Eruth wears no musk bows at no human shrine seeks neither place nor applause : she only asks a hearing.

VOL. XIX.

and Philosophy.

S. S. JOHES, EDITOR,

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NO. 7.

Sphere, to give his Views on Facts

HENRY J. ROBERTS. He Came Down to this Mundane

J LUCUS OF BRLLEVILLE, ILL., HIS MEDIUM

It is very common for those who oppose the claims of Spiritualism, to ascribe its diversifled phenomens to some one essential princi ple or force in nature, as if the same agent, without the sid of intelligence in its applica-tion, could be precisely adapted to produce all the multifarious forms and phases which the manifestations are known to assume. The facts address the understanding through the senses, and are almost as widely diversified as the processes of material nature and the operations of the human mind. To presume that they all proceed from the action of one and the same material force, or natural agent, is quite as preposterous as it would be to ascribe tne physical powers, mental functions and spiritual instincts of human nature—the strength of the athlete, the reason of the phi-losopher, the visions of the seer and the aspirations of the saint, all to the direct influence of the north star or to the motive power of steam. It is a gratifying reflection that all such pretended expounders of the modern mysteries, are as far from the realm of reason as they can go; nor would they be further from the ordinary daylight of the rational mind were they to appeal to moral forces and psychological laws in an attempt to explain the movements of a meteor, a locomotive or a windmill. When the subject to be investigated manifestly involves the most subtle principles and intricate combinations, only men of quick blood, of superficial powers and attainments, whose principal aim is ad captandum culgus, will thus jump at conclusions which neither regard the nature of the most important facts nor the dictation of enlightened resson. The occurrence of different physical and mental phenomena, through the same person or media, does by no means warrant the pre-sumption that such diversified phenomena all have their origin in a common physical cause, or indeed that they depend on external or mun-

dane agents at all. This fact does not so much as suggest to the control the possibility of tracing all to the same source. By the ordinary powers of sen-sations we are able to perceive forms, colors, odors and flavors, to say nothing of the changities which belongs to the several forms and conditions of being. The powers of sensation are all united in the same individuality at the same time. The functions of his external organs are quite dissimilar, and the outward exming causes or agents in the production of his sensational perceptions are extremely varions in their nature and often remote from each other. When, for example, we taste each other. some pungent aromatics, we never think of tracing the sensations it occasions to the same external object or cause that reflects through the lenses of the eye the image of the ocean or the prismatic colors of the rainbow. Sight and smell alike belong to the individual, but the invisible aromas that pervade the atmosphere you breathe, and the distant stars that mirror themselves in your soul, are distinct causes of specific sensations and as remote from each other as the heavens and the earth. The mind has learned to interpret the various impressions made on the sensorium, and to discriminate intelligently between the numerous forms and qualities which thus excite the subtile medium; of sensation. It is worthy of observation that the mind has no power either to create the form, or to determine the size, weight or color, of even one among all the oblects of the external world; nor does it invest the object which occasions its own sensations with any of its essential attributes or intrinsic qualities. All these belong to the objects themselves, while only, the impressions are made on the mind through its external organs and are properly subjective.

If, then, we can by no means confound the various sources of our ordinary sensations, we can scarcely fail to distinguish between two things so very different as the faculty of vision, physical or spiritual, and the force whereby, outside of ourself, objects are put in motion. Vision, of whatever nature or kind, is a passive faculty, belonging in common to man and animals. But there is never devol-oped along with it a power to determine, or otherwise influence, either the forms, attributes, conditions, qualities or movements of external objects. You look from your window into the street. A multitude of men, beasts and vehicles are in rapid motion. Not one of all the throng moves faster or slower because you witness the procession. Your visforms in this great living panorama derive and beyond your control. The volition of all the spectators is equally powerless. You may gaze from your window at the objects in your neighbor's garden, but your vision moves not a single leaf on all the trees.

When the medium has filled this page the when the medium has filed this page the will power of ten shousand men would not suffice to turn this sheet of paper wherein he writes the argument for the spirit. Now, then, can we rationally infer that the force that moves heavy bodies in your presence, both with and without physical consect, must spontaneously emanate from the human body, or be unconsciously increased by the human mind? Is not this at war with the results of servation and all human experience? When and where, in the whole history of the race, did a man involuntarily, and at a distance of ten feet, close and bolt the door of his apartment? When did he pull off his boots by

the simple act of volition unsided by his mus-When did a mere child, with no knowledge of music, entertain himself and others with a masterly performance, vocal or instru mental? When did any one move his furniture without the least effort, or lift himself, even with the greatest possible exertion? These interrogations plainly indicate the nature of some of the facts we are called to observe, and they moreover boldly repel, and completely explode, all the theories that attribute them to speculative force residing either in the media or the persons who witness the phenomenal exhibition. To avoid a misapprehension that might other wise occur, it may be well to ob-serve that the control does by no means reject the idea that natural forces and certain imponderable elements which surround, pervade and permeate material forms and substances, are used in the production of the mysterious phenomena. On this point we acknowledge a profound conviction; but we have no evidence that these elements are either an intelligent, self-governing power, or that the human mind, as developed and exercised in its mundane relations, is either able to direct their movements outside of the body, or to wholly resist their influences within its vital precincts. Of course it will not be pretended that any physical agent, or state of the unorganized mater ial elements, however subtile, can by a possi-bility possess the attributes of perception and If not, then electricity, magnetism and ode, (if there be such an agent) must of themscives produce the phenomena in question. Now, what evidence have we that the human mind, in its present state and relation, is able to govern these, (or indeed any other sublimat-ed element which may be supposed to exist either in or around the body) in such a manner as would be required to produce the results you are called to witness. You will ask in vain for any such evidence. Electricity will vain for any such evidence. Electricity will not stop to save a man's life. An effort of the will is powerless to arrest a single solar ray. Magnetism will not retire from your presence at the bidding of any mad, and all the natural agents steadily follow their own inherent laws. It is only by conforming to these laws in the use of chemical and other combinations, and in the construction of suitable machinery or mechanical instruments, that you can render them at all subvervient to the will, or even make them the ministers of intelligence. Now, as no such means or instrumentalities are resorted to or employed in the circles for investigation, you can not consistently ascribe the phenomens to mundane agents. Moreover, many of the facts immeasurably transcend the capabilities of mortals. Take, for in-stance, the medium whom I have under con-trol to write this article. Where can you find a man that will write one page in the time it takes him to write the whole article? Or under the same conditions of darkness, where will you find the man that will write it at all, even though he takes the whole night? Let us try its general theory referred to by its application to particular facts. We see seated around this table gentlemen—the gentleman sitting to the right of the medium and the gentleman sitting opposite at the other end of the table-who have more than once witnessed a musical performance by invisible musicians, who fingered the strings or otherwise caused the strings to ribrate while the instrument was floating through the room. On another occasion, witnessed by the same gentlemen, a number of instruments were played, and they gave you such an exhibition of harmonious sounds as surprised the whole company, seven or eight, and you conversed with and felt the gentle touch of those dear little ones that were so fondly loved, bearing evidence that they still live and have the power to return to earth and commune with those they love, and that they are happy. We ask, in the name of God, who can do this without resorting to jugglery or the use of invisible machinery? That appliances can move such objects in the manner described. must be regarded as simply preposterous, and even the attempt to show that mortals have no such power would be clearly a work of supererogation. So long as we have no evidence to support the affirmative of the question, it must be admitted on the supposition the phenomena are wholly mundane, that they ought to conform to the laws of phy-sical nature. But they do not. How then shall you dispose of them, and an indefinite number of facts of a similar character? Or otherwise equally extraordinary, to assume that they can properly be referred to physical causes or agents, already discovered or known to exist, seems very much like jesting about a grave subject. Our own investigation of the laws while on earth, that govern the most sub-tle elements, and all our observations respect-ing the functions of mind in the flesh, have only served to fix and deepen the conviction that such phenomena transcend the unaided operations of physical force, and the present espablities of the human mind. If, then, we discredit the claims of the power of the human mind—if then you discredit the claims of the power itself, to a spiritual origin, to what agent on earth or in heaven shall we ascribe this mysterious in-

kind as truly an such ignorant and thoughtless expounders profane the sanctuary of the pur-est affections and despest convictions. Your Spirit Friend, HERRY J. ROBERTS.

13 8750 reward. Is the Devil dead?

telligence, and this amazing force which thus subverts the old philosophy that made inertia one of the properties of matter? The frequent and the flippant attempts to account for such facts, and indeed all spiritual experiences of past ages and countries, by referring them to the domain of terrestrial things, violate the enlightened reason and common sense of manying as irrely as another property and thoughtens

BURIED FOR A MONTH.

A Tracice Medium Among the Indian Jugglers.

A dispute has arisen in Spiritual and Theosophic circles as to the possible duration of a "mediumistic trance," or coma. The account which follows was written for the informa-tion of Col. H. S. Olcott, one of the disputants, in the form of a private letter, by a gentleman who, at the time of the occurrence described, was a major on the general staff in the British

NEW YORK, Oct. 8 DEAR COLONEL OLCOTT:-Since We spoke on the subject of ancient Asiatic necromancy or magic, now understood, I believe, as oc-cultism, it occurred to me to write you a short account of the burial and resuscitation of a magician in the East Indians, as I witnessed

Some years ago, when in India, I visited the R-jate of Puttials, wherein resided a rich and powerful Baboo, by name Laff Chunder. This gentieman was fond occasionally of entertain-ing his friends with various exhibitions of native cunning, including genuine necroman-cy, and to this end invited a magician of note, one Meechum Doss, to give an exhibition of his powers of being buried alive and then exhumed and resuscitated after some time had elapsed. Meechum Doss was to receive a considerable sum in silver rupees for the performance, and the time named by himself to be

"quietly inurned" was four weeks.
On a certain day the Baboo having called
his friends together in durbar or court, they came from all parts on elephants, camels and horses to witness the show. The divan of the Baboo was in the centre of a circle, while all the greater and lesser magnates sat around enjoying their hockshs, and elated with the noise of the tumtum wallahs and the excitement of the nautch dancers which were preliminary to the main object of the exhibition. Near the center of the circle a grave, zealously guarded, some five or six feet deep, had been prepared, and by it a coffin was placed. In due time the blowing of trumpets and the sounding of gongs announced the advent of Meechum Dosa. He was dressed, as magicians usually are in the East, very plainly, but very well; a middle aged man in fine lines, who looked as if he fared sumptiously every day though curred rice eaten with the fingers. day, though curred rice eaten with the fingers was doubtless his only food. He descended as his only food. from the gayly caparisoned elephant on which he had traveled, and made many gracious salaams to the assembled crowd. Having invited a full inspection of himself, the coffin and the grave, he proceeded to perform various incantations by the aid of a fire which he kindled, and into which he threw what appeared to be aromatic spices. He then spread over himself a garment on which he pronounced magical words.

All this time a committee, of which I was a member, appointed for the purpose by the Baboo, was watching his every move very close At length, after various turns and twists of his body, which were sometimes very violent, he appeared to lapse into a rigid state, with his eyes and mouth closed, after which he fell back into the arms of an attendant Mephistopheles who accompanied him. He was now placed in the coffin, which was se-curely closed and sealed. Then commenced the process of lowering the casket some five feet, which was done in a manner that would have excited the envy of the New York undertakers. The hole was filled up and well battered down, guards provided by Baboo Lall Chunder being placed ever it. After the interment, notice was given that

xhumation would take place four weeks thereafter, at which all were invited to be present. The tum tum wallahs and the nautch girls resumed their operations and noise, and the immense crowd dispersed in a very orderly manner on the camels, elephants and

At the time appointed I was sgain present, when the same initiatory ceremonies were enacted as at the burying, add everything was as before, except that the people looked solmn and talked in whispers, wondering among themselves whether necromancy could make the grave give back the dead.

The sentries who had kept guard and watch were paraded, and testified that they had done o faithfully for four weeks. The grave was then dug into until the offin was reached.

Everything was found in order outside, and upon the orffin being raised the seals, which were of metal; were found untouched. The box was opened, and there reclined Meechum Doss looking tranquil. He was taken out. His body and face presented the chillness and rigidity of death, but there were no signs of decomposition. According to orders given by him to his familiar before burial, he was well champooed from head to foot and given some decocion to swallow upon returning animation which occurred in a very short space of time. which occurred in a very short space of time. External heat appearing, the limbs became gradually relaxed, and then the opening of the eyes, which had a sort of somnolent ap-

Shortly after the elixir had been given him he stood up in his right mind and salaamed to the committee and those around him. When saked how he felt, and where he had been to, he said that Brahmah was good, and that he had erjoyed close fellowship with their Godshipa Brahmah and Vishnu in the bosoms of the sacred rivers and on the tops of the mountains.

This was highly satisfactory to the spectal who had began to congratulate themse that so Coronor's inquest was necessary; wo there of a devotional turn would no de

bave consented to be buried alive forthwith if they could but have been sure of enjoying the

same distinguished privileges.

The crowd were now loud in their vocifers. tions, some calling on Mahomet and Allah, others on Brahmah, Vishnu and Calle and all the calendar of Hindoo deities, which, by the way is by no means so large as another calen-der of canonized saints that I know of

Meechum Doss was now escorted in triumph before the assembled crowd, and the noise on. all hands was somewhat terrific. The megi-cians made many salaams and affectionately embraced his attendant.

15000 Lall Chunder then caused sweetmeats and pipes to be sent around, while the magician was seated upon a special divan prepared for him. His handsome buckshish or present was presented to him with much ceremony after which a herald declared the games closed The multitude which had been seated upon the ground tailor fashion, now rose as one man and salaamed to the wonderful necromancer, and then to their bost, Baboo Lall Chunder, who took delight in providing entertainments of no ordinary character for the people. Thus ended a most astonishing exhibition. I believe that everything was conducted in a fair and square manner, but of course I was not present the whole time of interment I can not bear absolute testimony that Meechum Doss was not taken up during that time and resuscitated.

I give you the matter as I saw it occur, and it may at all events be pleasing to some to hear of the way in which the Easteners amuse their friends, and what the Magi even in these latter days can complish.

Yours, very truly, EDWIN WYNDHAM LAWRY.

THE BIBLE IN THE SCHOOLS.

Five Reasons for Removing It.

The Butlalo Courser gives the following report of a lecture delivered before the Unitarian Church of that city by the Rev. Mr. Schermerhorn on the evening of Oct. with. The title of the effort was "Five reasons for removing the Bible with all sectorian books and influence from the public schools."

Mr. Schermerhern began by saying that he considered his subject the important one of the present time, and that he spoke upon it not m any personal interest or prejudice, but for the aske of justice and right; he spoke, not from impulse or hasty opinion, but after much careful thought and observation. He remarked that the best news that had flashed over the wires the past-week was the following, which he had clipped from the Courier:

"CHICAGO, Sept. 28—The Board of Educa-tion to night, with but one dissenting voice, discarded the Bible from the public schools of this city."

The next best news of the week, he said, was President Grant' speech at Des Moines, in which occurs the following passage:

"Encourage free schools, and resolve that not one dollar apprepriated to them, should be applied to the support of any sectarian school. . Leave matters of religion to the altar and home; keep Church and State forever separate.

The speaker, said that he stood comparatively alone among the public voices of Buffalo on this side of the question; but, as Cromwell used to advise, he would do his little "to make the iron hot by atriking." After eulogizing the Bible as the book of books, and asserting that it was not enmity or depreciation of that volume which actuated him; and after briefly answering the popular arguments of the other side, which he claimed were one-sided and as available to the Roman Catholics or any other sect which might be in the minority, he announced as his text: "And there were dwelling at Jerusalem devout men out of every nation under beaven."

The speaker argued that this, on a large scale, is the case in America now; and that not only "devout men of every nation," but also of every religion under heaven are dwelling here. This country, he said, is not a possession, but a refuge, and the oppressed of every nation and religion had fled hither and constitute one population to day; hence all our public laws must guarantee to all equal rights and privileges.

The five reasons were then stated and elabor-sted for removing all Bibles and sectarian infigurees from the public schools. They were denominated as "The Political Reason," denominated as "The Impartial or Just Reason," "The Philosophic Reason," "The Ethical Reason," and The Practical Reason." At the conclusion, he summed up his argument in five resolutions which he read slowly and distinctly to his audience, telling them at the conclusion he should ask an expression of agreement or disagreement with reference to them, by calling for a vote from all present. The following are the resolutioner "Resolved, first, Insamuch as our Govern-

ment is based on a Constitution which is wholly unsectarian, both in word and reference; therefore no money raised by general taxation can be legally or rightly appropriated to the support of any institution or cause which, either by word or inference, is sectarian in its character.

Resolved, second, Insamuch as devout men-of Resolved, second, Insamuch as devout men-of every nation and of many religions are dwelling together in every portion of our country, to all of whom our form of Government professes to guarantee equal rights and privileges; therefore, to select the sacred book or Bible of one of these religions and place it in our public institutions; to the exclusion of others, is angest of gross partiality, and hence of gross injustice.

" Resolved, third, Inasmuch as the wisest edpestors of the world have found that the cultivation of body, mind, and soul can be best carried on in entirely separate departments of training, therefore, our truest method of education is to confine physical culture to the gymnssis, intellectual culture to the school, and religious culture to the altar and the home

" Resolved, fourth, Insamuch as the reading of the Protestant (or any other known) Bible to the children in our public schools without explanation or comment must of necessity produce misconstructions on the part of some, confusion, disrelish, and prejudice on the part of others; therefore, it is evident that such reading must, on the whole, result in

moral barm instead of moral good.
"Resolved fifth. Inasmuch as the issue between Protestant schools and Roman Catholic schools is now thrust violently upon us, and insemuch as the Roman Catholics, in common with many devout men of other religions, are justly and reasonably protesting against being taxed for the support of Protestant schools, therefore, it is evident that the time has fully come for taking away all reasonable excuses and just causes of complaint by removing from our public schools the Bible, with all other sectarian books and influences."

