Cruth weurs no mask, bows ut no human shrine, seeks neither place nor applause : she only usks a hearing.

VOL. XX

S. S. JONES, EDITOR, PUBLISHER AND PROPRIESOR.

OHIOAGO, AUGUST 5, 1876.

SELW A YEAR, IN ADVANCE:

NO. 21

english notes and jottings.

An Intellectual and Religious Crisis -Free Thought and Toleration in Spain-Victor Hugo and George Sands—A German Prophetess.

LETTER FROM GEORGE PARMER.

In a previous letter I alluded briefly to cer-sin facts, the tendency of which were inevitably towards a severance of the ties which multe the church and state. Slowly, yet surewe are bastening to an

INTELLECTUAL AND RELIGIOUS CRISTS: indeed it may be said that we are already feel-

indeed it may be said that we are already feeling its first threes. In all directions we see signs of the coming conflict—a conflict between bigotry and toleration, science and theology, faith and reason. In Germany the fight has already commenced, and in France the mea of progress are struggling against the unprogressive, seeking to rid themselves of the priestly incubus which has so long retarded the work of human development in that country.

Free Prouget and Tolkration in Space.

Spain also is awakening from the sleep of centuries. Once great and powerful amongst the nations of the West, for several hundreds of years she has suggested beneath the semi-barbaric ignorance and superstition of the Middle Ages, and has been trodden under foot by a power which ferociously suppressed by the stake every attempt at progress. Since the revolution, however, a new spirit seems to have dawned upon the people, and at last the Spanish people are gradually raising themselves to the level of other civil zid countries. Of late the question whether other religions beside the intional faith should be telerated, has been engaging the attention of the Chambar of Deputies, exciting a warm and animaled discussion in which the majority still clang to a bigoled and conservative policy. Foremost amongst the few liberal and advanced minds which Spain can boast of, stands Senor minds which Spain can boast of, stands Senor Casteriar, the republican leader—a man whose ferved and enthusiastic atterances seem prognant with the fire of inspiration. His recent delivery in the Cortes on the religious toleration was marvelous, and even his political oppenents admit the pleasure they feel in listen-ing to his utterances. Upon this occasion af ter pointing out the impossibility of co eroing ter pointing out the impossibility of co eroing and violating the dictates of conscience, which he held could only be persuaded or moved by a new idea, but mover forced by a mandate, he proceeded to charge the church party with trying to coerce men to be hypocrites and liars from fear—fear lest their children should be illegitimate, lest they should be deprived of the rights of citisenants, lest when dead their bones should rest on some daughill. While giving the Roman Catholic religion due honor, and admiring its beauty and strength, and its and admiring its beauty and strength, and its ant quity, he could only admit it as the true faith inserrach as it recommended itself to his heart and conscience; and if that standard were assumed, why want a human law to force belief in what the conscience feels to be true? His percration will strike a keynote of sympathetic response in the heart of every friend of progress and toleration. He con-cluded, the women of Jerusalem went to the cluded, the women of Jerusalem went to the sepulchie, as at this season, and finding it empty, said that the body of their master was stolen? And it was no human voice that answered, "He is not here; he is risen." Blind women of Jerusalem, foolish women! But more foolish, more blind still, are our retrograde and reactionary parties, they are seeking Ohrist where he is not; they are seeking him in his sepulchre of stone—in the feudal castles of Middle Age story. In figure and torment on the fluor of the inquisition—and to, he is risen. Yes, he is risen; he is not there. He has risen in reason; he is risen in liberty, in equality, in frateratty, in the punishment of John Brown, in the martyrdom of Liscole. Lot the chain they break, and they find and fulfill truth and eternal Justice. Brother Deputies, go and search these books which breath this spirit of perfect freedom of thought and conscience; persuade and seek not to coerce; conciliate and cease to persecute; break the chains and fotters that man and not God has forged and is ters that man and not God has forged and is

VICTOR HUGO AND GHORGE SAND.

Victor Hugo has more than once yowed him-welf a believer in the ministry of angels, and all his writings gleam with solutiliations of spiritual thought. His latest utterances (on the occasion of the funeral service of Madama Georges Sand), are worthy of note; and I here-with append an extract. It must be ressen-bered that Madama Sand was herself one of the most getted and liberal minds of the age, and was not. I believe, unacquainted with spiritual manifestations. He said: "I moura one of the dead, I salute an immortal. Have and was not. I believe, unacquained with appritual manifestations. He said: "I mosra one of the dead, I saiute an immortal: Have we lost her? M.I Such grand spirits disappear, but they do not vanish. Far from it. One might say that in becoming iaviable ander one form, they became visible under an other sublime transfiguration. The human form is an occultation; it makes the true divine image visible. Which is the idea. Googes Sand was an idea. She is beyond the flesh, than she is free; she is dead, then she is living. Beings like Georges Band pass away, and are hardly gone when in the vacant place a new realisation of progress is seen to arise. Some thing is going, something is coming; the earth, like heaven has its eclipses, but have as above, the re-apparition follows the disappearance. The bords which was calinguished under one form reappears under another, and it is seen that what was thought extinguished in unit. I differ from it and amastinguished under one form reappears under another, and it is seen that when the medium is fully organised band of spirits, and is what we call a risily detailed that when the medium, you may envelop the medium in a bale of site and the band will be able to control.—F. You is the Silevisi.

of civilization, and enter into the vast calight-enment of humanity. Let us scoopt what the illustrious dead in leaving us bequeath, and turning to the future, let us salute the great arrivals which these great departures and

arrivals which these great departures are nounce."

A GERMAN PROPERTIES.

Chambers' Journal recently contained the following story as "an illustration of human folly under the inspiration of a diseased religious feeling aided by gross ignorance." Without going into the question, we summarise the facts as follows:

A few years ago, a young woman of the name of Maria Heler, who lived in a small village near Hainau in Silests, had what were supposed to be epileptic fits, and while under their influence she claimed to receive divince inspiration, and to be able to prophesy. As some of these prophecies on local matters were verified, many of the villagers in the vicinity began to believe in her; and when at last she foretold the Franco-German war, and that came true, their belief was much strengthened. Later on, sometime in the year 1874 Maria amounced that the Lord had revealed to her that a dreadful war would soon break out, and devastate the whole of E trope, and that Anstralis would be the only secure place of refuge in the world. She canored the villagers there fore to accompany her to Australia, holding out a promise that after remaining there has second resting place, and subsequency there should return to Germany, where peace and plenty would then be found. Many of the femorant peasantry believed, and consusced preparations for the journey. They get all their money is one common fund, and leaving themselves to Maria's guidance, proceeded by way of Hamburg to London, whence they took steamer to Malbourne. The party numbered sixty-four souls, reached Melbourne in April, 1876. Here, however, their number was reduced to sixty by the secession of four of them.

At this time all they possessed was a little

was reduced to sixty by the secession of four of them.

At this time all they possessed was a little over £300 in money, and some household effects, which they had brought from their Garman homes. They at once made their way to the Benala district, where two of their countrymen of the name of Benadt had settled. From one of these (Wm. Karl Band') they received great assistance, as meat of their business had to be done through him, they themselves not being able to speak a word of English. After vainly persuading them to throw off the authority of the woman Heler, he at last declined to have anything further to do with them. They consequently became much straightened; and were nearly reduced to starvation. Their settlement is divided into two encampments, about two miles from each other, and they have built themselves bark huts to live in. They have altogether 80 acres of land which they have now commenced to cultivate. Their gardens promise to be productive, but towards the end of last year provisions were running short, and they were sore pressed. Eight of the party who had seconded, and taken service with Mr. Benadt, said that Maria had great control over them all, that she does no work, and that under her they all had great risk of starving.

