Cruth wears no mask, bows at no human shrine, seeks unther place asr applause: she suly usks a hearing.

VOL XX

8. S. JOHES, Editor, Publisher and Proprietor.

OBIOAGO, TULY 29, 1876.

NO: 20

ELEMENTARIES.

Communication from Dr. G. Bloede.

It is a principle of genuine Spiritualism not to deny and reject anything on merely theoretical grounds. Spiritualists doing this would make themselves liable to the same charge they justly lay to those opponents of their doctrins who deny the existence of spirits and the intercourse with them, a priori, that is on so-called 'philosophical arguments." But it is another leading principle of true Spiritualism, not to socept anything upon the mere authority of spirits, neither in nor out of the flesh; but to weigh even the testimony of the latter, as St. Paul already admonished his disciples to do. A true Spiritualist does not swear to any spiritual theory (us for instance latter, as St. Paul already admonished his disciples to do. A true Spiritualist does not swear to any spiritual theory (as for instance re-incarnation), unless it be corroborated by an array of warranted facts (as spirit philosophy, materialization, etc.). If we do apply these principles to the theory of the existence of a class of inferior or undeveloped and never yet incarnated spirits, to which the name of "elementaries" or "naturgeister" (spirits of nature) have been given, and for which the performance of important functions in the physical economy (he life) of the world or the worlds, is attained, we are logically led to grant the possibility of the existence of such spirits, but at the same time to demand their manifestation to be under the general law of spiritual communication, that is, through proved mediums. This is the only reliable way that will gradually lead us to the truth about the question of "elementaries." That there are such mediums living can scarcely be doubted. We have the authority therefore of Mrs. Adeims don Vay, the celebrated Austrian medium, who has been quoted as such in this country. The reasons why the testimony of this lady can not be overlooked, are obvious. The Baroness Vay belonging by birth and marriage to the privileged class of European arises to the residence of the privileged class of European arises to the residence of the privileged class of European arises to the privileged class of European arises to the residence of the privileged class of European arises to the privileged class of European arises. The Baroness Vay belonging by birth and marriage to the privileged class of European aristocracy, is herself endowed with the most remarkable and manifold spiritual gifts, which, however, ahe never exhibits in the way and for the purposes of a "professional" medium, particularly her quite unusual healing power, of which the purposes of a "professional" medium, particularly her quite unusual healing power, of which the purposes of a "professional" medium, particularly her quite unusual healing power, of which the purposes of a "professional" medium, particularly her quite unusual healing power, of which the purpose of a "professional" medium, particularly her quite unusual healing power, of which she pre-eminently assists a charitable use for the benefit of the poor. Adelma has besides acquired some reputation in the Spiritnalist literature as the nominal authoress of nalist literature as the nominal authoress of several books, containing her experiences as a medium; and claiming for the opinions and doctrines therein propounded, the highest spiritual origin. Leaving the positive value of the publications entirely apart. I refer to those facts only to show that the social, intellectual, moral and literary standing of Adelma Vay would seem to entire her experiences to full credit as to her truthfunces, and her opinions to respect to bearing, and consideration ions to respectful hearing and consideration. But even under such circumstances no independent Spiritualist will be willing to recede from the position indicated above, and resign his right to examine communications, even from the highest and purest sources. For even such remain, those of individual minds, and may reflect but the opinions of the medium's "guides." We can not omit in this regard that the books of Mrs. Vay prove her guides to be votaries of the Kardeeschool, and emphatic endorsers of the doctrine of re-

As to Adelma's opinions and experiences in regard to elementary spirits, spirits or "mov-ers of neture," she has published some of them in a periodical,—R flections from the Spirit-world—published by a spiritist society in Eudapest, and more will be reported in a little work soon to be expected, which will contain Adelma's Visions in a glass of water. Of the Reflections I have but two numbers, not containing any of Adelma's elementary manifestations, but some by another medium, "Clara" the translation of which, given below, will, I hope, be read with interest. But I take the liberty to insert a few passages from from a letter of M. a. de Vay to me, with whom I have been in correspondence since I published a review of her second book, "Studies on the Spirit world." In the Ramano Pauco sorgical Journal." I took the opportunity to sak her in regard to an alleged letter of hers to America, which was referred to here in falittle work soon to be expected, which will to America, which was referred to here in fa-wor of the the elementary doctrine. Mrs. Vay answered my inquiries under date of Feb. 281, se follows:

"Three we ke ago I have written for the first time to Olcott. I had, therefore, not yet written to him at the time he made his lociers. I had, however, written to Mrs. Hardings about the manifestations of the "naturgetister" (dementary spirits) or "movers of nature," which I received already years ago. In the pamphlets, "Reflections from the Boirtswoold," such manifestations are mentioned. Also there are in the book on "Visions," plotters which I had of those spirits and manifestations which I had of those spirits and manifestations.

A lee there are in the book on "Visions," pic-tures which I had of those spirits and manifes-isalosis from them. How I do not know, whether this may agree with the experiences of Mrs. Hardinge, but certainly it is very in-teresting, and not in contradiction to the doc-trines of Spiritism. The description which I received of those "movers of nature," is grand. The I respect this about the subjective trath of every word Adelma says or writes, there can be no reasonable doubt that the manifestions she reported have been received, the visions are described have been seen by her, may be taken for granted, but this does not allow of any conclusive inference upon the objective truth of the existence and nature of such elementary spirits as described by Adof such elementary spirits as described by Ad-elms and other mediums. To establish this as other facts of Spiritualism have been established, we have to wait for more ample experiences and practical demonstrations, leaving the decision to a future time, which, to judge from the thus far development of our philoso-phy will be enabled to point to overwhelming olonda of witnesser."

Specification of the following states

THE "BLEMENTARIES" OR "NATURGEISTER" To give the readers of the RELIGIO-PHILO-To give the readers of the RELIGIO-PHILO-SOPRICAL JOURNAL an idea of the elementaries or naturgeister, as they are said to manifest in Hungary, I will give a translation from a peri-odical, given under the 'title of 'R:fi:xlonen aus der Galsterwelt' (R:fiections from the Spir-it-world. R:fi:zetions, I suppose, to be taken in the sense of images), is published at Buds-pest, in Hungary, by a society of Spiritist searchers. In the first number of the second wolume (1875) of this periodical, I find on page 21 the following communication about "natur-

21 the following communication about "natur-gelster," which, in order to efface as little as possible of its originality, is given in the most Under the above heading the editors say:

'Mediane Klara writes us: 'A mechanical writing medium, a friend of mine, received in my presence, on the \$1 and 5 in of May, 1874, the following communications, for the purity of which, I wouch.

KLARA.

May 81, '74. (In a much drawn out hand.)

"We are water sprites, we swim with the tide, disappear with the ebb; we turn round, draw circles, come and go. We are vapors, fall to the earth with the rain, penetrate into it, ascend into the clouds, bear forever and ever; are good spirits; our course is defined

(prescribed), we travel round the world."

[In a very small, condensed hand].

"We dwell in the earth globe, deep below.

We being fire, we melt the metals, separate them, fetch them to the surface of the earth. We are little gnomes; they scare children with us, although we are good; without us there would be no keeping together (cohesion) no heat. We are not so abominable; small indeed, but nice. What you call deep, to us is the surface of the earth."

Medium.—Please fetch me a little piece of metal?

Spirit.—I am not allowed to purloin an atom of metal, am responsible for every bit of it."
(Now a third spirit drew flames, and wrote forms ('ormulas) within them, which could be read and composed with difficulty. It threw the hand of the medium violently up and

"Here I am, the fire, hat ha! Here it is 'Question.-Why does thou write so queer and nestily?

"Answer —I must write this way. I burn, I illumine, I fiame, I devour, I kill, I dare not fetch heat, therefore I am so congested. I dwell everyplace where there is a finne, I am of its kind. I am often the revenge, often the ruin, and was often the torture or the bridge

MAX 5 h. '74 (The pencil spontaneously draw Reed, this lasted a good while, until at last the following

was written): "I can not extricate myself out of this reed; every blade has minute spikes, which cling to me and stick like a sharp indented knife, like those of the "Iron Maid." I, is a nameless pain, a dreadful anguish, which takes hold of me. I write trembling in fear the reed-inhab-itants may see me. How could I leave this reed-forest? When in life I was so powerful, nobody dared to command me, and now I am more jupressed than a slave. (The pencil draws indicated blade.) Such spikes of iron

inmost nerve. Question.—Is thy dwelling place far from here?

has each leaf, they enter into my person to the

"Answer:—It is far, very far from here, on a sparsely inhabited, pale star.

"Question.—Didn't thou believe in Galt
"Answer.—Tae belief I had did not come with me here, but I know that I had it. Arrived here I did not find it. "The mother of Gal," the "Baints"—this is true—were vague conceptions.'

conceptions.

"There is a weed with little spikes, which sticks to one. It is hard to get rid of them. That is my case. Idke spears those weapons threaten me at the least motion. Ugly gnomes and water spries, who look at me scornfully, swarm around me.

"Question.—How doest thou look?

"asswer.—Slender and tall: I have been beautiful, and am so have in a higher degree. A white sliver worked dress with a folden belt spans my ethereal transparent figure. Stars are upon my goldlike hair, which envelopes me like a mantle. To look at myself in the clear water-mirror, is my only recreation and joy, which is allowed to me. Vain I was in life, and am yet. I must be so, because I am so beautiful. I am, however, not admired by anybody, for I am alone, quite alone."

(Some impediment intervened, whereupon my brother Bicolaus, who was present, magnetical the angeliand the stars are dismired to the sta my brother Micolaus, who was present, mag-actised the air mediumistically).

"Thanks! Now he is gone, the little Reed-sprite. He wanted to take me along by force; he is mad on socount of my flight. Oal at he is mad on secount of my flight. Oat at last I may be released from the reed! I feel that I approach a mighty metamorphose. I seem to me like a bewisched princess, who is released by a good fairy. This fairy stands beside me, and spreads her wings around me. Oh! how beautiful she is! Almost more than I! That others might be able to see this splendid picture; we are both so beautiful! Everything around me is glowing in splendor and light, the heavens open before me, I see crystal portals and through them many figures more beautiful than I. I am no more on the little splendoriess star, do not feel any more the "iron maid." I believe to be released from the slavery of the guomes and reed-sprites. As a dream this transformation appears to me; but beautiful I am still. My power is broken

*The name of a once femous torture instrument of the Inquision.

forever. I live, however, eternally, I am a free

(In an altered laine). "I brought this sprite to yet. Alfons, who writes this is, as the editors say in a foot note, the guardian spirit of the

medium Klara. These communications, soming as alleged, through a reliable writing medium, (mechanical as it seems, and not in trance, as would through a raliable writing medium, (mechanical as it seems, and not is trance, as would appear from the questions the medium herself put to the "control") can not help setting one to think and suggesting some ideas, which I may be allowed briefly to express. The two communications of May 3.1 and fifth have one thing in common, namely, that they are both offusions of a poetical mind, whether that of the medium herself, or that of her "control," we are not prepared to deside. It can, however, not be denied that the Epiritualist ideas presented here in the garb of poetry, coincide with the popular belief (seemsonly called superstition) from the remeaset ages up to the present time, as well as with the visions, inspirations, revelations, or what we may call theory of the theocophical filinkers and poets, as Dante, Milton, Shakespasse, Jacob Boehm, Swedenborg, and others. It is easy to say that the creations of such minds as those were nothing but the half-uncesscious play of an exuberant power of imagination, or at the best the willful poetical reproduction and incorporation of the pepular belief. This would not help us over the questical How and where did this popular belief itself originate and come from? I hold it to be sound logic to assume that at no time was there ever any belief, as wild and phantastical as may be, but what was originally based on some sensual perception of facts. How could the popular belief in spectres (R:wants returning human souls) have ever existed and held its ground through all ages and against all the efforts of so-called enlightenment, if such returning men and women—the very edy dated spiritual seisence—had not really been sites, heard, felt and recognized by living man seems, heard, felt and recognized by living man seems, heard, felt and recognized by living man seems of the latter. may be applied to the expense of assessmentarine"—but, to return to the particular specimens of the latter, we must first abserve that through the writing and developing medium Klars, we gain a view of those "naturguleter" vastly different from the which recent famoy writers on Spiritualism have felt authorised to present us with. The elementaries as they manifested through Klars on the 81 of May, 1874 would, far from being "half-brutes" and 1874 would, far from being "half b utes" and "monkeys," seem to be endowed with an intelligence by no means inferior to that of man, and besides what would give them a still higher value, with a sense of duy and a conscientious honesty, which would even show them the superiors to average mankind, Spiritualists not excluded! In fact, the answer given by one of the elementaries from interior of the globe, to the medium saking for a little piece of the metal under the charge of the sprite, is apt to make an American patriot wish that civil service of our Centennial Republic could

civil service of our Centennial Republic could henceforth be recruited from the sphere below our feet!

The second manifestation recorded under May 5 h, is still more interesting, poetically as well as ethically. Indeed, it reads like an opisede from Dantes' Hellor Pargatory, or one of Swedenborg's memorable "Relations," or a chapter from his "Spiritual Dayy." In which he talls his experiences or other planets. In this manifestation the "clementaries" appear only in the background, but, as it would seem in the quality of a disciplinary guard to perverted or mised human spirits. We have the effusions of one such whose leading passion in earth-life was vanity and all-absorbing self-sdmiration, and who after death, was disciplined by being banished to a pale sparsely inhabited star, the abode as it seems of "naturgister" only, where she was alone, "quite alone," and her only consolation and joy was to admire her own image in the mirror of water. She was kept there in a kind of slevery by read-spirits, and laughed and scorned at by water-witches, who no doubt ridiculed her on account of her agliness. Her complaining at the same time of being held in a sort of physical duress combined with schul pain by being entangled between the lightes of a rood, the shape spikes or indentures of which, cut into her person and kept her istered like, may be regarded as a not undisalegory and symbol of the stinging and mortifying sensations of unsatisfied vanity and cruelly is fill dealf-love.

But somehow this pesmiral but viciously van sprite got a chance to escape from her dany jailors, to communicate with a human modium, and this we believe to be the moral of this might manifestation—to find by openly confessing to the latter far chief and degreesing passion, released from her thralldom and becoming aware of the fallings to gain the assurpance of heing a free sportis on the tuths of this manifestation as of some latter with the spirits is not only attended for the benefit of man in the flash, but softs reciprocally upon the imm

henceforth be recruited from the sphere below

unicen as well as well as the seen, is reciprocall Des. G. Broede: Brooklyn, N. Y.

Panaticism.

Faraticism, Paraticism, Paraticism

DY GHARLES DAVIBARN.

Dies Fanaticism exist in the 18th century the same force—sither latent or expressed—as in the past? Is a question worthy of considera-tion by Spiritualists and Free Thinkers, be-cause should we find that it is still alive, we may judge from historical records what would be our fate, should it be able to reclaim its secular power. It would perhaps be well to define what we mean by the terms fanaticism

define what we mean by the terms fanaticism and bigotry.

Fanaticism as generally understood applies solely to religious belief, and is founded on that belief, therefore we may say fanaticism is a belief that you are absolutely right in your religious faith, but it also includes a feeling of solamn responsibility to compel every one to believe as you do. Fanaticism does every thing for the glory of God, therefore everything it does is right. The more conscientious the believer, the more fanaticism only in degree; a bigot is a dwarf fanatic; a fanatic a giant bigot. A bigot may be very indifferent about others, rejuding selfishly in his own salvation. A fanatic is unhappy because others do not believe as he does. It is the difference between selfishners and unselfishness. A bigot need not be a fanatic, but a fanatic is al-

ence between selfishners and unselfishness. A bigot need not be a fanatic, but a fanatic is always a bigot. A bigot asks only admission for simself to the city of rafuge, but the fanatic desires to gather in as many as possible, believing that there is the only shelter from the approaching storm. Bigots and Fanatics agree is regarding this life as of importance only so far as it affords opportunity for salvation, and therefore justify every effort for the personal and selfish and. They alike appeal to fear, as the great lever whereby to lift man into heaven, using it also as a whip to hasten his tardy stops. Our question as to whether fanaticism yet lives, is answered in the affirmative by this definition, for our personal experimence is usually sufficient to convince each one of us, that its vitality is unimpaired to better adapt itself to our present circumstances. stances.

The world has expanded spiritually in this 19 h century, and Christian Fanaticism is stretching its blanket to the new condition. The various evangelical sects are crowding under the one coverlid, but they are uncomforts. bly warm. They have recently made room for all the O.thodox. Universalists creep in on a flue day, when some of the faithful are ab sent, but Unitarians are as yet compelled to stand out in the cold all the time.

We know the 60 000 preachers in this country are its affectionate nurses; but fanaticism in the pulpit, is founded on fanticism in the pews, and from the church threshold walks home to the domestic hearth. Fanaticism says to the nation," Put God in your Constitution and the Bible in your schools, or God will forsake you." To the citizen it says, "Keep holy the Sabbath Day or God will condemn you." Its command to the child is, "Forsake not the faith of your father, or your Father will forsake you."

At its present tension, it will embrace more or less hell, more or less water, more or less heaven, but not an atom less of Gol in Jesus. It strikes at the doubter through his back and It strikes at the doubter through his back and his atomach. No money! no clothes! unless you believe as I do. It necessarily makes hypocrites. It is more honorable and generally more profitable to be a member of a church. It will lift a Colfax to the Vice Presidency, a Howard to the head centreship of the Y. M. C. A., and is the straightroad to the directorship of a Freedman's Savings Bunk, or to the placing of worthless Rulroad Securities amongst the widows and orphans.

Fansticism is never passive. Bigotry may be armed neutrality, but fanaticism is active hostility. Both are alive and in sound fight-

boatility. Both are alive and in sound fighting condition to day, but until a grand con-flict comes, bigots will leave their fanatical brothers to keep the field alone.

What is the bearing of this upon our spiritnal philosophy? We intuitively recognize fa-naticism as our fos. Shall we seek to placate him as some amongst us are striving to do, under the plea of being. Coristian Spiritualists, or shall we, recognising the conflict as irre-pressible, organize our forces under the banner of reason, and prepare for the coming battle? Our answer will depend upon the conditions through which alone peace can be secured. What is it that functions demands of us? Le us remember, there can be no compromise, as the fanatic bases his demands on the ground that he is answerable to God if he does not make syary possible effort to compel me to accept them. Nationally he would enforce a rule of conduct, and socially a rule of faith. Let us examine these rules. He first tells me the salvation of my soul depends on my belief. but the question is in what? He consults his brethren of the various sects, and I am informed that I must believe on Jesus as my Savior and on the Bible as the word of G.d., I must further believe in Jesus as God, the Holy Spirit as God, and the Father of Jesus as God wat that there are not three Gods but one God I may not stop and ponder over this astounding assertion, as I am told it must be believed, but can not be understood.

Our researches show us that men's highest standard of right and wrong will be found in the attributes of the God he worships, hence we ask for a history of this

wonderful being, and are at once referred to the Bible, as his own inspired word. deep awe and reverence we sit down to its perusal, but are shocked to find our total ignorance of the first principles of right and wrong, since his honesty and morality as there depicted would to-day send him a convict from the bar of any impartial criminal court in ohristendom.