After reading of the resolutions, Mr. Schermerhorn asked all who were in fayor of them, and who would pledge their influence for their support, to rise, upon which nearly the whole of the congregation arose, and the resolutions were adopted.

Samson.

"And Samson said unto them, I will now rut forth a riddle unto you. If ye can certainly declare it me within the seven days of the fesat, and find it out, then I will give you thirty sheets and thirty change of garments. But if ye can not declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him. Put forth thy riddle, that we may hear it. * * * And the Spirit of the LORD came upon him and he went down to Ashkelon, and slew thirty men of them, and took their spoil and gave change of garments unto them which expcunded the riddle." Bamson was first a gambler, and then a mur-

derer, a fcul murderer, and a robber. He gives out a riddle accompanied with a large bet, ex-pecting to win, constituting a plain case of gambling; but happening to lose, he became mad, (the spirit of the Lord came upon him) so he went to Ast kelon and murdered thirty persons, to get the means to pay his gambling debt. We hang such men in Illinois, but our Christian friends point to him as a pattern of goodness chosen of God.

The fox story is worth a passing glapce. It seems as if foxes must have been very plenty in Palestine at that period, or Samson must have been a first-class fox-hunter. I wonder how long a time he must have required in securing three hundred of them alive? As he must have caught them in trape, I wonder what he used for bait? If fur was then in great demand, he could have made money.

His destructive propensity must have been largely developed, for he could think of no other use for foxes but to destroy the labor of peaceable people; such a man is not safe to be

The great feats of strength so noticeable in his history, we have not space to notice here, but it looks curious that his extra strength should lay in his bair, and when that was cut off he became a common man in strength, and in size, too, I suppose.

It appears that the Temple in which he com-

mitted suicide, was a large Grecian structure, and as details of these temples all take their size from the dimensions of the building to which they belong, (a fact well known to architects), we can form some idea of the distance Samson was compelled to reach, in order to grasp the two columns. As three thousand, people were on the roof, and as each one must have occupied two square feet, there must have been six thousand square feet in the temple; but as all these persons were trying to see Bam-son, all of the space could not have been occupied, so we will be safe to reckon on a front of one hundred feet, and probably much more. This would make the columns five feet or more in diameter, with eight feet, or more between them; two columns and one space, would require about eighteen feet. To have grasped two of these columns he must have reached twenty feet and perhaps thirty feet. Now, this would require a man of much larger pro-portions than we have at the present time; but Samson was a smasher—especially with a jawbonet

A. PILL

WHEN the lefty palm tree of Zeiland puts forth its flowers, the sheath bursts with a report that shakes the forests, but thousands\ofother flowers, of equal value, open in the
morning and the weary dewdrops hear no
sound. Even so many souls do blossom in
mercy, and the world hears neither whirlwind nor tempest - Spurgeon.

CHERRYLINESS is, rest, be hands and feet never so busy. And by fostering a cheerful spirit, and bringing home an atmosphere of sunshine, the pater/sendius may give his wife the very repose one needs. A loving lightness is as good as a burden removed. A responsibility fairly and pleasantly shared or

Two greatest misfortune of all is not to be able to bear misfortune.

Unvaranted, fadeed, is he who has no friend to point out his faults.

THE PRACTICAL BENEFITS OF SPIRIT COMMUNION.

An Oration by Mrs. Cora L. V. Tappan, Delivered at the Court Room, Belper, Eng., Sept. 9th, 1875.

INVOCATION.

O Thou infinite Father, Thou divine and perfect soul, Thou life of all life, whom we must ever turn to with thankfulness and praise! Thou who art the source of life and being! O mighty and eternal spirit, pervading and permeating all life, who givest with Thy laws the life to the atom and the worm, kindling light in the soul of man with Thy quickening power! O Thou divine spirit! we remember that wherever we may be, there Thou art; whether in silence or doubt, whether in sorrow or in hope, whether in gladness or in deep dispair, Thy presence still is near; so, whatever be our thoughts, Thou, O God, wilt hear; whatever be our weakness, Thou art the strength. If Thy children falter and fall, Thou dost guide and sustain them, and Thou, O living soul, dost abide in every heart that seeketh earnestly for Thee. We seek to night Thy truth; be Thou its revealer and interpreter to us. We seek to fathom Thy wondrous nature; let it be revesied to us in Thy love and in Thy won-drous ministrations. We know Thou hast drous ministrations. feared up prophets and seers and a Baylor in We beseech Thee to rear up into time past. the heart of man a living Shekinah of light and blessing, that, though still journeying through the wilderness of time, he may behold its pillar of cloud by day, and its pillar of fire by night, and know that Thou art there. We have known that Thou hast guided Thy children and teachers to speak the words of truth to man by Thy guidance within our hearts. If there be those who know Thee not, who have not seen Thee revealed in the starry firmament or the glory of the earth, who have not heard Thy voice through the ministrations of past ages, O, by Thy presence, make manifest to them in word, or sign or token, that they may know that Thou art here. If there be those who see not that the soul of man liveth by Thy breath and endureth for ever by Thy love, turn their thoughts within, that they may find there the record of Thy love, -that Thy truth has been revealed in immortal life. If there be those whom death has taken dearly beloved ones from their sight—the beloved voice is gone—and who look with longing eyes and doubting minds whither they have flown, O be Thy promise fulfilled, that Thou mayst rend in twain the shadow of darkness that binds them, showing where, beyond the grave and above the darkened pall, the beloved ones live for ever. Let us speak Thy word of truth; and let us understand Thine inspiration; let us gather strength from our communions together and with Thee; let Thy children join their voices with the songs of the angels who sing Thy praises for ever in deeds and words of loving life; and to Thy name shall be all

praise, now and evermore. The Chairman then read the subjects handed to him, when the following one was selected, viz. :- "What Practical Use or Benefit will it be to us in this life to hold Communion with the Spiritual World?"

Mr. Ward sang a song entitled "The Angel at the Window.

Mrs. Tappan-We are now prepared to receive the subject of the address The Chairman then read the above subject

The late Thomas Buckle said that every portion of knowledge added to humanity consti-tutes just so much mental wealth to the human race, every perfected fact in science is an addition to the common fund of mental power, and every new thought is just so much more in man's conquest over the material world. believe that on this basis alone the knowledge of any truth concerning man's spiritual nature here, or hereafter, is valuable. We believe that on this basis alone the communion with any other class of beings would constitute 'an /era or epoch in the world of mind. You are all aware how rapidly geographical discoveries have extended during the past century. You races of man has added to the knowledge, and power, and science of mankind—nay more, has added to their goodness. When the knowledge of a human being is limited to that locality in which the individual was born or reared, then the powers of that mind to comprehend the vastness of the world and the wonderful goodness of the Infinite Creator must be limited to that narrow compass. We know of an individual living even in these enlightened days who has never seen a railway, and never sent a message by the telegraph wire, who boasts that he has not been twenty five miles away from his native place, and judges of mankind by those he sees around him. He knows nothing of the wonderful regions that lie beyond the seas, of the vast numbers of people that are there, each under a form of government of their own. He knows nothing of the multitudes of appliances for uplifting human toll and alleviating the hardships of human labor. The amount of his happiness is limited to the knowledge which he possesses. He may be a good man, and perform his duty well, but if he refuses to take knowledge and benefit by those things that are given to man for his use and advancement, then he must be

for ages have gained the attention of thinking minds are those connected with spiritual 'egistence, and whatever may be the position of those who are satisfied on that subject—who believe in immortality, and have faith in the future state—they may or they may not require the message which Bpiritualism brings, like those who have no knowledge or belief in a future state. Yet even these do not deny themselves intercommunion with their friends themselves intercommunion with their friends on earth, because they believe in the future gate, but admit the advantages to be derived from intercourse with those of their kind; and if communion between man and man is essential to human progress, so also must that which can bring you into contact with a class of believe in the world to which you are all tending, be of itself a benefit. The amount of benefit to be derived from any spiritual or natural be of itself a benefit. The amount of benefit to be derived from any spiritual or natural source must depend antirely upon the manner in which you yourselves amploy it. The sunlight, so essential, might prove a detriment if you received its too ardent rays throughout the entire day. The air which you breathe you may wish not in such violent currents as to carry you away; and fire, which is the prime power of the magnetic system of the world, becomes dangerous when not governed by akillomes dangerous when not governed by skillful hands. And so, whatever open commun-ion there is between mind and mind, it deion there is between mind and mind, it depends upon yourselves whether you are benefited thereby; whether you are benefited by
your conversations with one another; whether
you are benefited by your social, and religious
and other forms of intercourse with humanity; whether you are benefited by the knowledge of religion, or arts and science; whether
you are benefited by any of the manifold blessings which are bestowed upon you. The Infinite Being has spread out before you a table of
knowledge, revelation, and wisdom, and it is
for you to decide in what manner you will employ these blessings—whether they shall bene-

The great problems of human thought that

fit you or otherwise. " The condition of mind in which a human being receives this knowledge is therefore the test of its value to him or The state of being in a condition to receive benefit from all the blessings of God is a state devoutly to be wished for. He who thinks because he has a knowledge of astrono my therefore he does not need a knowledge of

geology, chemistry, and geography, would be a limited manindeed in his definition of knowl edge; and he who says that because he believes in immortal life he therefore requires no replenishing from the Infinite fountain, denies his daily prayer when he asks for the blessings and presence of God. The truth is, that man' spiritual nature must be constantly fed from the spiritual fountain, just as his bodily nature is fed by the atmosphere he breathes and food which he cats. That which he had yesterday will not supply his hunger to day; the water which you drank from the fountain last spring will not quench your thirst to-day; the prayer once uttered to strengthen your spirit in the hour of adversity may not suffice when anoth er strain of sorrow and grief comes over you. You must needs pray to God continually strength; and so the loving conversation with friends which you have had in early years does not prevent you desiring that conversa-tion to be repeated again and again; and if you should have to-day a-mother, or sister, or friend by your side, whose counsel and wis dom you value, and to-morrow that friend be removed by the hand of death to a distant sphere, there is nothing in human nature to prevent your desire for the same loving mesage, the same kind admonition, from them that you received before. You have been taught that it is impossible to remove the burthen of humanity concerning death; it is for ever passed away.

We do not make this knowledge to supersede any other. Because you speak with spirits, it does not therefore follow that you shall not commune with each other; and because you have this added life and communion, it does not follow that you shall not at all times, and whenever you require, hold converse with the Infinite Spirit. There have been those who have sald, "But does not this communion cut you off and alienate you from the Infinite Father?" On the contrary, every tie of affect tion that is holy binds you to Him with tenfold power. On the contrary, like a wise mother and loving friend on earth, the admonition of the guardian spirit and the angel friend is one of the methods whereby you are conscious of God's overruling power.

Here is a convict, perhaps in the dungeon cell, and there is no earthly mother whose love does not follow that son through all his wanderings, even to the penitentiary walls and to the prison cells, where she prays that he may be released from his sinfulness and wrongs. The spiritual mother prays none the less, and is it not as great a benefit to the wandering child of earth to believe that the angel mother is as loving as the earthly mother? Is it not a greater benefit also to believe that if the love be cut off here it is of benefit there, and the child is not left to wander without a voice uplifted on his behalf? There is no heaven so high but a mother's heart has wrung with pity and love when she sees her child upon earth, and she, with swiftest prayer and swiftest mes sage, would endeavor to find some means to alleviate the suffering, or uplift the fallen one. Spirits are not more hardened than mortals; spirits have not less of human kindness than human beings in earth-life. Released from the selfishness of earthly existence, the ministering spirit has a loftler theme of contemplation than the usual methods of worldly device, which generally originate in policy or counsels of honesty, which are commended from the fact that they are the best policy. The spirit-ual adviser ceases to be true for truth's sake when he gives utterance to such counsel. His teaching is, follow right and truth, not be-cause it will exalt you among your fellow men, but love goodness for goodness' sake, and be honest because it is best to be so, not because it will in the end prove most politic. higher view of human conduct comes of the spiritual life, and such spirits as are capable of advising when on earth will certainly not be less capable of dring so when they have the

added light of the next stage of existence.

To ask what benefit spirit communion can be to mankind, is to ask what benefit any knowledge can be, especially that knowledge which is connected with the most important element of man's nature, his future immortal existence; and therefore we state that it presents three points which we shall dwell upon to-night, of absolute benefit to the human

First, it proves to the world of . science that there is another power or outside force not connected with matter, but which can influ-

Secondly, it establishes to the inquiring philosophical mind are intelligent method of conversation with the world of spiritual beings, which knowledge heretofore has been de-nied by the world of science.

Tairdly, it prepares humanity, by constant sp.ritual communion with their own friends, for that stage of life which follows death, and accustoms them to think of that future state in all their transactions of daily life; to be mindful that every step w) lob skey hke upon earth is itself a portion of the patherty to the Spiritland, and that every shought they have on earth is one of the though recorded in that land, which will meet them there when they pass through death's par als. This advantage makes all material life the steppingstone to spiritual existerce. It points out by a natural and simple method that the laws connected with the change colled death are not dreadful nor fearful, excepting as man makes them so: that there is no such thing as death, but life, a change of life, spil that the change (becomes dreadful or otherwise just as your lives have been dreadful or therwise; that he who leads an upright, industricus, honest life prepares himself every hour of his existence for that future state; and that by constant communion and entreaty the spirit that has gone before says, I warn you to avoid too much earth! hese since it cumbers the spirit in the world of souls; I warn you to avoid ambition, since it becomes a cold tent around your spirit; avoid hatred, malice, and ravenge, since these are things that clothe the spirit in darkness instead of light. The mother that has passed on beof light. The mother that has passed on be-fore warms her child not to think too much of worldly fame. Instead of striving for fame or power, she begs of him to seek for integrity and goodness

We have said that electricity, fire, and the various elements of earth unguided are dangerous. No power is so subtle as that connected with man's spiritual nature, and if it be not understood it is equally dangerous. You do not trust your son or daughter in those places that are to be found in your centres of so-called civilization. You do not let your young boys go out into the street at midnight, for there would be influences which you would not wish them to encounter. Forewarned is to be fore-armed. If you know that the spiritual world is near you, and there be a lurking power of evil in the darkened atmosphere, you, by that is near you, and there be a lurking power of evil in the darkened atmosphere, you, by that knowledge, may cast it from you. If you do not know it, it may enter at an unguarded moment, controlling you by its very presence through elements that are intended for the henefit of man, the knowledge of which brings power and adds happiness, if properly em-

ployed. It rests, as we stated, with yourselves to apply this knowledge to your own individ ual wishes, requirements, and elevation.

The great burden to many persons is the bugbear that all this must be the work of evil
spirits. We know of no law whereby evil
spirits may come that does not squally apply
to communion with good spirits. We know of no doorway entering the world of evil spir its, that an opposite door way does not enter the abode of the good spirits. It rests with yourselves which kind of spirits you invite to your companionship. It rests with your own minds which kind you attract to your pres ence. There is a law in science that like at tracts like-that the substances that are similar will naturally amalgamate. Tais, of course, can apply to the world of mind as well as the world of matter, and whoever is afraid of evil spirits must be aware that there is something within himself to attract such spirits.

Whoever is afraid of a preponderance of evil must be aware that his or her mind is not safe when trusting in itself. The communion with good spirits is the result of aspiration and You do not seek your mother or sis ter in the street; but if some one forces herself upon you—one who is not your mother or sis ter—you perceive the fact. You do not go to the house of a friend, expecting to meet your friend, and meet strangers instead; they under stand you are coming, know you are their friend, and they gather around to meet you. If you seek for a friend, there is no possibility of the answer being given by a foe. of mind govern so correctly and distinctly that if you ask you certainly shall receive that which is highest and first in spiritual com munion.