Some of these particulars having come to the ears of the police of the district, an inquirry was set on foot; and from the report made, we gather that the party were living almost entirely on "damper" or bread, but that there

ry was set on foot; and from the report made, we gather that the party were living almost entirely on "damper" or bread, but that there were no actual scenes of starvation, for the children appeared to enjoy rude health, and most of their elders seemed well, sithough having a worn appearance. Supplies of provisions were sent them at if lient to last until their harvest could be got in. The party are described to be Lutherans, but they seem to have great faith in their prophetess and her atterances than in anything else. They believe that during her trances, she has conversations with spirits, and that God speaks to them through her. They left their homes and native lands because they believed it to be the command of the Almighty. Maris, herself says she has had there trances since childhood, and believes that God speaks to her in them.

Maria Heler is described as a little over Maria Heler is described as a little over thirly years of age—looking, however, nearly forty—not at all of a propossessing appearance, and with a rather suspicious uneasy look. There is some doubt as to whether she is wearled or not, as one of the seconders from the party stated that she selected one of the number for her husband, because she had received a "message" that she was to do so, and that they had lived together; that this man had since died, and that she had selected another iff the party to whom she was then engaged. of the party, to whom she was then engaged. Maria herself, however, indignantly denies having ever been married, or having lived-with anyone as if married.

The narrative concludes with a sneer at

ANOTHER DANIEL Defense of the Shakors. BY II. L. MADES.

It seems that one Billings has found materialized fingers of a man's hand to write on the walls of the Shaker Church, or Christ's Kingdom on earth, the ominous words, Mens Mens Takel Upharsin, himself being the diviner to give the "interpretation thereof," which, in short, is the calamity of decay and extinction, together with the loss of exclusive ownership of Aun Lee, unless important concessions and changes be soon made. The first is to do away with the destructive element of centralized power which was engrafted upon the away with the destructive element of centralized power which was engrafted upon the body of the order by Ann Ise, who, when under the divine off los was more than human, and by her great gift of spiritual discernment, caused her followers to become as little children in her hands. This is the way he avers the centralized power, of which he now so bitterly complains, was established in the order; if so, it must have been of God divine, and not of men, consequently it would be a secritigious act to disture it. But we shall not clothe Billings in scarlet for his divination, nor make him ruler in the kingdom. But we deay the charge of having become unworthy of Ann Lie, and will battle to the death against any power that may try to remove her of Ann Lee, and will battle to the death against any power that may key to remove her from the regenerative, and transplant her in the generative order. It would be nothing less than an effort at abduction, prompted by instful covetousness on the part of Billings, to key to win Ann Lee by over-wronght flattery and thus rob the children of their mother. He essays to give a reason why, what was good and proper in her day, is evil in this day, and that is, because she had a power of discornment them that is wanting now. Pitiful reason! It is no reason at all ways lead was necessary then and unnecessary now, and should be obeyed them and not now. But this lead-ship began with Jesus, not with Ann, and our sole prosperity depends up in our strict adherence to their teaching and example, and counence to their teaching and example, and coun-

sel of their coconing and extende and count-sel of their appointees; utterly and wholly ig-noring all Anithopelic counsels whatever. In the face of their teaching, Billings makes the autounding declaration that: It cost-more to become a Snaker 100 years ago than now, but more was received in return then than now for the secrifice," thus showing remarkable ignorance of the teachings of our eaders. It costs now precisely what it did 100 years ago, or 1800 years ago-no moreno less. It cost a man then just "all that he had "including "his own will and his life." It costs just the same now. It is a fatal mistake to suppose that any thing can be reserved in this day that had to be sacrificed in that. This reservation on the part of Billings, keeping reservation on the part of Billings, keeping back part of the price—reserving a few sheep and oxen (1st Sam. 15), forgetting that "obedience is better than sacrifice, and to hearken than the fat of rams,"—was the cause of his failure to receive the promised roward—ralvation and redemption from sin and a "life hid with Christ in God." Any reserve whatever, will defeat this end, and it is only by receiving the sent of Carist, in child-like simplicity and confidence, that we can receive him and confidence, that we can receive him. Billings next speaks of the "inexprable law of compensation that can not be set at naught or avoided." Law of compensation! What can be mean? The compensation in Christ's Kingdom is the same to all literally. Spirit-ually it is a justified conscience, with the bliss occasioned by it, and freedom from the bondage of the world, together with increasing power over evil. In these things Billings power over evil. In these things Billings talks like a stranger. But the leadship seems to trouble his spirit like a nightmare; he says: "The absolute, unquestioned dietatorship of the lead in the Shaker order, was the child of the wonderful inspirational character of Ann Lie." I so why should he wish to slay the child sud then lay claim to the mother who bore it? There is a strange inconsistency here. To pour out his affections on the mother and then slay her offspring! Even the little child that must forever lead them." He continues: "The wisdom of the spiritual agents may be questioned by those who judge from a may be questioned by those who judge from a natural stand point." Just so. The wisdom of both Jesss and Ann questioned from the material stand point, as much as their follow-ers are now; but such materialists "can not discern spiritual things, they are foolishness to

Billings doubtless became weary of being controlled by the child spirit, and "looking through a glass darkly," from a material stand point, supposed he discovered a great lack of wisdom in the spiritual leaders. But he exaggerates largely when he says; "The authority of the elder, is the entire control of the individual under him, body, soul and mind; the member must act through the elder in all things even in the occupation of his mind." There is such a mixture of trath and falsehood in this, that a special analysis becomes necessary. The Elder's rule over the sulject's mind extends no farther than to determine the kind of business he or she is to pursue for the time being, for the benefit of themselves and the community. I will illustrate by my own experience. I was requested in times past to work at various branches of fusiness, mechanical and otherwise, and thereby learned several work at various branches of Business, mechanical and otherwise, and thereby learned several trades in all of which I had the freest possible exercise of all my faculties to develop my mechanical genius; my mind was entirely untrammeled by the elder's mind, and was brought as fully and freely into exercise as if I had appointed myself to the several callings. It was the same with my studies—Pailosophy, Ligio, Linguage, History, Mathematics, Taeology, Physics or Mataphysics, or what not save I was not permitted the use of novels, fictions, senseal and amative works—but our

minds were as distinct and free, as is possible for different minds to be under any circum-

It is the sheerest bosh and nonesense to speak of our order as a "chrystelized body" with no room for the mind's expansion. So, also, the charge of mental and physical bondage among the Shakers has not an inch of solid ground to rest on. Having been brought up from babyhood within the pale of the institution, I am satisfied that in no condition of life could my mind have hear frees to expend the state of the satisfied that in the pale of the institution, I am satisfied that in no condition of life could my mind have hear frees to expend the satisfied that it is no condition of life could my mind have hear frees to expend the satisfied that it is no condition of life could my mind have hear frees to expend the satisfied that it is not condition of life could my mind have hear frees to expend the satisfied that it is not condition of life could my mind have hear frees to expend the satisfied that it is not condition of life could be satisfied that it is not condition of life could be satisfied that it is not condition of life could be satisfied that it is not condition of life could be satisfied that it is not condition of life could be satisfied that it is not condition of life could be satisfied. of life could my mind have been freer to expand in everything good and valuable than here, the line alone of expansion having been directed by elders and others as any kind here, the line alone of expansion having been directed by elders and others as any kind father and mother would do for their son. Thus the fog and smoke is brushed away from Billing's elder-bondage statement, and the conditions made so truthful and clear—"that he that runs may read." It is the duty of every person on earth to follow any light, or copy any example above them, and there is neither slavery nor bondage in so doing; and if they should perceive, as Billings did, "more of Christ among the Shakers than is to be found elsewhere," it is not only their privilege but their duty to close in with it and obey its behests, and not set themselves up to judge it and pronounce upon it condemnation and extinction. The fact is, the true-souled and obedient Shaker is the freest person on the footstool of Gld, because all his bonds are self-imposed, whereas all others have bonds imposed on them against their will which they would gladly throw off but can not. The bondage that Billing's suffered was, that he could not be free to subvert the order with his "angel forces" and fix it to suit his own materialistic ideas. But he should remember that,