We see that to satisfy our fanatical brothren, we must believe in a God of Justice who is unjust,—a God of love, who is full of hatred,—a God of mercy who is unmerciful—a God of truth who is liar—a God who preaches honesty but directs his chosen people to steal, and to carry out his plans debauches a betrothed maiden, and then by deliberate design has his maiden, and then by deliberate design has his innocent child put to a horrible death as a mal-

As if this were not enough, we are commanded to believe, that it is right to punish the innocent and let the guilty escape, though nature proclaims it a lie, and insists that if I put my finger in the fire, on my finger shall be the blister and the sore. This cardinal doctrine of forgiveness of the sinner, through punishment of the innocent, is too horrible for even farettes to assumentatively support. for even fanatics to argumentatively support, so we are told to be full of love because the so we are told to be full of love because the just was slain instead of the upjust, whereas our nature when given fair play, denounces the perpetrator as so unnaturally cruel, that we can only account for it, as in the case of Pomeroy the child destroyer, by ascribing it to antenatal tendencies. Lest I shock some by this inference, it must be remembered I am speaking only of the Bible God who created man some 6 000 years ago, as the inspired history asserts, and proves to the satisfaction of its many learned commentators. But as we now know, that man existed in a high state of civilisation many thousands of years prior to that ilization many thousands of years prior to that era, we can only suppose the Biblical act of creation to have come like the "commencement" (x roises of our schools and colleges, at the fag end of the term. This Bible God was necessarily preceded by some other God who started the race at an earlier period and his taste for blood as in the case of Pomeroy, house. It might be very interesting to investi-gate how far the two races have miscogesated and whether the presence of freethinkers and fanation on the same "foot stool" does not confirm the theory that a mulatto race is only. transcient, each type soon reverting to its original color. Leaving this as a rich mise for other workers I will follow my more direct subject. It is enough for us to know, that in interviewing the "Bible God" we are not taking any liberties with the previous creator, whose taste for blood if it existed, has not been placed on sacred record.

So far we find our harmony with fanaticism conditional upon our belief in an impossible Trinity-a Redeemer who is a kind of celestial centaur, neither all God nor all man but a hybrid sui generis—and our love of a Daity whose recorded conduct cfiends every pure and holy emotion that is normal to our nature. It is further demanded of us to accept the Bible as the inspired word of God, and that its contradictions, absurdities, and obscenities be received without argument or investigation.

Since nothing less than this would satisfy. the fanatic, are we as Spiritualists prepared to make peace on such terms?

A mejority of Spiritualists seem to accept as a settled fact, free thought aided by the facts of our philosophy, will peacefully extend its borders till the domain of fanaticism is absorbed and remembered only in the historical school books of our children. Let us see if this creed will bear examination.

History dealing with the persecutions of the past by fanatics wielding political and ecclesisatical power, touches but lightly on suffering not made conspicuous by fire and faggot. Yet it was terrible then, and manifests itself when opportunity offers in all its force to-day. The fanatical father, for conscience sake drives his heretic son from his door, if possible to beggary that Grd may be giorified. The loving wife whose effection has been ever constant whilst in credal harmony; who would have borne with womanly devotion neglect, insult, even unfaithfulness, becomes a hissing serpent if also thinks her religion revised, and will curse the partner of her bosoms even upon her death bed. Nay, whilst yet alive, she will teach her children to despise their father, and scornfully pity him for having wandered from the truth. (Gintle reader, this no imaginary sketch). She will demand, a separation and seek eagerly for some ground of divorce.

To the majority of church goers, their re-ligion is but a Sunday scattment, but upheavals in society are always originated by those terribly in carnest. When this carnests takes the form of fanatical real its ambition knows no limit. According to the parable, it knows no limit. According to the parable, it is "go into the highways and byways and compel them to come in." It prepares catechisms and its Bunday Schools, carefully supervising the children's library, leaving the youthful mind much at liberty in every respect save the one most important of all, the faculty of independent thought. To dwarf, and it possible crush out, the power of the human brain which men call reason, has been the grand object of theologians, both lay and clerical with a real that has too often accomplished its purpose. Hence we find in every plished its purpose. Hence we find in every family circle subject to these influences, a barrior which free thought can revely pass. We find men and women not dering even to distional stand-point, because they have been edugated to believe it sinful to use their reason. on sacred mattern. Fanaticism demands be-lief in impossibilities, as the pression you must pay on evernal life insurance. We

(Concluded on page 160.)

QUICKLY HELP THEM. BY LU WESTBEOOK GRAY.

Go stand by the side of the needy,
Put bread in the mouths of the poor,
Coths the bare feet that are sere and chilled,
Ere you throw a stone at their door.

Golknow of their lonely vigils: Rec how they have wept and prayed

Beside the oracle of a loved one,

Then threed from them sore dismayed.

Enowing the price of Virtue;
That for life she must give her all,
Or hear Marphagus ories for bread.
Nor segment to its cal.

Crowned with youth and beauty
Out lightly pittings storm,
Begging a mile at the rich man's door,
If only the example from the table thrown.

But he heartless tones, a cold rebuil, Rings out on the frosty air, Walle the angels of love and pity look down On her whitened face, and wild dispair.

The cable of love from the shining shore, Of memories boautiful isle,
Has carried her back to such wealth as yours And left her there the while,

To dream of all her heart now OTOVOL.

A home and a father's love.
And pity the child and take her in
This weary wandering dove.

Nor send her forth again in her ECCO To battle with sin and shame, Or von must answer some other day For her dishonored using. - 14 TH

LINES.

Willian on Reading Dr. Frederic R. Mar vin'o Attack on Spiritualism

Boul of Plato, Jesus Christ, Ever escred soul of Paine, Shall God's prophots silenced be, And their labor be in vain?

Spirity from the olden time. Spirits from the yes to bo.
Shall Heaven's richest blessing dio. Chall we nover go to thea?

Let the Ontistians rave and fund, Bigota in the church and out. They can never break our band! We shall not despair of doubt.

Darwin, Tyidall, Mervin mock; Beecher, Moody, Esnkey pray We, God's children, onward go To the everletting day. –B. J. Toung.

· _________ Experiences of a Gorman in the Inversigation of Spiritualism.

DIF. VOOL

I do not remember any special signs of mo-diumanip in my childhood, only that I was a somnambulist, which, however, I outgrew be-fore I became 18 years old. But all my life time I have been favored with remarkable dreams, often very prophetic and startling but

as almost everybody has experiences of this kind. I will not weary my readers with them. In an accidental conversation, however, with an old friend in Utics, N. Y., I became so strongly interested that I wanted to see some strongly interested that I wanted to see some-thing myself, and accordingly made a visit to Moravia, N. Y. where I arrived Thursday evening, Jan. 25.h., 1872. I soon found my-self domiciled at the home of Mr. Morris Kreler, which was at the time the Mecca of imerican Spiritualists.

The house has been so often described, that come at once to the seances in which I par-

ticipated during my stay of four days. During those memorable four days I saw many spirits materialized, recognized by their friends in the circle. I heard them converse on earth-life matters. I was repeatedly touched by spirit hands in the dark circles; the piano rose up whilst I was playing on it and many other manifestations took place, but not one spirit came to see me or talk to me. I had to learn my first lesson in the long investigation which was to follow this visit. I said mentally with my strong positive skeptical nature. I want to see my mother, then Lwill be lieve." On Bunday, Jan. 28th, a hand was shown with a ring upon it for me. I saked the spirit to show me har face, as it was vi-dently a lady's hand, but she could not. But this hand answered me some questions in both English and German. The most memorable scance of that series was the last one, at which were present .Hr. McCormick, of Michigat. Mr. Gage, of Penn Yan. N. Y. Mr. Keeler of Morayia and myself. An old lady, the grand-mother of Mr. McCormick, come to the sperture. She was finely materialized and talked to us fully ten minutes. She explained to us the law of materialis, tion in plain and good language. Else also addressed us each individually by our names and gave wa messaces from our spirit friends. To me she said: Mr. ... your mother is bere and wishes me to tell you that you have kept yourself too positive about seeing her; it has kept her negative. Now when you wish to communicate again with the Spirit world through any phase of mediumship, please remember that you must come negative, like a child, asking its mother for something to eat; take what is given you and be satisfied; them and not till then will you get tests.

Thus closed my first experience in Spiritualism and I came away from Moravia with the following conclusions: Spirits can manifest; my senses are convinced but not my reasoning powers: There are no wonders, no miracles, sever were—all that takes place occurs agrees bly to one of God's laws with which I am not acquainted. I must study this subject by availing myself of the experience of others, by reading what I can upon this subject. Consequently I bought Robert Dale Owen's works, Plot. Hare's book, and the books of Judge Rimonds and became a diligent student and investigator.

My next experience was in Philadelphia where I called on Mrs. Katle B. Robinson, a famous trance medium. This was a memorable day in my experience. The control, White Feather," described many of my deceased rel atives and other friends, and told me that I had medium powers myself; that I would become a clairwoyant, clairaudient, writing, drawing, developing and healing medium and would also get physical manifestations my-

This intelligence rether amused me and on eaking if she were i king with me, White Feather, went back to my shildhood and the long forgotian scenes of the past and proved spirit power in many strange events in my life. I saked, what shall I do to prove this prophecy? I readily appreciated that if I could develop to be my own medium, I would have the

best said most consider copportunities for in-vestigation. White Feather answered, 48 Sit every evening in total darkness for writing de-

restigation. White Feather: answared, "Site every evenian in total darkness for writing development. You are going to New York soon. Go to Charles Foster's. I will meet you there. Bafore you sleep in New York you shall have spirit lights such as your have seen in Moravia in your own room by gourselfaind before you resc. your own home in Baston, I will give you raps." From that day Joonmanded to sit for my development by surgical alone, with what result we shall see.

Shortly after this ill want to New York City, arriving in the evening. I had my two hours sitting as situal and these want, to bed. All at once I new a spirit light of the room opposite my tage. Of course I was skeptical, so I got up side of the form of the room impenetrably dark. I laid down and the spirit light appeared spain. I now questioned, "If this is the spirit light that White Feather promised me, please move up and down three times?" and the light moved as I had asked. If expressed my thanks; desired that the light move all over the room, and it was done. I expressed my thanks; desired that the light move all over the room, and it was done. I now thanked White Feather for the maniferestion and was soon sound asleep.

Manch 21:, 1872. I called on Mr. Charles Foster early in the morning and found him sick abed. I expressed my regret at his inserted.

Foster early in the morning and found him sick abod. I expressed my regret at his inability to sit for me and said I would call again when in New York, as I lived in Baton.
"Oh, said he, come here at 12 o'dlock at noon and I will sit for you.".

I went out, bought some notepaper, sat down in a restaurant and took thirteen differont sheets of notepaper and addressed on each a spirit by name and saked of each spirit seven or eight of the hardest test questions I could think off. I never signed my name to suy of these papers, but folded each up tightly. Of course I could not tell myself which was

At 12 Jelock w. I found Mr. Foster seated at 8 large library table in the centre of the room; his head all bandaged up with a large wet towel. He assured me his headache would not interfere with his clairvoyance or the manifestations.

The spirits announced their readiness by loud raps on the fl.or. I took my thirteen closely folded papers cut of my pocket and laid them on the table. Foster said; "Fast I will get your own name by the raps." He called the alphabet and my full name was called the alphases and my tall name was spelled out. He now took all my papers and held them to his forehead and dropped them all but one and said: "Here is a spirit you have addressed. She is a lady and has agreed to meet you here and to give you a test and this is it," and there in broad day light the and of the table—especially the corner on his right hand slowly began to rise up in the air; his hands as well as mine were fl.; on the table all hands as well as mine were it con the table all the while. On his right on the table stood a China platter with a match box, cigar holder, etc. As the table rose in the air, this platter did not follow the angle made by the talle, but kept its original position so it finally was attached to the table only by one corner, the balance of the platter resting on air. The table rose as high as our eys, when Foster said:

"This is White Feather, your spirit friend from Philadelphia. Bhe is glad to meet you here," and then every one of my questions on the paper was satisfactorily answered. I opened my tightly folded paper and found all my questions answered. He took the papers again, dropped them, retaining one and said:

"This is your grandfather F. V." getting the "This is your grandfather F. V." full name. He thinks a great deal of you and wants to give you a test. He says I shall help you a little in your development. Foster got up from his seet, and whilst he was making some passes over my head with both hands, a large cabinet organ behind us played a picce of music. All my questions were answered, as I found by opening the paper. "Here is a spirit," said Foster; his name is J. G. D., "getting the full name;" an old friend of yours; he is teuching you." Our hands were flat on the table, yet a hand grasped me tightly round the ankle and then patted me on the base in a manner that was characteristic of ince in a manner that was characteristic of him. The spirit gave me a message to his

wife and answered all my questions. Foster said next, "Here is your mother; she wishes to give you a fine test; write her own name in your own hand; take, this paper, and examine it; if there is any writing on it. Well, roll it lengthwise." It was a sheet of foolscap not solled. "Pinch your hand in the centre of the roll a little and put in this pencil; please put your hand under the table now." Our three bands meanwhile remained in sight on the table. It took but a few moments. Loud raps were given on the floor. The pencil alipped through my hand. 'Look at it,' said Foster. I unrolled the paper slowly and right where my hand had held it on the inside fold of the paper, was written in a lady's hand, "S. C." This was very wonderful. I was thinking of my mother all this time, yet here was the name of my mother in law. "Here is apply? a spirit who loves you, and you love very much. He will be one of your chief guides. He is your vincle and here is his name, and on the back of Foster's hand appeared in the pethe back of Foster's hand appeared in the pe-culiar handwriting of my uncle the initials.

"E. V." They went and came three different times. I was permitted to touch the red let-ters. Every questions was answered. I have misplaced the minutes of this memorable sit-ting, but all my question were answered and Foster told me many things about my medi-umship and development, which have since been realized.

been realized. As I left Foster's rooms I decided to walk at once directly to Dr. Manafield. whose name ! had not even mentioned to Foster. I found the Spiritual Postmaster at home in his besu-tiful rooms, surrounded by birds; a large library and fine collection of minerals and curi-

osities from all parts of the world.

I simply asked, "Dr. Manadelo, can you place an hour at my disposal." He said, "Yes sir, "and took mae to his library table, at the window, gave me a pencil and a long sheet of paper and explained to me to direct to some spirit triend by name; make one direct question and sign it like a letter: when done, to fold own the writing in folds about one inch wide. Dr. Manageld walked to the other and of the room and I wrote: "T. V," my mother, are you

The answer written by Dr. Manafield was as

follows: "Yes, my dear son, Froderic, Lam with you and was not long since at Mr. Foster's rooms. I did show you the hand with the ring upon it, but was not able to show you then my features, but I will my dear son; by and by."

Your Spirit mother,

TO F. V. The tests here are wonderful. Manafield was a stranger to me. I had not said a word to him but what I quoted before. The spirit refers to the sitting I just had with Foster. The hand with the ring was shown me at Horavia two months before, and Massfield was entirely ignorant of those facts, nor was I thinking of it.

Becond question: Please enlighten me, if it will be good for me to continue my investiga-tions in Spiritualism?

Answer: Well, my son, you should be your

own best judge of that; as the thing appears to me, my son, there is but little also worth living for, but the satisfaction derived through the investigation of that subject of all subjects, Spirit life and spirit-intercourse. Now, Frederic, do as you think best about giving it a further trial.

Your Mother,

Third quasilons. Am I deceived about hearing reperimetrizes lights?

Answer: How can you be deprived, my fear non. Four hearing is scute, as it ever was. So why not hear those tiny rapid! I slip yes, you do less to patient my som. You shall yet see me those to face by and by. Those specks of light you see from time to time will resolve thamselves into one halo of glory and in that you shall see the face of your dear mother, if you will be passive and allow me to talk with you from time to time. talk with you from time to time. Your Mother,

Fourth Occasion: By passiveness do you mean my sitting evict evenings as I do now?

Answer: Well, Frederic, as to that I mean when you are giving the subject attention, you try and be as free from excitement as you can. Sit with no one that is repugnant to your feelings or in the least inharmonious with your nature. Hit as often in the evening at home, that is one hour, say three times a week and you will find your medium powers unfolding by gradual development. You will be able to see us as we have promised you.

Your Mother,

Fifth question: E.V. my dear uncle, will you soon call for the alphabet so we may communicate directly together. Your Nephew,

Answer: Thank you, my dear nephew, for this notice; you are on the right track. This will be a day happy to be remembered during your life time on earth: We will form a circle and impart our united strength: upon your sittings and if possible allow you not only to have the raps, but will give you the alphabet soon.

. Your Uncle.

Tals closed my first sitting with Dr. Mans:

A PERSONAL EXPERIENCE.

That evening I took the Fall River Boat for That evening I took the Fail River Boat for Boaton. After supper I was leaning against the side of the boat looking out upon the water, when I heard small but very distinct raps near my ear. My attention being fully aroused I said, "Oh, it is only the creaking of the boat, when came one loud rap for no." "I said if these are the raps promised by White Feather, please rap three times?" and I got five raps. "Rap five times?" and I got five raps. I now entered into conversation with White Feather and all my questions were answered very intelligently by the raps. I retired to my stateroom and got the raps there tired to my stateroom and got the raps there just as plain on my pillow, and on a paper I held out, and on a paper I had kept her promises.

To be continued

Elementaries, Etc.—Is the Devil Dead?

BRO JOHES:- I notice in the JOHESE OF June 3.d., your reply to 5. A. of Memphis, Tenn., in relation to elementary spirits. You say: "We sandkly differ in opinion with those who claim they have seen them, and who explain the offect of their existence, to seek incarnation." You cuote Prince A. Dolgor-only, as saying that se has ascertained that "the spirits which play the most promisent part at physical seasoes are elementaries, etc. His clairvoyants have seen and described them." To which you reply: "We do not say that spirits with grotesque forms, do not officiate at some sources for materializations.

The spirits of dwarfs—there are nations of such in Africa—are looked upon as elementaries. gnomes, etc., when they are simply disembeded spirits. It being true too, that spirits can, if they so desire. waterialize as children, or as men of silvery looks; and if the same law holds good, they can also appear as dwarfs, fairies, etc., etc., and may, for wise purposes under certain circumstances, do so, hence giving rise to a belief in elementary spirits." am somewhat surprised that you should ad-

mit what has long appeared to me to be an in-controvertible fact, "that spirits may, for wise purposes, under certain circumstances," produce just such forms by materialisation, or otherwise as they choose, which fact, when fully understood will settle the question whether the so-called materialised forms, supposed spiritual forms seen by clairvoyants, or impressed upon the minds of impressional mediums, are real, or, whether these forms are false or representative, as best subserves the purposes of the development of mind is the earth-

sphere.

I have long been confirmed in the belief that what are termed spiritual munifestations are universally controlled by wise spirits for developing purposes: that "undeveloped" or unqualified spirits have nothing to do with the astounding manifestations how being witnessed all over the world. Each phase of spiritual phenomens is in accordance with wisely prearranged plans, and mortals are powerless in changing such plans.

prearranged plans, and mortals are powerless in changing such plans.

Your reply in the Journal of June 24th, to Earnest Wayne, a spirit, who communicated at Rev. Samuel Watson's scance. I think in dibates a step of progress on your part toward the Sccirine that qualified angel missionaries control spiritual phenomens whatever may be the character of manifestations, inflations and representations being a principle festure of spiritual phenomens as directed by such angel missionaries. You say to reply to the mirrit in

pririual phenomena as directed by such angolmissionaries. You say in reply to the spirit in
relation to the "elementaries: "If you have
not power to keep them from lacelving at dircles, the probability is that your knowledge in
so limited also, that you don't know what you
are talking about."

Here you carry the idea that intelligent spirits
have or ought to have the power to control
the mealfestations restrictes, is defiance of
"elementaries" or "indeveloped" spirits
(you seem to deny the chilatenes, however, of
alementaries) Row, it had into can use or
feel the presence of "absolutation" why not
"undeveloped" or grotterive spirits when they
really do not exist? And not such manifestations in accordance with belief, and produced
in obeyance of supernal law by qualified angel
missionaries?

missionaries?

demonisc influence in the South would over more also that is a new discovery, adding another link in the chain of acopyration, but the problem of demonincrimeessies is no nearer being solved. Witchcrare haunteds houses, and other mysterious manifestations are yet presented as problems for true water tion. Some facts housewall are being discovered that will greatly assume in solving the great problem of demonincrimees in solving the great problem of demoninc procession, a full solution of operation of a harmonial or milliannial possible of a harmonial or milliannial possible of one mundance appoint of the solution of our mundance of many being, we must (not may but must), sporld.