But of what practical value is Spiritualism That depends upon what you call practical. It may not be practical to listen to music, but the tendency of such sounds is eleviting, and whatever elevates humanity is practical, whether it be in gold coin or in the currency of fine spiritual thought. W stever has a tendency to lift mankind from the low and barren uses of a bloated life becomes in itself a sublime The steam engine, with its many utility. horses of power, is practical in more senses than one, and not simply because it manu'sct ures and gives the motive power to the world of industry. Through its see mankind has more leisure, for thereby the laborer in a few hours can supply the needs of the family, and the remainder of his time he can devote to mental improvement. You should see to it in this age of advancement, that there are offmind instead of the degradation of it. should see to it, that there are methods . fl red for those who toil through the greater portion of the day, to have recreation and such elevated thought as will give improvement at other

times. We now come to other practical bearings and uses of this subject. Fear is the great burden of human life. It is fear that, through ignorance, causes many a person to lose his life. It is fear that haunts the child from the cradle to the grave, lest in some dark corner there should be an enemy that would lead him Darkness is to the child an infinite source of terror, and death has been the great fear of the world. Remove this fear-take away this appalling presence—tear aside the hidden closet that contains the skeleton, death, within every mind—and you make them fit for the uses of life. He who dreads death is not capable of living. He who fears that at every turn he will be met with this monster, can not properly perform the duties of his existence. That which removes the fear of death by supplying an intermediate chain between this life and the next, presents the most useful knowledge, the most valuable of all earthly acquisitions, that can come to man. We may point out other methods of usefulness, such as inventions, which have been the work of in-

spiration. As one of freenent instances, we may name that of an inventor who wearily fell asleep despairing of the success of his invention, when some messenger in a dream revealed to him that which he required to perfect his work. We say no invention has ever been given to the world that has not been the result of inspi rational intuition on the part of those who received it; and by which they further those improvements and instruments which are for the benefit of mankind. Another and a wider use which this exalted philosophy has afforded is the recognition of guardian angels and the power of ministering spirits to uplift the weary soul who aspires to heaven for help, and guide the footsteps of those who can thus be aided. Let the human mind be aware that the all-per vading presence of the very dear ones of your own household are seeing your thoughts, watching your actions, striving to guide your footsteps, and the tendency must be in the di rection of Godly motives, righteous ways, and the integrity of thought and deed. Among your fellow men, that is useful which forms the solvent between the two extremes of human thought-bridges over the dark chasm that has divided you from the world of souls If there had been no doubt upon the question of man's immortality—if there had been none who, disbelieved that—there would be, of course, no need of this discovery; but such is not the case. Vast numbers of people do not believe in the existence after death; vast num bers more have been indifferent upon the subject, saying this life is suffi :ient for the pres ent, the future will take care of itself. might as well say the child should always be child, and never be a man. You might as well say that the bird bursts from its shell sir ply to flutter and fly around You might as well say there is no object in preparing for any loftier attainment, because the perent attain

You must build either for time or eternity. If you build the edifice of your spiritual and mental structure for the time, you build it of such materials as worldly fame. If you'd it is for eternity, you build of such substances as the spirit is made of—goodness of thought, power of righteous deeds, and loving conduct to your fellow men—you make the fabrics for eternity instead of for time, and you reach up to those loftier attainments that have made the world sublime and great. Of such powers were the martyrs made who through fire and flame went out into the world of sails to meet with their reward; instead of denting an earth the truth of their convictions. O' sain substance have been the philanthropists made who, even in criminals and outcasts, have recognized their fellow beings, and who have won for themselves an eternal habitation by loving their fellow-men and caring for their weifare He who says he loves God and hateth his brother must be a diar; but he who believes in the future loveth Glid by doing good towards his fellow men; and this forms the basis of the structure which in time and eternity shall blossom out in the spiritual world. Spirits blossom out in the spiritual world. who hold converse with you tell you that the best preparation for the spiritual existence is a recognition of the spiritual nature of every bu man being; that this is not a figure of a lord or laborer, but a human soul; that this is not a king or a peasant, but that it is our fellow be ing, and in the spiritual kingdom that p rson will stand highest whose deed have been best, whose thoughts the noblest, whose lives have given to earth some jofty theme of meditation. Boarstes in the dungeon cell, the slow poison circulating in his veins, taught the existence of

ment suffices to-day.

the immortal soul, for which he was put to death. To day you are fortunate in being able to express your belief freely, for what would you say that nationality or law which could cause a human being to be put to death for be-lieving in the immortality of the human soul? Thanks to the laws of this country, they are in advance of many whose actions they restrain, and who would gladly put a stop to the spread of spiritual truth even now, did not an over prevailing sense of justice and right-mindedness prevent them.

Another use of communion with the world of spirits is that it teaches mankind the nature of all the spiritual gifts that Paul enjoins you to cultivate; that of healing, that of prophecy, that of tongues, that of interpretation of tongues, of wisdom and knowledge, and he asks that you shall cultivate earnestly the best gift, and of all gifts and graces charity is the greatest. Those who are of different beliefs meet together in conventions, and forbear with one another. The even forbear with dark and ignorant spirits who are in the form and take occasion to disturb their fellow-beings, even in such an hour as this. norant ones are so dark in their minds and spiritually blind as to consider it an evidence of wisdom to insult this assembly, who come here for the purpose of receiving knowledge. This charity covereth a multitude of sins, and behind the darkened spiritual form of every in-dividual who seeks to do wrong or in pre his fellow-beings, the mantle of charity discovers that even he has an immortal soul, and that the angels look with pitying eyes on his paltry and trivial abuses of life. Spiritualism teaches that even the criminal and the outcast have immortal souls, and that the eyes of the angels are illumined with pity and sorrow as they strive to administer words of elevation and comfort. It teaches that persons of all varied beliefs and forms of opinion may still abide in the Father's house, they having a portion of truth, which is as a whole concentrated in him as the infinite Father. It teaches that whoever wrongs another commits the greatest injury. upon himself; his own spiritual nature is the greatest sufferer.

A knowledge of the condition of life in the spiritual world teaches that those who, when on earth, have power and riches, and have their thoughts wholly intent in building up a physical structure, will in the future life be paupers in spirit. Those who have not adorned their minds with the graces of charity, kind-ness, and love to their fellow beings—to those who are lowly and have tolled with hardened hands, or were born through misfortune, to sorrow, suffering, or despair—in the world of spirits appear in all their ungainly deformity and nakedness of soul. Spiritualism teaches that these neglected, down trodden, and oppressed ones, with only the Infinite Father's love to sustain them, forbearing and full of good deeds, are in spirit clothed in light, and are brought face to face with their friends in the world of spirits, adorned with beauty and comeliness. It teaches that no artifice or outward ornament can suffice to conceal that dust and deformity within the human mind from the searching eye of the spirits. No form of concealment will avail them, but your spirits are arrayed in just such raiment as your daily lives on earth have made for you. What prac tical value, therefore, may be estimated from Spiritualism? Whatever adds to the power of man to vanquish human selfishness, to overcome human folly, is valuable; whatever adds to the power of man to-find other sources of knowledge and wisdom is valuable; whatever adds to his fund of mental riches is valuable; whatever adds to his power of endurance when in earth-life; whatever adds to his power to do justice to his fellow man, and to build up for nimself in the eternal future, wherein his life shall be not of outward adornment, but of the riches of the Spirit-world, is of practical value. Several questions were put to Mrs. Tappan's guides, and answered, after which the follow-

The Progression of the Soul After Death.

DELIVERED AT-BELPER, SEPT. 8, '75. (Subject chosen by the sudience.)

'As the tree falleth, so it lies," Says the sacred Word inspired of old; But we know that when the tre And all its leaves have sunk in mould, That by subtle alchemy, decay Takes every leaf and branch away.

Nay, more; when the trunk itself departs, And mosses grow upon the bank. And not one fibre there remains Within the forest dense and dank-Where the ancient tree once reared its form,

Its ruins keep the young germs warm. It means that wheresoe'er the tree Must fall, there it must surely lie, Until decay and change shall call The atoms to their destiny. As a man dies, so doth he still Sleep, change, and rise by Heaven's will.

His body, like the forest tree, . Sleeps till the subtle alchemy Of law transmutes it to decay Changes the fibressfrom dark death, Inviting him to a loftier way, Ennobling to the grander breath

There is no soul so dark and drear But what some light of hope is there,-Some angel messenger to cheer, R leasing it from its despair.

No apirit in its prison vault H is such despair but what Christ's word Of love, and kindness, and sweet peace, Brings messages to it like a bird.

There is no soul but what aspires
From lowest to the highest state,
That does not find renewed desires. There comes a time (never too late) When the freed spirit mounts above, Basking in God's supremer love. ·u, hout eternity's vast range

O evend'ess chain unites you all—
pward pathway of bright change,
R pens ve to the Father's call. T. . igher to the lower speak, Giving the ir a carage of sweet peace, The lower on the lowest seek, Promising succour and release

82 that from the lowest child of earth, Uoto the angel's highest throne. There is no soul unloved by God, And none accursed—no, not one. Throughout eternity's wast height, From mountain unto mountain range. New truth to gether in your flight, You gain them by progression's change. - Medium and Dayoreak.

Witches' Charm-Jugs.

A letter by Mr. W. H. Bow, in The Figure of last Wednesday says:

"I may mention that I have offered my thanks and obligations to Mr. Chaffers for having directed attention to the real nature of those old-fashioned ale jugs. The search for any reference to the uses of witch-pots was made by using the initial term of 'Charm,' or 'Witch,' and failing to find any mention of it in any way either in Balley's Dictionary or in the National Cyclop dis, and having by per-

sonal inspection failed to discern in the Geological Museum any semblance of them, led

me to say they did not exist there.
"One of the real questions involved in opening this controversy is as to the uses of these old jugs; not whether they are German or Staffordshire baked, not whether they are common or scarce, not as to the mere ornamentation, but this is it: 'Was the custom of employing these jars, or jugs, a local or a generally prevailing superstition among the English country people?

"And here-par, parenthese-I should like to say, with more humility than I pretended to affect when speaking of pots and pans, that, surely, all our superstitions do not spring from

" Some of our superstitions have such potency in them that they sweeten the daily life of any man who accepts their influence. See, too, how largely they intermix with our everyday life. What housewife-to take a small example—but is turned from preparation of noon dinner by appearance of crossed knives.

"There is this to be said as coincident with the witch-pot found in 1853: it shows that in the eastern counties the custom of burying pots under the lintel of the door was known in the neighborhood of Saftron Walden.

"The custom was known in Lincolnshire, for, when mentioning this find to a gentleman at Wisbeach, he stated that a jug had been discovered by some workmen, who broke what was deemed an old jug, appropriated the bright needles, and so the bit of pottery was lost to the museum there; and I take it for a fair assertion that, rich in specimens of fine art as that museum is, it has yet no sample of the old ale jug.
"I have had no time to search among the

old minor poets for any poetical allusion to these things. I do not find any direct mention of them in Shakespeare. In Macbeth the First Witch sings something like this to ye: 'Boil them first i' the charmed pot;' but that is a cauldron, as you know, and does not hint at the custom of using them against the incursion

"I purpose giving some leisure to searching for such references among the poets, and if I find them in any play or poem you shall have

them. "One now looks into Shakespeare without gaining thereby, for in the Taming of the Shree the phrase occurs-

Because she brought stone jugs and no sealed quarts, and in a foot-note we are informed that sealed quarts were such as were licensed at Court-Leet. This, however, is only correlative evidence that jugs were in use for many domestic purposes. They had, it may be inferred, an exact capacity, or market value—the pottle being among them as a measure.

"The rude specimen I have is a very worthy type of the old witch jug or greybeard, for very uncouth is the mask with the spout bearded.

"In capacity it holds about 7 gills, in height It is 84 inches, and round the belly 16 inches. The mouth of it will hardly allow a shilling to drop in."-SPIRITUALIST.

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\$1 65 cents renews trial subscriptions one year.

Further Items in Connection with the Spiritual Manifestations Among the Shakers in Tyringham, Mass.

BY JULIA B JOHNSON

Just opposite the dwelling house at the Church Family was a large open field. Here the disembodied built a peautiful broad platform, several feet from the ground, where they often gathered for sacred worship, engaging in exhortation, singing and various kinds of exercise, the seers recognizing some among the number whom they had known in Earth;

Sometimes when we were preparing for meeting, there would be seen assembling, as from a distance and in different directions; the shining immortals sailing in space, as it were, with song and shout and instrumental music, would enter the house of worship with us seeming to fill it with the divine love, light and

Gory of heaven.
On occasion there would be spread for our entertainment rich angel feasts, long tables with fruits, flowers and sparkling wines and golden goblets to drink from, throughout the centre of the room running a pure crystal stream called the River of Life, where, at an invitation of the medium, we would gather to eat, drink and bathe, as though all had been seers together, yet there were not more than two or three who were endowed with spiritual vision and these would not always have the sameviews, at one and the same time.

There were some in our midst who would be convinced through impression alone; some would have the sense of taste and smell thus enjoying the good things set before them without further demonstration.

In recalling these pleasant scenes of the past, I can count in an assembly of perhaps fifty or over, some half dozen persons who on all such occasions were marked with the play of ridiand deriders of these immortal givings calfing it all humbug and foolery while to the rest of us it seemed the real of which the earthly is but the shadow.

I had never the spiritual sight, but thank God I had then and still retain, that higher faculty, faith without vision. We had some pretenders in our midst, but as hypocrisy generally carries its own impress, the honest were seldom deceived. Eliza, the sister mentioned in the opening chapter, was ever humble and true in her gifts as the sun in his rising and setting, being often unconsciously criticised and tested through agency of other medium-

we have both met with vicissitudes in life. For the past 18 years we have resided in separate houses, -indeed, have been twice parted and reunited. Recently our lot has fallen together again. In speaking of the olden days she says, although a solid reality, yet the phenomena of those times seems quite dream-like. She still has occasional views of the departed yet in a very quiet way, seldom mentioning it in public.

When I was about 14 years of age, there was a certain spot selected in each family's dooryard, marked out by the inspired where we occasionally held worship; another on one of the most prominent hills enclosed with a nice edge, where we had once or twice a year universal gatherings, and where grew all manner of beautiful things, fruit trees, flowering shrubs, and in the midst an ever-flowing fountain and tree of life.

We never falled while engaged in these open air devotions, of being refreshed with outpour-ings of the Holy Spirit. Some would deliver beautiful messages; others be given original music for the occasion, no one being able to retain it for after use. Several had the gift of "tongues" and would be merrily discoursing in foreign languages. I have known some of the latter-named mediums to pass several days at a time unable to speak a word of English, much to their annoyance as well as ours.

For theseout dear services we had a beautiful dress given us of twelve different colors, of the hues of the rainbow, with other corresponding articles of apparel.

Our inspired mediums would sometimes see the lovely raiment in readiness for those soon to be called home; would also witness the angel hands engaged in various kinds of occupation, making garments, working baskets and forming wreaths of flowers and the like. One instrument (I was not in the same family and only know by fearing those tell who often saw her) engaged herself in the employment of making baskets; would keep as busy and work with as much zest as though others be-side herself could see the articles manufactured; another told of seeing factories in oppera-tion, where the angels wove beautiful fabrics, and brought into existence many other nice things. This one, I did not live with, but was well acquainted with him however—a great

noble true hearted man.

When I was fifteen years old I lost a little sister of-twelve years, who was sick but a week and suffered in the time excruciatingly; at cerand suffered in the time excruciatingly; at cer-tain seasons her piercing cries of pain would be heard across the dooryard, which so rent my heart, I would stop my ears and go from the house far out of hearing. At such times she would say, "Don't get the doctor, but go to the balsom tree on our meeting ground, and gather some leaves and apply them to the disgather some leaves and apply them to the dis-tressed parts." This was often done and would as often relieve. In contemplating the change of spheres, she was the happiest child imaginable; sald she wanted to go and live with the angels; saw them around her and prayed every hour to be taken. Scarcely a moment but she would be conversing upon spiritual themes. The last words were "Pretty! Pretty!" twenty minutes before her departure.

At her funeral the medium saw her in a snowy robe with a wreath of pure white lilies and roses upon her head; and the angel mes-sage was, "Mourn not for this little one; she is taken from the evil to come while yet beau-tiful, to beautify and adorn the courts above.

While sick my oldest sister not yet eighteen sat by her bedside in tears. Almira said, "I have been flying in space and Augusta was with me. We went right out of the open win-dow, and saw beautiful mansions, but could not not yet enter them. I did not want to come back at all, but the spirits said, I must." come back at all, but the spirits said, I must."
Bhe would lie in seeming unconsciousness for half an hour, only breathing, eyes partially closed; would then arouse and tell us where she had been. Some deemed her light headed, but it was all genuine spiritual sight. My aister Augusts was confident from this time that she should seem follow. Bas did in the short space of hims months. Two others have since departed for the happy home on high, a brother twenty one, and a sister twenty three years of age.

When between fourteen and fifteen years of age. I was impressed to write, and did so, nearly fifty dommunications. One in prose and others in verse, for different individuals, purporting to come from our heavenly parents, guardian angels and spirit friends of the gone before. I never studied; the words came, and I wrote them, but never passed such articles to the owner until showing them to the acknowl-

edged seers, who never condemned one.

I afterwards suffered much doubt as to their being genuine and said I would not do the

like again without seeing the original manuscript, or hearing the angels read them.

I believe now that it was undeveloped medi-

umship, for writing angel truths and messages for the consolation of mortals. West Pittsfield, Mass.

THE IOWA STATE CAMP MEETING.

No Free Love Nor Social Preedom In It.

JONES:-The Second Annual State BRO Camp Meeting for the Spiritualists of Iowa, came off according to appointment, and was a grand success, spiritually and financially. There was not five minutes discord during the whole meeting. The word "free love" was not mentioned publicly but once, and not then in a way to please the lovers of that doctrine, nor to offend the most conservative. The words "social freedom" was not spoken in a public speech, during the entire meeting; so, not withstanding the prophecies of the "free platform," alias "social freedomites," to the contrary, we have demonstrated that we can have a spiritual meeting, without dragging in matters which do not belong to Spiritualism, lust as well, and have all things pass off just as bar monious, with our platform just as free, as to have radicalism throwing that which the best and most refined Spiritualists loathe and repudiate, to such a degree, that they will not sit peaceably still, and thus have their feelings and principles outraged and abused.

The call was for a Spiritualists' meeting, and the efforts of all the speakers, as well as of all who attended, were directed so as to make it such most emphatically.

The principal speakers were Elder Asa War-ren, Mrs. H. Morse, and myself. Elder War-ren was a hoet in himself, and while presenting the evidences of a continued life, and kindred subjects in a masterly manner, peculiar to himself, in the various speeches which be made; held the sudiences which listened to him, spell bound by his logic and eloquence. He also at various times, read some grand original poetical productions, which were en-

thus astically received by the audiences.

Mrs. H. Morse fully sustained her State and Western wide reputation, as she put her shoul der to the wheel to help us have a spiritual meeting, by giving us in her trance condition, well arranged thoughts elequently spoken. They were, to those who heard her, like "ap-ples of gold in pictures of silver," and to those who thirsted for true Spiritualism in its unadulterated purity, her beautiful and truth-ful expressions, were like the cool springs in an arid country, to the hopeful, thirsty trav eler. Mrs. Morse, as all will testify who may have heard her, must be heard to be apprecia

ted; pen pictures will not do her justice

As for myssif, I used my best energies, and tried to do my share in the work of making the meeting to be what I intended in the call. Among other things, I gave my views as to how Spiritualism might be made more practi-cal in its results; first, by substituting the fam-ily spiritual circle, at, and for the same length of time, in which many of us, before we learned better, used to spend for family prayers; secondly, by keeping our little ones out of ordinary Sunday Schools, where the poisons which oppressed our own minds for so long, is not so far removed, but that we can scent it yet, and by placing them in Progressive Lyceums, and encouraging them to read rational literature, instead of Sunday School nov-els, which, if they rightly appreciate them, as they read them, will, if they wish to live to be men and women, only tend to make them bad, for these books teach them that good boys and girls die yeung; thirdly, by organizing and building up schools of science, where science unblased by superstitious dogmas, may be taught by men and women who dare to open the book of nature (God) any and everywhere and read its truths in its mathematical, geological, philosophical, physiological, and in fact in its every phase of scientific revelations, and explain them to the understandings and capacities of the minds of the young. In short, if we would make Spiritualism in its philosophy of practical benefit, we may do so, by imtating all of the virtues of our predecessors, or by gathering and garnering the wheat, and

casting the chaft away.