"O:der is Haven's first law, and this con-

Older is Hisven's first law, and this con-

Some are, and must be placed above, the

else all would be chaos and confusion. Other complaints of little family rules, seem hardly worth notice; yet I will offer a few remarks

1st. The authorities must see the letter correspondence of members with the outside world. None but false hearted persons could,

world. As no but false hearted persons could, or ever did complain of this raile.

2.d. Members not to absent themselves without the knowledge and permission of the elders. A child can see the necessity of this.

8.d. Whistling. While we have no absolute rale forbidding it, it is not a commendable practice, still I would not object against the whole community whistling. the whole community whistling. Yankee Doodle in concert, and blessing God for the liberty of conscience which was obtained under its martial strains.

4 h. Sexestalking together. I presume any restriction in this quarter, would interfere with Billing's sense of gallantry. But the sexes conversing with each other is not prohibited except it be two alone in closed apartments, hance three or more are recommended in such cases. Billings seems to be well posted in Basker Spiritualism and must have been a a member during the great outpouring between the years 1837 and 1844, as he tells us what he heard himself. But I can not fully determine what he means by the "new angel forces" then introduced, unless it was the the inspiration of "babes and sucklings," or the false and deceptive spirits that came to make inroads on what And Lee had established, but which were ex-orcised by the discerning lead. But true me-diums then told us, the time would come when some in the outside world would try to claim Ann Lee; this prediction seems now to be fulfilled in Billings. But he can't have

her.

He goes on to say: "In those days the Shakers were prospirous," that is, in the days when the lead was respected and obeyed by all, and this condition let me say, when once more fully restored, will bring equal, if not greater prosperity than we ever enjoyed. But so long as a goodly number of the members allow themselves to occupy the judgment seat, and obey and disobey at pleasure. prosperity will themselves to occupy the judgment seat, and obey and disobey at pleasure. prosperity will remain among the impossibilities. God san not bless and prosper such conditions: In fact all such are not Shakers at all. But Billing's says: "It was human to reject the new angel forces, but in that a birth-right was forfeited." I would ask, what hirthright? The right for every one to do as he listed? Or to change the government from a Theocracy to that of a Dimocracy? Something of this sort, it seems, was what the expelled spirits wished to introduce. Then Christ's prayer should read, Thy Democracy come, instead of "Thy Kingdom come," He speaks truly when he says: "We were told by the spirits that they would leave us for a season, and turn their attention to the world, but it was not because we cast-out the evil spirits with their "new forces." But they having strengthened and established us on the foundation which was laid by Christ and Ann Lee—they could now depart for a season; still they have visited us at times to this day, and their power and inflaat times to this day, and their power and infla-suce are not yet reduced to the "unknown quantity." The true spirits informed us at the tune when we were looking for a great in-crease, that instead of tals, our numbers would be reduced, and that a great flood would be poured out from the mosts of the Dragon to destroy the woman (Aue Le.), and the rem-nant of her seed (R.v. 19:1516); but the earth would swallow the flood, and sion would thereafter prosper, flourish and grow like a "well watered garden," and her testimony would spread to the ends of the earth. Thus was then, and is now, our hope, and convoluwas then, and is now, our hope and consols-tion. We next have Billing's "experience as to the spiritual disperament which was manifost in so high a degree among the old time Shakers." He now found a total inability of the lead, to "discern the thoughts and intents of the heart."

Admitting this in part, to be true, it still af-fords no reason for the curtailment of the pow-Admitting this in part, to be true, it still affords no reason for the curtailment of the power of the lead. This gift is not so necessary now where an organised order exists, as it was in the beginning, when all were strangers and no order existed. Still, there is much more of this discernment in the church than is apparent to an outside materialist. Greater purification in the body, I admit is necessary, and a more close union and dependence in the gift of the lead, and a greater separation from the the world and worldly kin, to insure the covected blessing. I am not prepared to dispute the disreputable circumstances alluded to, but rather suppose them to be substantially true, and have been mortified, that any Shakers should betake themselves to the dark seances of flesh-loving mediums in quest of pure virgin Shaker spirits who had left the form; over this, I would throw a well.

Billing's remarks about fire and protection therefrom by spirits, is far from with. Destructive fless began with the founding of the institution. If I am correctly informed Ann Lee had a house burned. We had our first grain barn burned here on the 6th Oct, 1810, and the Ohio Society had theirs burned the 29th of Nov. 1807. All the work of incendiaries, and this, when we were on the stip condi-

aries, and this, when we were on the tip-toe of expectation, and all aglow with the spirit, and we have had our yearly cautions and warnings from the elders, about fire ever since. So there never has been a time, with the thoughtful portion of community, when "no fears were indulged about fire. The true gift of healing has never left the Shakers. "If any are sick (of sin), and will call for their elders. healing has never left the Shakers. "If any are sick (of sin), and will call for their elders, if they have committed sins (and will confess and repen'), they shall be forgiven them (and be healed, James 5:16). Listly Billings confesses honestly, if reluctantly, that "there is still much genuine spirituality among the calm, quiet, self-denying brothers and sister Shakers, whose chief end and aim seem to be how they can do the most to bring sunshine and juy to those around them, and adds: More of Christ on earth (Italica mins) I never home seen than I found among this people." Then I would sak: Way under nigh neaven did you not stay with them? Was there too much of Carist to suit you? Did you wisk to be where there was less of Christ and so retrest to Ancora? Was the atmosphere in Baskerdom too
pure and rare for your weak lungs? Flease
rise and explain.

Bouth Union, Ky.

> SHORT SERMONS. Great Mon-A. J. Davie.

> > BY THOMAS COUR.

We live in the eve of the decline of the age or era of hero or man-worship. The wisdom coming to earth through the agencies of Spiritualism, is giving to humanity a recognition of natural truth, that all human kind are by their Creator endowed with equal and inalienable rights. Mediumship is therefore the last phase of priesteraft, of whom A. J. Davis stands forth as a prominent representative.