I find in your editorial articles, "Is the Dev-il Dead?" and alsowhere in the Journal in il Doed?" and elsewhere in the Journal in relation to supernal laws governing spirit phenomens, many beautiful, and apparently trainful ideas, though I waw most of them upon the subject as being mere standing stones to the final solution of the grand problem in dwarfer, and such will, in due time, fade, wither, and die like the beautiful flower, not, however, without leaving their germs of fruitage, some o walch, as a natural commence, will be blighted, having served a minor legitiment mercons.

or legitimate purpose.
False doctrines and theories are being pre-Filse doctrines and theories are being presented as means of solving the mysteries of spirit phenomens. Ancient records have been ransacked, and traditions and myths brought to the front ranks of Modern Spiritualism as keys to the grand problem, only to be tried and condemned as things of the past; "Occultism" or "Art Magic," for example, which like "Junah's gourd "grew up in a bright and withers at war rise. The same may be said of the doctrine of "re incarnation" which originated only in the dark ages has been resurrect. the doctrine of "re incarnation" which originated only in the dark ages, has been resurrected and modified to suit the times, and like "Occultism" and "Art Magic," serves only to make the mystic darkness that broods over Modern Spiritualism more dense. Those who advocate this, must eventually take another point of compass, or founder upon the shoals and rocks of mysticism.

I can not close without a word in relation

I can not close without a word in relation to "diskknism" whose roots have extended broad and deep into the earthly foundation of Modern Spiritualism, and whose branches reach out and oversiadow almost the entire apiritualistic temple of the latter part of the 19 2 century. In my view, this doctrine must evantually succumb to the mighty influences of the angel-world at the advent of the true and grand unfoldment of the harmonial or

millernial philosophy now only in embryo, struggling to enter the higher and more glorious condition. In conclusion I wish it understood that I do not deny the existence of all grades of intel

lectual forms in the spiritual world, neither do deny the existence there, of the forms of all inferior grades of animated beings. D. G. MOSHER.

There is Work to be Done."

Mosherville, Mich.

DEAR JOURNAL:—An editorial under the above caption appeared in a late number of the Journal, and for one, at least I am glad that the sufjet of organized benevolence among those who hold to "the faith that once delivered to the saints," of spiritual communi-on of man with the unseen. has been so ably opened for discussion, and I hope that your suggestions will meet with a hearty response. But the way to secure an orject of desire, is to do what we can to bring it about, and so to obtain an answer to my prayer, I go to work.
When a men is able to say to his brother man.
"I know," then an advance is made, but the advance is only that of one individual; the rest of markind are not in any way benefited unless he tells what he knows. This is an ax-iom, but does it not apply in this case under discretion, as much as anywhere? The world for 1500 years has been taught for fallgion a certain k ud of faith in immortality: not that taught by Jesus and Paul, and J hu, to be sure, but still in their name; we, wh are call-ed "Spiritualists" in distinction, feel that we are the true "Christian;" is, ones anointed by the spirit, and we are not alone in the world, for we are "men and women;" we are part and parcel of humanity; no one "iveth to himself;" we are members one of another, and therefore we must, if from only selfish motives, do our part in the enlightenment of the world, and our part" seems to be the establishment of a communication direct between the seen and the unseen; between spirits in mortal dress. and spirits is immortal dress. The world is hardly yet recovered from its surprise, that electricity can be made available in communication, yet the fact in known and utilized Thanks to Franklin and to Morse, and to all of the rest of the noble army of more obscure workers in this method of spirit bommunion, (for it is communion of spirits that is thus es tablished, though few understand this fact) But we who can hold direct and intelligent communication with the spirits in immorta dress, owe to man the use of this facility. The universe of law is exerting its control in this dress, owe to man the use of this facelity. The universe of law is exerting its control in this field of learning as surely as in any other department of living attainment, and no one man is able to contain the wisdom of men; we, therefore, must unite—must organis—it or der to develop the best methods, to bring out the best works relative to the subject. The people are not only to be advected in faith; not only to be informed of what Mr. A. or Mrs. C. have received from the importal shors, but how they did it. What law of suman mind was put in operation. Where the connection is made; and all to the end that it may become of universal utility. No one can say, "I know sud then refuse to communicate the knowledge, (if that knowledge is universal in its application) and be blandless; yet here we meet a difficulty, the one allided to in the editorial, a powerty of purse on the part of these professors of knowledge." You have an greetest the remedy in part, where the deficiency, come forward and do so; but this is not the whole of the matter, nor will the publication of communications of inspirational poems or of spiritual philosophies." I so of supposed communications in relation to the spheres—do the whole work.

whole work.

These skiegs that I bave mentioned may have (and do) their place in the scheet to the man, and as such ought to be published to the world; but bester than to do this, is the work of enlightening man as to the actual law of all spiritual communication, so that not only A and B and C; but D and B and so on to Z can sold communication for themselves with the life beyond the vall. But here is another point: Some time ago, the world was satisfied with a 'coach and four,' now it must have its lightning express. Some time ago the world was content with a weakly or monthly mall; now the bourly, or at fartherest daily, mall must be on hand; nor do the men wait for mall trains, no matter how fast the steam nove goes, the telegram being the answer to this new desire. Now, can we suppose that men and vomen, acting independently, can bring to man the heat methods of spirit communion? Ought not we, who have learned something of missionaries?

The doctrine of "obsession" of "demoniac possession," which has then the range of the burning and hanging of human beings, as witches, by the thousands, and this very doctrine is now being failly revived in a modified form, sweetened and appeared to suitthe mejority of Spiritualists, was have never spived the mysteries connected with the witchicraft manifestations, and who are proclaiming in this tenlightened and progressive age so true the means of the barging; burnings, and persecutions in past times. If the evils of today are principally owing to the control or impressions of avil spirits, why, not burn, barg, or destroy all mortals who are in possession by such avil spirits? Oh! but this would not do, for that would only increase the power of the for that would only increase the power of the leges and academies for the purpose of secur-

law of life universal is not set saide, when we enter the domain of pure spirit.

Here, as well as in the physical departments of man's being, we must (not may but must), educate our men and women who hold to day the appelation of mediums, if we would receive the most useful information; and in turn these must impart, not alone the communication, but the law of reception.

If they can not do this, then they are empirical, and not philosophical, and we who have to take their words as "uttergences of the invisible spirits," may hold our own opinion as to hew much is human only, and how much is angelic. I hope my own words will not be taken as singelic, even though I may utter a truth, neither do I want the angels to carry of my I st henor in the thing worthy of spraise. my list honor in the thing worthy of praise. But how can we know? I answer only by organising in regular form, and like sensible men and women, go shout our work as men and women have had to do always—there is no other method of establishing reliable, and at the same time, useful communication with immortal spirits, than the old time method of earnest, patient, and persistent investi-gation of law; and to do this, we must organ-ize, and the establishment of "schools for the prophets," or the publication of important books or pamphlets will require money. It books or pamphlets will require money. It has always been so, and no man has a right to keep back his share of this great work. Let the man of means put in his money; let the editor or the psychologist put in his time, and then, and not till then, will the law of communication be sufficiently well known to warrant us in saying, we are philosophical believers in the faith we hold. I have not written anything that is new, but I hope that these old things will be pondered over until they become the "common sense" of Sniritualists. come the "common sense" of Spiritualists.
One who would be a

Chicago, Ill.

Are Materializations of God or Man?

Punosorme.

. BY THEODOBE PARKER.

As materialization is to be the present order As materialisation is to be the present order of spiritual development, we can not question the God unfoldment of genius and forethought of scientic design. God created man in the order, and in the likeness of scientific skill that is principled throughout all the natural works from the hand or ability of nature. All nature is disintegral, and no part is foreign to the adhesive qualities in the chemistry of natural law. Materializations are as much of God, as man chemically is of God; God is but the name of units placed in attractive conjunction to each other, and those units are as safe in one form of order as another; as safe safe in one form of order sa another; as safe in the repository of earth, and in the atmos-phere we live in daily, as in the form of man or beast, or in the form of any of Nature's handiworks.

The unit fountain is the only reliable fountain in nature and it is continually deepening in effectual design. A man may lose a leg. so to speak, but every part of the severed limb retains its unitary force; it has only lost its will nerve of belance and therefore is power-less to subscribe to the key of motion. A man when peased from the natural habiliments of earth, is in no way separated continuously from the body guards of atmospheric protec-tion. It is the will power of the spirit to detion. It is the will power of the spirit to de-mand a protective covering from the elements in and of nature, and each advance the spirits makes in its trial course of throwing of mat-ter, it becomes more gifted in the knowledge of taking on its rightful garments for the rightful time and place. Spirit is rareded or etherselised matter, and never approaches carth without assuming earth conditions, which are ever at hand in the castoff and pur-ified principles of past experiences. Material's tions have ever been ready for the world, but the world was not ready for its crown; not ready to witness God's goodness to

world, but the world was not ready for its crown; not ready to witness God's goodness to man, and and now it comes a beggar at the door of the world's belief, saking for encouragement and investigation from the world it is coming to bless. If materializations are of man, the world is in no danger of being educated beyond the power of mind to grasp, and there can no harm scores to a "thorough investigation of this subj. of, that holds such broad issues to the world. I have stood materialized to the best of my ability in the seance room of to the best of my ability in the seance room of Bistian and Taylor, on the evening of July the 10th, 1876 in the city of Chicago; stood there with a purpose to speak, but the weakness of conditions prevented my uttering but a few words of endodregement directed to a worker in the fields of G.d's truths, which are the fields of living green; made available by and through the power of materialization.

I must come to earth, to fulfill my mission

to it; some through every wave of progress that meets my soul; come with substantial evidence or else my tembers are hot safe for my purpose. The world has nothing to fear from study, and if in studying a supposed fraud, we study, and a manayay, who regrets the time er speat or the admission feel that is still in co spent or then dinision feels hat is still in the world and staving its rightful duty of obstage and distilling favor. We know that madismaship is still controlled by the power of management, but mediums have all hear sometic of by the first of adversity, and expect softing faon the world but a legitimate price for the gifts so it yingly obtained to The scrose of the splitt are ever at work for the benefit of his manity, and the world now demands its taking billing in now of the legitimate for the benefit of his power over death, and the issueptial. manify, and the world now demands its tangi-bility, its power over death; and its immertal-its of bloom, that earth may receive hope, and the spiral springs to advance a code, of more spiritual laws, for the statute boors of the 18th century are as fool and, dead in spirit, as the Mosaic secalogue that appealed to the heart passions of mean, adsterial sation will explain itself, when meson sen act of saids and away from privales; explaintly cold passacement of claim, and explaintly ways and wherefores of its conditional sequirements, that the world will the better, sceept, when given from the lies of an immortal friend. The world has not long to wall for this truth, so grand and benefits in its Spoir imports and Savier like appealstonal the earth to be ready with the white germents of knowledge and peace, for the day or see hear is not given when the fon of Man appeareth in the clouds to substantiate the resurrection of all the powers of life.

Given so Bio. Jones in fraternity of spirit, through the meditionship of Sarah A. Hamsdell, July 11, 1876

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MATTER AND SPIRIT.

Review of O. H. P. Kenney's Article by D. A. Eddy.

BRO. JONES:—In the J'URNAL of May 20th, I notice the remarks of O. H. P. Kenney, on the relation existing between spirit and matter, and when I notice in this, as in any other say ject that involves any considerable degree of importance, a positive and downright error, my combativeness usually comes to the front while the spirit says, "Write." In obedience to the celestial mandate I comp'y, submitting my views to the Committee of the Whols, whose vasdict may, or may not sus-Whole, whose verdict may, or may not, sus-tain my views; but whether for or against, will not change she nature of truth, but may lead to a better appreciation and understanding of it. Heo. Kenney layadown his text in the following words, to wit:

[The theory that mind is the outgrowth of

physical organism, or that it is evolved by physical organism, or that it is evolved by physical action, we regard as fallacious. To use a homely expression it is putting the 'carriest of the cause. The whole physical structure is secondary to, and dependent upon, the spiritual being within. It is the house the man has built and lives in, the garment he has wover for his own use." woyen for his own use."

Now I undertake to say (without the fear of successful contradiction) that matter does consuscessful contradiction) that matter does control or modify spirit; not perhaps in all cases, but in this instance—where Bro. Kenney in forms us "that the theory of matter controlling spirit, is placing the cart before the horse," and it is on this point I join issue, and will according to the inspiration coming to my understanding, show Bro. K's position on this sul jout to be untanable.

Does Bro K. or any one else believe there is any such thing as an immortal individual sed spirit in existence, but owes its origin and conception to a material physical organism? The infant has no intelligence above instinct, and even that is much inferior to many of the animal creation. As it develops in growth, the peculiar construction of the brain attracts and draws from the great fountain of spirit, as fast and in such quantity as the physical organism can receive and bear. Phrandlogy teaches us there are thirty seven distinct organs in the brain of man, through we chick spirit, the only motor power, operwi ch the spirit, the only motor power, operates on various forms of combination, producing the almost infinite variety of idiosyn-cracles and degrees of unfoldment. Thirty two of these organs belong alike to man and the lower order of animals; the remaining five are peculiar to man alone, constituting him the perfected spirit on the top of the tree of mundame life."

dane line.

The science of phrenology settles the question so far as the brain being the seat of home of the mind, soul or spirit. The spirit does not make the brain, but lives, expands and manifests through it. The organs that produce the embryo brain are not the result of disce the embryo brain are not the result of contents but entered a physical transmission. spiritual but antenatal physical transmission. The expression of the spirit mentally, religiously and intellectually, will be, in proportion to the approximation of the brain to what is styled evenly balanced, harmonious or perfect For illustration: The professor of music stands in the same relation to his instrument. as the spirit does to the brain. The instru-ment operated upon, gives forth harmo: y or discord, just in proportion to the fineness and perfection of the instrument in its construc-

It is here I make the point according to my understanding and views on the subject, and on which I quarely disagree with Bro. Kenney. It is a fact patent to all that the best physical types of humarity are the most susceptible of ment and invertably exhibit a degr of intelligence in accordance with the laws of phranological davelopment. The spirit occu-ries the brain and manifests through it as best is can, but the brain being the result of physical causes in which the spirit had no part in cal causes in which the spirit had no part in the embryo formation; can not change it at maturity any more than the musician can the instrument which is already made and placed before him through which good or bad music, harmony or inharmony, will decide its perfect or imperfectment of construction. Again, for illustration, the same soil, the same nourishment produces side by side the crab apple, the peach and the pair. The nourishment drawn from the soil to support the tree is by the same law that the brain attracts and draws from the great ocean or store house of spirit, which parts

law that the brain attracts and draws from the great ocean or store house of spirit, which parmiestes and fills all space where life and intelligence is to be found.

"The whole physical structure is secondary and su ject to the spirit within. It is the house the man (spirit) has built and lives in." True the spirit lives in the house but the spirit did not build the house. The house is an effect—the result of natural causes and governed by the universal law of production and reproduction. The soil, "mother earth," furnishing the substance by which all animal life is conceived, nourished and developed to maturiconceived, nourished and developed to maturiis. The spirit is simply a "towart at will" and is obliged to abandon the premises whenever physical causes demand a separation. The same law obtains with humans as with animals. The better the physical, the better the physical, the better the heads of the lowest impos of humanity with the highest and most intellectual development of intelligent telegra, and what do we had? An expression beings, and what do we find? An expression of the spiritual development of the spiritual accordance with law, and just in spieportion in the brains the dimerument through which, it demonstrates and beyond which it can not go any nove than water can rise above its foundation of the sound of a fine spiep be small deword to the sound of a fine spiep be small deword to the sound of a narmoniosa. Free, edecation has much to do, and one perform an immense work in assisting the spirit to develop has latent powers and possibilities of water the train a cap while of the appropriate but the first to the profit a cap while of the appropriate for the sould have build sheeties the couldness of marple, water to be obtained the affind that could have be set feel of obtaining a signer section intelligence, but by the improvement of the first five physically. When this is better understood and carried to a practical demonstration, we shall about the sound appropriate all right before the curt and not sheet sections is all right before the curt and not sheet sections is all right before the curt and not sheet sections is all right before the curt and not sheet sections is all right before the curt and not sheet sections in all right before the curt and not sheet sections is all right before the curt and not sheet sections is all right before the curt and not sheet sections on the sound of the sections of the sections.

D. A. Energia.

water and Plate Speaking.

Mr. Gladatone was abused through all moods and tenses by the Roman Catholic and ultra-Liberal organic within he published his famous Liberal organis weeks his patitioned his famous pamphist on "Vationalem." because, forecosts, he had clearly indicated the logical bearings of the how dogme. We observe, indeed, that the days of abusing him are not yet suded; that it a meeting of the Catholit, Haios in London, a few days are the Catholit, Haios in London, a few days are the Catholit, Haios in London, a few days are the Catholit and several days and yet after all that has been said and written him in reference to this master, it is absolutely manifest from the Corneleral deliverance of gran Roman Catholic disminaries that he for write or reason without book. Hear, for example, the utermore of an American for example, the utermore of an American

bishop. Writing some time ago, to a Romish journal of the United States, called the Shepherd of the Volley, Monsignor Kenrick, of Pailladelphia, who most boldly advocated the dogma of Infallibility, said: "We contess that the Romish Church is intolerant—that is to say it makes use of every means in its power to extirpate error and sin; but this intolerance is the logical and necessary consequence of its infallibility. It alone has the right to be intolerant, because it alone possesses the truth. The church, therefore, tolerates heretics where it can not do otherwise, but at the same time it hates them mortally, and exerts all its endeavors to annihilate them. For these reasons princes truly Christian extirpate herety radically in their kingdoms, and Christian states expel heretics as much as possible from their territories. If at this moment we abstain from persecuting hereties, we repeat it aloud it is simply because we feel ourselves too weak for it, and because we should deem if yet more i jurious than useful to the church we serve, being provoked to persente." This certainly is explicit. Dr. Raming is not optically it seems, when he won't hed to be afraid.—

Plain Words Dublin, Ireland, April, 1876:

·Organization." BY PROF POPE.

MR EDITOR:—While I may be comparatively a stranger among Spiritualists, I claim to have grasped the mission of Spiritualism for myself, as I find it stamped upon the history of the past, of not only thirty years, but beyond the birth of the F. x family.

I am not in favor of organization as understood, practiced and contended for by Spiritualists, deeming such advocacy out of place for Spiritualism, and because it seems to result in deterioration through concentration of self interest, while the mission of Spiritualism is dissemination of good through unselfish love. What I mean by deterioration of elements What I mean by deterioration of elements through concentration is, that every species of organization so far has been marked by the

organization so far has been marked by the xelusive badge of its superior rights and privileges. It finally becomes a ring of some kind. It may be of gold, silver, brass or copper; the brass always entsounding the gold.

Its necessity of breeding in and in, it ultimates in deterioration, final death and decomposition. Seemingly the most difficult lesson for us to learn, is that markind, including Spiritualists, must differ in opinion; and until ample provision for such differing is made, no organization can profit in nanity.