G. H. Gear, of New London, Minn., a very promising young man and medium, added zeal to the meeting, by many timely and well spoken words, while under spirit control. He is also a good test medium, and gave many fine tests in private, as well as in public

Miss Arnold, of Cresco, Ia., a good medium and speaker, while under control, added not a little to the interest of the meeting by a forcible and pungent speech of about an hour's length. She bids fair, if she cultivates her mediumship, at no distant day, to rank among some of our first class trance speakers. Dr. Carpenter, of Fredericksburg, Ia. Mrs. War renj wife of the Elder, Mr. and Mrs. Coburn and Wirs. Paul. of Waverly, Mrs. Nichols and and Mrs. Paul, of Waverly, Mrs. Nichols and Mr. Hoyt, of Cresco, Mr. Hill, of W. Mitchell, and many other mediums present, by their tests of spirit control and healing powers, in conference meetings and at other times in smaller circles, added much to the interest of the meeting. In fact, to any one who might have observed, it was evident that each and all mediums and spectators, seemed to vie with each other to see which could do the most to make the meeting a grand, harmonious and successful spiritual meeting. And their efforts were not a failure, for when we came to separste, it was an unanimous expression, that it was good to have been there, and many said it was the best spiritual meeting they had ever attended. It was an or serly meeting; nothing from the free-love or social freedom plain of thought, was uttered to lower its dignity in the minds of the public. The citiseas of Nashua, came out in great numbers, and young and old, gave us quiet and good attention: and old, gave us quet and good algebraicher.

Even the young people who are generally so
full of fun and joility, and who are in some
places taught, that Spiritualists have no rights
which they are bound to respect, came out in
full force to hear us, and preserved the most genteel and respectful order, and we felt we could but express ourselves in the highest terms of gratitude for the respect which they showed us, and also to the citizens of Nashua in general, for the kind manner with which they received and patronised our camp meet-

The attendance was not large, from the fact, that the uncommonly wet season had put so many of our farmer friends behind with their farm work, that they could not spare the time to come. The weather was fine; there were to come. The weather was fine; there were several tents on the grounds, but only has be two were occupied, as the Floral Hull (120 by 80) furnished ample room for lodgings and dining tables. I don't think there were over fitteen hundred or two thousand persons upon the grounds at any time. Some thought there were more than that number on Sanday. For sancially the meeting, was a success; the speaks its were estimated, and all other expenses were paid and all went away feeling that we had had one real genuine Spiritualist camp, meeting. meeting.

Yours for the truth, Ds. O. P. Bansond Manager.

P.S — As I have now demonstrated in the camp meeting held at Nashua, that all of my friends have not forsaken me, and also, that paper.

with their assistance, I can successfully conduct a Spiritualist camp-meeting, I will in the next week's Journal "rise and explain" to many of my ir quiring friends, "why this thusness" at the Duouque camp meeeting.
Da. C. P. S.

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**Portage so c PHOTOGRAPH

OF THE Materialized Spirit, FKATIE KING."

Read the following graphic description:

This photograph, an enlarged copy of the original take in in I ondon by the magnesium light, represents the full-form materialized spirit, Estic King, alice Anni Morgan, who for three years, enting May Siet, 1874, came It rough the medium-ship of Miss Provence Cock in the presence of spectators. The gentleman holding her hand is Dr. J. M. Gully, well known to Americans who have visited the water-care establishment at Gross Mal vern March, 1874 Mr. O. F. Varley, F. E. S. the electrican of the Athentic cable, and Prof. Crookse. F. R. eleberated as a themset, proved by electrical tests that Miss Chock was inside the cabinet all the time that sperit Ratie was outside its moving about among the spectators or conversing with them. March, 1876, 1876, 1877 Crookse, by means of a phospherus lamp, see Ratie standing close behind Miss Cook in the cabinet, and satisfied bim-solf of the dis lott objective reality of the two. May eth. 1874, Bet jamin Coleman, Req. (to whom we are indebted for this photograph) was present at a seance, of which he writes: "Mr. Crookse rai-ed the cartain, and he and I and four-phers who can by means, at once and the same time, the figure of Ratie, cind in her white stress, banding over the signife form of the medium, whose dress was blue, with a red shaw over her head." Mrs. Florence Marryat Bose-Church, who was by means of the internal of the cast and it extends that she saw the medium and Kadelougher; that she felt the natie should, was a second of the heart casting repaidly, and cast testify that, "If she be possible force, psychic torus it was because with her real, and I had her do the same thing term is the same with her real, and I had her do the same thing term is times." The disapparance of the marrialized sipirit, after entering the cabinet, would be generally at hoot instantianens.

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It is an undeniable fact that the Bible is so very conflicting in its narrations, that if presented to the world for the first time in this enlightened 19th century, it would not be endorsed by one out of a million of men. Bo very contradictory are its statements, so vulgar are some of its passages, and so cruel and heartless many of the incidents that it relates, that it is worthy of very little credit. The time has arrived for the inauguration of a change. A new method of inculcating God's truths is imperatively demanded. That which purports to be his holy word, is too,copious in its balderdash expressions, and too immoral in some of its examples, to be a work adapted to furnishing texts from which to extract truths adapted to the wants of the people. We should, therefore, go directly to the Holy Book of Nature, and select texts to expound to the world.

"Yeast" makes a very good subject for a sermon, and the Physical basis of Life would make another. This would be a startling innovation in the warfare against the Devil-this selecting texts from the Great Volume of God, hich he has apread out before us. Illustrating it with scenes true to life and adapting it to the wants of man.

Huxley, the distinguished scientist, would make a most excellent man to expatiate on this subject, the Physical basis of Life, and illuminate it with his copious explanations. Now, supposing a minister, after prayer by himself and singing by the choir, should select the above subject for a sermon. We could imagine him talking in this wise: Dearly beloved brothers and sisters, we have taken our text on this beautiful Sabbath day from the Holy Book of Nature, an emanation from God himself. The origin of life has been a subject that has attracted the attention of Philosophers from time immemorial. There is animated life in all things, but the physical basis thereof, is what has puzzled and will continue to puzzle, the thinking mind. There is the Lycopodium or club moss that is gifted with the power of locomotion,-it creeps along the ground, contains many branches and is covered with bristle-like leaves clasping the stem; it is very moderate in its movements; it moves along-slowly it is true, just like a baby on the floor, showing that it has animated life akin to that which throbs in the veins of a human being. There are plants, too, which like human beings, feed upon animal food, extracting nourishment therefrom for their branches and roots.

One who has investigated the subject thoroughly says that a few of the facts observed by Mr. Darwin concerning Drosers will best show the characteristics of carnivorous plants. The prey is caught by means of the leaves, of which there are from two to six, placed more or less horizontally on each stalk, half an inch and upwards in length, and usually somewhatbroader than they are long. Each leaf is covered with little filaments or tentacles, the shortest in the middle and the longest around the margin of the leaf. The average number of these tentacies is 193, and at the end of each is a little gland which exudes a viscid fluid that glistens in the sunshine, and has caused the plant to be called by its poetical name of Sundew.

Now, when an insect lights on this poetically named plant, the step is fatal. The viscid secretion entangles him, and the instant his feet are felt the tentacles begin to close about him. In a quarter of an hour he is dead. The trachem, or passage through which he breathes has been choked by the glistening Sunder, meeting in the vestry at four and he is closely grasped by the cafolding fila-ments, which puri the edges of the leaf inward and to digest other matters."

Il . signal a nathego it les living

so as to form a temporary stomach, whefein he may be digested.

Thus we find a plant subsisting on insects, imitating man who makes food of the larger animals. In this there is an important lesson. to be learned from which the world should profit. If the Drosers subsists on animal food, is it not a distant relative of man, and did not he in emerging from crude matter, first exist as a plant, and as matter became refined, then advanced a stop, until he finally bloomed forth a perfect being? . Man must certainly be a product of matter animated by spiritual forcesevolved thereon, and taking advanced steps just as rapidly as the laws thereof would per-

There is animal life finely organized, delicate animal life, that is beyond the reach of the natural eyes, but which is easily unveiled through the instrumentality of the microscope. Take for example a drop of blood. Within that tiny drop are corpuscles or minute globules, revealed only by the magnifying glass, which are in constant motion, as if endowed with animal life. What a mystery there! Whata lesson can be learned from a single drop of that vitalizing fluid that circulates in every part of the body. Now those little corpuscles are so exceedingly small that you might put 2,800 of the largest in row and they would only reach an ingh, while it would take 4 000 of the smallest to extend over the same space. The thickness of the sac enclosing each one is about one twenty-four thousandth of an inch.

The blood which permeates the system is pregnant with animated life, and when you see a drop of it, you must recognize the fact that within it are hundreds of moving bodies, buoyant with activity, and that they float around in the system and die that it may live.

One celebrated scientist, Dr. Draper, has come to the conclusion that every beat of the pulse 20,000 000 of these corpuscles are destroyed, yielding up their life to sustain the physical organization, while at the same time 20 000 000 are perfected in growth, Univ to perish that man may live. The celebrated Huxley has declared that there are sundry low animals, each of which structurely is a mere colorless blood, corpuscle leading an independent life.

What do we have, then, in a drop of blood? Simply what has been designated by Huxley as protoplasm, composed of oxygen, carbon, hydrogen and nitrogen. But he carries his demonstration still further. He takes for example, the common nettle, and within its stings, or little needle-like branches, he says is a semi-transparent substance, in essential particulars like the corpuscles of the blood, and it, toe, like the blood is in constant motion, . . . " moving in different directions with great rapidity, and-occasionally currents running in opposite directions, only one twenty-thousandth of an inch-

We agree with Huxley that there must be a physical basis for life, as well as a spiritual one, and he has seen fit to designate the former as protoplasm.

from each other."

Glancing over the face of nature, we find evidence continually of the fact that she is constantly unfolding new life. Within her embrace is the substance which in a few years will be walking around, engaging in the discussion of questions relating to the temporal welfare of humanity.

Yonder beautiful field covered with golden grain, may furnish a body , which within fifty years, will sit in the presidential chair, or become a leader of armies. While, then, the earth furnishes physical organizations, the fluid portion thereof is productive of fish, and the erial portion (the air) furnishes untold numbers of animalcules invisible to the naked eyes.

The evolution of animal life never ceases. When man's physical organization is perfected in growth, it, too, becomes a creator of welldefined animals, and you will find animalcules in his blood and various parts of his bodysome dying, and at the same time other's are being perfected in growth.

All around us we see evidence of an interchanging process going on. The golden grain that stands in the field, furnishes matter to build up the proud and manly form of a human being. The majestic ox, the sprightly fawn and the crustacean, when taken into the stomach, produce flesh that resembles neither, but which is like the type of animals that appropriates it. This interchange of qualities is one of the grandest laws of Nature. Should one of our presidents live exclusively on lobsters, until his system had not a vestige of its old matter, still our ruler would not be a lobster! You can not change your diet so as to become an ox, a pig or a fish, nor will your flesh resemble either.

Each animal has certain peculiarities of flesh that resembles that of each human being, as well as that of every other animal. The physical organization of each one appropriate only that which is akin to (teelf, and ejects the rest, which explains why the flesh of man who lives exclusively on oysters or lobsters, does not resamble either.

Thus we find the Holy Book of Nature full of food for thought. The Bible affords no such texts as it constantly presents to the vision of men. When ministers found, their sermons on the laws that relate to the physical and spiritual worlds, instead of the Bible, then, and not until then, will the world become illuminated with a light divine. Better by far choose "mush," "pumpkin ple," "bysters," or "clams," for a sermon, than, "faith," "baptism," "hell fire," or "stonement."

Tiln clerk of a cockney church recently made the following announcement to the congregation: "You are desired to attend the meeting in the vestry at four o'clock, to consider on the best means of eating the church \$750 REWARD.

Is the Devil Dead?



[I wish the Devil was dead. Here I am in prison, I got into bad company, and in a fit of anger, killed my companion. You; under similar circumstances, might have done the same. If God would kill the Devil, I could be liberated. I am old, can walk with difficulty, and must soon die, but if Bevils or Diakka are allowed to exist, I must remain here as long as I live.]- The words of R. Hvatt, an ad man in Prison.

A series of short articles, of special interest to Spiritualists, will be commenced in number ten of the Jounnal, on the above subject.

The reader will be gradually led along into fields heretofore unexplored, and this question,

Is the Devil Dead? will be examined in a new and novel light. Each one of our present subscribers should send 30 cents, and have the Sournal sent forth

Messenger of Light.

If you have a friend among the Orthodox, contribute 30 cents for his enlightenment on this subject, and send him the Jounnal

If you know a real mean man, whose-life is characterized for dishonesty,"

As an Act of Charity,

send him the JOURNAL containing this series of

The conditions on which the \$750 will be given, will be set forth in the first article.

Now is the time, friends, to make your pres ence felt. Contribute your mite towards extending the circulation of the Journal. Don't delay a moment.

Christianity and Civilization.

The editor of the Chicago Times, after having been for years under the tutorship of the RELIGIO-PHILOSOPHICAL JOURNAL, finally be came very liberal in his views, and now gives expression to sentiments in his widely circulated daily, that are well calculated to disturb the equanimity of the various Orthodox Churches. His conversion to Spiritualism was undoubtedly caused by the wonderful phenomens and lucid teachings contained each week in the REMAIO PHILOSOPHICAL JOURNAL, and which he studied carefully and critically, until conviction was forced upon his mind. The Times having become converted to Spiritualism and Liberalism, and being considered a religious" daily, and in consequence increas ing its circulation very much, will not the Iribune and Inter-Ocean be compelled to read our paper a little more carefully, and finally accept our teachings, or fall off in circulation and influencef

A late number of the 7 imes says:

Since the clergy of this city and neighboring towns have been taking the school board to task for dropping devotional exercises from the schools, there has been a revival of the old efforts to prove that all the higher forms of divilization are dependent on Christianity for their origin and perpetuity. We are informed from Sunday to Sunday, and from week day to week day, that but for the circulation of the New Testament Scriptures, central Europe would be in the condition of central Africa. We are led to infer that the omission of the Lord's Prayer in the opening exercises of our schools will speedily cause us to sink into the

condition of the Patagonians. Newsly every clergyman who has spoken on the subject has pointed out the intimate con-nection between the Sermon on the Mount and the printing press; the parable of the tares and steam engine; the talk with the woman of Samaris, and the magnetic telegraph; the parting charge to the disciples, and vulcanised rubber; the reply to the rich young man, and the friction match. We are taught by impli-cation that the inventions above named were cation that the inventions above named were made in Germany, England, and the United States, because they were "Bible lands;" and we are induced to believe that they never would have been made but for the teachings

and influence of Christianity.

The clergy are fond of informing us that

The clergy are fond of informing us that Scotland is great in everything that "exalteth a nation," because there is a New Testament in every house and a preacher in every village. Ethiopia, on the other hand, is degraded because there are neither Bibles nor preachers within its badly defined borders. The whole matter of race, climate, and geographical po-sition, is entirely ignored by these gentlemen in discussing the causes that favor civilisation and high intellectual culture. They are very careful not to tell us that Abyzainia is as thoroughly a Christian nation as is Stotland, lack ing, as it is, in every thing that pertains to civ-

No one but a bigot, who is at all conversant with the history of recent art, inventions, and literature, will deny that the Jews, in propor tion to their numbers, are doing more to advance civilisation than Christians are. Persecuted as they still she in most Christian coun-tries, they furnish a list of names conspicuous in art, music, oratory, science, journalism, and polite literature that challenges the admiration of the world. At present, the liberal press of almost every country in continental Europe is in the hands of Jews. Now, as in the days when David tuned his harp, sacred music is essentially Jewish. The art of Jews adorns our parlors, the books of Jews are found in

As to the other people who are advancing civilization, they are, for the most part, little f any better than varnished infidels. The

journalists in this country and in Europe are largely free thinkers. In the same class may be included the majority of the writers on his tory, science, literature, and art. In this country, the denomination that has furnished the most and the best literature is the Unitarian. Members of this religious organization are ex couled from membership in Christian associations as well as from other associations whose members call themselves "true Christians."

That the spostles and preachers of Christian. ity have been, and are, opposed to the progress of science, history and observation, bear evidence. The old Catholics frowned no works on the astrnomy of Galileo than the later puritans frowned on the geology of Lyell, the anatomy of Darwin, and the chemistry of Huxley, Modern Science has fought its way against the vigorous opposition of the pulpit. From the first appearance of so-called spiritual phenomens till the present time, Christianity has maintained a ban alike on witnessing and investigating them. There is nothing in the life, acts, or teachings of the founder of Christianity that favored any poet of civilization except morality. A natural orator and rhetorician. He did nothing for the advancement of oratory or rhetoric. Bred to an art, we have no reason for believing that He advanced that art in the slightest particular. He discounte-nanced acquiring wealth, which is the distinguishing feature between civilization and bar-barism, by the injunction, "Lay not up for yourselves treasures on earth." It is well known that the early Christians were behind the age in which they lived in all that pertains to culture and civilization. There is such a thing as claiming too much for Christianity. The circumstance that the majority of Christian nations are in advance of the majority of Pagan countries in the matter of civilization, is no certain evidence that the civilization is the outgrowth of the teachings of the New Testament, Race has more to do with civili-zation than any form of religion. That certain people are civilized, and at the same time are Christians, may be regarded as simply a coincident. Certain forcultous circumstances, as a superior race, excellent climate, peculiar soil, desirable position, and freedom from famine and pestilence, combine and culminate in a high degree of civilization. That is all there is about it.