Gen. Washington broke the sceptre of kings, and A. J. Davis severed the wand of priesthood. And now the lesson of the hour is:

O_! man know and be thyself! and worship
only God in nature, in spirit, and in truth. The spirit of this truth will soon spread rapidly, and as man worship declines and principies alone shall be revered, man's assumption to rule over his fellows in society, church and state, will rapidly fade away. Bro. Davis has said: "The true character is superior to the little ambition of governing the will or destiny of his fellow men." Soon, therefore, there will be no one so low, so little, as to be willing to accept office, to sit in judgment, or rule over his fellowmen. A brighter wisdom is dawning upon the sons and daughters of earth. which is elevating their souls above the carnal, low, groweling and selfish ways of the bar-baric ages, of which all arbitrary authority and hero worship are merely relies. Spiritual wisdom culminated in A. J. Davis, and therefore, we behold in him the culmination of human greatness, or mere man-worship. Gen. Washington refused to accept a crown and become a king, and A. J. Davis refused to become a priest. Davis classified wisdom into come a priest. Davis classified wisdom into natural, transitional, spiritual and celestial. He defines three of these, but the last, celestial wisdom, he says, "I can not define." See his Prosent Age and Inver Life, page 130. In the same volume, 126, he also foretells the coming of "Twelve Teachers of Philosophy." whose obvious mission it shall be to destroy whose obvious mission it shall be to destroy all assigned brimes prestages and dominious all assumed human greatness and dominion and rule of man over man, and establish the Harmonial Era, the age of equal and exact justice to all men and women, with exclusive privileges to none, the works of Celestial Wis-

for commenting upon this subject, we remarked in our Kingdom of Hosven for March, 1874, as follows: "Therefore, tradition and nustory shall soon cease to hand down its nerces to posterity, and the names of Davis, Jesus, and the humble medium who pens this truth will be forgotten nor wish to be remembered, for God and truth alone shall be exalted

A. J. D. vis is therefore the last great man or leader the human world shall recognize; for that which was considered a prodigy of wisdom in him is becoming universal and common to all. God or Nature, and not man, is great. Those who wish to hear more on this theme, will please address us at No. 238 West Lake St. Causery III. Our field of laws. Like St., Calcago, Ill. Our field of labor is at present in Michigan, but all letters will be promptly forwarded to as and receive due at-

Broedsville, Michigan,

Experiences of a German in the Investigation of Spiritualism.

BY F VOOL

CONTINUED FROM LAST NUMBERS.

Shortly after being on a business journey is Western Pounsylvania, I was introduced by Mr. Manley to his wife, Mrs. Juliette Manley then of Corry, Ponn. since then removed to Eric, Ponn. Mrs. Manley is a mechanical writing medium, yet entirely normal. We three sat down to a table. I addressed the control a question is German. Mrs. Manley does not understand the German language. Presently her hand was controlled and she wrote for me over three quarters of an hour. The entire communication was prophetic and pertained communication was prophetic and pertained to the development of my medium powers and is too personal for publication. Two notable prophetics were made, however:—first, that a noted Philosopher would come to assist in my development and that the writer, the chief control of Mrs. Manley, would go with me for a time to develop my right hand for writing. These two prophecies were fulfilled very specifily. After this time, I fathfully kept on with my sittings every evening in the dark for

with my sittings every evening in the dark for writing, alone by myself—I felt two different spirits—one manipulating the right, and the other the left arm. Their hands felt like the hands of light, and the hands of living persons; they would grasp my arms tightly, trying to sever the connection of the mores in the hand from the brain. My hands often would get quite benumbed but there was no mechanical movement whatever. My faith however, was strong. After the proofs I had received I was bound to persevere and see what would be the result.

I will state here that after two months nightly sittings my perseverance was rewarded. One evening in my own room, both my hands were suddenly and unexpectedly controlled—entirely mechanical; both hands wrote at one and the same time, one in Ger-man, the other in English. The writing of the left hand was reversed and I had to hold it before a mirror to read it. Like all beginnings it was imperfect for a long time and I could only decipher's word or sentence now and then. But one fact to me was indisputable the movement was purely mechanical. During all this time I had raps.

ANOTHER VISIT TO MORAVIA.

The lest of May, 1872 I was again at Mora-vis. My friend Mr. L., of Utics. N Y. was with me. He and I form a perfect battery for table tipping. ... We called on Mrs. Andrews and whilst waiting for her to go with us to Kcolez's, we sat down to a stand which as usual tipped readily for us. The spirit of Dr. T. G. . took control and made us this promise: "I will show myself at the seauce this morning." Prohipted by an impression I asked:

"Dr. H.; are you a Mason?"
The stand answered, "Yes"

- "Will you give us a Masonic sign from the and state of the
- "Will you try to materialize one of the cinlemet "Yeal"

"May we stipulate which?" Bows decided upon the sign of an entered

apprentice and the twenty four luch guage.

There were in the room 16 or 18 persons in that scance, among them four Masons, besides Mr. L. and myself. The curtain in the light seance was moved aside and a spirit came to the specture, whom, from an oil painting wa recognized as Dr. H. He had on his bead a the stipulated sign of an entered apprentice, which was recognized by the six masons in the sudience. Meanwhile Mrs. Andrews said from the cabinet, this is the most remarkably dressed spirit I have ever seen. To my questions she answered, "he has on a long white dress like a nightgown, and on his back is a large red cross. He also has something shining in his hand." The spirit all this while in plain view, straightened himself, up and we saw the large red cross on his breast. He also held up the twenty-four inch guage, made apparently of silver. Not even Mrs. Andrews knew of the promise we had received through the table and our explanation at the close of the seauce, created extonishment.

In the scance that afternoon the doors of the cabinet were thrown open. I sat at the extreme left of the circle and could distinctly see the medium. Mrs. Andrews, sitting on a chair in one corner of the cabinet. A little girl apparently some four years old, dressed in white, walked backwards and forwards in the door. Next came a colored woman, formarly a slave and nurse of a lady in the atdience from New Orleans. She stood a long while in the door of the cabinet and talked with her former triatress. Then came a layer bandsome In the seence that afternoon the doors of the former mistress. Then came a large handsome Indish, who gave his name as Mawohnah, one

former mistress. Then came a large handsome indian, who gave his name as Mawohnah, one of Mist Andrew's controls. Then came an Indian foraw Honto, his wife, the Mawohnah squaw we sing about. She shook her beautifully red blanket way out into the room.

Daring all these manifestations I could see Mist Andrews plainly at the same time that I saw the spirit forms. I believe this is the first manifestation of full spirit forms being shown in America and probably anywhere else on this blanct before a public audience.

The next day Monday there remained as andlence only Mist. J. of New Orleans. Mr. O. H. Green of Hartford Conn., and myself.

Durling the foremoon scance we four constituted the stidlence. We had no manifestations whatever during the dark scance and finally were instructed to have a light. I heard a spirit voice key sucibly to Mist. J. who sat next to me, sing "Raily Round the Fing" as loud as you can. Bo we sang with all our might. I could see kirs. Andrews very plain by in the cabinet, as the Joors had been thrown open, when all it once a lady appeared in the door of the cabinet, who satuted, and to my interestible for I recognized my own day. open, when all st once a lady appeared in the door of the cabinet, who saluted, and to my inexpressible for I recognized my own dear mother, seeing Mrs. 'Andrews at the same time." I said: 'Richer can you speak to me?" She motioned with her left hand "No." I saked a sumper of questions audibly and mentally in German and English, and the dear spirit answered them all correctly. After a long stey also sainted me with her hand and was gone. "This plosed the seance. From that day I have known—not believed only—that answered the seance of the sean milits can under favorable conditions return and communicate with he.

Further Proof is furnished.