Were it possible to organize as a scientific sectarianism, accepting all sentiments as divinity's work in the foolish, as in the wise,—admitting the legitimacy of both sectarianism and hypocrisy, the wisest and best as servants of all, parents.

risy, the wisest and best as servants of all, patiently suffering because they will do no evil, actually compelling all to feel that they enjoy equal rights which are respected by everybody. Was this the record of organizations in the past, I could not discard them. I flud conventions even much tinginged with the pres-

past, I could not discard them. I find conventions even much tinctured with the present heathenism of organizations (true profession of liberality is giant-heade.)

Because of priestly dictation more obn x ious to the true reformer than a pope made terrible with civil power, and because no provision is yet made for his recret springs of free speech, free platform, successful convention, I insist on this protest of a fungus Spiritualism being heard, for the reason that when I am known through distributive justice, I may prove myself not only an iconoclast, but also a mediator between 'xtremes of all kinds. I see, but do not lamen', the present waning conflict in Spiritualism, for to me it is promise of a better state, the good results of a soher second thought being only a question of time. Therefor, like Judge Holbrook, I regard the abandonment of, at least, conventions as unwise and cowardly, for the objections against Spiritualism growing out of its present crude state, must be surmountable.

itualism growing out of its present crude state, must be surmodatable.

Did we take time to understand each other, no division would seem, necessary. We do meet on the common ground of principle. Nature is our highest authority, and although we see even the ugh this glass but darkly, our sun will shine brighter and brighter unto the more perfect day.

perfect day. Therefore I urge the necessity of an imme disterment convention. We are strangers as yet to each other, contrary to the genius of this new world and sge. Let us meet as men and women, not enamies; members of a human family. The evening star of the universal unit, explaining the oneness of the fatherhood of God and brotherhood of man; let us meet with love in our hearts and the dearest and most practical thought in the mind.

The Centennial.

A word from the Centennial city may prove of interest to your readers, and I ven ure, in lack of a better, to give you a few notes from the Greek Berposition. Greek in the only adjective that can properly be applied to it, unless we prefer to deal in superlatives and call

it supendous, immense, bustqual, or choose the young ladies term of comparison, and call it awful big.

I can but say that visitors need have no fears of soing disappointed, in whatever direction their tastes may turn. I have paid it numer

their tastes may turn. I have paid it numerous visits, but so far have only succeeded in gaining a confused outline of the wealth of wonders there displayed.

The for the impression that has been industriously disseminated through the West that victors to this gity are destined to be a seed, that may be set down as an utterly baseless fatishiood. People can certainly live here now as unsepply as before the Exposition, and there has been no expressible rise in the price of the necessaries of life. A western man told me yesterday that he had come here with the 'x pectation of paying desply for his whistle, but that he had found exclinit post of himself and wife at affects deliars per week, and was living more charply that at home.

mile the Exhibition does prove a success it will be on agnosate of its own inherent meetic, and in spate of the sturidity of the Contemptal Contemptor, who are doing their atmost to MIPE TO Chief among the widenose of their splends is that decision relative

entre Chief among the syldenous of their opining ideals system is the contion relative to the Chief Standay opening question:

It spect these was a greene display of high try incompetence, and special lack of charity to all manifold, him in this Standay closing decision I have yet to see R. Figureally they are southering some and blow weekly out of the stock molders whem they are supposed to rebested molders whem they are supposed to rebested for the Exhibition, or restricting them to one or two manifolds, or restricting them to one or two manifolds of the land they are going in headless opposition to the sureless of the wasterplyity of the people, and yielding to the loss unions of twe people, and yielding to the loss unions of twell done," from a few ministerial copyes though to show the real feeling of our general loom. To show the real feeling of our general population a vote was taken yesterday fiften some 1805 hands in one of our large work mean were in the ratio of twenty-five to one in favor of opening.

This feeling is daily growing more intense. It has become a topic of universal conversation. Mass meetings attended by thousands have been held. A succession of such meetings have been broached. The call of a vast army of men, to whom a day's lost labor is a day's lost food, ring in the ears of the Commission, yet they flap their long ears closely over the auditory apertures and refuse to hear the demands of the people.

If they still keep so deaf to this earnest and energetic demand, some ear opener may yet be found to teach them that they are not the owners of the world, and that they are not the owners of the entire right to dispose of the idle time or the non-church goers.

It is certain that a streamons effort will be made to force them to rescind this arbitrary, unjust, illegal, and oppressive mandate, and to yield to the popular demand. But mere anon.

Philadelphia, Pa.

Letter from John H. Snodgrass.

BRO. Jones:—I see in your paper an article headed, "There is a Work to be done." The best way to do this work is, in my opinion, to create a fund it fficiently large to put in circulation tracts bearing useful knowledge to inquiring minds and to whosever might, by chance, read. Many would be thus picked up and read by those in high places, who otherwise would never do so. Give them a circulation something fact the manner the Orthodox c culate their tracts. Donations should be made by all good Spiritualists; and all the wealthy ones at their death will bequeath a part or all of their wealth to this noble work. I dare say that by properly placing this idea bel dare say that by properly placing this idea before your readers, which you are able to do,
thousands of dollars would flow into your
hand as a trustee for such purposes, and it
would not be but a few years until a fund
would accumulate sufficient to send broadcast would not be but a few years until a fund would accumulate sufficient to send broadcast all over our land, such spiritual literature as would have the long desired effect of inducing every body to investigate the beautiful philosophy of Modern Spiritualism. This would overcome the difficulty in the way of the great mass of people reading our works, or, at least, would open the way for more ir quiries, and thereby they would be induced to buy our more extensively written works. Thousands would read, if they only had their minds attracted in this direction; but there are so many impediments thrown in the way by the orthodox clergy, that the people are p: judiced, and will not investigate, but by having pamphlets handed to the people free, and tracts strewed about like seed broadcast, it would not be long till you would hear a rattling among the dry bones of theology and ignorance. Many Spiritualists are a xious to have something done to circulate our Gospel more effectually, and thousands are ripe for the harvest. The people are starving for the want of something better than old worn-out isms; a higher light is being demanded; a religion adapted to the on ward advance of the present age. There must be a John the Baptist to go before into, the wilderness and prepare the way for the full nabering in of the new light—the full baptism of the spirit, and who will be the one to cry aloud and a waken the slumberers? Sarely the editor of the Rainero Philosophical Journal. editor of the RELIGIO PHILOSOPHICAL JOURNAL is equal to the tack.

Clarinda, Iowa.

Spectil Fotices.

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J. C. B.

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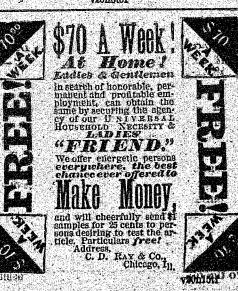
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pictures illustrate the communications, which are listorical in the most gennine same. We can only say that
they are wonderful for their simplicity, their heauty, and
their direct power. Hared lived on earth 1969 years ago,
was a Persian chief or prince, afterwards a prisat and
head of the Magi, and in old age a follower of Christ, for
whose sake he suffered martyrdom. The changing this secof mediumship in this unaducated Scotch mechanic are
most interesting, as the spirit seeks to obtain and keep
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Those sending money to this office for the Journal should be careful to state whether it he for a reservat, or a new subscription, and write all proper names Painty.

Papers are forwarded until an explicit order is received by the publisher for their discontinuance, and until payment of all arrearages is made, as required by law.

No names entened on the subscription books, without the first payment in advance.

LOOK TO YOUR SUBSURIPTIONS.

Subscribers are particularly requested to note the experience of their subscriptions, and to forward what is one for the ensuing year, without further reminder from this office. Upon the margin of each paper, or upon the wapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has did to 1 Dec. 1875, it will be mailed, "J. Smith 1 Dec. 5." If be has only paid to 1 Dec. 1874, it will stand thus: 6.3. Smith 1 Dec. 6."

LOCATION. THE WEST PROUT OF THE RELIGIO-PHILOSOPLICAL PUBLISHING HOUSE Is 127 Fourth Avenue.

THE HAST FRONT

Is 394 Dearborn, near Harrison street, two blocks south, and in plain view of the south and east ments of the new Custom House and Foat-office.

Strangers, who wish to ride by public convoyance, will leave the State street hours care or the Clark street omnibuses, at Harrison street.

CHICAGO, SATURDAY, JULY 29, 1873.

6750 REWARD.

Is the Dovil Dead?

MUNESS WXXX-(WEOLD NUMBER LUL)

A econocicità the Passoro of Darlmace—Deministe al Influences-A Oktor Lego Barcel-Word Detilo at this Asancel

In our provious acticlo we gave num erous cases where evil spirits had takon possession of the organism of mortals, and been a source of great harm. Humanity is beginning to realize the fact that there are two scents in the world of spirits; one devoted to philanthropic and humanitarian prejects, the other acts as an incentive to the perpetration of crime and the dissemination of discord. The former we designate as angelic; the latter as deviliah—one being diametrically opposed to the other. The man who kindly assists s struggling girl to gain an honest livelihood, is entirely different from him who entices her into a house of prostitution and there effects her ruin. The object of one is to elevate; the other to debase. One would illuminate the soul with gems of literature; and feed the mind with those thoughts that would expand the whole nature, causing aspirations to ascend heavenward, bearing on them philanthropic emotions. The other would sing obscene songs, gise at lascivious pictures, indulge in libidinous thoughts, and seek every avenue for low passional gratification. Angels of light gaze with admiration on those who aspire to be like them; but in pity on those who gather around them a cloud of darkness.

In all ages of the world, worthip has extended in two directions-towards God and the Davil. "In the 18th century," says M. Schele De Vere, "by Leibni'z called the darkest of all, developed the worship of the evilone to its fullest perfection; the writings of Saint Augustine, were quoted as confirming the fact that demons and men could and did intermarry, and the Dijinus of the East were mentioned as spirits, who sought the daughters of men for wives." Bill later in this enlightened country of ours, at Salem, it is well known that men and women of sound judgment and unimperchable integrity, even devoted church members, were approached by a black and yellow demon, loathsome in appearance, but peasessing great power; he was accompanied by companions with human faces. These diabolical agents approached them with book in hand, which they were directed to sign, or at least touch. A refusal was standed with disastrous regults-they were violently shaken, punctured with pins, scorched apparently with hot irons, and securely tied with invisible fetters. Those manifestations were recarded as a specles of witchcraft, and many were executed in consequence, through the instigation of Octton Mather. This demonise indusace is manifested in thousands of different ways. An (xchange gives an account of a very curious story of a police cell, in which a woman had committed suicide by hanging herself, after which inmate after inmate continued to attempt to do the same, thing, till at last a girl declared that a flendish little woman appeared in the call at night and commanded her to hang herself, which she felt irresistibly impelled to attempt doing. The cell, it is said, had to be closed and abandoned. The cell was so impregnated with her magnetism—the very life element of her paters—that she could return, and by a powerful effort of will reduce to complete subjection those confined there,throw over them the same influence that actuated her.

The wonderful phenomens attending the Salem witchcraft at the time Sir. William Phillips was Governor of the Colonies, are now a part of the history of our country. During the incipient states of the demonical manifests. tions, young men and woman were accustomed to practice magic. They performed enchantments, consulted sieves and turning keys. and by degrees became subject to estanic influence. De Vere says, that in some cases, the sufferer complained of burning rags being stuffed into their mouths, and although nothing was seen, burnt places and blisters appeared, and the odor and smoke of burning rage filled the room. It appears, too, that when they reported they were branded with hot irons, the marks showed themselves, suppuration took place, and scars were formed which never again disappeared during life. These are facts-results attending what has been designated as the Salem Witchcraft. Nor are demonical influences confined to the dark past. A Catholic church in San Francis. co was set on fire by the spirit of a bandit, and consumed. Voudoos propitiate demons by offering oblations to them. Hideous negroes, men and women, stripped naked, dance infernal orgies around a smoldering fire in Louisanna, in the night, in order to propitiate spirits they wish to serve them. As there is a bright side—an angelic side—a side of beautiful poetry, philosophical thoughts, and phi lanthropic purposes, connected with spirit communion, so there is a dark side—a devilish side —a lescivious, licentious side—a side where the thoughts are libidinous, and the passions a hellish flume. Even in this instance, however, the powers of darkness clash, and occasionally a good deed results from them. This case we are about to relate occurred in an Elatern city, a full account of which was published at the time; it is unparalleled for its darkness, nastiness, and agents employed. We give the account as published in the Detroit (Mich.) News. It appears that about two years ago, a German woman in that city, married a man named Pathers, who had obtained a divorce from a former wife for adultery committed by her. It could scarcely be expected that Mrs. Pathers No. 1, bonored or loved her husband from the fact that her guilt was clearly proved: and she did not. Nevertheless, her feelings were dreadfully aroused at the legal flat which henceforward pronounced them two in law and conduct, and shut her out from a comfortable home; and when she afterwards learned he was courting another woman, the fulminated curses and vague threats of vengeance against both him and her. Undeterred by the threats of the soultress, Pathers, as before clated, married again. His second union was blessed, or rather cursed, by a child, a wee, plached up, sickly boy, that had never known iomenes donied. L'or dys. 1. Year i in addition to the usual infantile complaints, seemed to be afficied with a wasting strophy, interspersed with speams and convulsions which would have killed any ordinary bary. Physicians, as the saying is, "were in vain," and the poor woman, who loved her child with idolatrous fondness, as last despaired of its life. One day, a neighbor, an old German woman, with a reputation for being what the Scotch call "uncanny," came and looked at the

"Bewitchedt" said Mrs. Pathers. "who bewitched it?"

child, and pronounced it bawitched.

"Bomebody," replied the secress, "have you any enemica?"

"No, I haven't. Why, yes-let me see, There's Pathers' first wife. She's mad at me for marrying Pathers."

"Depend upon it," solemnly said the old hag, "she has bewitched your child. It is now wasting away to a skeleton, and will die if you don't break the charm."

The mother did not take much stock in the old woman's words at first, but subsequent interviews and conversation removed much of her skepticism. Besides, what will not a fond mother do for her child?

A SEANCE WITH DEMONS. By her advice, the child was suffered to remain nine days without any change of clothing, at the end of which time its condition may be imagined. Then, in a darkened room, the old hag ordered a burnt-offering of the soiled clothes and feather mattress on which the little baby slept, to his serens highners, the devil. As the strong odor of the burnt woolens, feathers, and linen clothes filled the room, and the blinding smoke obscured everything

except the flames and dull embers, the hag said: "You will now see the likeness of your one-

my." "I can see nothing," said the frightened mother, "I am choked with the smoke."

"Be firm and fear nothing;" said the secress. executing some "cantrip aleights" of woven paces, and of folding arms. "The charm works. Lock! There she is."

The terrifled woman opened her eyes and saw a half length figure—not of her husband's first wife, but the woman of whom she rented the part of the house is which she was living. Her evil eyes were glaring at her through the blinding smoke, and her right arm was raised in a threetening estitude. The mother screamed, and became almost insensible.

When she recovered, the windows were opon, the smoke was gone, and only the charred remnants of her baby's clothes remained to remind her that she had assisted at an unboly seance with the powers of darkness. The hag then advised her to change her place of habitation in order to completely break the

"And remember, she will come to borrow something from you. But don't lead her anything, or the child will die."

an hour afterward the woman who owned the to write upon the surject.

house came up stairs and asked for the loan of Mrs. Pathers' darning needles. The latter looked horrified at this proof, to her simple mind, of the hag's predictions, and refused to loan the needles. She commenced to pack up, and removed the next day to Russell street, where the is now living. Strange to say, the child has gained immensely since, and now

promises to be a heatlby boy. Even in this 19th century the powers of darkness are ever on the alert, and the above scance is only illustrative of Voudoo practice in various parts of the United States. True, noble ends were, subserved in relieving Mrs. Pathers' child of the pernicious influences that had enveloped it, and the circumstance shows that evil spirits will sometimes obey the bebests of their medium, even if it is to overcome inflaences of a like nature.

Knowledge is the savior OF THE WORLD.

Duties Devolving Upon Spiritualists. Our articles, entitled "There is Work to be Done. What have Spiritualists Done to Aid Spirits in the Great Work of Intercommunion of Mortals with Immortals?" published in No. 18, vol. 90, and again "What are Spiritualists doing to Aid Spirits in the Inculcation of the

20, we are glad to know are awakening thought throughout the country. In this number of the Journan will be found several letters of interest referring to the subect. We here present our readers with a letter from Bro. A. J. Davis, and another from a

distinguished gentleman in the city of New,

Philosophy of Life!" published in No. 19, vol.

York who writes from Saratoga Springe: RESPONSE FROM BRO. A. J. DAVIS. BRO. S. S. JONES -I read your editorial on the necessity of cheaper editions of our litera-ture, and said with all my heart "Amen" to every word of it. If the way, financially, had been opened before me, the universal diffusion of bocks and pamphiets in my list would have been accomplished years ago. But I can still hope and believe that a better time is coming for the longing and hungering multitudes.

- Yours Ever, A. J. DAVIS.

New York, July 10.h, '76. The following is a letter from an intelligent and true Spiritualist, who like hundreds of others has volumes of manuscript given direct from the eages of the higher life, awaiting

"material aid" for publication. These letters will be read with interest. Baratoga Springs, July 18:b, '76. Bao, B S. Jonns. - Prof. Anderson's respects of the 10th inst., came duly to band, advising me to address you upon the sulject, which he has laid before you, I presume, through my co. respondence with him. Concerning my

manuscript of communications, of which I have spoken, it is unnecessary to repeat what I have already written him. I have about forty volumes of about 175 pages on an average, of important matter, on various subjects in every department of life, that ought to be given to the world. The spirits who have written, have instructed me to keep them till they should tell me what to do with them. A few days before I left New York, both Mrs. F. and Mrs. S. space of you as the proper man to help me publish them. This is the reason I have laid the autject before you, as all my communications have been written through those two mediums. It would be unwise for me to attempt to do any thing with them without the approbation of the spirits who gave them and control them, as I should not succeed. But with their approbation and their support, we could not make a failure.

Insamuch as no profitable business in my line, can be done at present, as the financial world has not touched bottom yet, which it must do, and be reformed before any safe and reliable basis for business can be established I am at leisure and can attend to the work proper to be done, and shall be glad to do so, if an arrangement can be made. As I wrote Mr. Anderson, my object is to perform a moral duty. I feel a great responsibility resting on me, while I hold so vest an amount of knowledge, given me by the most intelligent spirits that visit this earth for the benefit of the

I hope to hear from you soon. My regards to friend Anderson. Respectfully Yours. WK, BLANCHARD.

We frankly confess that our financial abili ty is insufficient; nor is there yet organised an ipatitution in the interest of Spiritualism with sufficient capital to sinumo the responsibility of publishing the vast amount of valuable matter that has been and is daily being given by intelligent spirits to mortals.

But we do hope to awaken an interest by the aid of spirits and Spiritualists, in this subject, that shall result in creating a fund to sudow s Publishing House for the publication of the manuscripts above referred to, in so cheep a form that spiritualistic literature will soon be showered upon the people simost without price to the readers.

We hold that much angele literature would do more to benish orims and six in its most general seuse from the world, than all the so-called Gospel presching combined.

When manking come to an understanding of the true Philosophy of Late, man and women will learn to do good; for goodness' sake, for the real pleasure and happeness that will result as a matter of necessity. They will avoid wrong doing because the train of mistry which results, will be in apparent, that the wouldbe wrong door will avoid wrong as be avoide the viper whose hits is known to be a deadly policy.

We call the attention of our resists to an article signed Philosopher, to be found on the 104th page of this number subtled * There is a Work to be Done," approving of our suggestions above referred to:

Dr. Snodgrass has an article in another column of the Journal hinting at the measures for accomplishing the object in view-to-wit. the publication of their spiritual literature for the millions. We expect to awaken thought extensively, upon the sulject, and so cublish much from others before we are fully suspised to suggest our plan in a perfectly tangible The bog then took her leave. About helf form. Let us hear from all who are implied

Miss Lottle Fawler, the American Medium.