137 8750 reward. Is the Davil dead?

A Maryland Parson Struck Speechless.

M appears from the Dorchester (Md.) Dem serat and News, that some years ago, the Rev. Isaac Collins was preaching at Spedden's Church, Neck District, and was very much annoyed at his congregation turning in their scats to look at every new arrival: At last he could stand it no longer, and exclaimed: "There is one special request I desire of this congregation, and that is that they will all turn the seats around so as to face the door before I preach again." His request was attended to, and next Sunday, when the Rev. Mr. Collins walked up to the pulpit, he looked around at the backs of his audience, and was so overcome with emotion, that he just took his seat and spoke not one word that beautiful Sabbath

Thus we find that many more Christians are struck speechless each year, than Infidels or Spiritualists. We presume, however, that the reverend gentleman recovered in due time. Brother A. A. Avery, writing from Florence, Ala., gives a curious case: "While some of the secular papers are busy in recording the sudden death of a blasphemer, let me tell of the death of a 'lamb.' On Sunday the 26th of Sept. last, at the Town of Jonesborough, nine miles above Tuscumbia, on the Memphis and Charleston road, at a Methodist meeting, Walton Sherran was called on to make the closing prayer. He responded to the call and closed by repeating the Lord's prayers, and as soon as he had said amen, he died immediately. This I have from an eye witness."

Premonition of Death.

The Hannibal (Mo) Courier gives an account of a strange premonition of death. It appears from that paper that a few days ago, two little boys, one of whom was Mr. Shark's, were in a room at play, when by some cause not known to the family, agun was discharged, the load, consisting of fine shot, taking effect in Stark's boy's hip. It is presumed they had taken down the gun and were playing with it. At any rate an accident occurred as above stated. and the wound was not considered necessarily fatal. But the strangest part of the affair was the little sufferer's singular premonitions of death. At five o'clock one morning, he raised his head and in a distinct tone of voice exclaimed: "At twenty minutes past twelveo'clock !" But little heed was taken to this, the remark being attributed to his flighty condition of mind. But nine o'clock in the evening the exclamation was slowly and lowly reposted: "At twenty minutes past twelver" The family now began to grow anxious as to the fate of the little one, and were not slow to believe the words uttered to be prophetic. Accordingly they watched the clock closely, after it had struck the hour of twelve, and as time wore on the patient grew continually more feeble until the hands of the clock indicated the time to be twenty minutes past twelve, when death ensued at the very moments prophetically stated by the child in the previous morning and the evening following.

\$750 reward. Is the Devil dead? .

A curious case of superstition which was justified by subsequent events has recently come to light in New Albany, Ind. About nine years ago a cherry tree in the yard of Frederick Rahman bloomed for the second time that year. Shortly after it became in full bloom, Mr. Rehman was taken sick and suddenly died. This fall the same tree bloomed the second time this year, and Mrs. Rehman became slarmed, thinking that some of her family would die suddenly, though at the time all were well and hearty. Within a week after the tree became in full bloom a very beautiful and promising daughter became spadenly ill and died in spite of all the attentions that could be given her .-- New York Sun,

Mrs. Blair, the Spirit Artist, is coming West.

BBO JONES:-Times are so hard, that I am compelled to postpone my trip West for a few months, but should there be a change in the financial aff sirs of our country, those wishing me to visit them accompanied by a lady-a fine test medium, can address me at 46 Beech St., Boston, Mass., where I am to locate for a

short time.

LUTIR M. BLAIR.

Our friends who would like to engage the services of that most excellent test medium, Mrs. Blair, as well as that of another intelligent test medium, who will travel West with her, will do well to address her as above without delay. Mrs. Blair usually stops a few days in a town with some family who will give her a quiet home and the privilege of receiving visitors who desire to see her, while blindfolded and entranced by an Italian artist, execute beautiful work of art. She always makes satisfactory compensation for favors. shown her. She will take such route, journeying West, as shall most largely demand her services.-ED JOURNAL

J. MADISON ALLEN has been lecturing and giving seances in Ma shfield, St. Johnsburg W. Concord, E. Concord and Waterford, Vt. He goes back to Massachusetts soon, by way of the White Mountains, stopping at Franconis and other points, reaching Boston before November. Parties East or West, desiring his services, for Fall and Winter months, should address him soon at Matfield, Plymouth Co., Mass, or BANNER OF LIGHT office, Boston.

READ, and don't forget that we very much need our dues. Money is now flowing into the pockets of our subscribers, many of whom are owing subscriptions long past due. We need it. Do well by us and we will be doubly grateful, and give you the best Spiritual paper published in America.

E PAGE sends \$2 00 to this office but gives no Post Office address.

J. J. CONNELLY also sends \$7.15, but give n Post Office.

G. W. BIRD will please give J. Adams' Post Office address; will then attend to request.

Tug little Indian Girl who controls Mrs. Hyde, at 280 West Madison street, gave us some excellent tests last week. She seems to have a clear conception of what is going on around us here.

MRS. EMMA TUTTLE is in Boston studying elocution with the celebrated Prof. Leonard. This lady, whose charming personifications and readings always elicit the highest praise of her audiences, not content with her present achievements, contemplates a thorough course of elecutionary training.

L. D. ROUSE, of Upper Liele, N. Y., writes:

Miss Nellie Davis gave two lectures here in the Universalist Church, the 10th, inst., to full audiences. The eloquent speaker was listened to with deep interest. Nearly all express a desire to hear her again. If some test medium would visit this place, much good might be

BASTIAN AND TAYLOR'S scances are well patgonized every night. Spirits materialize and talk in several different languages, of which he medium knows nothing. T have awakened a new interest in Spiritualism in Chicago.

The Ward, Will Case-Spiritualism.

ED JOURNAL:-Allow moto give the present condition of this contest over the will of the late E B Ward, of this city, as the newspaper reports are not wholly reliable. The will is contested by two of the sons. Milton D. Ward and Charles Ward, and by Eber Ward, (a cousin) as cuardian of Mary E. Ward, the ther heir-Mrs Ward for herself and children, Enlly Ward, a sister of the testator and guardian of two other children, all sustaining the

In the opening statement of the attorney for the contestants, he said they intended to show delusion on Spiritualism, unsoundness of mindfrom that and other causes, undue influence of the wife and the spirits or mediums, and the invalidity of the marriage, which would de-prive the wife and her children of any share in the estate. in case the will was broken.

The contestants have finished their testimony, have brought no witnesses to prove undue influence of the wife, in any way, and have abandoned all efforts to invalidate the

The Judge would not allow any proof of delusion on Spiritualism, on the ground that it was a religious belief, with which, as a delusion or otherwise, the law had nothing to do, but that the undue influence of mediums and of his views might come in; and the efforts to prove undue influence and unsound and failing mind, have occupied ten days of testimony by

The peculiar feature of the trial has been the interest manifested in the presence of the mediums and others who testified on the subject. Medjums have been on the witnessstand, spirit photographs have been shown, a large painting of a group of flowers by Mrs.
Blair was held up before five hundred people,
and its being painted by the blindfolded artist
in four hours, explained by an intelligent eye. witness, and a medium was entranced for a few moments before the large audience. It is not appropriate now to speak of the character of the testimony, but the interest in Spiritualism is a sirn of the times.

The proponents have had their side brought out for a few days and have presented a strong array of witnesses to prove the sound and un-impaired mind and judgment of Mr. Ward, to show that he consulted mediums, but used his own judgment, and advised others to do so, and was not unduly influenced, and that he had sadly came to the conclusion that he sons were unfit to manage property, and gifts be left with an income for their safe support.

The case will last another week, and it is exhe estate inventoried over \$5 000 000, with \$1,000 000 indebtedness, and its magnitude, the wide repute and large ability of the testa-tor, and the peculiar questions involved, create a strong interest in the trial.

G. B STEBBINE. Detroit, Mich., Oct. 18th.

Philadelphia Bepartment

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

Epidemics.

These are not confined entirely to physical-diseases; mental maladies are alike subject to There is at this time an epidemic of corruption and dishonesty in regard to pecuni-ary matters,—a system of wild reckless spec-ulation and a general desire to become rich, honestly if we can, but to become so, have de-moralized large masses of the community. The immense expenditures of the late war, by which certain persons became wealthy, was a prominent cause of this. There is also a ter-rible epidemic of suicide prevailing at this time. We rejoice in the bold and fearless utterances of the editor-in chief of this JOURNAL, and do not hesitate to say in regard to this sub ject, that it is cowardly for any one to shrink from the responsibilities of life whatever they

How shall these epidemics be arrested? If they are not like physical diseases, the result of atmospheric conditions, there are certain spiritual influences which foster them. Moral indifference on the part of the public press, which is the chief educator of the world, has a great influence in producing these evils; pop ular opinion, which too often sanctions successful villainy, while it crushes to earth those who fail in similar acts, has done much to promote these epidemics. Looseness in morals in regard to financial matters is deeply to be deplored. Are we to have a repetition of the time when it was necessary to search with a lantern to find an honest man? It would almost seem so.

Indifference toward great villains and severty of punishment towards small ones, is one the causes of these things.

It is said that persons who are possessed of great wealth, may commit almost any crime with impunity. The old idea that justice is blind-folded, and holds her scales with an even hand for all, lias become obsolete.

It is vain to sigh over these things unless we are prepared to probe this matter to the bottom, and apply the remedies where they really belong. In public life political tricksters and swindlers must be left at home, by the action of honest men irrespective of party; in private life, equal and even handed justice must be ad-mistered, and especially should there be an effort made to educate the young with proper ideas of the absolute necessity of honesty in all the dealings of men.

In a communication from Dr. Hemmonton, published in No 4 of this volume, are some good suggestions. We are glad to know that the few among Spiritualists who have sought to make it a means of speculation, or of find ing hidden treasures, have most generally failed.

The remedy for this spirit of speculation and improper desire for wealth, is to be found in being satisfied with moderate means, or as the Friends say, to "endeavor to live within the conds of their circumstances, and keep to moderation in their trade or business."

The testimony of those who have acquired great wealth, has been that their cares and responsibilities, rather than their happiness has been increased thereby, and the adage blessed be nothing, is not entirely without significance. Spiritualism teaches that happiness is in the mind, and not in the surroundings, and that the acquisition of wealth places an individual in a position of responsibility in relation to his fellow-man, that is not sufficiently appreciated, and men who accumulate millions do not always act as stewards to bless the world with ways act as stewards to bless the world with that which they acquire. It has been said that all that a person does not need for their own use, should be held for the benefit of others. The remedy for the disease which leads to

suicide, is not to be found, either in indifference, or a vindictive feeling towards the poor victim of that which is both a moral and phys ical disease, but in the proper education and care of those who are thus diseased. There are persons who are in the habit of expressing a desire to die, sometimes upon the least provocation or trial; others will frequently say death will be their best friend, and nothing but death can relieve them. Death is only a good friend to those who are ripened for the harvest of Spirit-life. It is not a relief to any one to die prematurely, but the reverse.

We have met with numerous spirits who have passed on by sulcide and their testimony has been uniform, that it was a very serious mistake, and that they were worse off than they were before they left the form. Some say they are suspended in the atmosphere and can neither return to the carth, or go forward on the journey of life as they desire. thus predisposed should be very kindly and carefully dealt with, and every effort should be made to divert them from the thought.

Wendell Phillips relates the following interesting story of

THEODORE PARKER:

Truly he lost not an hour, from the early years when, in his sweet, plain phrase, he tells us "his father let the beby pick up chips, drive the cows to passure, and carry nubs of corn to the exen"—fax on to the closing moment when, faint and dying, he sent us his blessing and brave counsel, dated fitly from Rome, God granted him long enough to see of the labor of his hands. He planted broadly, and lived to gather a rich, ripe harvest. His life, too, was an harmonious whole,-

6

"When brought Among the tasks of real life, he wrought Upon the plan that pleased his childish thought."

The very last page those busy fingers ever wrote, tells the child's story, than which, he says, "No event in my life has made so deep d lasting an impression upon me." tle boy in petticoats, in my fourth year, my father sent me from the field home." A spot ted tortoise, in shallow water, at the foot of a rhodors, caught his sight, and he lifted his stick to strike it, when, "a voice within said. "It is wrong, I stood with lifted stick, in wonder at the new emotion, till rhodors and tortoise vanished from my sight. I hastened home, and asked my mother what it was that told me it was wrong. Wiping a tear with her apron, and taking me in her arms, she said. Bome men call it conscience; but I prefer to call it the voice of God in the soul of man. It you listen to it and obey it, then it will speak clearer and clearer, and always guide you right. But if you turn a deaf ear or disobey, then it will fade out little by little, and leave you in the dark and without a guide."

DEITY must be the highest reflection of man elf .- Mrs. Hyser.

THE DRITT represented through one form of life is just as true a representation as that in any other form. - Ibid.

GLORY to God in the highest, peace on earth and good will to men. There can be no higher glory than this.—Bid.

PYTHAGORAS. BY S H. PRESTON.

To God from whom I came, I shall return. He is Beginning and the End, the All In All. What matters then the deaths I die, Or forms I wear in transmigration back To Him who breathed me forth a living coul! For births and deaths are one, and signify But change of shape, whereby the soul puts off Its worn out covering of dust for that Which best beseems its higher grade of life. For what can die! The ever living God Can not, and his immortal presence fills, Immensity. Then what can die! Since all That lives but lives in Him, who can not cease To be. I know that which is feared by men, And which the world terms death, is but a

change. A beautiful and glorious change, whereby The cramped and flesh imprisoned soul attains An ampler round of life in being's vast Unfoldment. Strewn along my daily walks I see the bleaching skeletons, and shells, The mouldering husks and carcases of clay, Which once enclosed my godship's spirit self, And which, like cut worn, useless garments

have Been cast away. And spurning them aside, I walk the earth a finite god; and muse In solemn wonderment upon the great And manifold mutations I have seen. I have attained the last and highest form That earth affords or matter can assume, Combining all that's best of grosser moulds; But it is dust and must be laid again, And knowing this I lift my gaze aloft Above the pyramids which I have spanned. Unto those ever circling lales of light, Which seem to blazon on the upper skies My title to eleraity. I see
Spread out upon the maps of starry space, Those world paved distances which will, ere

long. Be mine to traverse as I journey up.
The spiral beights of life which lead to God.
This crumbling little clod, the earth will pass, And universes be again res lved, Unparticled, into nonentity; But spirit will traumphantly cutlast The wreck of pyramids and .uus And I, Who was ere Troy or Babylon, who was Ere Romu us and Semiramis were, Forevermore shall be Surviving all The ided gods set up in Grecian parks And by Egyptian city gates, I shall Of being's high gradations—evermore
Approaching Him whom I shall never reach,
Through ut the great and round eternity.

Reply to Col. Olcott's Letter in the New York Trifaine, Aug. 30, '75.

West Winfi ld, N. Y.

HENRY S OLCOTT, Esq. DEAR SIN-Insamuch as you have taken the liberty to publically denounce Spiritualism, its phenomens, philosophy, mediums and believers, through the columns of the New York Tribune, I also take the liberty through the columns of the RELIGIO PHILOSOPHICAL JOURNAL, of making a Yaw comments on this somewhat ambigu us, unlocked for, singular production, in which your fine spun rhetoric looses all its force, for

want of truth and evidence to sustain it.

After making yourself conspicuous as a scientific investigator of spiritual phenomena and giving the result of your experience through " People from the Other World," besides numerous communications through the press, I venture the suggestion that you considered your reputation sufficient authority to establish your wholesale bare assertions without any further evidence to convince the public. Most people had come to the conclusion that you conceded the manifestations to be what they claimed to be, -namely, the return of disembodied spirits who once lived and moved in human forms like curselves. Your letter, however, gives us to understand that such is not the fact, or at best placing the whole thing under a cloud of doubt and uncertainty, while the derision and contempt you cast upon mediums and believers, exhibits a mangonly disregard of common civility quite unlooked for, from a man of your pretentions. I have not the time to go into a thorough dissection of your unprovoked letter; nor should I take any more notice of it than of the thousand," peany a line" scribblers, had you not gained considerable notoriety as an honest, disinterested investigator. I will, therefore, confine my remarks to a few of your assertions sufficient to show the general weakness and untenable positions you assume before the public.

I have looked in vain these past twenty-five years in Spiritualistic literature for anything worthy the name of a philosophy.

If you have looked in vain, it is no fault of spirits of Spiritualism. Had you looked once

more in the right direction you would, no dount, have discovered the cause of your failure was very near home.

Together with all other sensible men, I have deplored their puerile, abaurd, and often repulsive character.

When you say all sensible men, you reckon without your host. I am personally acquainted with several sensible men and women who have not deplored "their puerile and absurd character," but on the other hand have been thankful for a full expression as there is something to be learned from every phase of mediumship. We go to a medium as we go to a telegraph. What do we sak? Pomps of diction, Ciceronian elsquence, the swelling phrases with which ignorance covers up its sightless eyetalls and masks its dead heart? No! I want my friends to tell me first of all if they want my friends to ten me are to an inter-can do %; if they still live; if they are safe. What do I care for style? I don't go to the telegraph, or a medium, as a critic of words, an epicure of honeyed sentences, nor do you. As fathers and mothers, husbands and wives, brothers and sisters, we go there, and if that dear mother speaks, and that dear wife or child communicates so that they give me proof it is they. I don't ask them to give me Chapin's eloquence, nor call it "puerile and abourd" if they don't If they convince me in simple speech that I communicate with my kindred in the skies, it is enough. Puerile and absurd is it? The true philosopher sees. God as much in the storm as in the calm; in the shade as in the sunshipe.

Against such foes the sword of Fact must sup-plement the buckler of Faith, and it seems to me that this modern outbreak of Spiritualism ought to furnish us just this weapon, if the whole thing were not a shameful chest.