That same evening a party of his strangers stopping at Keeler's, went to the villege to see a new society for materialization; Mrs. Chloe A. Booth, whom we found at her humble home with her humband, children and a few friends. A small side room was used for a cabinet: 'I was saked to tie the medium; but objected, Presently I was called into the cabinet where I found Mrs. Booth deeply entranced, a long clother line had been used by the apirits and she was tied thoroughly, hands and and in fact her entire person was tied to the clash she occupied. During our singing, help hands were shown, hands of all sizes as many as: six and eight at once; these hands pointed out their friends and answered ques-tions by signs. The curtain was moved aside and the face of a lady appeared which I in-

stantly recognized as the face of my mother. The eyes looked wime as kindly as they awar did in my shildhood. She gradually disappeared in a height luminous sloud. Then appeared the face of another lady which was recognized by Mrs. It as her sister. This closed our

SOLECE. I was requested by the still entranced medi-um to come into the cabinet and united her at um to come into the cabinet and untied her at the request of her control. All at once her whole demeanor changed and an entirely different spirit took control of her. Which acted exactly as my mother. I pained her to appear but she could not. The only words I mark, was pointing at me, "Indian, Indian," spedily comprehending that she desired to describe as Indian spirit near me and yet could not control to speak. I asked, "Can you move the medium's hand?" "Yes," Now I will call the alphabet in German please raise her hand at the right letter and give me the name of this Indian? In this manner was spelled out the name of my Onief Indian guide, "B.B." name of my Culer Indian guide, "B. B."

Another seance for materialization. Previous to the seance just described, w held a seance at Keeler's at 8 o'clock P M. which was very remarkable. During the light scance, whilst I could see Mrs. Andrews plain-ly in the cabinet in her secustomed corner, the little girl previously described made her appearance. Next came a lady with a baby in her arms, who was recognized as the wife and baby of a gentleman among the audience. Then came a lady dressed in black who made herself known to me. She waved a white handkerchief for us to stop singing and said: "Praise God for the blessed truth." Honto also came and spoke to us. There were some other materializations but I have lost the bal-

ance of my minutes: AN UNEXPROTED DEVELOPMENT. The next afternoon, I called on Mrs. Booth and met there by appointment a lady. E. W., who had been just developed as a writing medium. We two sat down to a little table and I was interestedly watching her hand controlled for writing. My right hand was on the table, my left hand resting on my knee. I had forgotten all about Mrs. Booth who sat sewing in a small rocking chair babled.

in a small rocking chair behind me. Whilst sitting thus quietly watching the writing, to my utmost surprise quite suddenly, my left hand was lifted high up in the sir by some unseen power and brought down with great force three times on my knee. Astoniahment is a poor expression of my feelings at that moment. I turned around to Mrs. Booth who was laughing heartily and said. "Pray what does all this mean?" Bhe replied "I saked my control Crowfoot if he could an swer me some questions through your band and he said he thought he could, and he has

My common sense at once suggested me to say, "Well, what has been done once can be done sgain"—Crowfoot please take my hand done sgain — Crowfoot please take my hand again and answer another question for Mrs. Booth. I turned my back to her and she ask ed mantally a question. My left hand I thought had got a development so I put down my right hand and exerted all my nerve and will power to keep the hand down, so as to be sure it was not myself who moved the same, but it was useless. I was a child to that spirit's will. My right hand came up and answered the question. Realising fully the importance of this development as an avenue of communication, development as an avenue of communication, I saked for the sign of no. and it was given; for don't know, and it was given.

This phase of mediumship was called by the spirits "Mental Telegraphy." Before night that day by continuous experimenting I found that the index finger of either hand could be

From that I was a test medium. I could by this mental telegraphy describe spirits, call the alphabet and get names, dates, figures and sentences. I became so sensitive now, that before a spirit controlled my hand, I felt a real pressure on my shoulder on the Ulnar nerve, and I could readily recognize those friends who were in the babit of using my arm and strangers. Another peculiarity I noticed was that all the different spirits that communicated through my hand each and every one took the same differently, thereby proving to me different and distinct identities or individuali-

After getting this Mental Telegraphy I lost the raps and it is only once in a great while, entirely beyond my control or wish that I get raps, but Mental Telegraphy I still retain, and it is finely developed and in daily and hourly use. I will have occasion during this narra-tive to refer to Mental Telegraphy again.

I then met one of the Sherman Brothers of Ohlo, in Oleveland, and was present at a private seance. I was also favored with a private sitting by Mrs. Blandy, sister of the Davenports. I paid visits to all the noted mediums and my

extensive travels presented fine opportunities.
On my way East, I stopped at Utica and was introduced to a gentleman, Dr. G., who writes mechanically. He had not written for a long time. I made passes over his head and arm, and one of my controls took his hand and gave me the names of a developing band, and told me of my rowers as a developing me and told me of my powers as a developing me-

That evening I was invited to a private family circle, where the husband and father had passed away about a year before. During our dark circle, Annie, the daughter, aged 15, sat next to me and said, "Mr. V. my arm aches." I said, "Let us have a light." I then placed paper before her, put a pencil in her hand, told her to be as passive as possible, and called on my new developing band, whose presence I ascertained through my Mental Telegraphy. I made but a few passes over Annie's graphy. I made but a few passes over Annie's brain before she became deeply entranced and her right hand began to move. Presently control was established and her hand wrote: "I trol was established and her hand wrote: "I am here.—John Morgan." This was the first time the father of this young girl had been able to manifest to his own family in his own house. Of course we were all deeply affected. After a few more manifestations her hand again wrote: "Mr. V. please stay this evening and help develop my child. John Morgan." Home more messages were written and when I felt that the young medium had been held long enough. I speedily relieved the trance by scatte upward passes. This was the first time that I was used as a developing medium, and I always think of that evening with pure and hely pleasure. pure and holy pleasure.

A REMARKABLE TEST.

The next afternoon coming into Mr. Lord's store. I found a gentlemen sitting in a chair, the clerks stending around him. He was making these remarks: "This Spiritualism is all a delusion and a fearful humbug." The man was an entire stranger to me and I to him. I west right up to him spd said very roughly, "Do you know me?" He answered, surprised and taken aback, "No Bir." "You don't know what you are talking about. We will see if Spiritualism is a humbug. Not a word from you. I will endeavor to give you a test."

I took a chair in front of him, put my hand on my knes and saked. Has this man any spirit friends present? My hand answered, "Yes." "How many?" "Two:" I now got the full detailed description of a lady who said she was his mother. I saked the other spirit? My hand was taken very lightly. I immediately had the impression that it was a child: "Yes."

"A boy" "Yes." "Name?" Alphabelically I got the name "Leon." "Age?" Years, months and dawayall given; date, day of the week and hour orthe day of passing away all given. I new turned to my astoniahed skeption: "My totand, here is your mother and child; is this sorrect?" The gestleman answered with munhemation. "I don't know how it is done in the sorrect? It is the literal truth." You may set, them questions of the orally or magnifile correct; is in the literal truth." You may set, them questions where orally or magnifile and they will the answered, as I set under home to the present all the present the present passed them to my friend Mr. E., when affect me messially, but the questions were all correctly answered by my band.

As is was getting mear too time we invited the stranger to see with ms, and took him to Mrs. Morgan's house to show him a little more of Spiritualism. Arriving at the house, I said to Mrs. Morgan's house to show him a little more of Spiritualism. Arriving at the house, I said to Mrs. Morgan's house to show him a little more of Spiritualism. Arriving at the house, I said to Mrs. Morgan's house to show him a little more of Spiritualism. Arriving at the house, I said to Mrs. Morgan's house to show him a little more of Spiritualism. Arriving at the house, I said to Mrs. Morgan's house to show him a little more of Spiritualism. Arriving at the house, I said to Mrs. Morgan's house to show him a little more of Spiritualism. Arriving at the house, I said to Mrs. Morgan's house to show him a little more of Spiritualism. Arriving at the house, I said to Mrs. Morgan's house to show him a little more of Spiritualism. Arriving at the house, I said to Mrs. Morgan's house to show him and to be a friend to the well morgan.

will not give his name as he may got a test. The explanation being satisfactory we sat down for a circle. My developing band came and in a few minutes Annie was entranced. Her hand was controlled and wrote the following astounding test message to this entire stranger to the family: Papa, when Mr. V returns to Boston, let him go to Mumler's and I will give him a photograph of myself for you, if you wish it.