The state of the s

Miss Lottle Fowler is still in England. J. Regan reports one of her seances for the London Spiritualist. He says:

All being arranged satisfactorily, we were just about taking our seats, when we were all invited by the medium to search her bedroom, which she uses as a cabinet on such occasions and is extered by a door from the seance room Several gentlemen availed themselves of the invitation, and, after a thorough search and invitation, and, after a thorough search and examination of the fastenings of the same, to guard against anyone entering from without, they all expressed themselves satisfied. The medium then drew the curtains, seated herself in the cabinet, and we resumed our seats, at a distance of some eight feet from the curtained entrance. The lights were lowered, allowing sufficient for us to see the time quite plainly on looking at our watches. We felt apprehensive of there being too much, owing to daylight still penetrating the window blinds of the room at the time.

However, it did not prevent the materialising of the celestial visitors, for one shortly appeared, in the shape of a man attired in a long white robe, with dark; short beard and monstache. He pulled the curtains apart, emerged

tache. He pulled the curtains apart, emerged from the cabinet, and stood silently looking at us. Mrs. Regan thought she knew the out-line of the spirit's features, and, on her asking him if he was her dear brother William, who used to materialize at Bestian and Taylor's,

he bowed thrice in the affi mative. He then retired to the cabinet for a sew mo ments, and reappeared, placing himself against the jumb of the door, gazing carnestly at his sister and the company for some time; after which he held the curtains apart, still gazing at us; he then bowed, but did not speak, and instantly disappeared.

The next form to appear was Baron Hendrick, brother to Baron von Vay, greeting us as usual in his deen German guttural voice, telling us that he liked the harmony of the circle much, at the same time impressing us, that ne was determined to be consulted in future as to who should be admitted to the scance, and that it was necessary for those wishing to be present at the materializations on Baturday evenings, to send in their names to his medium. Miss Lottle Fowler, not later than Fridry. um, Miss Lottle Fowler, not later than Friday He saked for a cord to measure his chest, but one not being at hand, Captain James handed his handkerchief, after measuring his own chest with it, to Hendrick, who then measured his chest, which was about the same as the captain's, after which he asked for a pair of scissors, and cut a long strip out of his outer garment, handing it to me with the scissors. Mr. Wedgwood then asked him to show the hole, which he instantly did, kolding up the robe for our inspection, and showing us the long rent therein; he then shock it cut whole again, without removing it from our eyes. Af-ter exchanging a few more words with us he retired, and bid us good night.

THE CASE OF ANNIE EVA FAY.

Judge Donohue Decides that Sho Must Take out a Juggler's Liconse.

Judge Donohue, in Supreme Court, Chambers, yesterday decided the case of Annie Eva Fay, the "spiritual test medium." The Society for the Reformation of Juvenile Delinquents made application to the court to comal har to take out a involer's license, or be permanently restrained from giving her (xhibitions or seasces. On behalf of the Boole ty, various affidavits were submitted, alleging that Miss Fay was a juggler, and performed her fests without any supernatural sid, but merely through "legerdamain, prestidigitation, or sleight of hand." On the other hand were affidavite in which it was alleged that the proceedings were the result of a conspiracy between various ministers of the Gospel, who were seeking to crush out the truth, as exem-plified in the feats of Miss Fay. Judge Dono hue decided yesterday that the case comes within the statute in regard to theatrical and other entertainments, for which a license fee must be paid to the Society for the Reformstion of Juvenile Delinquents. In his opinion he says: "While the court should be careful in any attempt to restrain parties claiming to be in pursuit of knowledge or the exercise of religious rules, the court should be equally careful not to permit the mere name or claim to sustain an exhibition that the statute con-templates should pay a liceuse. It seems to me, after careful consideration of the facts in this case, that this defendant comes within the statute, and must be restrained."—N. T. Tymes.

An Earnest Appeal.

We appeal to the friends and readers of the Religio Petlosophical Journal, who are indebted for the paper, to regist no longer to make payments. Justice demands that our current expenses be remitted by those who are largely in erregre, but the contract of the contract o

And we now most urgently sek those who are receiving the Journal on credit, (not only the subscription, but advance postage) to remit at once.

To all true friench of Boiritalism we tender our cordial thanks for your support—to such we freely give credit, when desired, knowing that you will promptly remit in time to save us from peculiary embarramment. But we do sak you to remember us just now.

MRS. ORBIN ABBOTT MASTERS the celebrated developing medium can be found at her residence No. 480 South Clark street, rooms one and two. Throid lady has been for near ly twenty years one of the very best developing mediums before the public. Her charges are so reasonable (only one doller a sitting) that any one can afford to take sittings from her and find out their medituates powers. There are but very few persons who have not one or more natural modiumistic effic.

Da. Witheroad has been taking a trip to Madison, Wis. He held three seances at the residence of Mr. Wheelbak. He is rapidly gaining in power.

Terms of the Religio-Philosophical Journal.

To new subsections on trial, postage propaid at this office. Three Months One Year of the Parties of the

We send the paper at the simple cost of blank peper, malling and postage, so as to dasble new adbecribors, at a nominal expense, to see what kind of a paper we publish.

Mail Matters,

The following Section of a Law has been passed by Congress and approved by the Pres-

FEO. 15. That transient newspapers and magazines, regular publications designed primarily for advertising purposes, or for free circulation at nominal rates, and all printed directions of the Third Class matter of the Third Class, except unscaled cir-culars, shall be admitted to and be transmitted in the mails, at the rate of one cent for every two ounces, or fractional part thereof; and one cent for each two additional ounces or fractional part thereof; and the sender of any article of the Third Class of mail matter may write his or her same or address therein, or on the outside thereof, with the word "From" above or proceding the same, or may write, above or proceeding the same, or may write, briefly, or print on any package, the number and names of the articles enclosed. Publishers of newspapers and periodicals may print on the wrappers of newspapers or magazines sent from the office of publication to regular subscribers, the time to which subscription therefore has been paid; and addresses upon poetal cards and unscaled circulars may be elitated written printed or affired thereto at the ther written, printed, or affixed thereto, at the option of the seader,

Emc. 16. That all Acts or parts of Acts in conflict with the provisions of this Act are

hereby repealed.
On unsealed circulars, and all mailable matter of the Third Class, other than designated in the foregoing Section, postage will be charged as heretofore—one cent for each ounce or fraction thereof.

Dr. E. C. Dunn is in the Lecture Field.

Dr. Dunn who accompanied Bro. Peebles in his trip around the world, starts immediately on a lecturing tour through the Eastern States.

Bro. Dunn is not only a very interesting speaker, but an excellent healing and a good trance and test medjum. He has traveled extensively in the United States, and always gives good satisfaction as a lecturer and me-

The lectures he gives in regard to people in other countries, their phases of spirit manifestations, and what he saw in his journey around the world, will be intensely interesting to all who listen to him. He is just the man to call out the people and fill halls to the credit of any town or city that may engage his services.

Until further notice, he can be addressed as Hammonton, N. J., in care of Hop. J. M. Pecbles.

Who Are They?

F. W. Burt, of Grand Rapids, Wis., writes: Prof. Cook, J. Milton Hyde his agent, is advertised to be here the 21st and 221, to exoose Spiritualism.

Who are they? It seems that the JOURNAL has had something to say of them, but as my Journals are all marching around the neighborhood, I can't bunt up the item. Three of four of us would like to be posted about the 'Blar of Mystery."

Why, my good brother, they are just what they advertise to be—they try to expose Spiritualism. It is all a pretense, however; no one can show Spiritualism to be false, beace to expose it in any other sense than a truth is an impossibility. His object is to make money, and his business is just as honorable as for s person with a stated salary to preach the various doctrines of the Orthodox Church. The Christians are the only ones he deceives.

Death of Dr. Wm. Tileston.

Dr., Wm. Tileston passed to spirit-life after about ten days confinement to his bed, on the morning of July 12th, aged sixty-eight years. The deceased was a very kind hearted, gen-

ial gentleman. Nearly two years ago he was very sick for several weeks, and from which he never fully recovered, yet he got about and was endowed with rare healing powers, as many, ourselves included, can testify.

The Doctor had many friends, but not a sixgle relative in Illinois.

Dr. Huntoon, the Independent Writing and Test Medium. Dr. Huntoon, the independent writing me-

dium, is located at 485 State Street, where he can be found at all hours of the day and evening. Bee advertisement.

Is THE DAYLL DEAD! S. M. G., of Cresco, Iowa, desires us, if we capture the Davil, to spars his life. We think we will.

Camp Meeting.

The Third Annual Camp Meeting of the Massachusetts Spiritualists and Liberalists Camp Meeting Association, will be held at Like Plearnt, Montagne, Mass., August Cib to August Sist, 1876. No doubt this will be one of the most ententaining and instructive meetings ever held in that Hase.

Yearly Meeting.

The Spiritualists of Portuge County. Okro, will hold their Yearly Meeting at Manitus Station, on the first Sanday in August 18th), forencon and afternoon. A. H. French and others are engaged arrapsakers. Printing officing from a distance will be provided for and made weldome, so that none shall go away dissatisfied. Bring your baskets well filled and have a pio-no at whom "D. M. King will receive subscriptions for the Rangio Printing ceive subscriptions for the Remeio Pentoeophical Jeurhal.

Grove Meeting.

The Spiritualists and Liberalists will hold a Grove Meeting at Porter and Montague's pictule grounds at his bear of Geneva Lake. Wis covains on the Sel of July.

Mrs. H. Morse and Brat-M. H. Parry are engaged as speaker, and others are altropted. May Porter and Montague are propored to beed heremany, and the respect to the description of the results and the fiberal friends of the vicinity will also them to the expensive their a filling.

G. A. Stone, of Beloit, Pros.

David Williams, of Derion Corresponding

Philadelphia Pepartment

BY...... T. CHILD, M. D.

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

THECENTENNIAL EXPOSITION From Spiritual Stand Point.

Among the thousands who have thronged the grand exposition in our city there are no two who have seen it alike. Amid all the vathe grand. Exposition in our dity there are no two who have seen it alike. Amid all the variety of exhibits there must be something to please and instruct all classes. We find ourselves attracted at times to one department and then to another, always finding something to interest and instruct us. To-day after a stroll through machinery hall we met our friend, Elishs Waters of Troy, N. Y., who has a large collection of paper boats, of wondarful beauty and utility. He remarked to us "I don't know why I am here; there seems to have been a power behind me that has pushed me on till I find myself here." Yes, there has been a power behind Brother Waters and thousands of other, pushing them on till they find their inventions before the world. Machinery Hall with its vast arcans of beauty and utility; its wonderful concentration of human intelligence and power in the multitudinous forms of machinery, from the massive engines whose ponderous wheels drive this vast gines whose ponderous wheels drive this vast array, to the smallest instrument that embedies human thought and ingenuity; each and all of which are but types of the inner-life. Instruments are and all are here. ventors are, and always have been mediums, many of them ignorant of the source from whence their inspirations come, but all more or less infigenced by those on the interior planes of life, by the spirits of those who, perhaps, through long lives of toil and suffering, and hard privations have struggled and failed to specimplish the realization of their ideals here; who have been locked upon by their cotemporaries as visionary and useless, men and women, but having begun a good and useful work here, they have been introduced to the plane of machanics and invention in the higher life, where the laws and principles which govern these things are better understood, and more accessible to the earnest and devoted stu-

The home of the inventors of all ages in the life beyond, has in it illustrations of the power and wisdom of the ages, and that nation which is most mediumistic, and has reached the highest plane of intellectual culture, will take

the lead in all inventions. Ageong the ancient nations, as well as their representatives to-day, the Chinese and Japan-ese, and other orientals, there is skill in handiwork unexcelled by any of the moderns; but the enlightened European nations and America the youngest of all nations" differ from these in manifesting their skill, not so much in handiwork, as in the power and accuracy of the machinery which they bring into the field of labor to do their work. We make machines to make others. The ancient architects built with classic taste, but slowly, while we pre-pare every thing for our buildings: and do it in haste. The buildings of our Centennial, the work of a few months, would have taken

the ancients an age to construct.
It is said that the first interchangeable r flu cost \$110,000, on account of the great amount of machinery required to produce each part, ions could be made for about ten dollars

But we are wandering from our idea, the Contemplal as seen from a spiritual standpoint as a representation of the spiritual progress of the race. The artisans or mediums have presented the best inspirations they could get-There may be those who will smile when we say that the brawny sons of toil, the hard handed workingmen and women are all medi-ums for the work which they do, and the skill which they manifest. The power which they exhibit in their productions is an evidence and measure of their connection with, and recep-tion from the Spirit-world, of the truths upon the plane where they live.

It is not alone the intelligence of the human inventor and constructor of the most intricate and wonderful machine that we see manifest. but there is a portion of [spiritual intellect,—inspiration in each of these, and the more of this we can embody in any machine the more perfect will it be, and the nearer will it approach to the correspondent conditions of the inner-life. We think therefore there can be no higher spiritual schools than the Centennial exposition, it being one of the best interpreta-tions that the world has been able to reach, of the works of art, of science, and of mechanism; all of which are but faint and imperfect

representatives and correspondences of the magnificent and glorious beauty of the inner life on each of these planes.

Since "a thing of beauty is a joy forever," and that which adds utility to really is a source of still greater joy, we should a joy all these things, and we will just in proportion to our ability to reallies their relationship and connection with the interior world. connection with the interior world.

We may and should make some distinctions

We may and should make some distinctions, there are warlike instruments, calculated to deal death and destruction among mankind, and there may be some spirits who retain a degire to continue these; but as advanced and progressive human beings our feelings all go out is favor of those instruments which add to the peace and prosperity of mankind, so in the Spirit world the mass of spirits have peaced on beyond the plane of war, and their aspirations and hopes are to aid immunity in reaching the same plane, and their aforts are mainly directly and towards the introduction of such inventions as will tend to promote peace on earth and good will to all men. good will to all men.

When we are saked what good has Spirit nation done, the answer is very simple, it is working everywhere in the human mind, pro-ducing repirations after those things which tend to elevate the race; and every well direct ed affort in that direction is strongly seconded and ak ed by spirits who are ever steking op-portunities to do those things which will bless the world. Spiritualism is thus opening the ries of life to humanity, and bringing mysteries of life to humanity, and siving to the two worlds into closer rapport, "giving to make the know more of the beautiful relation in which he stands to his fellow make, and to the

We rejoice, therefore, in common with spirits and mortals in the success of the Centennial Exposition, which will mark an era, in hu al Exposition, which will mark an era in human progress, bringing the Spirit world and this nearer together, and opening the eyes of militons of earth's children to see that they stand on a higher pleas than they had known before. While, therefore, those who come to the Centernial may have various objects in view, se one can contemplate this grand array of the works of man without feeling a higher respect for all manking, and a greater respectator for all manking, and a greater respectator will be brought into before spiritual relations one with another, nations as well as isotyphinals will learn so leve said other, and then will learn so leve said other, and then to earth, and man, standing at the spiriton or seaton, will reach forth and grasp the hands creation, will reach forth and grasp the hands

of the angels. It is blessed that the race can thus be brought together, and, for the time being laying aside their religious, political, social and national differences, all meet at the shrine of labor and of art, and worship as with the heart of one man. Nothing could more forcibly illustrate the unity of the race, than this meeting of the different nations and races, each one vieing with the other to show the best they can do. How this Union throws into the shade all attempts at religious or political association, when the bitterness of sec-tirian and personal feelings is continually ris-ing up and separating man from his fellow. Let us all then devoutly worskip at this spiritual and natural shrine, and take courage, knowing that a better era has dawned, that however much the dogmatist and the thoologian may assert that the world does not move forward, let us above he over lives that still moves; let us show by our lives, that knowing this truth we mean to do all we can to keep it moving in the right direction, by doing as Socrates' mother urged him to do when she found him sad and weeping because he thought he could not move the world. She said, "Well, my son, if you can not move the world, you can move yourself, be up and doing." In the great realm of art and science, man stands upon a better plane than any other, there is less of pr judice, and he approximates nearer to the Spirit world.

We believe the the spirits have no particular design that Spiritualists should meet on this Centennial Year for the purpose of discussing our particular views, but they call upon us to come and learn the great lessons of this wonderful and magnificent collection, which in some respects surpasses all others. Let us then come together to this beautiful shrine of wisdom and knowledge, where nature's rareat gems are gathered together, and man's noblest conceptions of art; his highest works of intellect and genius may be seen, and here worship at the shrine of humanity, and learning the great lessons of the hour, be prepared to move on in the great work of our lives, knowing that the more of the Spirit-world we can embody and actualize in our lives the more we shall bless ourselves and all humanity. We rejoice, then, in the Centennial as a grand Spiritual Exposition, the best that the world can possibly have; the prophecy of still grander and more beautiful and useful things in the future. All hail then to the coming of the day when the knowledge of heavenly things shall cover the earth as the waters cover the sea. This gathering of the representative of different nations has brought a vast concourse of spirits who belong with them, and who feel a living interest in their native lands.
These uniting with those of our country, are forming bands that will have a more powerful effect upon mankind overywhere, than has ever before been realized here. Where Modern Spiritualism had its origin, it is fitting that the spirits of all lands should come together and add their influence to those who have been working in the great field of human progress. Here where the battles of spiritual and intellectual freedom are still to be fought. We welcome them and we trust they, with us, may realize the most grand and triumphant results by the peaceful means of those intellectual and spiritual weapons which belong to the higher conditions of humanity and of Spirit life, and which are not carnal, but spiritual and mighty.

BARRITI'S HEALTH GUIDE DOW TORRY AND for sale at the office of this paper. Price, \$1.00. HAMMEN OF LIGHT for sale at the office of this paper.

Business.

MRs. Euna Lively, of Washington, Iowa, a medium who says she has given good tests to many people in different parts of the country, wishes to give notice that the demand on her time has become so great that she can no longer afford to labor gratuitously; hereafter no attention will be paid to any letter saking for tests unless accompanied by one dollar.

Dr. Ormsbee.

Some time since we noticed the change made by Dr. Ormabee, from Chicago to New York, and then expressed our belief that he would soon return to us. We felt this partially from the apparent absence of any good reason for the change, but judging from his advertisement in another column of this issue, Dr. Ormsbee will not be likely soon to return to remain permanently. He is in the hands of a very powerful and scientific band of physicians. and between them appears to exist the most perfect confidence, consequently wherever he can accomplish the greatest good, there will they most likely draw him. It has been well said of those who would become successful in healing by the power of magnetism, that "he should be of high mental and moral character. and actuated mainly by the love of doing good, that he may be worthy of the trust reposed in him." that " he ought also to have as adequate knowledge of the anatomy and physiology of man, especially of the nervous system" that "there is in many patients, an instinctive yearning and craving for the touch of the sympathetic hand of kindness, and the physician who best meets this laner want, will be most successful in relieving them of their diseased condition" and "in harmony with the law of sympathy, persons may be successfully treated at a distance !? that it is through this law, that " vital force is communicable from one person to another." If Dr. Ormabes is to be judged by this standard, he should have success, and who will say the standard is not a high one?

. We hope soon to have the necessary information relative to certain cures effected by him. to ley before our readers, though he most poslilvely refuses information of that kind. We again take occasion to commend Dr. Ormibes to those audering from disease in mind or

The Wonderful Healer and Clairyoyant Thousands acknowledge Mrs. Morrison's unnavelled success in civing discoosis of disease by lock of hair. And thousands have been cured with regetable remedies: magnetized and prescribed by her Medical Band.

Diagnosis by Letter, Inclose Lock of Petient's Hair and \$1.00. Give Age and Sex. REMEDIES sent by mall to all parts of the United States and Canadas.

