from an old friend, would be so palatable! To be able to scare a few hundred more by a To be able to scare a few hundred more by a charge of libel, would effectually cramp and stifle free speech! Then what a glorious "free platform!" I may be very green to some of the knowing ones, but the bombastic salutes which have now used up so much powder in the advocacy of this hydra-headed socialistic, spiritualistic, free platform have about vanished in thin air. It certainly don't pay. But if you will give up your subscription list, let them absorb your funds, yourself and all, swing into line and let the authorities do your work for you, it may be that the "grand Republic" promised us by that retiring President of the American Association, will be born of your martyrdom! Seriously, however, where shall we find for all our years of labor and sacrifice the righteous compensation? rifice the righteous compensation?

In a world that is fairer and better than this. Where heroes and martyrs work on, Where a sense of true motive will bring us true

bliss. And we hear the approval, "Well done!"

Verily, now we shall see who loves Spiritualism for itself alone. We shall know who will lay upon the altar of unshaken trust all that the world can give or take away. We shall see what contemptible slanders misrepresentations and abuse have come to us as the legitimate growth of human selfiehness, and factional jealousies. We shall see too, how easily a man may destroy himself by seeking to destroy another. And we shall at last see victory perch far above the heads of these who crucify rather than save, for "ever the truth comes uppermost, and ever is justice done."

I must not forget 'to report our Cleveland friends who seem determined to keep up meet-

ings during the coming lecture season. We had only a moderate turn out during our two Sundays, but a good feeling apparently prevailed; and if the friends will advertise well, or keep a big-lettered call before the people, as every other society must to be known, much better attendance may be secured. Our sudibetter attendance may be secured. Our audience numbered from seventy to one hundred persons; and in such a city as Cleveland, why should it not number seven hundred persons? Let us bid Sirs Gleason, Critchley & Co., Godspeed in their efforts. The Lyceum is quite well attended, and with its devoted con-

ductor and leaders promises success.

Truly Yours,

M. J. Wilcoxson,

Geneva, Ohio, Sept. 20th, <sup>1</sup>75.

A PERMICIOUS HABIT IS cured by the use of Mrs. Robinson's Todacco Antidots. See adver-

### SPIRITUALISM TRIUMPHANT.

Wonderful Spirit Materialization at Bastian and Taylor's Seance-Rooms.

The Problem of Good Manifestations Solved Boyond all Peradventure.

Letter from J w Parish, esq., of Washing-TON, D. C.

Grand Pacific Hotel, Chicago, Oct. 11.
Editor Journal:—It was my good fortune on last Sunday afternoon while in this city, to meet at Bastian and Taylor's scance rooms, 180 E Adams Street, Mr. and Mrs. C. D. Robbins, of the city of St. Louis, Mr. and Mrs. H. H. Crocker and Mrs. Mary E. Weeks of this city, and Dr. Dumont C. Dake, the celebrated healer and lecturer. The meeting was unexpected to Messrs. Bastian and Taylor, and their consent to oblige us with a private scance, was accepted thankfully, for they made a digression from their rules to accommodate us.—Dr. Dake's control having prom-GRAND PACIFIC HOTEL, CHICAGO, Oct. 11. modate us.-Dr. Dake's control having promised that splendid results would be obtained if they would consent. The results were truly wonderful and very gratifying to all present. I have only time to give a partial sketch of what transpired under the

#### THEBIATE SIGHT

of the above party. After the dark circle in which manifestations of undoubted spiritual character were had, the control, Geo. Fox, bid us prepare for the light circle for materializations. Previous to entering the cabinet, Mr. Bastian's person and also the cabinet were submitted to a stringent examination, which was duly performed by the writer. After a little singing the face

#### BEAUTIFUL YOUNG LADY

presented itself at the aperture, gave her name, and indicated that she was about to identify herself to me, which was accomplished to my entire satisfaction, and most effectually, as the sequel will show. She first 'imidly opened the door of the cabinet and

#### STOOD IN THE DOORWAY.

life-size, and acknowledged in a graceful manner the compliments which greated her in the unanimous acclamation of pleasure and joy by those present, on seeing this wonderful manifestation of beauty and grace, as she stood revealed, a fully materialized spirit, from six to eight feet from the company. After appearing in the doorway of the cabinet twice, described as above, she ventured scribed as above, she ventured

#### OUTSIDE OF THE CABINET

into the room, and gracefully moved the chairs in position, placing two of them about four in position, placing two of them about four feet from the company and requested me to take one of them, which I did. She them returned to the cabinet to gain new power. She soon returned, drawing the chair to my side, and seated herself in it close to mine. She then tenderly and lovingly embraced and kissed me. I seemed to be enveloped in the beautiful GAUZE LIKE DRAPKRY