(Zo be continued.) Spiritualism Extraordinary. [From the (Manchester, Eng.,) City Lantern.]

In submitting the following account of s spiritualistic seance to the readers of the City Lantern, we beg to say that we print it as we have received it from a correspondent upon whose verselty we can rely. We, of course, do not believe in the sgency of Spiritualism for good or eyll, or in its power for material manifestations.

The other evening a strange occurrence took place at the house of a gentleman at Saie. For the sake of the parrative, I will call him Mr. Marvel. Both Mr. and Mrs. Marvel are believers in the phenomena known as Spiritual ism, and on the evening in question my broth er and myrelf had received an invitation to be present at a scance that was to be held in a large room in the house, in fact, a disused nursery Upon arriving, we were warmly greeted by our host and hostess. I may mention here that neither my brother nor myself believe in the alightest degree in Spiritualism, and have often justed with each other upon the subject

After we had been introduced to one or two After we had been introduced to one or two strangers present, we adjourned to the nursery, the furniture of which consisted simply of chairs ranged in a semi-circle opposite an ordinary deal table, covered with a green cloth, upon which were some photographs, a few flowers, and a small hand-bell. Behind the table stood a folding screen. There were no curtains to the windows, and but one cupboard in the room, which was opened and shows to be full of clothes and linen, and locked up again. The screen was next folded, that we might see it concealed nothing, and then opened in its old position standing about four feet from the wall.

four feet from the wall.

The medium, a slight with man, with small dark glittering eyes, and close shaven, with the exception of a dark moustache, now came forward and stationed himself behind the table, then, bowing slightly to his sudience, said, in an impressive tone, "I have been desired by Mr. Marvel to obtain, if possible, some decided manifestations to night, we will

Commence with a short song."

The time was seven o'clock in the evening, and perfectly light, the daylight streaming in at two windows from which the blinds had been removed. The medium took a chair and seated himself behind the screen, but we could hear him talking in a low voice to an unseen Something. The audience in the front row had joined hands, and were singing quietly in a low tone, when suddenly the bell tinkled, and the photographs were distributed. "Who is present?" came from behind the screen in and the photographs were distributed. "Who is present?" came from behind the screen in the medium's voice. The question was quickly followed by three raps on the table—three strange, hollow raps, like the settind of gravel falling on a coffin. The medium now ran quickly over a list of names, but nothing happened till he pronounced the name of Alice, when the flowers on the table were lifted from their plans and thrown to the ground, and the their glass and thrown to the ground, and the table shook.

At the same time there appeared in the far-thest corner of the room a pale blue light about the size of a large fusee, and something like one in shape except that it burnt steadily with a cold blue glare. "Tis the spirit of Alfoe," said the medium's voice. The light slowly traversed the room, and halted over the

. As it approached, a slight chill passed across all of us. The medium's voice was now heard asking. "Who has summoned the spirit of

asking. "Who has summoned the spirit of Alice?" and a gentleman present replied. "Amongst the photographs on the table, I have placed that of Alice, my dead wife."

As he spoke the photographs were again gently stirred, and the bell rang sortly. Then the medium, stretching out his hand, placed a sheet of paper on the table. "Will you communicate with me to hight, or with Rimest?" as k.d. the gentleman from the audience; he was sitting in the front row. The paper runtled and fell to the ground. Mr. Marvel, picking it up, read the following words traced in a faint handwriting: "I have no power to night; there are other spirits present—mally nant ones—and unbelievers amongst Einest's nant ones-and unbelievers amongst Ernest's friedds.—Alion"

Whispering to my brother, I rose to my feet determined to penetrate the mystery. I advanced to the table, and laughingly said. What nonsense this is. I defy the spirits to harm me; let them try?" As soon as I had spoken I felt myself swooning, and I felt, but not to the ground. It seemed as if I was suspended in the air. I could see averything and hear averything, but I could not speak or move my limbs. My power and my will were alike gone, and I seemed to be in a kind of wak-

ing trance. I knew that I was hovering horizontally in the air, that my brother was holding one of my last di, that the medium had started from hehind his screen and was standing by the fable, and that my brother was specking angrify to him. Mr. Marvel was begging mysbrother not to be violent, and the rest of the company were sitting rather terrified in their places.

I now felt myself litted fariker from the ground, and my brother's hold slackening up-

feet efficient ground, I should think, and felt myself being dropped into a shalt. A couple of minutes passed, and I returned to my natural state, but in a tremisting emidition.

Mrsel flavel come forward, and asked me to so in the dining room and sit by the fire. When I rose to walk my legs and state felt as if they'd been galvanized, and I had to leas the my brother's arm. Accompanied by Mr. and lay down one's state washed lining room, and lay down one's state washed loose to the fire, while Mrs. Marvel, I recited to the fire while Mrs. Mirvel within method with cold water and saw and blooms, which gave me instant relief. I took a glass of weak brandy and waters and it has a hour talt mach better though till hake and have shown this statement to my brother and far, Marvel, and they have pronounced it to be a verifable secount of the seence held at the latter's house on the systeming in question.

"Psychische Studien."

The June number of this meritorious German monthly, edited by the Russian counselor, Alex. Aktakow, is again replets with intensating and instructive reading matter, although to some it may seem that too much room is devoted to the second part, "Theoretical and Critical," and too close attention paid to works of general philosophical purport, while the first part, "Historical and Experimental," could be more liberally furnished from the rich stock of spiritual facts constantly presented to the world in the Spiritualist literature of America, England and other countries. The editors. however, may be better judges than we at the distance, of what would suit the taste of the nation of thinkers, and in which manner best to smooth the way for the truths of Spiritualism, which by the vast majority of this enlightened people, is still held in equal cation with superstition, witch trials and papiers.

papism.

This number VI., of the "Studies," brings another declaration of Messrs. Assakow and another declaration of Mesers. A kankow and Butterow against the report of the Scientific Committee of St. Petersburg, which on account of narrow prejudice and faithless breaking of atipulated conditions, made such a signal failure of its investigation of the spiritual phenomens. From this new finds of science, the Spiritualists should again deduct the lesson, that 'lis neither safe nor in any way conductes to their cause, to court the investigation of so-called "men of science," who as the St. Petersburg savants prove, are not the representation of independent research; but of put-and-dried systems and ready made dogof cut-and-dried systems and ready made dog-

Let the facts of our doctrine, of which there

Let the facts of our dootrine, of which there is a constantly increasing harvest, take care of themselves, and the time will obme, when the Professors will have to run after and court the facts, thistend of those now begging at the doors of ablege and environity committee? This name her contains among other articles, the conclusion of the interesting communication of our countryman, Mr. Albert Sielinbach, of Eventsville, Ind., who relates how for was converted from Materialism to Spiritualism, and particularly his experiences with Mrs. Stewart in the hall of that liberal protector of Stewart, in the hall of that liberal protector of our cause, Dr. Allen Pence, of Terre Haute,

In part III, of this number, "News Notes," etc., we meet with a particularly well-closes collection of occurrences, literary notices, extracts and short reviews, in reference to spiritualistic notions, which have at all times been, and are, still cropping out in the works of proce writers, as well as posts.