Apecifica for Epilepsy and Neuralgia; Address Mrs. C. M. Morrison, P.O. B. x 8519. Bosto Boston, Muse

Residence No. 4 Enclid street. Tabe Grove Hall and Dorchester street cars.

Thousands are Cured of the use of Narcotics, but Object to its being Published.

The following case of a perfect cure of the pernicious habit of using narcotics by Mrs. A. H. Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the correspondence in full upon the subject:

Mrs. Remisson, 394 Dearborn St., Chicago,
—Dear Madam:—I received a letter from my
sister, which I enclose, about your remedy advertised in the RELIGIOPHICAL JOURvertised in the RELIGIOPHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$5.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full, instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. GALLAWAY,

581 W. Eric St., Chicago, III., Nov. 4, '75.

LETTER TO HER BEOTHER STATING HER CASE: DRAB BROTHER:-Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this tryible. Hope to hear from you soon. trouble. Hope to hear from you soon. Your Sister.

AGNES VAHAERHAM. Little Valley, N. Y., Oct. 80, '75.

Mrs. Robinson disgnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured:

MRS. A. H. ROBINSON, 894 Dearborn Street, Chicago, Ill.:—Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGNES VAN ARREAS. Little Valley, N. Y., March 20, '76,

Mrs. A. H. ROBINSON, 394Dearborn St., Ohicago, Drab Madam:—Words will fall me to express my gratitude for the great and good reault you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

T. W. GALLOWAY. No. 581 Ada St., Chicago.

Scrofula Cured by Spirit Power.

Mrs. A. H. Robinson, 794 Dearborn Street, Chicago, Ill., Dear Madam:—This is to certify that you have cured my daughter Lillie of the Borofula. It has been about two years since ahe was cured, and there has been no symptoms of a return of the disease. She had a solution id tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared.

Burlington, Iowa, May 31, '76.

HIS WIFE WAS CURED,

MRs. A. H. Robinson 394 Dearborn Street. Ohicago, Ill., Dear Madam:—Enclosed find ock of hair and two dollars for further examinstion. The medicine and your magnetized papers have produced most wonderful and hap-py effects on my wife's health. She com-menced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if also needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of exist Yours with many shanks, R. B. GILLION.

Frankfort, Ky., Msy 29, 76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 294 Dearborn St. Chicago, Ill.—Xour reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for coma. It acted first rate. It cured my corns so that I now have no screness at all from them.

Respectfully Yours, Frankfort, Ky., Mar. 16th, 76.

Wonderful Success in Healing the Bick.

The cures performed in all parts of the counly through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Hible. A lock of the rick person's kair, sent in a letter, and held in her hand enables her to accurately diagnose, the disesse and prescribe the remedy... One of her apirit guides go in person to every patient and

often make their presence known. During the years 1874 and 1876, Mrs. Robinson treated \$449 patients by letter, and over 2000, who called upon her in person. A maority of these cases had been given up as incurable by the regular attending physicians most of whom appedlly resevered under Min. Robinson's treatment, without a change from the first prescription of a label and the

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

Mag. A. H. Rousson.—Muoton — My wife was taken about six days uso with a pain in her thumb, like as if a splinter had got into it. In

about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 58. Very truly yours. JACOB A. PLOUENOY.

Marionville, Mo, Jan. 16, '76.

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

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

Very truly yours.

JACOB A. FLOURION. Marionville, Mo., Jan. 90, '76.

<u> A Spirit Physician Materializes and </u> Cures His Sick Patient.

Mrs. A. H. Rormson, 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 he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was to-tally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritworld, I was so free of pain.

Yours respectfully, Mrs. S. L. Peck. Topeka, Kan., April 19th, '75. Box 651.

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

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

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

LEWIS C. POLLARD. Los Nietos, Cal., Oct., 8rd, 74.

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

Mrs. A. H. Robinson:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing

it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I Your Humble Servant, LEWIN C. POLILARD.

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

Mrs. A. H. Robinson:- 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 again. Hoping to hear from you soon, subscribe myself.

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

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

THE BORDERSON, withe under spirit control, on reIVI conving a lock of heir of a sick patient, will diagnose
the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify like curiosity, the
better practice is to send along with a lock of hair, a
better practice is to send along with a lock of hair, a
better practice is to send along with a lock of hair, a
better practice is to send along with a lock of hair, a
better practice is to send along with a lock of hair, a
will, without delay, return a most potent prescription and
remedy for eradicating the disease, and permanently
ouring all ourshle cases.

If hernelf she slaims no knowledge of the healing art,
but when her spirit-guides are brought so respect with
a sick person, through her mediumship, they never full
to give immediate and permanent relief, in curable cases,
through the position and permanent relief, in curable cases,
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through the position and permanent relief, in curable cases,
through the remember it is not the grantity of the compound, but the chemical effect that is produced, that
science leakes cognitions of:

One tensor position is unably self-clear, but for reas the

cound, but the chemical effect that is produced, that science takes cognissmost of.

One prescription is unushly sufficient, but in case the patient is not permissently sured by one prescription, the application for a second, or more if retuined, should be made in about ion days after the last, each lines studied any changes that may be apparent in the symmetries of the disease.

Note the change of the last by the second for mediumstrated than

the disease.

Hrs. Hourston slate, through her hashinneling, diseases, the disease of say one was calle them her at her residence. The facility with which has speries controlling her adcomplish the same, is done as well when his single cation is by letter; as when the patient is present. Here fifts are very remarkable, not only in the healing sat, but as a phychometric and business medies.

Transit—Plagmosis and first investrition, \$1.00; seen subsequent one. \$1.00. Frychometric helication of character, \$2.00. Answering business letters, \$2.00. The money should accompany the application to lessers a reply.

Hereafter, all charity applications, to insure a re-

Div Horeafter, all charity applications, in insure a region, must contain one dollar, for delay the expenses of property desembles, and posters.

N.L.—Sim. Rosennos will horeafter give as private strange to any one. If privaty is required, it must be by letter, accumpanied with the usual test and never above mated, must be extractly computed with it we notice will be palent of letters seen.

Mrs. Hodinson's Tobacco Antiand all deter

The slorre masses sure remedy for the appentic for so become in all for forms, is for take of the calca. Such the say part of this conners by said, its peculiar of said. In its warranted to cure the most investate take of the treat, when the directions on each box are followed. Research

pers and quacks will tall you that this antidote is made from gentian root. It is false. Gentian root is no remody for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidots tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a pelsonous weed. It is a remody presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

157

harmless.

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

Address Brusso-Princeoperoal Programmes House, Onleago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. E. Bobinson's Tobacco Antidote.

Mgs. A. H. Robinson, 394 Dearborn St., Chicago, Ill.—Your book of Testimoniais came to-day—was glad to get it. I have some Testimonials which I will enclose to you for

Tama City, Iowe, Mar. 20, '76.

This is to certify that W. F. Burley, of Tama City, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, and after using one box according to di-rections, it took away all desire for Tobacco. I would recommend it to all tubacco users. W. F. Burney. Tama City, Iowa. Feb. 10, '75.

Jew Advertisements.

AGENT Simproved (22) Receipt Book." Address Dr. Chase's Printing House, Ann Arbor, Mich. vion 2012

DEAT free. G. J. Wood, Madison, Ind.

The most essential points and elements in a good megnetic physician are a will developed brain, with the moral nature pr. dcm'nating—a strong will, with a opirit of bell cac:lice!

The next requisites are good health, a chearful and equable temper, and word. Orn magnetic bands. Magnotica permentes every human frame, but to comparatively four is given the power to concantrate it and use it for the benefit of DB. BENJAMIN BULH.

T. ORMSBEE,

No. 111 West 23rd. St.

NEW YORK.

Near Booth's Theatre and 5th Ave. Hotel.

Dr. Crmobeo, a regular graduate, after yours of aboretion, new treats disease almost exclusively by means of MAGNETISM and MESMERISM.

Of his extraordinary magnetic power numerous patients may speak, as have the journals of the day which are published by those interested in promulgation vital traths of the boar, this paper being no exception.

Of his power as a meameric operator, imperiously controlling the micd, and through that every organ of the edy and function of the britis. let no and liberally educated physicians also, speak.

The use of medicines is not wholly ignored since many patients are treated at a distance through correspondence, by means of a thorough clairvoyant examination of a lock of the patient's bair, when proper medicines are prepared, magnetized and sent with full and explicit directions for internal or external application.

As a large proportion of his patients come or write by the advice of former patients—or of physicians, who, while appreciating fully the value in many cases of proper magnetic treatment, are unwilling to endorse it generally to the public.

Dr. Ormsbee publishes no certificates; neither proffers lists of references, nor claims to be the proprietor of an "Institute," nor to cure all persons of their ills regardless of the nature of the same—Jesus falled in some instances, yet not infrequently nowadays may be seen advertisements wherein persons assume to curs every case of whatspoyer degree or class, and occasionally one atating how many thousand treatments have been given within the year. All who know and stop to consider. that every thorough intelligent and conscientious treatment of this character given, takes a portion of life from the healer, which nature can mever but partially return, will appreciate the statement: " The good shepherd giveth his life for the sheep," and mentally er quire if this Is not the explanation of the "loss of power" "physical infumity," etc., etc., so often mentioned in connection with persons long engaged in bealing magnetically. . .

Dr. Ormsbee treats only such cases as he can'ts instice to himself and his patients—depending less upon the number than their character, and can not undertake to give disgnoris to parties at a distance, " by return mail." Time is an important element in the proper performance of any important act; so, too, all skilled efforts of value are proportionately expensive at the inception, yot usually cheapest at the conclusion.

Dr. Ormsbee's charges are invariably as follows, TE:

Clairwoyant clagnon's from lock of hale,

McClother prepared and magnetized.crira. Office consultations (short) from \$ to 5 p. m. free

Consultations by letter, giving age, sex; duration of disease, general symptoms with such other particulars as may be thought necessary—of serving as much as posalble-brevily-may be had by enclosing two Scent stamps, and naing particular care in giving state, county and post-cilice address of the correspondent.

" They shall lay hands on the cick, and they shall recover-Mark 6: 6

ing LADIES.

As in diseases proulisated your sex, Dr. Ormsbee is particularly successful; and as your communications are by him held sacredly confidential, the expense of a consultation being nominal, do not allow pourselves, nor your daughters, to shifter unsecesselly. The admonitton of the venerable and illustricus Dr. Rush.

"OBSTA PRINCIPUS."

S. (Oppose the very beginnings, of disease) is an applicable to you to day, sait was to the graduating class of the University of Pennsylvania, allily years ago. """ Do not pegiect to give your dargaters a line france. tion in health while young.

Poices stom the People.

Axeric.—A few days since a poor woman came here with three little children. She had neither friends nor money, and one baby was ill. She was anxious to get to a brother in idsho, but the task seemed a hopeless one. She concluded to give a lecture, which should consist simply of a pathetic story of her struggle to take care of her little ones. She called upon one gentleman in this city and saked him to huy a ticket. He said: "My poor woman, go on with your lecture, and after it is over come and see me again." Yeaterday she called again, and he asked her how much she lacked to enable her to reach her friends. She told him. It was a pretty large sum, but the man immediately drew a check for enough more than the amount named to guard against accidents, and fold him weman gently that if she was detailed or soo into trouble on the road to write to him. The woman told us all this, with tears in her eyes, and said he was an angel.— Virginia (Nev.) Enterprise,

It is such acts as that which elevates a person It is such acts as that which elevates a person in the scale of existence. It is impossible to progrees without lending a helping hand to those in trouble, and who are less fortunate than yourself, This is one of God's truths.

MAGNETIZATION.—This is one of the many reports that reach us of the value of Dr. Mack's work. Magnetized papers for local application, and water for drinking, are medicaments which authors may avail themselves of at a distance, We have tried them and can speak of the benefits

The above is the declaration of Mr. Burns of London, when alluding to Dr. Mack, the healing medium. The magnetizing of water for healing purposes, is one step in advance. Where is there medium in this country that can impart healing virtues to water? If one, let him step-to the

CYRUS JEFFRIES' Post Office address is Mt. Union, Huntington Co., Ps.

THOMAS PAINE AND THE CENTENNIAL THOMAS PAIRE AND THE CERTENNIAL.—Let us remember that Thomas Paine is the suthor of the inspiring paper that nerved the colonies to declare their independence. He put into forcible and resistless form the conviction and the wish which the people hardly dared to confess that they entertained. They had taken arms not to overthrow, but to maintain a government. If the logic of events had shown them that their hope of reconciliation was a dream, they were reflectant to acknowledge it. They were Englishmen still, and their hearts yearned for England. But Paine spoke the right word at the right moment. He dropped seed that sprouted the instant it touched the soil. In January "Common Benes" was published; in July independence was declared. That fact justifies the title of the pampillet. The confidence with patient in the use hope that the portrait of a man who saw this and said it for all America, will not be wanting in the Centennial Gallery of 1876.—G. W. Carefies. remember that Thomas Paine is the author of the

Stophen Simpson in his 'Lives of Washington and Jefferson," says-"To the genius of Thomas Paine as a popular writer, and to that of George Washington as a prudent, skillful and consummate General, are the American people indebted for their rights, liberties and independence." Paine, though an Infidel, should be honored for his energetic exertions in behalf of an oppressed people. Let every one who visits the Centennial, look for the portrait of this spostle of freedom.

GALESVILLE, WIS.—Charles T. Silk gives a communication he received at a developing circle through the mediumship of A. Thits, from a spirit giving the name of J. R. Wilder, who on earth claimed to have been a confederate soldier, zerving as a private in the Company H. 42 Reg. Va. Vol. He died of "army or camp fever." His mother he says is very old, her left arm being crooked. He was in hopes that news from him might cheer her, as she did not have proper care and treatment. He did not give the name of his mother, but perhaps some one at Richmond, Va., may know the spirit communicating, and impart may know the spirit communicating, and impart the intelligence to his mother.

IS THE DEVIL DEAD?—The writer remembers having read some time ago a very curious story of a police cell, in which a woman had committed suicide by hanging herself, after which inmate after inmate continued to attempt to do the same thing, till at last a girl declared that a fiendish little woman appeared in the sail at night and tile woman appeared in the cell at night and com-manded her to hang herself, which she felt irre-elatably impelled to attempt doing. The cell, it is said, had to be closed and abandoned.—Ex.

There is no doubt that evil spirits are connected with all grades of crime on this sphere of existence, hence we can well say that guilt extends from earth to the inhabitants of the Spirit-world. A chain of guilt unites the two worlds.

BRANCES IN NASHVILLE,-Modey will help no REARCES IN NABIVILLE —Money will help no one into the Nashylle organization of Spiritualists. The key word is in the hands of the invisibles. The regular meetings, occurring twice a week, are for members only. At other times strangers are admitted to the spiritual feast. Among the crowning graces of this organized circle are its reformation in the confirmed the doubting but it has a confirmed the doubting but it has ekeptic and confirmed the doubting, but it has made the miserly more liberal; the inebriate, sober; the suspicious, trusting; the tobacco-cater, cleanly; the selfish, charitable; the sad, cheerful; and the irritable, calm and happy.—J. M. Peebles in Scientist. 132 132 132

Beances of like character should be held in every village and city of the United States.

DEPERE, WIS.—Mrs. Mary Sageur writes.—I well remember that in the spring of 1839, the raps seemed to follow a young 1839 of a highly respectable family, which created great excitement in the City of Albany, N. Y. I am now nearly sixty years of age; when I was only fixteen, I went to hear what they called 'alcoping preachers.'

their peculiar power over those whose senses were locked in sleep. One lady of respectability, and a member of a church, is often controlled to speak arter she retires to bed. The spirits then flud her in a negative condition, admirably adapted for their control. They will then talk through benfor their control. They will then task through Certor hours. During the Revolutionary War, a farmer buried Bis gold. "Anticipating its selecte by the British, he got out of bed, and in a somnambulic state, went out, dug it up and buried it in another place." Great was the construction of the family when they learned that their treasures had been removed, and no one knew about it. The vicinal trade of the war days the old man from his seen finished. moved, and no one knew about it. The vicisal-tudes of war drove the old man from his farm final-ity, and when ha returned to it, years after, he got up in a sumnambulic state and went direct to his tremsures, followed, as good facely would have it, by one of his boys. Why not have "alceping presch-ers," as well as those who can bury treasures oblip their reason are chosed? In . 1. 1. 2. 9. 9. 1. 2. 10.

(Profession of the Carriages without horses shall go, And sections fill the world with wee; Around the world thoughts will by In the twinkle of an eye: The world upside down and be, The world upage down anall be, and gold be found at the root of a tree; Through hills man shall ride, and neither horse nor sae be at his side; Under water as which wak. Shall ride, ahall alsep, shall talk. In the air men shall be seen, in white, in black in green; Irea last ne water shall dos. As easy as a wooden boat; Gold shall be found and shown In where that wheel known; Fire and water shall wonders do; England shall at last admit a Jew. The world to be used shall come

In eighteen hundred and eights one.

— Mether (hippow), is just year [448].

This indicates the steam engine, telegraph, the theorem of gold, esc., with all of which have bees verified but one-the destruction of the world. Let us pray that we may all live to wit needbo frod "horst."

PRAYER.—It has been stated that believers in the truths of Spiritualism do not recognize the need of prayer. This is an error. There is not a true believer in the faith but what feels the need of assistance from the Infinite. Prayer should be an expression of a sincere desire for strength and an expression or a sincere desire for strength and guldance through the various paths of life, though in many cases much more than this is expressed. If devotion is clothed in false garments, or practiced through prevented expressions, the deception is known to the Infinite.— Wise Branch

One's life should be a constant prayer. So far as our acquaintance with the Deity extends, and we searched for him two years, we believe that he prefers our lives, to be characterized by wirtuous actions and philanthropic deeds, instead of of "lip service." Less prayer and a more noble self-sacrificing spirit on the part of each one, would be highly acceptable to God.

would be highly acceptable to God:

OREGON, MO.—C. I. addresses the following pertinent thoughts to a writer in the New York World on the "Decline of Spiritualism":—I am filled with admiration of your grand discovery of the decline of Spiritualism. I wonder I never before saw it in that light. Rightly do you sak, "Where are all the mediums, the lecturers, and the publications that Kate Fox's toes rapped into life? Here is even A. J. D. resolved into the inferior condition permanently, and living like ordinary humanity right among us." I see it now since you mentioned it, and also many other things by analogy. We might take your beautiful sensational article, and substitute abolitionism, temperance, or even our woman's rights, and it will read just as beautifoolish as it does of Spiritism; or we might use mesmerism, or phrenology. Where now are the items of thousands of lecturers crowding every platform, every pulpit, every Where now are the items of thousands of lecturers crowding every platform, every: pulpit, every country school house, and making day dizzy and night clamorous—if not hideous—with their ringing charges, changes and bellowings on the subject of temperance? Where now the innumerable publications, dairy, weekly, monthly, serving us in contemplation of the awfulness of intemperance; the marvelousness of mesmerism, or phrenology? Why, even the great Galls, a mighty Spurshelm; the psychological Bovee Dodda and the gyratory Gough, are living ordinarily manlike and quietly smoon use.