If the whole thing is a "shameful cheat," how do you excuse yourself for not saying so in your book or some of your subsequent ar-ticles through the press? The discovery would warrant you in applying immediately for a patent; as it is, the public are anxiously wait-ing for the proof to sustain this wholesale sweeping declaration.

My diagnst, derision, and indignation were never for the manifestations nor the forces producing them, but for the credulity, the mischievous theories, and the practices of their believers and

s Your diagnet, derision and indignation are alike thrown away so far as Spiritualists are concerned. They regard your expression in the same light that the man did when kicked by a

certain long eared animal (consider where it came from) Your sentiment is fully, reciprocated, omitting "derision" but adding pity with disgust.

They teach nothing, they prove nothing, they suggest nothing. They dispel no doubts, relieve no fears, inspire no hopes. The blots which are given by the spectres of their present abodes are absolutely appalling.

I will not undertake to say but this may be true so far as it relates to your individual self. but when you speak for untold millions who not only believe, but know of what they affirm to the contrary, you are assuming a responsi bility and making an assertion that will be promptly repelled with the contempt which such a sweeping libel upon the intelligence and knowledge of all Spiritualists throughout the world justly demands.

Spirits invariably represent their condition as improved. In a large majority of cases they represent the beauties and happiness of the spirit home as beyond description. have conversed with hundreds of spirits but pever heard one say they wished to return, nor have I ever heard of any spirit expressing such a wish or desire.

By the adoption of your theory we might as well confess at once that there is no such thing as a "reality," that every thing in life is a delusion with perhaps the single exception of what yeurself may be pleased to inform us what is solid metal and what is dross.

With all due respect for your labors, and the information you have furnished to the world in your book and through the press, previous to your Tribune letter, in common with the public, I believed you were setting with a sin gle purpose to develop truth and combat error and fraud.

Held least-silence on my part may be constru-ed into a tacit acknowledgment of the cor-rectness of your views as revealed in said letter, I have felt it my duty to thus publically enter protest against a tissue of falsehoods of which the above quotations will serve, as a sample of the whole text, a libel on Spirit uallem, and wholly unworthy a man, of your pretentions.

D. A. EDDY.

Assault Upon a Priest

Cleveland, Ohio.

blows.

The Santa Barbara Press sage "Yesterday evening C Gray committed an assault upon one of the pricate connected with the Catholic Gauren in this city. The Padre had told Mrs. Grey that, as her marriage had been celebrated before a Justice of the Peace, and not before a pricet of the Catholic Church, it was no marriage, and that her husband could leave her at any time ha chose. The lady re-peated this to her busband, who went to the flending priest's house, for the purpose of re monstrating with him, when hot words led to

The Little Cloud.

"And there arose a little cloud, not bigger than a man's hand."-Bible.

The Cutholic Telegraph, a church paper, says: "Since the Son of God became incarnate, gave liberty to the human conscience, es tablished a church and invested it with his own divine authority, civil law has no authority. It is subordinate to the law of conscience—the divinely revealed, supernatural law. Civil law has no authority when it conflicts with that higher law (i. e., law of the church) and no Christian (i. e., Catholic.) will ever recognize it "

The italics and in parentheses are ours. With these aids the most obtuse intellect can understand the above.

Contents of Little Bouquet for November, 1875.

A Terrible Lesson; The Wonderful Boy Me dium; The Dying Soldier's Dream, (Illus.); Ministering Spirits in the Body; Irish Legends; Have Animals Spirits?; The Children's Bed Time; Prayer, (Illus); Interesting Extracts; A Mouse Catching Baby; The Little Babies; Six Years Old; My Little Ghost; Mischlevous Selim; Education Without Dogmatic Theology; Training of Children; How to Pet Canaries; Animal Affinities, (Illus) The Little Polkr; The Child on Foot; The Utility of Tails; The Kindergarten; Pashion in Oceanica; A Wild Boy; The Par Man at the Gate of Paradise; To a Kiss; Editorial-The Philosophy of Life; Bignification of Names.

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A. J. BOYEB, E.q., is about to commence the publication of a paper called "Pacific Liberal," at Ban Francisco, Cal.

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

Passed to Spirit Life.

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

Passed on to Higher Life, from his residence near Abiline, Dickinson Co . Kan., on Saturday, Oct. 9th. 1975, WILLIAM MCDARIEL

He was born, May 20th 1814 in Marvland; and in early days moved to Enchland Co., Objo, and removed to this State in 1871. He had been a firm betiever in the Harmonial Pallos phy for many years. His faith in the reality of the Spirit-world and an radies life, was so simple and vivid that with not the least shrinking or shadow of doubt he finally passed lawsy without a struggle. We feel that he is rot read, by gone before, where he will welcome us to the evergreen shore. May the good spirits comfort and console the widow in this her bereavement.

Passed to Spirit-life, Oct. 3 d, 1875, PRARL BRAYRICS daughter of Dr. B. D and Minerya Josita, of Albaka, Zont Co., Mich., aged I-years and 5 months.

The funeral address was delivered by Mrs. M. J. Kuts. and was very boantiful, appropriate and cheering.

Perents, think of your little angel.
Ever smilt g down on thee.
And remember not her trouble,
Reason now that she is free. Judge not God for all your sorrows,
On the earthly plain below.
Boon we'll meet and on a rme morrow,
Lears why all these things are so.
In your hearts then heep your tressures
Boar thee, in this a, emi: g wos.

Business Aotices.

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PENN MEDICAL UNIVERSITY students can yet enter the class for this form-and arrangement can be made to take up their tickets for lectures at such time as may be convenient.

E D BUCKMAN, M. D., Dean. 1030 Spring Garden St., Philadelphia.

A Spirit Physician Materializes and Cures His Sick Patient.

Mus A. H. Rontnson, Medium, Chicago:-Will you please send me some magnetized pa-pers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress be 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. awoke I was lying flat upon my back (a post tion I never take in sleeping), the ciotnes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully, Mrs S. I. Pacz. Topeks, Kan. April 12th, '75. Box 651. TESTIMONIALS.

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

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

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

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinsok's To-bacco Antidote has cored me and left me free, with no desire or bankering for it. Oswego N. Y.

Mr. R. T. Wyman, of Wankan, 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 and two dollars. Please send me s

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22 Apents wanted, to whom it is supplied for twelve dollars per dosen, but the cash must accompany each

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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 physi-cians, both in California and in the eastern states, but have derived no benefit. My head ver pain me until I had the sore in San Francisco last year; since then I have something like neuralgla in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock f my hair. If there is any thing that you of my hair. 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 Nictos, Cal., Oct., 3rd, '74.

Mrs. Robinson's Tobacco Anti-

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(Chicago, Ill., either for wholesale orders, single boxes or local asymptos.

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

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

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

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

Yours with Respect, Lawrs C. Polzard. Azusa, Cal., May 29th, '75.

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Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought as rapport with a sick person, through her mediumship, they never full to give immediate and permanent relief, is curable cases,

but when her spirit-guides are brought as rapport with a sick person, through her mediumship, they never full to give immediate and permanent relief, in curshic cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mall, 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, that science takes cognizance of.

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MIND-READING.

An Experiment with Brown Which Astounded the Witnesses.

Thought Transmitted from One Mind to . Another Four Blocks Apart.

Mr. J. R Brown, the "mind-reader," who has been spending a few weeks in this city, gave a remarkable exhibition, of the singular power he claims to possess. The test was per-formed in the presence of a number of reputable citizens, who were invited to be present in order that there should be no room for doubt as to the genuineness of the manifestation. Before describing the performance it may be as well to explain briefly how it came to be performed.

When Brown first visited Chicago, some when brown heat visited Chicago, some three years ago, a mere boy, this mysterious gift of his was, so to speak, in its infancy. His "mind-reading" consisted simply in dis-covering objects hidden away by the person he was operating upon by reading the impres-sion in that person's mind, he being required to concentrate his thoughts intently upon the object and the hidden place. Almost all the experiments were successful, and it will be remembered they created considerable of an ex-citement at the time.

Since Mr. Brown went East it appears that this mind reading gift has been developed in him to a wonderful degree. In all the princi-pal cities of the East his exhibitions attracted mmense crowds of people, and the philosophers and scientists devoted themselves to a rigid scrutiny of the phenomenon. At Yale College he performed certain marvelous thought reading which puzzled the grave pro-fessors of the university. "And still they talked, and still the wonder grew."

One of the most seemingly incredible feats performed was one which has been extensively commented upon, and generally received with an incredulous shake of the head—namely, the reading of minds at a distance through the medium of a common telegraph wire. Mr. Brown was reported to have performed this astounding thing on several occasions, one at a distance of twenty-eight miles from the object, and on several occasions with persons separated from him by only a few floors. Thus far the young mind reader has not been suspected of anything like trickery, but a feat so unparalleled was not to be credited, except by the Spiritualists, who will believe anything; but Brown is not a Spiritualist, and does not believe in spirits.

With a riew to test the reality of this strange performance, or perchance to expose its fraud-ulency, an Inter Ocean reporter requested an interview with Mr. Brown on Saturday afternoon. The mind-reader was found in the rotunda of the Tremont House quietly smoking a cigar. Mr. Brown is a young man of about 25 years of age, well dressed, of quiet, unpretending address, somewhat retiring, and even bashful in his manner, but when engaged in conversation showing signs of a good education, and some knowledge of men and things. He was quite ready to talk about his peculiar faculty of mind reading, but had no explanation to offer in regard to it. He said that probably science would some day be able to explain it. He himself had a theory about it which he might by and by be enabled to unfold. Meanwhile knew no more about the matter than any-

The Spiritualists, he said, insist on claiming him as a first-class medium. If he is, he is not aware of it; he never met a spirit, nor felt one touch him, nor heard one speak to him. Nev-ertheless they insist upon it that he is "under control," and many of them upbraid him for his persistent opposition to the "inflaence," and advise him to "give himself up to it."

Brown thinks this might be a good idea, if his object was to make money, simply, as he has already succeeded in fatheming some of the best mediumistic tricks, such as writing answers to sealed questions. But as he has no direct knowledge of mediumahip, and never went into a trance in his life, he prefers to keep fin his normal condition and not tamper with spirits in any

After a good deal of talking with reference to past experiences and early habits and im-pressions, the reporter broached the subject of giving a test in the way of reading minds at a distance. Mr. Brown was exceedingly unwilling to enter into such a performance for the present. He was engaged, he said, for a lecture tour during the winter with Redpath, and what he wanted now was rest and abstinence from any experiments. He had been importuned, time and sgain, to give exhibitions here, but he had steadily de-

The reporter, however, was bent upon obtaining, if possible, some realistic test of his newly developed faculty, and after a while the reader of minds yielded to the request, telling the reporter to arrange his own conditions, and requesting that some witnesses might be present to verify the result. Acting on this suggestion, the reporter requested Mr. Ira Couch to accompany him in his search after knowledge. Mr. Couch begged to be excused as he was over head and ears in bookkeeping. He, however, introduced Mr. Hook, of the Tremont House, who volunteered to accom-

The proposition was then made to Mr.
Brown that the reporter should proceed to the office of the Western Union Telegraph Company, where a wire connects with the Tremon House, and there take hold of one end, while the mind reader held the other end at the Tremont: To this Mr. Brown agreed, at the same time expressing considerable hesitation. A brief conversation followed, which was in substance sa follows:

Reporter—Do I understand you that I must fix my mind upon some particular object, or merely think intently, say upon a phase or

Brown-You can think of something, no matter what, but concentrate your mind upon

R-And you will read my thoughts? B.—I think I will tell you what you thought about. Be people have not the faculty of fixing their minds closely, especially in presence of sudiences, and I have sometimes failed ingiving tests, because the person's mind was not concentrate.

R.—Well, I will try and fix my thoughts up-on some definite object, say my mother in-law, or a house on fire. Would that do? B.—Think of enything you like, only keep your mind apon the object. Shat your eyes

and this k as hard as you can.

The arrangement was then made that the reporter should go to the office of the Western Union, on Labelle street, while Brown was to remain in the Tremont rotunds. When the word "all ready" was given through the wire the battery was to be disconnected, and the two persons—the investigator and the investi-gated—were each to take hold.

reporter, in company with Mr. Hook, went to the Western Union office, and after some delay, obtained permission to try the experient. Mr. F. W. Jones, the Assistant Manary, hindly volunteered to assist. The require a connection was note, and the committee of two prepared for action. The reporter be-

gan to think of-his next meal, his last love. or his new suit of clotnes? Mechanically he felt in his pocket for a pencil to write down something to fix his mind upon that He found a gold pencil and penholder, and taking a piece of paper wrote down the words, "How is this for high." He then enfolded the holder in the paper and placed it in a drawer in one of the operator's deaks. In accordance with instructions the word was given, the battery was then disconnected, and the investigator went behind the switch board and held the naked wire between his finger and thumb for a minute and a baif. During that time he thought with an intensity he had never before done, of that gold pencil—shut his eyes and kept it vividly before his mind's eye.

In a few momenta Mr. Jones received a message from the other end of the wire, and it was as follows:

Gold pen in drawer wrapped up in paper something written on the paper the words are how is this for high.

how is this for high.

Mr. Jones opened his eyes pretty wide when he found it corresponded with the facts, and Mr. Hook, who had been treating the whole thing as a kind of pleasantry, was, to use a slang phrase, completely "flabbergasted." Mr. Jones offered to certify to the correctness of the message sent, which was not necessary, since he can be interviewed by any one who feels interested in the matter.

On reaching the Tremont House the committee found a little group of people who had watched the operation at the endrof the wire in a state of excitement, while Brown himself seemed considerably exhausted and nervous. It appears that his eyes were bandaged during the time he held the wire, and after a minute, corresponding with the time the other person had held the other end, he wrote out on a

piece of paper the words given above.

It is the not purpose of this article to theorize on these strange doings, but merely to state the facts. Let others draw their own conclusions. If Mr. Brown succeeds in doing this marvel by means of trickery it is difficult to see wherein the trick consisted. The investigator was thoroughly skeptical on the subject, and was simply prepared for a flasco, followed by the usual explanation, that "the conditions were not favorable." He was compelled to scknowledge himself completely dumbfounded. And so were all the witnesses of the experiment.-Inter-Ocean

Ingersoll's Lectures.

BY D WINDER.

I have read this work with great care and attention, and with as much freedom from prejudice as possible; and while I regard the lectures as extremely radical in tone and sentiment, I am free to confess that they contain very much truth rarely found in public print; and that no honest student can read them without being benefited.

In presenting me a copy of his lectures, the author has illustrated his theory of human happiness. He says, "The way to be happy is to make others so." Although he avowedly repudiates all religions, he intuitively expres-ses the very essence of the religion taught by Jesus of Nazareth in the above axiom. If all the world, whose prime object is happiness, were to adopt our brother's ethical rule, suc cess would be universal, instead of failure as now. I call him "brother," because I believe in the universal fatherhood of God, and brotherhood of man; and can not conceive how this relationship can be annulled by any form of belief or unbelief. That our author is intense-ly infidel in relation to all popular ideas of God and religion, is evident on every page of his first lecture, entitled "The Gods;" to which I shall confine the present review. But then he commands the respect of all true philosophers, by the moral honesty and courage he has manifested in his public avowal of his own convictions, and the arguments and res-sons which have produced them. He is not alone among ancient and modern philosophere and sages, in having conducted his investiga-tions under the deceptive sammption and rule, that all ideas and facts which can not be reason, are to be rejected as untrue and ab-surd. Though a large majority of ancient and thoral philosophers, with a full appreciation of all the difficulties presented by our author, still found it easier to admit the existence of an intelligent Creator, than to admit that mat-ter and force alone, unaided by intelligence, produced all the phenomena of nature, yet there always have been, and now are others, besides Brother Ingersoll, who have arrived at his conclusions.

"AN HONEST GOD IS THE NOBLEST WORK OF

MAN. The above is the caption or text, of his "Lecture on the Gads." He commences with the following sentence: "Each nation has created a God; and this God has always resembled his creators." The last half of this sentence expresses the truth, that all nations have formed their ideas of the attributes of God by their own notions and conceptions of the moral fitness of things; and these always necessarily depended on the amount and character of the moral culture of the nation. But the first proposition, that "Each nation created a God," involves a philosophical absurdity quite as great as even any of the dogmas of orthodox theology. Our author certainly knows that the human mind can not create an original or abtract idea. The following paragraph from his lecture proves him posted on mental, human capabilities. He says:—'Man has no ideas, and can have none, except those suggested by his surroundings. He can not conceive of anything utterly unlike what he has seen or felt." What, then, I would sak, has man ever seen or felt, that would suggest the idea of an uncreated, self-existent, intelligent Creator. This idea, mod-ified by national and individual peculiarities, has existed in all ages, and nations; how then does our author account for its universal existconcer it exists as a fact, or mental phenemenon; and it must be accounted for according to natural laws. This idea, and that of immortality, seems to be intuitive; or, as Voltaire expressed it, originated through that "natural logic which unfolds itself with age, even in the rudest of mankind." How ever these ideas are to be accounted for, according to my views of philosophy, their universal existence amounts of philosophy, their universal existence amounts to something like demonstration of their truth. But on this subject dogmatism and egoțism are entirely unbecoming. We can only creep along from conjecture to possibility; from that to probability, certainty, in our present stage of progress, is out of the question. In all occult subjects and questions, we can have but few certainties. This, I think, is a common conclusion, arrived at by all sound and philo-sophical reasoners. Our suface is, therefore, not to be despised and ridiculed, for arriving at different conclusions from ourselves, though his seeming egotism and dogmatic style may be open to criticism. The following is fair sample of his logic, and his mode of putting forth his thoughts:

"A God must not only be material, but he

must be an organism, capable of changing other forms of force into thought force. This is what we call eating. Therefore, if the God thinks, he must est, that is to say, he must of

necessity have some means of supplying the force with which to think. It is impossible to conceive of a being who can eternally impart force to matter, and yet have no means of supplying the force thus imparted."