### which fell in voluminous folds about me: an

exquisite aroma was also quite perceptible.
My sensations were simply indescribable.
All present were amazed and filled with astonishment at the marked demonstration of spirit power and individuality. She soon returned again to the cabinet, and on her resppearing, I made a special request of her for a memento of some portion of her beautiful robe or dress. She gladly consented and asked for scissors; none being in the room a knife was proferred and accepted. She then advanced outside of the cabinet, and on invitation from Mr. Taylor, took a seat in plain view and within four feet of the company, deliberately cut a large piece from her beautiful flowing robe, the size of an

### ORDINARY HANDKERCHIEF.

On arising from her chair, in one hand she held the kulfe and the piece cut out, and with the other she shook the folds of her dress, and behold the hole made by the piece cut out, disappeared as if by magic, and no trace of the rent could be seen. She then majestically walked to where I was sitting and placed the knife and memento in my hand. The piece of dress by the time it reached me had greatly diminished in size, and is now about three inches square. She once more retired towards the cabinet, stood in the doorway, expressed in motions and signs to us all the happy satisfaction she had felt in making us all so happy and delighted, tears of joy being shed by most present, for the proofs so clearly given of the truth of life after death. She then affectionately bid us all adieu, seemingly growing shorter as she, dissolving, disappeared inside the cabinet door, having first turned to show us the beautiful trail to her dress.

### GENERAL SEDGRWICK

came next; he had a powerfully materialized form, and came outside the cabinet three times, and on one occasion in a bold and soldierly step, walking up to the line of the circle. He was fully recognized by Mrs. Robbins, as one of her controls, and gave her a hearty shake of the hand. The General was duly identified by others present. Mrs. Robbins said, "Oh! General, is this you?" and he replied, "Yes," in a very loud voice, and then in graceful and military manner marched back to the cabinet and dissolved in sight of us all. On closing the seance, Geo. Fox, the leading spirit of Mr. B.'s band, came to the aperture and said in an audible voice:

"Dear friends, we have exhausted all the power it would be best to draw from our medium. Many other spirits are present and wish to materialize, but can not this afternoon. The wonderful results you have just witnessed, proves that when harmony and passivity pervades the minds of the sitters, we can produce manifestations powerful enough to convince the greatest skeptic. So I will conclude by saying, when two or three are gathered together not in my name, but in the name of truth and harmony, there will we be in their midst.

This fact was duly realized and appreciated by all present, as the manifestations had been of that unmistakable character, that but one feeling prevailed, that of perfect satisfaction, deeply impressing the minds of all the sitters, and their upanimous verdict, "How grand! how beautiful!! how convincing!!!"

#### "In conclusion, allow me to state that BASTIAN AND TAYLOR'S

reputation for spiritual manifestations, so graphically described as occurring while on their late tour through Europe, was fully sus-tained, which will be very gratifying to their many-friends in this and in foreign countries.

### Annual Convention.

The Iowa Spiritualists will hold their Annual Convention at Iowa Falls, on the 22nd, 28rd and 24th of October. Mrs. A. H. Colby and the State lecturers will be present, and all other speakers and friends, are cordially invited.

Mrs J. Swain, Sec'y.

### Robert Dale Owens' Restoration.

We are glad to learn that on Oct. 5th, Dr. Evarts announced the restoration of this dis tinguished author and Spiritualist. He says that he sees no reason why Mr. Owen may not, in a short time, resume his work with all the vigor and ability incident to his age andhabits

Mr. Owen finds that he has entirely gotten rid of his dyspeptic symptons; that his health has been essentially improved, and his mind greatly tranquilized, and therefore, he does not regret what has been done. He thinks the repose of the pastthree months has been greatly beneficial to him, and speaks in feeling terms of the kind words spoken of him by the press in his affliction.

### A Valuable Errand-Door.

The undersigned will do emends enywhere in the city on receipt of 25 cents, and a return letter stamp. If money is sent to pay for goods, send by registered letter or post-office money order.

M. G. Aserry, 314 State St., Chicago, III. Mr. Ashly is an honest, reliable man.—[Ho.

very pointedly, on Wilson's prospect of getting \$25.000, out of S. S. Jones, for damaged charactor, etc., concludes, "Wilson may count on one thing as certain, he will have a character by the time the suit is ended."

The Devicon (Texas) News, in commenting,

DANGER SIGNALS, by Mary F. Davis, pricefifteen cents. Send for a copy.

BRO. J. J. Morse; the English trance medium. writes to us that he is not a free lover. We are glad to hear of his denial.

Those wishing the worth of their money in theological information, would do well to sand for M. B. Craven's three pamphlets, adverticed in the Journal. Col. Henry S. Qlooff is again making In-

restigations at Spirit Vale, Chittenden, in company with Mr. Massey, an English lawyer. Mns. Davis' Danger Signals for fifteen conto.

### Money.

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

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