Any one gifted with common sense must know that Spiritualism is spreading rapidly over the entire world. The newspapers and magazines devoted to the Harmonial Philosophy, are, published in France, Bpsin, Germany, Mexico, England United States and Africa. Spiritualism has only been among us about a quarter of a century. See its literature—embracing almost every conceivable subject treated in a manner that commands the respect and admiration of the whole

Brrange incident in Chisa.—It must be noted that the ghosts of suicides are distinguished by wearing red silk handkerchiefs. "Outside the north gate of Hang-chow there was a house haunted by will ghosts, where no human being dared reside, of which the doors were barred and locked. A scholar named Ta'al bought the house. People A scholar named Ta'ai bought the house. People all told him he was doing a dangerous thing; but he did not beed them. None of his family would enter the house, so Ts'ai went by himself, opened the doors, lit a candle and sat down. In the middle of the night a woman slowly approached with a red slik handkerchief hanging to her neck, and having saluted him, fastened a rope to the beam of the ceiling, and put her neck in the noose. Ts'ai did not in the least change countenance. The woman again fastened a rope and called on Te'ai did not in the least change countenance. The woman sgain fastened a rope and called on Ta'ai to do as she had done, but he only lifted his leg and put his foot in the noose. The woman said 'You are wrong.' Ta'ai laughed and answered, 'On the contrary, it was you who were wrong a long time ago, or else you would not have come to this pass.' The ghost cried bitterly, and having bowed to Ta'ai, departed, and from that time the house was no longer haunted. This Ta'ai was afterward a very distinguished scholar, known as the provincial chancellor."—IX.

This is a peculiar ghost story; perhaps it is true Stranger incidents than this have occurred in Chi-

RE INCARNATION.—Re-incarnation is a hideous and immoral doctrine which confounds all reand immoral doctrine which confounds all re-lationships. In the other world spiritual affin-ity takes the place of physical relationship. These latter serve a temporary purpose, and are often very weak. Millions lose their parents too early to remember them; millions more are born after the death of their grandpar-ents. I have been asked what I think of the pos-sibility of a man having been his own grandraoth-er! This sounds absurd, but is there any less ab-surdity in the idea of a man remembering, say a er! This sounds abound, but is there any less absurdity in the idea of a man remembering, say a hundred million ages hence, that such and such another was his grandfather, who died before he was born, and reverencing him accordingly? Our earthly relationships are necessarily temporal and external; and we have already seen that Jesus taught that marriage does not exist in Nerwans, though there may be evidence for its continuance. In some sense, in the spheres. While all real and protect affections will survive, the external relarooted affections will survive, the external rela-tion hips of a rudimentary world like this must disappear. Nor can we suppose that the affection between individuals will be at all weakened, but rather strengthened by the recollection that they have borne a variety of relationships towards eath other in different existences in the course of ages.

– George Barlow, in Human Nature: 🦈 Re-incarnation may be regarded as the very essence of absurdity. Spirits may assert it is true, and claim that they have a distinct recollection of s previous existence, yet common sense teaches us that they are mistaken. For example, if you should have a vivid dream vision of Central Africa, and should visit that section some time after, you might recognize the locality, and attribute your knowledge to a previous state of existence.

knowledge to a previous state of existence.

An 'MPDRTANT 'NQUIET.—M. L. Saley, of Rockford, Ill., writes.—You deny that the spirit ever leaves the body before death. If it does not, how do you account for a class of facts, the Yollowing, allede to maley a lady 'friend ist 'Valcage', being an example. One night the pixhly saw standing try her bed the saw similar of switchmate general and friend. Fearing that he was dead, she immediately dispatched a letter, stating her experience, to him in Boston. The reply came, that at the time she saw him in Central New York, he was liner interesting markets and the state makers and the same and t until the molecular stome that compose the latter commence disintegrating through seath, or the surcommence claims vientey. The blike of the solri-se next percurations in much less than one bear and the vientems seems in mint of six or more four are rearrow. It no sold that looks are tellerables where the other we sight to be exist during the analysis. Makes with the so cante derings the and soft make some to be seen that the source of a piece cloth room those remains the first or positive direct and then rounded the source of th Are the passe, or healt become elements if represents of which are impressed areas the brain. No doubt your front are an artificial representation of her had a fairly the provided one of the personnel of the passed of the pass

Convincing Test.—Pinkey, the Indian girl, and spirit control of the circle, led out the medium entranced—linked arm in arm—into the circle, and allowed each one of the sitters to shake hands with her and exchange a word of greeting, which Pinkey graciously acknowledged in her well-known voice, and subjected herself to keen scrutiny, but stood it well. She wore a profusion of brilliants on her breast, and looked all an Indian. On retiring, she left the medium entranced in a reclining position by the entrance to the cabinet, until she awake in our presence. until she awoke in our presence.

J. Regan gives the above account in the Spiritsalist, London. Lottle Fowler, of this country, was the medium.

TEKOMOH, NEB.—G. E. Burson writes.—The Journan is indispensible to me; can not do without it teaching as it does, religion in its purity, and the doctrine I have believed for thirty years. There are men in this part of the country, who claim to be mediums, but their manifestations, we a burlesque on the cause, for they have undertakes to personify the great God, as being the same chape as man, and that he is about medium sixe, and stoop-shouldered.

Remember, dear Brother, that in nature there is often a pollection of trash designated as "drift wood," that proves a source of annoyance to humanity; so in Spiritualism, there is "drift wood," that moves about in the shape of mediums who are controlled by Diakks, fun loving or mailclous spirits, and it is the duty of all who have the mental capacity to do so, to waigh carefully everything that comes through tham. To follow indiscriminately the advice given through various mediums, will ruin any man.

dinms, will rain any man.

CHINESE GHOST STORIES—One peculiarity about Chinese ghosts is that they do not siways fully materialize, but are frequently, says the Hong Kong (China) Review, seen in incomplete form, the head becoming first visible, then the feet, then the body, and so on. Another quaint belief is that ghosts have no chin, and so say to a Cantonese "NI mo happa"—you've no chin—is equivalent to saying "you're a ghost." They appear during the hours of darkness, and are compelled to vanish at cock-crow, but the conventional white clothing is absent from the Chinese idea. A ghost in China always appears in the dress he commonly wore during life, and his advent is announced by candles burning, not blue but green; the Greeks call supernatural terror "green fear."—Ez.

The Chinese have enjoyed spiritual intercourse

The Chinese have enjoyed spiritual intercourse for centuries. They are, however, superstitious in their notions,—perhaps not more so when critically examined, than the Christians of this coun-

COL. OLOCTT ON MAGIC. - For the past few years an effort has been going on in New York, and in some other places, to revive the sucient Hermetic ceremonies and Rosigrusian rites. Col. Gloott, who won some distinction by his contributions in who won some distinction by his contributions in favor of Spiritualism; to the columns of the New York Graphis and in other ways, has been at the head of the mayament, alded by the ready pen of Madame Blavatsky, a lady of talent, and others. According to the writings of Col. O'cott and Madame Blavatsky, those who are admitted to a knowledge of the mysteries of "the order" are carried back in life, and thought, and experience, to the "days of magic, mist and fable." where the mage takes the place of the sage, and the possessor of mystic power namps that of the scientist who deals with material things, and where the soul communes with the powers of the unseen world and holds away over the very elements of nature. Col. Olcott even went so far, in a recent lecture, as to ascert that during his travels in the Bast he met with a mage who was able to bring about, or put a stop to, a storm.—Detroit (Mich.) News.

Well, we are a little exeptical on this point, that mage could bring about, or put a stop to, a storm. Were such the case, why does Europe suffer so often from drought. It would not be well to give any individual of earth control of the clouds. Such a power would not be used wisely. Tyndall can create a snow storm on a small scale. in a ten by ten room, but he has not progressed to that point yet where he can control the stormby the Agricultural Bureau of Washington. Perhaps he has an incantiation that can inflaence the Rain-God. Marcus Aurelius gives the famous Athenian prayer—"Rain, rain, ohl dear Zeus, on the plough-lands of the Athenians." Another "Aforetimes the ladies walked up the hills in

their strolls with perefect loosened her and pure minds, and entreated Jove for water; then all at once it rained buckets full:

WAVERLY IOWA.—Julia Paull writes.—I don't like to be without the Journar, enjoying as I do its weekly visits. Long may you live to bat-tle for the right. I have read the Journal for a long time, and like it bettes each week.

Even in this sphere mankind progress in knowledge, and it would indeed be very strange if the JOURNAL did not increase in interest each year. You realize this fact, as well as nearly all our sub-

scribers. MEDIUMSHIP.—I said long ago that I believed mediumship, if carried out, to be incompatible with daily work in the world. The very development of sensitiveness, which grows so rapidly; is quite enough to unfit the medium for rules contact with the world or with the world; or, at any rate, to encourage in him moods, and draw around him influences,

which make him unfit for work. The above is the utterance of a spirit, as published in the London Spiritualist. Fulton was a medium, yet he tolled uncessingly in perfecting his steamer. Some of our most skilful inventors

are mediums, yet they seem capable of performing a vast amount of hodily labor. This spirit was too broad in his assertions. "Certain phases of insdiumable, are, of course, incompatible with bodily labor, but not all."

Stroibs.—I sak, would it not add to our future exjoyment to adopt the course pursued by our late lamented Bro.—Kandelph, by freeing ourselves from this "house of clay"—even if we have to commence "life in the spheres" in a Tower plane.

—M. B. Crossel of Richboro Fa. "There is not. Brother.

There is not, Brother, a "royal road" to the Spirif, world, named spicids. If, happeness could be gained by destroying human life, all who have the ignet trouble, would resort to their nathod.
There is a "akeleton in every close." Sence each one could find some excuse for severing the vital chord that connects him with the material side of existence. Beeides, if one can gain happiness through the instrumentality of suicide, so case all for there is no partiality in the laws of Nature, or the laws of God.

Sicial actions of the Manusia Manusia and decided area Broidless to point and any morphes in the Medical Control of the Medical Office of the Medical Control of

night upon 150 one could be a come (6008). Segment have puts all poleonous things to light, the fine of an are puts all poleonous things to light, the fine of the large of an are puts all poleonous things to light, the fine of the puts all poleonous things to light, the fine of the poleonous things to light the fine of the fine

main long in a garment, and affect whoever wears it.— Henry Cornelius Agrippa, in Scientist.

Agrippa was regarded as an excellent magician. Mrs. Brittan quotes extensively from him in her "Art Magic," and the Scientist for some time has been publishing translations from his writings. The above is a specimen of the thoughts advanced The above is a specimen of the thoughts advanced by this magician, and which, some claim, is to supercede Spiritualism. "Our magic" for certain purposes, is very much like the above. To remove red sats, buy five cents worth of calomel and put it on a plate with syrus, where the anterouble; they will disappear; or cayenne pepper is said to be a very good cure for ante as well as mice and other vermin. The lungs of an ass may be good to put all poisonous things to flight; but we should advise only consummate assets to try the experiment; others would fail.

A CHANGES GROST—The commission of a Chi-

A CHINESE GHOST.—The commander of a Chinese man-of war belonging to the Foochow arsenal fleet was taken suddenly ill, and died at a friend's house. After his death the friend frequently saw his ghost, and one ni, ht addressed it asying: "You should not lament, it was your fate; you should be satisfied with it." Thereupon the ghost disappeared and never showed itself again to the same party, but continued often to appear to the men on board the ship he had been commanding, being frequently seen to pace up and down the deck as he was wont to do during his lifetime at night, and would sometimes place himself in the attitude of drilling the men.—Ex. A CHINESE GHOST.—The commander of a Chi-

Planchettes were used in China long before we knew anything about them in this country, and we see no reason why the above statement should not be true.

Is the Davil Drant—S. N. G., of Cresco, lows, writes.—I have never seen any account in your valuable paper of what you intend to do with His Satanic Rejeaty in case you should succeed in capturing him. But be this as it may allow me to add my entreaties to those of others, that in case you should succeed in his capture, that you will spare his life! Just consider for a moment—what is it we do not owe to him? When God placed man in the Garden of Eden, and forbid him to eat of a certain tree, telling him that the day he should eat thereof he should surely die, knowing at the same time that he would not, what does our friend, the Devil, do? Like a true friend, he tells; man that he will not die, but his eyes will be open, and he will be as a God, knowing good from eyil. Had he never done anything else towards the advancement of manking, this would have been sufficient. Had it not been for this, where would we have been to day! This grand glorious country of ours a howling wilderness, and Adam and Eve would have been still sitting in Eden gazing at each other. Is the Devil Dead?—S. N. G., of C:esco, Iowa

IMPORTORS.—It appears from various exchanges. that Jacobs, whom we exposed at our seance room, is now traveling around the country repre-senting himself as Harry Bastian. Our readers should bear in mind that Harry Bastian is located

"Whatever is, is right."—Mr. Editor, what is your opinion, briefly expressed, on this point? Inquinces:

In one sense it is, and in another it is not. The Methodist divine who whipped his child for an offense, causing its death from injuries inflicted. acted, no doubt, from his highest sense of duty, and on his plane of thought and education he was right. But the act was nevertheless debasing, and he must suffer the penalty. As Mrs. Stowe remarked of the Albion-"What agonies of prayer there were during all the long hours that this ship was driving straight on to those fatal rockel All to no purpose-it struck and crushed all the same!" So if you do as you think right, still there may be a penalty attached thereto. The editor of Human Nature wisely says: "Viewed from the aphere of circumstances" whatever is, is right. in human affairs; but when man goes within to the realm of the absolute, or as near it as he can get, then everything requires setting right. If the methods of the circumstantialists were acted on practically man would very soon permit himself to be overwhelmed with circum tances, and in a the matter. The term 'circumstances' implies a the matter. The term 'circumstances' implies a positive something round which these stand. It is this centre-stance which is the grand fact in spiritual philosophy and gives a meaning to the conditions with which it is supplied. Viewed from this centre, things may be seen relatively in the light of truth; but the groper amongst circumstances has no guiding principle, but is forgiving or vindictive just as he is actuated by his personal circumstances—his selfish needs.

Quite Lieunal.-Condemn no man for not thinking as you do. Let every one enjoy the full and free liberty of thinking for himself. Abhor every approach in any kind or degree, to the spirit of persecution. If you can not reason or persuade a man into the truth never attempt to force him into it.—John Wesley.

That is good sound doctrine, and it would be well for Moody, Sankey, Hammond, and thousands of others to have it engraved on their heart. CRAIG. MO.-John Y. Lawrence writes .- My family are nearly all mediums. My son was controlled several years by Dr. Yates and his band, and he gave us some excellent proof that if a man die he shall live again. The Doctor made a statement that he would leave the medium when he be-came twenty one. I will now give you the last manifestations of the band. A bout air days beformhe was twenty one, they requested him to go into the cabinet. He did so. The guitar was placed inside the cabinet, and it and the "organ on the outside were both played apon at the same time. Dr. Yates said it would be out of his power to control him any longer, as he was progressing to a higher sphere. If the mediums are being

developed.- We regret that our good brother was so badly injured by the grasshoppers. May be

ANOTHER DOVE — The Hartford Twee of Monday says: "Something has been said of a scene which happened during the baptismal service at the Universelist Church on Sunday, the Hilly when a beautiful white dove flow into the church, and after cirting round two or three times, aligned upon the shoulder of a little boy. The incident, a peculiar one, and one which was feelingly allyded to it the time by the new air Sainner, the pattor, and been made the subject of home was picalison, ment by persons who supposed it was a preconhad been made has subject of somewheplicalisous mant, by persons who supposed it was a preconcepted afair. They fit it such a supposition. They fit it such a supposition. They fit it such a supposition. They fit it such a supposition of the boy, a lew minutes before the dove appear of the boy, a lew minutes before the dove appear manually, the question whether the feathers manually, the question whether the feathers service was really acceptable to heaven, and, if it was, to wonde why a whither sign might not be presented was deally acceptable to heaven, and, if it was, to wonde why a whither sign might not be presented. A lew intuites later this dove diffraction and a fave desired. A lew intuites later this dove diffraction as seated.

Il This was only a singular coincidence; or perhaps this event might have been produced by spirite me tinctured with the Orthodox faith. - On one pecaejon a bird flaw into Flymouth church Brooklyn, and struggled to light on a pendant branch of a scane painted on one of the window curtains, Buch incidents are very pretty, but they prove nothing.

"Exposure. We do not recommend either the shooting at spirit forms or at the suspended clown in the Exposure Hall. If we hight be showed to suggest a testall, would be abat the common hanging being to not opinion that he rope in a scientific man be engaged to place the rope in a scientific lamber found the Expution Hall spirit's work. If the print form, the second time. Were it had for the way is which Expituation is associated with it the amortanuous would no, rapitle, wask. it. the entertainment would not range, week. While such a sham show exists, it is proof of the shot task spirituisies is sufficient to birrigalized to a shop which would otherwise be an empty spirituisie. In this country the yearous Orthodox churches,

animated with an intolerant apirit, patronise those who expose Spiritualism, believing that in so doing they are sesisting to break it down.

GRAND RAPIDS, MICH.—Horsee Stylor writes.—Spiritualism is not dead in this city. The society of Spiritualists here have hired a hall and organ, and hold meetings every Sunday. Hrs. Sarah Graves, of Brilin, Mich., has been their speaker for the last month. She has g'ven satisfaction. Her influences terch the highest of morals.

THE MACHIFYING POWER OF MYSTERY.— Having just finished the perusal of the "The Diakka" of A. J. Davis, it being new to me although bearing the date of 1878, it may appear to your readers to be late in the day to review it as a new work. I am still disposed, however, to give some of the impressions its perssal has thide upon me. His *IJiakka" however, to give some of the impressions its perusal has made upon me. His 'Dlakka' has produced just the contrary impression to his previous works, and if in it he be not ridiculing and integhing at the credulity, the folly, and the tricks of his auditory. I have need it to little purpose. Very well, he is publishing a book in the English language and is subtrassing English readers, and why not use English terms, he well as Greek or any observable berish. Can there be any other motive axcept to inagnify by mystery. Where he tells of this country of the Drace M. Ju," this "immensurable." wilderness." and which "throws a shadow far up into the desire of rosy blue, resembling a beautifully desorated trap: slum, with a countless chain of language upheld by nothing," "with intense central globular lights softened rapidly into frames of perfect globes of darkness," his "late of Akropanamede," how his 'invinible visitor spenis to make himself one of the visible visitor spenis to make himself one of the visible company," his visit with the sages of the "land of Notsob," and the array of well appointed spirit hackmen with their long whips if he be not poking fun at his readers in the endeavor to measure their powers of deglutition. I have read to little purpose. The above duotations are but samples of the entire book. It is evident from the text that his land of Notsob is Boston, and he is a little severa when he intimates that their mothers only." "Stall the array of virtue." he intimates that their mothers only "attain the age of virtue" after "child-bearing becomes impossible." In the name of all that is decent let us cesse to deify mystery because it is mysterious. If there be any bottom factain Spiritualism, let them come out. "Throw away the chiff as well as the lies.—Gm: new B. Pansons, of Hooper, Neb. My good Brother, the probability is that

when perusing the noble little work of An-

drew Jackson Davis, who is acknowledged as one of the most profound writers the world has ever produced, a "Diakka" was bending over your shoulders and screnely smiling at the adverse orticism which his inspiration alone provoked... If you stumbled when you approached what seemed to you to be ungalaly words, or a far fetched mathod of expression, it was, perhaps, caused by the atmosphere of mental obsuseness that the controlling Hisks and if for his own any sement to envelop you saw ifit for his own amusement to envelop you with. Thus you see, my good Brother, that Diskks is a convenient stone to throw at whoever differs with you in opinion, or with whose sentiments you do not exactly coincide. As to Note b that was a sublime stambling block to nat. Whether Mr. Divis saw the point, so well taken, before it was pointed out to him after the publication of his work; or whether he did scrottly coin the word, as an illustration of the immense deception or hollowness of the literature of the Athens of America; or whether the Diakks congregated there more thickly than at other places, we are unable to say. The fact of it is, the Dlakks. Davis' pamphlet, is a sublime riddle, a sort of intricate puzzle, confusing in its mature, and eminently well calculated to excite thought. We honor him for its publication, and every body should read it carefully over and over, and the more conversant you are with its con-tents, the farther you will be from coming to a tents, the farther you will he from coming to a conclusion in reference to it, leaving the mind it that meditative condition, wherein the thoughts rapidly stumble against each other, creating stufficial firs works in the brain, when you imagine that Diakks are around you thicker than flies in a harvest field, and you sak yourself the question, is the David really deat ? We are frank to admit that the Diakks pumphlet startled dis; it :produced danta a sort of banildaring, nifalutin latoxication; a peculiar dancing of the fancies of our mind, natil we imagined ourself Hegoules, and attact Alemens, the granddaughter of Parsens stood by our side. And it was not until we said, "Shoo, Diakks—get out." that we awoke from our pleasing delusion. You see a Diakka had taken possession of us. In conclusion, we have many thanks for Bro. Davis, for writing

this little pamphlet · HALLUCINATI N -- In alluding to the lady who got up in her sleep and ripped spart her dress, you refer to the "dominant idea," etc. How do you explain this case?" Charles Hunter, a negro, of Apex, M. C., dreamed that he saw himself with a nail driven into his heart. He became ill immediately, and has since imagined that he felt the nail steadily entering his heart. Physicians have talled to give him any relief. He has upon a cot in his cabin, and whonever he imagines he feels the hall penetrate deeper, he shudders and thricks. When de head reaches my heart," he says, "Pin sure good," His friends swayed by his bedside four sights, singing and praying, but to no theet." He is rapidly sinking "In this case the desirate that has ask not ing to do with the Transfer "Why inhead he contains to A pain in the region of the heart, my friend,

would induce a dream of like chargeten in

wireld lightes a droum of like spaceses. In this cases the pain were stronger, postage, then any distincts from of his miss, see was sexually of a sail being driver, plot his person, associate, and a sail being driver, plot his person, associate, however, scorego, associate, the person, however, scorego, a free rather comes, and the person of the comes, however, severally of the rather comes, and the person, however, severally of the point, spirits for the person, and the person of the comes, he can added, they be in the person of the person

ite or a northale in the annesse of the Ospe This is illustrative of the fact that a person near destriction of the fact that a person near destriction of the fact that a person of the fact that a principal period, which has highly sentially. Hapking princes, marginally the fact allowed analog princes, marginally the fact, which will sent an age of the fact of ui Tals is illustrative of the fact that a person

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vated. It never rests satisfied in any country until its religious views are supported by legisletion, and so far as may be, are made compul

It is to-day working asalously to put the Bible God into the Constitution; and by so doing, put outside every citizen who prefers respectable society. It is laboring to obtain control of our public schools and to force its Bible and its Bible God into them.