Among these we notice the mention of a re-cent passiblet, entitled "Death in Germanic Legend and Poetry," which proves that the materialistic unbelief at present so general in Germany, is not as inborn quality of the Teu-tonic race, but a mere outgrowth of the period of the "Remaissance." The author of the pemphlet, says: "The thinking mind of our Germanic forefathers had since the oldest times turned spon the investigation of that condition in which the soul continues to live condition in which the soul continues to live after death. Their firm belief in the Gods did not allow even the germination of any materialistic view in this respect. None of the ancient northern heroes ever conceived the idea, that the cotl could die with the body. The entire Germanic middle ages do not yet know of any opposition against the doctrine of immortality. As many heretics as there might have arisen, eternal life was to all of them the immutable aim of human development. It was only with the period of Renamance. In the beginning of the 16th century that the doubt about the inimortality of the soul began to sur likelf." May we not hope therefore, to star likelf." May we not hope therefore, that a reaction will take place in the minds of that great nation of thinkers and poets, as soon as the doctrine and facts of Spiritualism succeed in galating a more general and deeper hold on them, and fis great mission, so restore the popular consolvation of the eternal destiny of the human soal, will be better understood. For this desirable end, the journal Payenia Studies, has been laboring indefatigably and with marked success for three years. It would, therefore, be a painful loss not for Germany alone, but for the general cause of Spiritualism, if the publication of this valuable plonter journal year, it has a treatment of cause with the current year. It is a small sum indeed, which would be required to secure the continuation of the Budien for another year. We see from the concluding notice of that great nation of thinkers and poets, as soon the continuation of the "Bludien" for another year. We see from the concluding notice of the do-editor. Br. Gregor Court. Witig, that the amount of 2,581 Mark, about 2685 would suffice for that purpose. If our leading Spiritualist papers, the Journal and the Bannan, would lend their aid, it should be an easy matter to raise a fund, among the Spiritualists of this armster which would encouremake. of this o untry, which would encourage the liberal Russian patron of our cause to continue bis efforts for its dissemination in Ger-Let us go to work!

Dr. G. Blonds. Brooklin, N. Y

MORE ASTOUNDING PROOF. A Party Spend Two Nights at the Eddys.

REFORTED BY W. H. WILKINS. Not long since a party of nine persons from

this place and West Windsor, spent two nights at the Eddys, and perhaps a brief account of the manifestations witnessed there may not prove uninteresting to the readers of the Jour I now felt myself lifted farikes from the ground, and my brother's hold slackening upon my band. Prefertly he was obliged to let go, and I was close against the celling, my knes touching it once ever so gently. I seem the following it the sir, and was in no pain with the exception of a burning sensation at the lowest part of the back of my head; but the terrible part was that three horrible fieshless faces were watching me in the air, with eyes that burnt bluely in hollow sockets. They were all close together, frowning and amiling alterbately, if such ghastly gribning as theirs could be called by such names. As I slowly neared the ground, my brother came and took my hand sgain and spoke to me, seeing my hand again and spoke to me, seeing my what saw several of their departed friends, but I could not make a sound. I was three or four Mr. Taylor and wife saw their little son in

spirit life, and others of their relatives and friends. Capi. Persons materialized and played several old time pieces on the violin and the peculiar style of playing was at once recognized by several pending in the room.

Mr. H. of the kingle rate, he says as plainty as he oversew has be both life, and her sister, Mrs. Telephond to be able to the opening in the car and giving her sumistakable proof of her identity. Mrs. The and the say an aunt of hers and others of her friends.

Luther K. ndall saw meerly all of his deceas-

Luther K. ndall me peorly all of his deceased relatives but gave up the privilege of shaking hands and souversing with them, mostly to his daughter. Mrs. Gates, who had never witnessed the manifestations before and who went there a disbellittes.

Went there a disbelikter.

H.ram Thomas, a merchant, of Felchville, materialized, and was identified by Mr. Kendall. Mrs. Gases saw her brother and his wife, also her instead and son. The latter, Fred. K. Gases, played several times to the company on the america, on which he used to excell. His playing was at once recognised by his mother and also by Mr. Benjamin—the latter who requested him to play the piece base used to be the favorite. This was immediately done. Mr. B. then saked him to play the piece that he (Mr. B.) taught him to play. the piece that he (Mr. B.) taught him to play. This wish was also complied with, and was a crowning test. Mr. Benjonin says that "there was a certain place in the place which Fred name could get correctly, and about which he used to laugh at him." When the spirit came to this part, it was not played correctly, but just the same as he used to play it. What more could be asked! No one but those two knew what the places were when Mr. B. called for them and when played were at once identified both, by Mr., B. and Mrs. Gates, neither of whom could any longer doubt the genuineness of the manifestations.

Soon the curtains were parted and a volce said, "Ella, E.la," and called for Mr. Benikmin, who went up and shock hands with the spirit, who was recorn'z das Miss Ella Ward-ner, who died in Foichville last fall, Mrs. Gates also, and at the same time, went up and shock her by the hand, and both were kinded by the spirit, and other convincing tests were

Afterwards she came out in full form and says. "Ella," when some one says. "It is so dark I could not say for certain that it is Ella." The spirit says. "I goess if you could see my curis you would." She and Fred Gates (before mentioned) attempted to materialize and walk out at once, but did not do so successfully, both beginning to fade, and stepping back immediately. Ella conversed considerably and sent for her father to come and see her. and see her.

son lower any and sent for her lather to come and see her.

At Horatio Eddy's light circle the proofs were equally as convincing, the Tamous ring test being serformed to the satisfaction of all. Carde were written and throws out to the company with the names of deceased friends on them; some also, containing messages. The hands could be seen writing them on the back of Mr. Bowers who set with Mr. E.dw. R.ow ers were brought and distributed all from and dowy. On the whole the manifestations were entirely estisfactory and convincing. This last bunch of evidence has considerably stirred up Falcaville, and numbers now say they would like to see the manifestations just out of curiosity, who eighteen months ago, when your correspondent was the first to visit the Eddys from this way, and came back and told his story these same ones would not step into the Eddy's house if they were right under their nose. Ho you see the outside crust is gradually being broken, and the light of truth is slowly but surely streaming into the dark decimbers of every human sone. Yet there are chambers of every human soul. Yet there are some where the opening is as yet comparative-iy small and whose minds are .so weak that they prefer to cling to a lie rather than investigate the grandest fact ever given to the chilren of earts. Felchville, Vt.

ORTHODOX CONFOUNDED.

Scene at a Grave.

S. S. Jones, Dran Sin:-Last week an estimable old lady, Mrs. Potter, passed to epirite-life, strong is: the orthodox faith, as were the entire family except the wife of a son who resides in Boston

As a matter of course their pester was called upon to officiate at the funeral; and did so by reading a chapter in the Bible, and making a prayer at the house, after which the immense concourse proceeded to the cometery, where, when the mourners were arranged ground the grave and the or fin about to be lowered into the learth. Mrs. Jennie Potter (the person mentioned as the wife of the son residing in mentioned as the wife of the som residing in Boston), was controlled, and while in the entranced state; addressed the friends and relatives of her whose material body lay before them in such words of eloquence, tendemose, and layers to strike not only those more had mediately addressed, but the entire assemblage with amazement, and too, such sweet words of comfort to those minds then seemingly be-

wildered.