I present the above as a sample paragraph, as it represents the extreme materialistic composition of our author's mental organism. For this peculiarity he is not responsible, as it is the result of physiological and psychologi-cal influences beyond his option or control In him it is inherent, and renders him incaps ble of recognizing the existence of things spiritual. He, at least, will never suffer eternal damnation for not believing in a spiritual God, and the immortality of the human soul. And the above paragraph illustrates his theory, that each individual creates his own God, who al ways resembles himself. He says, 'Man is a machine, into which we put what we call food, and produce what we call thought.
Think of that wonderful chemistry, by which
bread was changed into the divine tragedy of
Hamlet." This being cur author's idea of humanny, he can only imagine a God like himself; into whom we must put food, from which he can manufacture thought force. But as his great mind revolts at the idea of sucu a God as this; and as it is "impossible (with him) to conceive of a being who can eternally impart force without the means of supplying it," he frankly avows his disbelief in the existence of any God at all.

That the reader may see that I have not misunderstood or misrepresented our author, I quote the following: "Of what use have the Gods been to man? It is no answer to say that some God created the world; established certain laws; and then turned his attention to other matters, leaving his children weak, ignorant and unaided, to fight the battle of life alone. It is no solution to declare that in some other world this God will render a few or even all his subjects happy. What right have we to expect that a perfectly wise, good and powerful being, will do better than he has done, and is doing?" Will God have more power? Will he become more merciful? Will his love for his creatures increase? Can the conduct of inflaite wisdom, power and love, ever changet. Is the infinite capable of any improvement?" To those interrogatories we unhesitatingly answer no. Bu man is "capable of improvement." Man can "change." He can cease from the violation of the laws "established" by God, and avoid the penalties which are the sources of all his suf-fering. God's "love for his creatures" without increase; but man's love for God will. God will not become more "merciful;" but man will accept happiness in accordance with his

Our author says, "The world is full of im-perfections. If it was made by an inflaite being, what reason have we for saying that he will render it nearer perfect than it is now!" This question would be pertinent, if any one be lieved that God was the author of all these im perfections. The felon might as well charge the punishment he suffers to the law he violated. God will not render the world any better than it is now; but the people will. Have they not already rendered it much better than it once was? If they had not, hemlock, fire, or the gibbet would have been the punishment of our

author, for uttering his lecture on the Gods ! I quote again: "We are informed by the clergy that this world is a kind of school; that the evils by which we are surrounded are for the purpose of developing our souls; and that only by suffering can men become pure, strong and virtuous." It matters little with me what "the clergy say." They have long since ceased to be authority, either in matters of religion or philosophy., But is not this world a school in reality, whether it was created by God or by itself? I would remind our author of the adage, "A burnt child dreads the fire" Do we not learn that a violation of nature's laws brings suffering!-that virtue is better than vicef-that intelligence and wis dom elevates, while ignorance and supersti-tion degrades human character? Or does

he suppose we should know all this independ ently of the "imperfections" of this world? After all, our author has evinced a reserved doubt in relation to the existence of a Supreme Orestor of the Universe, as well as a kindly sympathy with us who believe that the evils of the present world will be overruled, and contribute in the sequel to the honor of Gar and the happiness of the human race. He says: "While utterly discarding all creeds, and denying the truth of all religions, there is neither in my heart nor on my lips a sneer for the hopeful, loving and tender souls who be lieve that from all this discord will result a perfect harmony; that every evil will, in some mysterious way, become a good; and that above and over all there is a being who, in some way, will reclaim and glorily all the children of men. But for the creeds of those who glibly prove that salvation is almost im possible; that damnation is almost certain;who fill life with fear, and death with horror; who curse the cradle and mock the famb, it is impossible to entertain any other feeling than those of pity, contempt and scorn." Oxford, O.

Austin Kent.

Brother Austin Kent, in a note appended to a previous communication, says:

I have been in unusual suffering for the past-four weeks. I have laid my head on my pil-low a thousand times in an intense desire ney er to wake in the body, and I could say it as as well even if this were the end of life. The

cause of this suffering I inhersted. My courage is most used up. And I ask my opponents—my enemies, if I have on—to unite with my friends in praying to the G da that I may'ere 'ong be 'decently and respectably " discharged from the body; for which I

will be ever grateful. Permit me to sak your readers who desire to be just by opponents, and by all sides, not to judge me while living or when dead till they have fully read me. If you are not able to send me my price—one dollar—for all my works on Love and Marriage, send less—if no more than sixty or seventy cents.

Stockton, N. Y.

Poices from the Beople.

AUSTIN KENT.

WASHINGTON, D. C.—8. S. Strachan writes that they very much heed a good developing medium in that city.

GENEVA LAKE, WIS.—Matilds Snow writes.

—I value the teachings of the dear old Journal as above rubies or gold.

HAGUR, N. Y .- Oliver Yaw writes .- Please find remittance to renew my subscription to your most excellent Journal. I could so more do without the Journal than I could without est-

WASHINGTON, D. C .- George White writes. Your able communications against the designs and efforts of the Roman Catholic Church, is reference to the school fund and the subjection of the civil to the ecclesiastic power, are well received and doing good.

HOPEDALE, MASS .- Richard Walker writes .-I have hing inbored to increase your list of sub-ections, and now esteem the Journal as a Godsend that slone se ved to draw the line between frue Spintual m and the abominable parasite of freelower that has endeavored to factor itself up-

GONZALES, TEXAS -D D Beach writes -If the God that the so called Christians, pray, talk, and preach about, even by special providence govern and cortrol the world and elements therein, and more especially the churches claiming to be his institutions, and the mini ters thereof, then their God has made and haves with his beloved on the coast of the Guif of Maxico. In Galvaton the church buildings and minister were not exempt.

INDIANAPOLIS, IND. -Abner J. Pope writes.
-We have been holding developing clicles since spilor, and twice last weeks spirit came purporting to be John Connaran, who said he was mur-dered in Chicago on the night of the 31 of November, 1872, for his money. From the motions, signs and words, we sup ose that his throat was cut and that he was drink. He request due to send this statement to the Connar n in Chicago, as he wished to be recounted, but as he did not give her place of residence, I thought best to send it to you, to h. ve it published in the JOURNAL.

KIKKSVILLE, MO .- C. Irwin writes,-By the way, I see per pie unite the two Mo mon schools tog ther, jet the det ince between them is wide as the poles. The Church of Jesus, of Latter day Baints, which exist all around us here, is an interrating study. I must say they are among the most studers, honest, truthful propied over met; pulygamy they erp claffy deprecase. Otherwise than their belief in Joe Smith and their own new Bible, they are much like B ptists. They are lucos a ing very rapidly. The resson I call your att ation to them is this—they are all Spiritualists; practically and the ret cally, and cure the sick by the "dministration of Courch ordinances;" as they call it. They have built a church in this com

TERRELL, TEXAS - F. Griffith writes. - We have lately had M a. Miller here, and owing to cause not governed by us, she had poor success in m-terializing, and I felled to have the good citisomere what I told them could be seen. this eds is made to my metion. A responsible of zen wil give \$1,000 worth of good land at each price, near this city to any medium that will come to Terre i, and cause a spirit to materialize and walk out of the c binet, seas to be asen and recog iz d by any ore in the room, as isfactorily to a committee of thee go d citizens. The above one thousand doll is worth of land. Sill be given if the materia izing is done, and if it is not done, the medium has nothing to loss. Are medium that wishes, to try the experiment, can have satif cover no men's made in writing before comis. Address F. Griffith.

theore Jon a writes - You will remember that in one of the chap ers published of the "Blography of Justin K o a," a statement where his lather h t severa time at a plantum or spirit With many Spiritualists it I- hard for them to believe that a disembodied spirit can assume any form save the homan. Permit in for the benefit fruch to billy relate some of my experiodees reading to prove that they car, and at times to assume any form that they will them a los to assume for the time being. Three years ago lest during as l'arose one meru ng and stepped to the door, I saw a prairie han fl, p at the house and alight upo a hay roof if a small building, not over eight ro is off, as large and perfect able ever eaw, and as there he not been any about the past win er, I m de up my mind at once (game law notwithstands g) that I would capture it if possible. Level ug my gun I fired,—the feathers were scattered about and the bird in a death struggle, as I supposed, fell over upon the opposite side of the roof. Passing around—lpl no bird could be

NEW FORK -J Baptist Clute writes -I hope the tro bers and sixters will drop the question of free love now. Let the foods and outcomes from decent secrety, die their deuth, and go to their te-ward. They have got themselves in your grasp, Brother Jones, and let them equirm; the cords of prother Jones, and let them require; the cords of public opinion will soon atrangle them in the West, as they have in the East. Woodhullen is down here. If our writers will leave E. V. Wilson in your hands, and furnish the "ready," it will be the last of free love when you are done with him. Now is the time for true Spiritualists to rally around their fig. for whom the Got- mean to dis-troy, they first make mad. \$25,000; why, it would build a spiritual temple, and is more than sufficient to buy all the men of lust and wouldbe concubines that belong to free love. Bro. Jones, you are now to a position to cover yourself and cause with giory, and your opponents with shame.

Brothers and sisters, stand to your flag, and strengthen your leader. If means could not be raised in any other way to get ild of this leprosay of free love, I myself would be willing to lay at the rich man's gate, and cry for means to remove this "death's head" from our holy and ansalls cause "death's head" from our holy and ansalls cause.

ORANGE, MASS.—Geo. Bacon writes.—On Supt 39th, I had a seance in Barre, Mass., with Mrs. Weston, of East Boston, who ranks among our most gifted and trustworthy mediums. Her seances are of the Mrs. Maud Lord's stamp, and to show gifts has recently been added that of ob-taining moulds of spirit hands. I agreed with her for a private sitting, to see whether a mould could be obtained We darkened the room, put alk cunces of paraffice into a pail, turned on about six quarts of boiling water, took our seats on two opposite sides of a small table, placing the pail on a loose paper upon the floor between our feet. We then joined hands across the top of the table and waited for results. We chatted freely the while, no other persons being in the room heard nothing of any process going on save a slight rustling of the paper. After a short time there was a rep upon the table. We taked if there was

"Shall we look?"

"Why wait? For it to cool!" "Yes.

By and by there came another rapping. We asked again: "Snall we look?"
"Yes."

"Yes."
I dropped my eyes to the floor, and there lay a beautiful mould of a man's hand outside of my foot, several methos from the pail. The mould covers the fingers and thumbenthely, lapping up on the hand. It shows four distinct layers of the parall e and weight two and a half ounces. Now, the pursue is, who supplied the pattern? It could not be the me limit, for her hands were not near large enough, even if I had not held them. And it surely was not myself, for I have long known enough to keep my hands out of beiling field. enough to keep my hands out of boiling field, even if the medium had not held them elsewhere. No other person or hand was in the reom. then should it be? At a subsequent seases it was stated that the hand was shakapeur's. I think it immaterial as to identity. It is enough that it is a nice looking hand.

LINCOLN, NES — John Burley writes.—I have received two issues of your paper, and allow me to express m, unqualided appr bation of the style in which it is conducted. I read with unspeakable pleasu e that the people of this age of enlightenment and progression, are awakening out of their long slumber, to a realization of the indisputable fact that a reading allowed in the state of the reading of the state slumb it, to a realization of the indisputable fact that a new dispensation is dawning that will relieve them of the most galling fetters that ever enslay d mankind. The monuments which have been reared by the orthodex Christians, will crumble and go to decay, and on their ruins will be erected a shrine of purity, that will be a bright shrining light to the ignorant and superstitious people who have been led by a set of sanctimolous coclesiastics, to suit their own darkened, degraded and corrupt views. Spiritualism not withstanding its many drawbacks in the past, is gaining ground-in consequence of the purity of the sect and the subliquity and grandeur of the ideas advanced by the m and they are sure to rise to the very higher tplussele of human giory. The peope of this free country are too liberal in their views to allow their Chestitution to be trampled apon by any one seed, and hence Spiritualists have apon by any one sent, and hence Spiritualists have as equal a right to beach their doctrine, as the Cathores. Me hodi to or any other damnable sect Cathorica Me hodi to, or any other damnable seet which labors to stay the progress and prosperity of our nation. Rest assured, my dear Journal, that a m jurity of the people of America are with you in the good work of elevating and reforming

the great family of man, and while there are a few who are afraid to publicly acknowledge their be-lief on account of their business and social standiog, there are nevertheless enough to promulgate the cause, who are fearless and bold. In conclusion I would remark that since you have launched the old-reformatory ship of human life into the current, keep her steadily on her course and you will therefore land her safe on that beautiful shore, and win for yourself a crown of imperishable lau-rels. The old superstitious beliefs of the dark ages have about expired, and let us anxiquely await and welcome with loud anthems of joy the day that the people will be led into celestial light, where peace, virtue and happiness veign supreme.

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We (the audience) examine room and cabinet to our satisfaction, semicircle ourselves upon seats in front of the rostrum and cabinet, watching the medium as she sests herself therein, alone. After a little music, to render conditions harmonious, Minnie, the controlling spirit of Mrs. Stewart's band, announces audibly, her possession of the medium, when, anon, the cabinet door is thrown open in such a manner as to present to fair view of all in the room, not only the

MEDIUM UNCONSCIOUS

in her chair, but the whole interior of the cabinet. Then Belle appears, accosts the audience with a "good evening," walks out upon the rostrum, shakes hands and converses with any who so desire, hence we see, hear and touch the immortals as we do those in the earth-form. Belle soon retires, when the dis-embodied friends of those in the audience begin to appear, and are recognized by form, feature, size and movement, as those in the form are known, and the materialized spirits sometimes bring the medium from the cabinet to the rostrum, thus showing to the most stubborn unbeliever, the presence of two persons:

Now to the incidents of the evening.

A dozen or more, ladies and gentlemen, from different localities, and strangers to each other, convened under conditions described. Boon Minnie announced her presence and inquired as to the state of my health, after which she addressed friendly remarks to others. Then Belle, widely known, and loved by all who know her, appeared in white, her usual dress, spoke pleasantly to us all, and gracefully accepted a little bouquet offered to her by Mrs. Kinney of the audience. After some moments of chat with us, she saked for a glass of water, retired to the cabinet a moment, and returned with the water converted

GRAPE WINE,

offering a taste to those in the flesh. Afterward vials were brought by Dr. Pence, and small quantities of the wine given to members of the audience to take home with them. Belle now retired, and a lively controversy took place between the negro Bill and Minnie, (the control); Bill wishing to make his appearance upon the stage, and Minnie saying that he should not. Minnie gained the day, and as Bill retired made the remsrk that he, (Bill) was like em little pony what got em long ears. Next appeared a tall slight lady, dressed in black, failed to make herself recognized, and disappeared. The next figure was that of Dr. Fuller, recognized by Mrs. M. B. Cary, of Chicago, as the controlling spirit of her band. Then a large lady, in white robes, with veil and coronet, thought by Mrs. Cary to be Parepa Ross, asked the sudience to sing, and joined with them in clear and distinct tones. Next a lady of beautiful figure, with luxuriant auburn hair, moving with subdued and sad demeanor, and clothed in mourning garb, was recognized by Mrs. J. L. Garcelon, as her half sister. I shall speak of her hereafter in a most wonderful connection. Minnie now said the seance was ended, and the audi-ence dispersed, satisfied that they had seen and conversed with those whom we sometimes call the dead.

Brance No. 2. Fifteen persons present; conditions harmonious. Minnie soon announced her presence by saying, "Me got em medium now." After the usual salutations Belle materialized and came out upon the rostrum, leaving the cabinet door open wide, with the medium in view of all present. One in the fiesh could not appear more natural. She walked the rostrum, dressed in white, in native

GIRLISH STYLE

speaking words of kindness to all, sometimes in very jocose manner, and joining in our laughter. Presently she got upon the scales and requested Mrs. Conner of the audience, to weigh her. He did so three times, she weighing first sixty pounds, then one hundred and fifteen pounds, and the third time exactly nothing. After this merriment she took a chair upon the rostrum, then retired to the cabinet a moment and returned with a ball of cabinet a moment and returned with a ball of yarn and knitting needles, which she said she material zed, took a seat, and soon knitted a little stocking, which she presented to Mrs. Cary, who has it now with the yarn which was not used, and looks upon them as priceless treasures. Belle now retired and a young man appeared, who was recognized by Mrs. Cary as her son Arthur. He shock here are the said and the said with the shock here and the said with the said w Cary as her son Arthur. He shook hands with his mother and manifested much joy and af-

Next came a man neatly dressed, and al-though unable to make his identity clear, was physically strong and active. Walking to the edge of the restrum, he helped himself to pa-per and pencil, and seemed determined to write something, but from some cause failed, and retired. My impression is, that it was Edgar A. Poe. Negro Bill now put in an ap-pearance, and after some controversy and whistling inside the cabinet, he advanced to the fostrum; dressed in white shirt, dark pants and stogas, amused the audience with many pranks, and a goodly off ort

AT DANCING. Bill has great desire to please, and none the

less to be pleased.