The fanaticism once get a foothold in our netional constitution, and liberals of every degree must perforce stand allof from political calcs. Its power thereby increased, the constitution of every State will be moulded to its purpose. Unrepresented in our legislatures—without a voice in the courts of law, our press, our madinust and ourselves, will be amailed as our mediums, and ourselve, will be assailed as blasphemers or accused of obscenity if we renture to quote from the "word of God." When our meetings are suppressed, our sditors, orators and healers languishing in prison, we shall find a sad leisure to look back and s that disunion amongst ourselves has been he cause of our defeat.

If Spiritualists will but reflect that fanaticism, like the noxious Canada thistle, is full of life when it is apparently dead, there would be less of that confidence in the peaceful progress of free thought which now seems to pal-

great of free thought which now seems to palsy every attempt at organization.

The facts are before us. We know what fanaticism is, and what are its designs and desires. Spiritualists believe in laws of nature, and one of these laws is that association is stronger than disunion. We shall find ere long that organized fanaticism will gain political power. We are, and shall be for some years to come numerically inferior. The storm looms already on the horizon. Our spirit friends are everywhere warning us pirit friends are everywhere warning us brough their mediums that it will surely burst ere long. The truth of yesterday is also the truth of to-morrow. "United we stand, the truth of to-morrow. divided we fall." New York City.

ANGELS AT HOME.

Rapid Progress in Mrs. Mendenhall's Mediumship.

Bro S. S. Johns:—Since I wrote you last, we have been making rapidly progress in way of material ring seances; if I am not assuming more than my share of space in the Journal, which is without a parallel for facts and truths pertaining to the great and grandest of all the sciences—immortality—I, will sak you to pub-lish in its columns the following correct account of phenomens which occurred at our last seamoe, held on the night of the 28:d inst. There was a heavy rain-fall in the evening, after which the sky became clear and the stars after which the sky became clear and the stars shone brightly. The circle was composed of A. C. Mendenhall (brother). Alfred Abernathy, myself and two younger daughters. We sang the beautiful and well adapted song, "Angel Band," after which I began a walts, ("On the Mountains High,") when, inside the cabinet, the drum kept most perfect time, made by angel hands. Mattle Horno, a daughter of the forest, and Mrs. Mendenhall's entrancing spirit, announced her presence, with other remarks on past events and words of inother ramarks on past events and words of instruction for future circles. It was now 30 minutes before 9 o'clock, P. M., when we were greeted with the visible presence of one of nature's fairest and most highly gifted daughters, announcing her name to be Miss Janule Wilkens, stating that when on earth, she resided in New York City, passed into Spirit life as the age of 18 manuars some fifteen were as the age of 18 summers, some fifteen years ago, that her occupation in mundane life was that of an actress, and is now a member of Mrs. Mendenhall's band. Miss Jennie is of ordinary size, and of unspeakable symmetry of person; crowned with a luxuriant growth of auburn hair, which hangs over and around her shoulders in massy flowing curls. She was donned in one of those truly "white robes" of which the Christian, in anticipation of wearwaters say Caristian. In anticipation of wearing, so often sings; having around her waist
what first seemed to be a large black silk apron,
which she seemed to be able to convert at will
into a regularly formed skirt, then a shawl,
well, etc., tec., making its greatest dimensions
to be four and one quarter yards equare. It
was most beautifully and tastefully ornament
ad with raised figures, and ed with relsed flowers of various figures, and of fine sliky texture, which fact we all realized so we were permitted to have it in our own hands at pleasure. Subsequent to this, she had with her a small black silk yeil, which undoubtedly was of inexpressibly first x are. Her robe or dress also was of supermundane quality. Jennie wore no jewelry at out her person, nor was there need of any, as her suffic form was a jewel itself of rarest quality. Her speech, though seldom heard above clear and distinct, waisper tones, was truly graphic, elect and weirdsome. Do not think me fanciful or novel in my delineation, for our language is inadequate to describe this beautiful angel. She is often spoken of by the medium's controlling spirit, as the

QUARK OF DEAUTY.

It seemed that Jennie had come on purp se to do our bidding for the time being; for scarcely one of us could express a wish until she was in the act of gratifying us with a performance of the same. Brother Amos and I test do her weight by having her stand with both feet upon our hand, separately placed upon the floor, which seemed to vary from fifteen to twenty five lbs. Calling for a chair, one with rockers was presented her, upon which she sat and rocked herself in the most natural and graceful manner: then stood erect upon it, giving us, through her gestures, ample proof that she had indeed, been a player upon the stage. Heregal times she moved the chair to different parts of the room, rocking herself at each removal. of the room, rooking herself at each removal, and occasionally would burst out in the great. est glee of laughter, no doubt, at our unre-strained expressions of commingled joy and surprise. Jamie walked to and fro through the room, opening the doors leading into dif-ierent spartments with that degree of naturalness and familiarity that I said to her, 'Jon-nie, I guess you will soon be able to serve us as a house-maid," whereupon she procured the broom and made a fair show at sweeping the A DOR, remarking, however, that the occupation did not altogether suit her. She then went to the lamp, some ten feet distant, which was burning with subdued light, raised and lowered her wick alternately, as if experimenting or testing har rower to have the first and the wick alternately. sing har power to bear its force or brillian-rend holding her hand immediately over ke mouth of the flue, and grasping the globe with the other, which undoubtedly was too hot for mortals to endure, convinced us that fire, destructive as it is under certain conditions, is

harmless when in the hands of an angel. After these with many other phenomenal feats covered with the glory and evidence of a happy immortality. Jonnie concluded her piece by remarking to me, "Your little danghter is waiting to appear, so I bid you good night," and passed into the cabinet some minutes after the clock had struck for making has attached. the clock had struck ten, making her stay with us over an hour.

In a few minutes little Mary (my daughter app:ared in white dress and black silk sack, with her massy curls of golden hue hanging profusely over her shoulders. All attempts to describe the sprightliness of this

in her movements: would be but beggary in the extreme. Suffice it to say, that she is the embodiment of gaity, cheerfulness and sportful innocence. She duplicated all the feats of her preceding actress—Miss Jeanie—with an air and style that showed plainly, she was determined to carry with her the palm of victory. Little Mary carried the lamp with raised light to the far corner of the room, which is is ft, square, placed it upon the table, carelessly playing with its filmes, while she viewed with scrutiny a large group of portraits hanging upon the wall. After this, she gave us an exciting view of her great dexterity by taking the lamp into her hand, holding it back of her shoulders, gyrating almost like a top; then placed it in its proper locality, and walked to the front door, which was bolted, opened it wide and stood for some time between us and the glittering stars, appearing only as an angel can TOARTA TABLE CRITO glittering stars, appearing only as an angel can

appear.

It was at this moment I realized the truth most vividly, that "One star differeth from another in glory," and in the grand cluster before us little Mary was the Vanus. Coming back to the circle, she asked me to play her a "quick step" upon the violin, which I did, when she timed it so gracefully that we were forced to the conclusion that there was dancing in the brighter spheres. I then asked her if she could walk with me, arm in arm as I had often said to friends, "I expect to see the day when I shall lock arms and walk with the angels in this life." She replied, "I will try," and taking me by the arm, walked several steps by my side. And now as if to carry our minds back to the days of her mundane childhood, she assumed an appropos form in alse, hood, she assumed an appropos form in size, laid her little person down upon the floor at our feet like an innocent sleeping babe a few moments, then arose, seemingly, with newness of life, kissed me and brother affectionately. and caressed the other members of the circle tenderly; gave a brief account of her reception into the Spirit-world, and then asked us to sing. We sang the song, "Sweet By and By," and were joined by the sweet voice of one whom we never before heard in song. Then came to the aperture, Mattie, my second com-panion, making her self visible down to her shoulders donned in the duplicate of a brown luster dress worn by her when in earth form.
She remarked that the medium was too exhausted to admit of further materializations to night, and occupied several minutes in giving us words of wisdom and instruction for future of the several manufacture. circles, never to be forgotten; concluding her discourse with the words "May God bless you all." At this moment the well known voice of an African spirit, whom I have frequently met at other seance rooms, greeted our ear with the words "Halloo, Massa, iz here." Some five minutes whiled away in the most jovial manner in narrating past events, wit-nessed by myself and brother in the presence of this colored friend and other spectators, closed the seance for the night.

J. H. MENDENHALL. P. S. We sometimes meet with failures and st perfect time. are not permitted to give seances yet to public audiences, excepting some old and long tried friends.

Cerro Gordo, Ind.

Spiritual Phenomena in Philadelphis.

DEAR JCURNAL:—Again I will endeavor to give your readers some idea of the marvelous things going on in this city of brotherly love, in the way of spiritual manifestations. In the first place I would say I have attended one of the marvelous scances of that gifted medium—

MRS MAUD M. LORD. The manifestations were truly wonderful. The company were arranged in a circle, and the medium sat in the centre, patting her hands, with her feet closely confined by a member of the circle. Musical instruments were played upon, audible voices spoke, two and three at one time, hands of various sizes and three at one time, hands of various sizes patted and caressed those present. My hand-kerchief was taken from my lap; my nose and eyes wiped, and by request the same spirits wiped the nose and eyes of my wife. While I had possession of the medium's feet, hands of various sizes patted my wife and myself, and voices whispered to us. The room being close and exceedingly warm, the spirits would occasionally pass all around the circle and fan each member with a fan taken from the lap of each member with a fan taken from the lap of a lady present. I am happy to state Mrs.
Lord is doing well, and convincing many of
the truth of her mediumship, not only by these
manifestations, but by very positive mental
tests which she gives while the manifestations

are in progress. MR. AND MRS HOLMES. Like many others, I must confess I felt some feelings of prejudice against these mediums, and for a long time hesitated before I attended their seance, but at length I determined to in-vestigate for myself, and know for a certainty vestigate for myself, and know for a certainty whether they were mediums as they claimed themselves to be, or frauds as some others claimed themselves to be, or frauds as some others claimed they were. My investigations have been thorough and impartial; they were strangery to me, but politely off red me every opportunity to apply the strictest test conditions, which offer I availed myself of. At the first seance I attended, I was allowed to sit close to the cabinet, which I had thoroughly searched beforehand. I saw Mr. Holmes enter the wire orge, saw it locked and the key given to a gestleman in the circle—a skeptic. John King appeared almost instantly, and informed me a spirit was trying to materialize for me. In a few moments the unmistricable face of my grandmother appeared at the sperture. Other spirits, recognized by strangers, appeared that night. In the dark seance Dickie gave me some that tests, and Rosie did the wonderful ring test for many there, all of whom deful ring test for many there, all of whom de-clared themselves convinced that neither Mr. or Mrs. Holmes had anything to do with the

manifestations. At the second seance the dark circle was

At the second seance the dark circle was much the same. I fully recognized the spirit face and form of my former partner, Dr. Himilton, who came out from the cabinet and approached me. Others present who had known him in life also recognized him.

At the third seance, John King approached me, and taking my hand, gave me the Masonic grip. Mr. Holmes is not a Mason. At the fourth, fifth and sixth seance, spirits were recognized by those present. The seventh seance, I held in my own house, making a cabinet of a small back room, by stretching a black curtain across the door. The manifestations were even better than they were at the rooms of Mr. and Mrs. Holmes. A large masic box was wound up and firsted over our heads,

at the same time the guitar was laid over the chandeller and played upon, the bells were rung beneath our cha'rs, R me talking in her chattering way incessantly. Hardly had Mr. Holmes gone into the back room before John King walked out, holding up the curtain, showing Mr. Holmes sitting in the chair entranced, Mrs. Holmes holding the hands of my wife and self.

tranced, Mrs. Holmes holding the hands of my wife and self.

After John retired the spirit of my wife's brother appeared and was fully recognized by her and her father, who examined it closely. Such are the manifestations appearing nightly in the presence of these mediums under the most rigid test conditions, and no matter what may be said in the past, in the present the Holmes' are without doubt, giving wonderful, genuine, and marvelous manifestations. Litthese who doubt it out at 514 West Washingthose who doubt it call at 614 West Washington Place, and see for themselves.

CHARLES P. WHITE.

We are glad to state that this medium has recovered his health after a long and paintal illness, and is about to return to active duty in the field. Having been the medical advisor of Mr. White, we have had opportunity to test his mediumship. His clairvoyant sight is remarkably clear, and the facility with which his guide "Clockey" gets names in full, is astonishing. It is no uncommon occurrence for him to give thirty or forty full names during him to give thirty or forty full names during an evening, and frequently answers folded and scaled questions with equal correctness. Societies and localities wanting a good test medium should send for him, as he is desirous of traveling this Summer and Fall. Letters addressed in my care, 420 N. 38.h. St., Philadelphia, Pa., will reach him.

Yours for Truth.

Yours for Truth, J. Wm. Van Names, M. D. Philadelphia, Pa.

The Artist, N. B. Starr, at Bastlan and Taylor's Seance.

I regretted that I was not able to see you the second time when I was in Chicago. I had to leave the next morning, and so I missed the pleasure of a second visit. I visited, however, the world renowned mediums, Bastian and Taylor, and as I promised the friends in Sturgis to write an account of what I saw and heard, I proceed to do so. I shall be as concise as possible, consistent with the exact truth.

The morning after I saw you I visited the medium for the purpose of securing a seat for the evening seance. I found their doors locked, and no one about. Adjoining their rooms I saw the sign—" Mrs. Weeks, No. 24" I knecked at the door and was admitted by a lady who proved to be a clairvoyant medium. I introduced myself. She had heard of me, and was very glad to see me. We entered into and was very glad to see me. We entered into conversation on various subjects when sudden-ly she said, "There is a plain old Q taker lady standing by you; she says she is your mother; that if you will visit Bastian and Taylor to-night she will show herself to you." Now I have a distinct recollection of how my mother appeared when in the floah, and the lady's description of her was so accurate that I at once recognized the truth of her description. Accordingly at night I found myself seated in the seance room. Suffice it to say that everything is so straightforward and open, that any person who is not a captious skeptic, never thinks of fraud; beside the well-carned reputation of these mediums for truth and veracity, is sufficient to preclude the idea of any chicanery whatever.

There were, I suppose, about twenty or this-There were, I suppose, about twenty or thisty persons present, and after sitting a few minutes and singing, "Tramp, tramp, tramp, the boys are marching," the black curtain that hangs before the window of the cabinet, moved to one side and the face of an old lady appeared to the view of the audience. Size called for N. B. Starr. I went to the window, the curtain again moved and there stood the living, breathing mother of my childhood. Other was twenderful; there was the plain of the street with the attracting great has a series. it was most wonderfal; there was the plain Q isker cap, with the straggling grey hairs excaping from beneath the lawn kerchief crossed over her breast. Yes, there she stood, the darling mother that loved me all through my wayward childhood, as only a mother can love, who nursed me in infancy and prayed for me with her latest breath, and now reaching out her hand to mine, drew my face to hers, and, Oh! wonderful—said in an audible voice, "Nathan, thee will be with us before long," and then dissolved to my sight and sense. and then dissolved to my sight and sense. Was ever such manifestation vouchsafed to mortal? I am sure if I had weak nerves I should have fainted. There were others that came to the cabinet window and were recognized afterward, but as I am making this let-ter too long, I will close by saying, that all who go to Bastian and Taylor's scances, should endeavor to avoid all inharmony and captiousness about what seats they occupy, or during the dark circle be trying experiments on their own account. Such conditions desiroy the effectiveness of the manifestations. M. B. STARR.

Port Baron, Mich.

Prince Bismarck's View.

In a speech delivered by the Garman Chancellor, he said:

The worst is that after the Vatican Council the bishops, too, have ceased to be independent, and the Roman Catholis Church is governed by the Pope alone. Accordingly, that clause in the Chafter which leaves the affairs of the Roman Church in Prussia to Itself, means nothing but that they are left to the Pope. Now, this Pope is a foreigner-an Italian priest, elected by Italian priests, and advised by Italian priests, who cared exceedingly little for the welfare and prosperity of these poor, sandy marshes of ours. Bill, having every priest in Prussia under his absolute order ery priest in Prussia under his absolute order—as to the Uatholic laity, they never were considered by their church as anything but misera contribuens plebs—this Pope, this foreigner, this Italian, is more powerful in this country than any other person, not excepting even the king. And now, please to consider what this foreigner has announced as the programme by which he rules in Prussia as elsewhere. He begins by arrogating to himself the right to define how far his authority extends, and where king and Parliament may be permitted to claim some alight prerogative too: He then goes on—of course I am speaking of the Syllabus and other new statutes—to condamn constitutional government, the liber-

condamn constitutional government, the liberty of the press, liberal squestion, etc. He like wise hands over hereites, including the great majority of the Prussians, to sternal perdition, and orders us to accept the Romian Political Religion as we value the future salvation of our souls. And this Pope, who would use fire and sword against us if he had the power to do so, who would confiscate our property and not spare our lives, expects us to allow him full, uncontrolled sway in our midst. This Pope, who has semi-official papers of his own in Prassis, more numerous, more actively circulated, more skillfully edited, and cheaper than those of the Government, expects us to allow him an emonion as imports though he allow him an imperiors in imperio, though he is pleased to use his political influence all against us.—Anti-Popal Manual. Passel to Spirit Life.

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