Next I mention, though not in regular order, a lady of fine appearance, clothed in black, showing much anxiety to make her identity plain, but did not succeed. Minnie afterward told that it was a friend of Wm. H. Kiser, of Winterest Lower Now a women did come told that it was a friend of Wm.-M. Kleer, of Winterset, Iowa. Now a young girl came, dressed guite differently from the rest that had appeared, having our a shirt waist, short black skirt, and white stockings. She was not recognized, and after a few moments upon the stage she retired. Last came Mattie, my second wife. I need not say that she was beautiful, for she is always that. Attired in nestly fitting apparel which she promised to appearin, previously to my coming here, and her massy hair hung loosely over her shoulders. She walked to the front of the rostrum, offered her hand and clasped mine warmly and offse-Bhe walked to the front of the rostrum, offered her hand and clasped mine warmly and offsotionately as if to give thanks for this privilege. Oh! how natural! how beautiful! Bhe now returned to the cabinet, but only to come back, clasp my hand again, and express a desire to shake hands with a friend who had accompanied me. I remarked to Mattie that I had a poem in my pocket which I had written for her. Bhe answered, "Yes, I have already read it, it is splendid; thank you." Oh! how sweet the knowledge that we are so fully known by the dear once who have been disrobed of the clay yell which hides us from the

sight of those still wearing it. I gave Mattie a large peach which I had carried there for that purpose. On taking it and thanking me, she called for a knife, which I handed her, remarking, "You have used this knife in paring peaches in years gone by." "Yes sir;" she said, and taking it, pared and cut the peach into pieces, giving each one present a portion of it, and lastly serving herself, saying to us,
"This is the first time you ever ate peaches
with spirits." Retiring to the cabinet a moment, she came out again, stepped off the plat-form to the floor, seased herself at the table, and adjusted some

PAPER FOR WRITING,

but falled to carry out her purpose, retired to the cabinet and bade us good night, but report-ed, through Minnle that she was going to pre-sent some of us semething nice before we

- Thus ended the second interview with the loved ones passed over the beautiful river. SHANCE No. 8 Circle in order, with sever-Minnie's announcement of her control, then Belle's appearance, giving instructions as to what she was going to do, and asking if we wanted some flowers. Of course we did, and she went to the cabinet for a few moments when she returned with a small bouquet of fresh and

PRAGBANT FLOWERS

which she presented to us to smell of. I ask-ed her if she brought them from the Solrit-land, or had she collected them from some garden near by. She answered, "I gathered the material from the atmosphere and materrialized them." After some friendly remarks she presented the flowers to Mrs. Keeny, of Pana, Ill., and promised to bring more the next time. Mr. Wm. H. Kiser, of lows, gave Belle a peach, which she pared and ste with great relish, remarking, "This is the first peach I have eaten since I went to Spirit-life." On being asked if it tasted natural, she at first replied, "yes," but afterwards said, "It is becoming tastless." The inference is, that at first when she was strongly materialized, there was close chemical affinity between her body and the first, but as she lost power and became and the fruit, but as she lost power and became more etherial, the adaptation grew less. Belle retired for material recruit to the cabinet, and then returned to the rostrum when I asked her if fruit grew on their side of the country, to which she replied, "Yea sir." I then asked if there were birds and other animated beings there, and if they were the spirits of those that had lived in the earth sphere, to all of which she answered in the affirmative. Other queries were made, and received ready replies but I do not now recall them. Belle said, "good night," and there soon appeared a man of gentlemanly appearance, dressed in suit of black. He failed to make himself known, retired to the cabinet, and leaving the door open divested himself of his coat, then put it on again, in the most natural manner, and disappeared.

Then a lady of nest person, in a dark dress, with lace and ribbon about her neck, advanced and clasped the hand of Mr. Kiser, retired for a -moment, then came again, taking his hand again and kissing it with tender affection then retired to the cabinet and materialized a plece of pink ribbon, which she presented to

TOKEN OF HER LOVE.

This; was Mrs. Kiser's sister. Then the lady who was thought on a former occasion to be Parepa Rosa, appeared. She is a dark lady, tall and stately, dressed in strange costume, with a peculiar veil or turban upon her head. She remained several minutes, moving gracefully about the rostrum, asking the audience to sing but falling to make her own voice heard. Now a new scene came before us. Minnie had announced that there was a "papoose in the box" (meaning the cabinet) but that she was not going to let em come out." I, with others, insisted upon a view, and soon a lady spirit ap-peared, in white waist, dark skirt, and white stockings, passed in and out of the cabinet several times, and then brought the babe in her arms, dressed in white. The song, "Put away the little dresses," was sung by the audi-ence, when the lady stood the babe on its feet upon the floor, facing us, and gave us a fair view of its features Yes; it was a materialized spirit babe. On retiring to the cabinet, Mirnie exclaimed, "Me got em papeose now."
The mother opened the door and revealed the

BELD BY THE MEDIUM.

thus showing her to be under Minnie's control. The lady then reappeared, and shook hands with Mr. M. L. Willits and lady, of Ill., and was partially recognized by Mr. W., as his first wife. Minnie now called to me saying, "Squaw come now what em stranger to chief em Menemhall." I replied, "All right Minnie." Presently the door opended, and Mattle appeared, in the required atting. ed, and Mattie appeared, in her usual attire, accosting me, "Good evening, Mr. Mendenhall." Both voice and feature were too naturhall." Both voice and feature were too natural for her to play stranger on me. She advanced to me, clasped and shook my hand warmly, and then the hand of a friend beside me, saying, "Good evening, sister." She retired to the cabinet and called for singing. I sang her favorite song, "The Angel Band," and she joined me in tones as clear and distinct as if she were still in the flesh, though not so loud. I remarked, "We have often sung that song together." "Yes sir," she answered, "Many, many times." After some pleasant conversation she said to me, "I will pleasant conversation she said to me, "I will do all I promised, and more too," and then retired. So then, I have seen, shaken hands with, eaten peaches and sung with Mattie in her angel life, as naturally as I ever did during her stay with me in the earth form. Minnie now announced the seance closed, and we dispersed to our places of abode to digest the fruit wherewith we had been favored.

Shance No. 4. A goodly audience, with new arrivals. Music as usual by Dr. Pence, after which Minnie exclaimed, "Me cetch me medium now," and then remarked, "Squaw em try em make em self what em stranger to chief em Menemail." Presently the cabinet door opened, and Mattie (mg wife) made her appearance, dressed in the costume heretofore described, having the medium by her side, both

UPON THE BOSTRUM.

and remained for some minutes, and then retired to the cabinet. Mattie came again, asked for a glass of water, and took it into the cabi-net, when Minnie said that "Squaw make em fire water to give chief Menemhall." In a trice Mattie returned with the glass brim full of port wine, and presented it to me. I thanked her, then tasted it, and passed it to the rest
of the audience. I have in my possession a
vial of it as a keep sake. Belle now appeared vial of it as a keep sake. Belle now appeared in her usual dress of white, stating that she was going to do some knitting. A chair was placed for her upon the rostrum, and after material zing some white yarn and kneedles, she took her position in the chair, set up her stocking, and passed it to one of the circle for examination. On receiving it back, she gave the ball of yarn to Mrs. Keeny, of Ill., to hold, and proceeded to her knitting, turning off in five minutes a well proportioned little stocking, which is now in possession of Mrs. Keeny, of Pana, Ill. Next Belle proposed to be weighed, and stapping upon the scales, Mr.

Willits, after a long and tedious effort, succeeded in taking her weight as 115 lbs. Belle then retired to the cabinet for a moment, came back and said to the gentleman, "You did not weigh me right," and stepped upon the scales to try again. After several unsuccessful efforts, Belle arranged the pea and weights, remarking, "That's right," and then by her will force brought her weight accordingly to 135 pounds. During her stay upon the scales she received a bonquet from Mrs. Keeny, a peach received a bouquet from Mss. Keeny, a peach from Mr. Kiser, and a bunch of grapes from myself, and ate the fruit quite naturally, and with much relish. Belle gave the usual hair test, viz:—Outling a lock from her temple, and placing it upon a handkerchief on the reserved. trum, folding the corner of the handkercheif over it, and talking to it about remaining there, as if it were really conscious, but on her returning to the cabinet door, the lock of hair, with apparent life, moves toward her,

CRAWLS OF HER DRESS, and attaches itself to the place from which it was taken. Belle shook hands with several of the circle and then retired. A soldier now appeared, Air officer's costume, and sword at his side. Was of tall and symmetric stature, with long and heavy beard, which he frequently stroked, as if to become identified thereby, but failing in that, retired to the cabinet and disappeared. Maggie, my get wife, next appeared, in dark dress and white collar. She peared, in dark cress and white collar. She accosted me as she always does, "Good evening Joseph," remarked that she had not power to do much to-night, but would do what she could, had been at our home a few minutes before, and left the family all well; promised to return and attend to some business for me, through the mediumship of my mother; re-marked that a son and daughter of ours were with her, and were happy, then bade me "Good night" and disappeared. Next, a spirit who did not make his appearance on the ros trum, was heard to whistle and sing alternately, for some time, walking to and fro while thus employed. His voice in both exercises, was clear and distinct. Now a lady, neatly apparelled, rather above medium size, appeared upon the rostrum, answering by assent to

MBS -CONANT. Her dress consisted of black skirt, white overdress, and black jacket, over that She re-mained only a few momenta, and disappeared. Minnie then called my name, and told me that pretty soon the spirits were going to give us a "Big show em;" also related some incidents of the day, connected with a subject under my treatment, of which I may speak hereafter, and then bade us good night, and closed the

SEANCE No. 5 Audience seated with five new arrivals. Music as usual by Dr. Pence. Minnie soon announced the medium under control, when Belle appeared on the rostrum. leaving the cabinet door open and the medium in full view of all. She accosted us with, "Good evening, friends and strangers," and then received of Mrs. Trache and myself, bouquets for herself and Minnie, which she took to the cabinet. Minnie, upon receiving hers, exclaimed, "Much pretty red em." was also presented with a peach by Mrs. Willits, of Ill., which she ate as on former occasions. Several of the audience being desirous to have her knit something, she repeated that frequent exercise of hers, using a crochet needle, and turning off four little mittens, each differing from the others, in colors, yet from the same ball of yarn. They are in the possession of some of the audience. Belle now advanced to those intending to leave the city at the close of the seance, bade them an affectionate farewell, and disappeared.

Next came Maggie my first wife, apparelled as before described, and accosting me in her usual way, clasped and shook my hand with tenderest affection, asked me to remember her and love the children, naming our son, Thomas Paine, bade ce good night and disappeared. Then came a lady of medium height, rather stout, attired in short black shirt, white walst, and white veil, who was recognized by Mrs. Caroline Aszman of Cincinnatti. As Caroline, her favorite neice, Mrs. A commenced the song, "Bweet Home," which was her neice's favorite, and Caroline joined in distinct voice After shaking hands with Mrs. Assmen, the young lady retired.

Next came a young man, neatly attired, calling himself "Will," and was immediately recognized by Mr. and Mrs. Carson, of Terra Haute, as a nepnew. Failing in several efforts to shake hands with Mr. Carson, he retired, remarking, "I can't get to you." Minnie then said to Mrs C, that it was the first effort of the young man to materialize, and that he was weak, but would come again. Negro Bill now apprised the audience of his appearance in the cabinet, by whistling and loud singing for some minutes. Then taking the stage, he amused the audience with many pranks and retired. Some promises respecting rature seances, by Minnie closed the exercises.

How beautiful the thought that spirits know no death, that to live, learn, and do good, is our eternal right, and though changes come, which for a moment envelope us in gloom and sadness, we have but to learn their use to appreciate them. Immortality! Sacred word! Delightful, the all in all. Roll on thy waves of sunny light until earth's intelligences drink deeply of thy divinity, understand thy beautiful nature, and rest composedly in thy all inspiring brightness.

J. H. MENDENHALL. J. L. GARCELON. WM. H. KISER.

Olcott as an Expounder.

Spiritualists thought they had made a catch when the author of 'People of Another World," commenced his florid publications in the Graphic. But if they have not caught a "Tartar," they have not caught a "Tartar," they have an exponent who is a damage rather than a benefit. His book adds little to the sum of facts, nothing to the philosophy, and is inferior in literary excellence to ther similar works before the public. Its scientific value is greatly lessened by the looseness of his methods of obtaining some of his facts.

His silence for twenty-one years, after a fair start to investigate these occult phenomena, while the battle has raged between the powers of darkness and light, speaks little for his sense or courage. His assumption of the ig-norance of all other men and his own superior-

norance of all other men and his own superiority speaks little for his modesty.

His proposition to organize a "Miracle Circie," under the guidance of the "Brotherhood
of Luxor" (a band of spirits of light) to be composed of men and women of the highest intelligence and virtue, for the working of greater
wonders than the world eyer saw, savors of

supreme egotism and arrogance.

His efforts, through an agent to secure the gratuitous services of a poor medium, without so much as paying the car fare, indicates a pe-culiar meanness unbecoming such exalted pre-tensions. The treatment of that medium was disrespectful and barbarous, more in keeping with the brotherhood of darkness than gentle

spirits of light.

His proposition to hold all mediums dishonest until they have proved the contrary, is an insult to the intelligence of the age and a blot on our spiritual literature.

This summary shows how exceedingly capsble he is to organize the new Theosophic So-clety, to become the exponent of the occult forces and stiences of all ages and worlds, take them up where they were lost, or at their highest point of development, wherever they may be, and carry them forward without mixture of error or halt in pace until the spheres shall blend in the infinite perfections of the Theosophic-as Beecher says, "Me and God."

His lecture here, at 50 cents per capita, with the Times report as my text, demands attention:

1. His ignorance of the word "angel" as used in the Bible is transparent. Angels were usually men, mediums through whom "the Lord spake," and not materialized spirits as he

2 It is not true that we have treated these phenomena as new. Only ignorance could make such an assertion. While he was hiding his cowardly head he failed to learn that we have continually taught that they are not new, but old and universal; not conly as to the commencement of this epoch. He may have been waiting for some Newton to discover the other half of the "Psychic Cabel" and the continual transfer of the "Psychic Cabel" and the continual transfer of the continual t Cabal," and thus with a completed key, unlock the secret chambers of these occult forces, and develop all their infinitudes, and Mr. Olcott may imagine that he is a rein-carnation of Newton, and therefore the coming man, but sensible Spiritualists will rather rec-ognize one of those wandering chaotic embry-otic ghosts, still seeking an expression. 3 It is not true that we have made no per-

ceptible progress, and are no nearer the truth than we were twenty five years ago; and it is true that we have no proof, after his Rip Van Winkle nap, that he has made any extraordinary discovery, unless it be the one half of the "psychic Cabal," useless as all half things are without their complement. It is a fact that there is a vast progress from the tiny rap at Rochester to the complete photograph without camera, or actinic rays (in the dark), putting at fault all material scientists. Then we knew nothing of the facts or laws. Now we hear an abundance of facts and such knowledge of laws as enable us to duplicate the facts. and proceed to new and greater works.

4. Much of the literature of twenty years sgo, in its infancy may have been defective. Much of it is still so, and Mr. Olcott is not improving it a particle. We have many works superior to his, and some of us deem his book very weak for one of such infinite capacity and pretension.

We have not been trying to make a litera-ture, but to study a science practically lost to us at least, and to Mr. O in particular, if it ever had a "Psychic Cabal" which would guide into the sphere of absolute truth. We have sought facts and laws, but even now we know to little that a second Solomon rises in judgment against us—proposes a Theosophic God wisdom Society, with a president and high priestess, and a search after the other half of the "Psychic Cabal" that shall-open to us; the very highest spiritual truth.

Let the world say Amen, and be thankful. The Diakks of Davis, and the incheste spirits of O.cott, mumbling, muttering and satanzing, will now be hurled back into the vast abyas of outer darkness, beyond the battlements where utter nothing dwells, while the President of the Theosophic Society, with his high priest-ess, and the "Brotherhood of Luxor," like an overshadowing cloud of fire, shall dispel all our spiritual ignorance, and conduct the liberated hosts of all spheres-upward, inward, toward the grand center of the Universe, where they will find God or Henry S. Olcott. THINGS IN NEW YORK.

At Harvard Rooms, Mrs. Blakesly gave a clear answer to the question,—"Why do not the spirits find Charley Ross?" She went to Mr. Ross at her own cost, and he repulsed her and was unwilling to furnish any condition, or to accept the services of spirits or Spiritualists. The reason is found in the Ross family.

Mrs. Lindsley is triumphing over the committee. The phases of her mediumship are enlarging; flowers in great profusion, birds, materializations, mental tests, independent writing in sealed letters.

Quite a number of mediums from abroad are concentrated here at this time.

The Spiritualist Society of Brooklyn has di-vided; the main body seem uniting into a Sami Christian Spiritual Society, with forms, oremonies and pious hymns.

Mrs. Blake of Brooklyn, gets flowers, flower pots, birds, red letters on the arm, water animals, and complete photographs in the dark,

many of which are recognized besides the or Mrs. Wilson and "Ben" have resumed their seances, and the spirits, show faces, hands, voices, and test conversations between Ben

and the audience. Mrs. Evans, in the absence of her husband, is succeeding in the photograph phase, both in dark and light.

The Harvard Rooms have been seriously disturbed by that celebrated committee and other Spiritualists, who seem to be bent on

ruining mediums. On the whole Spiritualism never spread so rapidly as now. we are to have Moosy and Sankey in Brooklyn. Some of the Liberals propose a counter movement, but it has not taken shape. We anticipate a terrible winter in New, York.

Business confidence seems totally destroyed, and the expectation is generally of a crush.

J. B. Wolff.

New York City.

1378750 roward. Is the Davil dead? Never Get Ready to Die.

Moody and Sankey, the great revivalists, should read the following:

Up, up and give fight to the legions of wrong, Give zealots and bigots the lie, Who cautingly tell you, with faces so long, That all should get ready to die.

This world is too full of your dying ones now, and we need, in this terrible strife, Not souls that are fainting and pining, I trow,

But souls that have vigor and life. While one lift at Humanity's wheel you can

give,
Or one tear you can wipe from the eye,
Get ready, my brother, keep ready to live,
But never get ready to die.

CAUTION.

In the announce ment of the Phisadelphia University of Medicine and Surgery, an Institution generally known as Paine's College, it is asserted that it owns the charter of the Penn Medical University, this is niterly false. Dr. Paine has not, and never had any control over the Charter of the Penn Medical University, nor has he any connection or association with this Institution in any way whatever. Any effort on his part to come it it with the one under his management, which the Legislature decided unworthy of retaining its charter, is a base attempt to shield its own damaged record by appearing to have the countenatics and recognition of an institution of good repute.

repute.

His having issued a scholarship of the Penn Medical University is characteristic of his want of integrity, in this matter at least, such scholarship is a fraud upon the institution, and will not be recognized by it. All genuine scholarships of the Penn Medical University have the rignature of the undersigned as secretary of the

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