The surprise and astonishment of none seemand as great as that of the pastor, who after the coffin had been lowered, when saked, to 'pronounce the banediction." remarked simply: "I feel that I can add nothing to what has already been said." when slowly, silently and apparently confounded, those assembled acceptance, was not solely the production of him. Potter, the medium, but from a higher source and entitled to grave consideration. This was shown after the return of the friends to the house, when this company of church meanings. house, when this company of church members asked the medium to form a circle and allow the spirit friends further conversation; with them who had never before believed such to

be a possibility.
Mrs. Potter compiled with the reducet, and
the mother, whose earthly form had just been
interned, came and spoke most convincingly. interned, cases and spoke imost convincingly. Though perhaps few mediums could be controlled and received and incidentalised (memortality are proofs of all individualised (memortality are gradually but aussly growing stronger. Would that this mome sould have been witnessed by the Row. Hopworth, D.s. Mott and Ekinemond and Sheir instrument Bishop, that, if possible, it might by them be imitated search, as imitation would crowe. Hapworth's courant, and who shall say the second not be sleveting? Possibly they may believe that all mediums who shall say the effect would not be elevating? Possibly they may believe that all medicins are as dishonest as they assert Anna Eva Pay to be; their experience (containly looking for fraud) may have drawn them into an element where they ocald not reach the good and true. Only that I regard the circumstances herein related as likely to serve a good purpose with such people, should I have thus intruded upon your notice. your notice. WITHER, Providence, R.I.

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Speculations Tending to Explain Certain Spiritual Manifeste ations:

DE WILLIAM H HABRISON, OF THE LONDON (PNG) SPIRITUALIST.

After attending some hundreds of material-ization searces with different mediums, under all kinds of conditions, it has become evident all kinds of conditions, it has become evident to me that ou certain occasions there has been actual duplication of form; that is to say, that while the entranced medium has been in one place, an active and intelligent temporarily materialised being, having to a large extent the features of the unconscions medium, and robed in waits, has been moving about close at hand. It all the evidence to prove this point water collected, the case would be a very at hand. If all the evidence to prove this point were collected, the case would be a very latrong one, but space will not permit. On the present eccasion is will merely repeat that once at a circle I had tight hold of Mr. Williams, as he sat by my side all through a scance, and high up, ever the table. John King was floating, carrying his light in his hand; he illuminated his features with it, so that I clearly saw his eyes sparkling, his lips moving, and I meard him speak at the time that they moved. At the moment this clear bright view of him was obtained, with nothing dubious about it, his elbow was higher than the top of my head. I was holding the hand of Mr. Williams, whose elbow was alongside mine on the table, and his feet were touching mine. At the great his feet were touching mine. At the great majority of material sation seances, there has been no evidence whether actual materialization has taken place or not, for at many sit-sings mediums are not sufjected to absolute test conditions; and if they are su' jected to cortain test conditions, such as tying their hands behind their backs, sewing their sleeves together with cotton, and sealing the knots. the abnormal power about them can release them from such bonds in the twinkling of an them from such bonds in the twinkling of an cyc, and after the sitting is over, they will be found secured as at the first. This in itself seems somewhat miraculous. The fact was well tested through the mediumship of Mrs-Compton, in America. While she was seated in a cabinet, she was secured in every possible way, even to tacking the skirts of her dress to she floor, and scaling the heads of the tacks after hands and arms had been tied up. Shortly afterwards, a figure, robed in white, came out; several of the sitters were invited to enter the cabinet, and found nothing in it; yet afterwards. Mrs. Compton was found secured as at wards, Mrs. Compton was found secured as at first. This tends to show that although nothing visible was in that cabinet, yet some invisible form resembling that of Mrs. Compton must have been there, which form, when reclothed with matter, disclosed her bound as at first. "Not the slightest reliance can be placed upon the statements of most of the spirits who produce these manifestations, and observers should believe nothing they can not prove for

I may begin to set forth the explanatory ideas I have in my mind, by speaking of the materialization of a spirit-hand. I assume that whit we call "matter" consists merely of surface effects with an infinity of phenomena beneath; for although the now prevalent sciencific idea that matter consists of the infinitely rigid deathat matter consists of the infinitely rigid particles of Dalton; or of Sir William Thomson's vortex atoms formed of an infinitely clastic fluid, is useful in physical research; all analogy and past experience tend to show that as knowledge increases, bur ideas of the extent of like universe; atoms included, will have to be widened. The ancient Jaws, like the physicists of to-day, had a tendency to limit the universe to that which was known to shamasiwas. They considered the earth to be a small plain, on which they existed as a peo-ple specially chosen of God, with small bril-lant objects in the firmament above, known as the san' moon, and stars, which were put there for the sole purpose of giving light to them. Hence in a speculative argument like the present, I assume that physicists are very far from, having reached the limits of the knowable, in relation to the fundamental con-stitution of matter.

stitution of matter.

Let us then suppose what we know and see of the human hand to be the result of an infinof the human hand to be the result of an infinity of "underlying" phenomena, comprising a certain amount of energy which we will define by the number ten. I assume that when a spirit hand first begins to form, say twelve inches from the hand of the medium, by means of will power or some unknown process, the controlling intelligence abstracts say one part of every ten from every portion of the medium's hand, thus leaving hime. This first stage in the erection of a spirit hand I assume to produce an actual hand, invisible to the human eye, yet capable of producing certain material effects. I think that although it might dissolve and return whence it came, if it attempted to touch another human organism, not of the same nature as that of the medium, yet it could lay hold of inanimate matter and move a table. One sitter at a circle, usually a syma table. One sitter at a circle, usually a sympathetic measure, sensitive, will sometimes feel the grasp of a hand where nothing is to be seen, and hobody else will see or feel anything. I assume that this spirit hand containing one, instead of ten parts of energy, may be able to touch smother person whose "influence"—as Spiritualists and measurerists call it—is in harmony with that of the medium.

If urther assume that in the process of further materializing a spirit hand spirits can, by will power, or by other means, abstract more and more energy of different kinds, but in un-

and more energy of different kinds, but in un-altered relative properties, from every part of the hand of the modifies; until say five propor-tions of energy are left in the hand of the medium, and five proportions are in the spirit hand. At this stage both hands ought to be palpable, visible hands to the spectators. Here I think we have the duplication of form—that delicate state of balance of conditions which has existed on the few occasions when the me-dium and the spirit have been seen at the same time.) Carrying this idea still further, I think that the power at the root of the phenomenon can go on abstracting energy from the hand of the medium until at last we have, say, alno parts of energy in the spirit hand, and only one left is the hand of the medium. At such a stage as this—which as yet has only been resched in total darkness—the hand of the medium ought to be invisible, whilst the spirithand is densely materialised. This may be the condition of things when mediums are released from bonds. If so, when hir Compton is out of the cabinet, the materialised form contains eight or himse parts of the assumed ten parts of energy abrasally comprised in her that the power at the root of the phenomenon ten parts of energy sormally comprised in her body; while the form thus made is walking about the room, the remaining one or two parts are not palpable to mortal sense, yet are in the cabinet, and perhaps keeping the tapes and seals in their proper position. An invisible woman is there; her dress in an invisible form is there; the knots and seals are intact, but perhaps invisible, and after the form out side the sabinet remains with the one inside the circumstances that the one inside has been there all the time accounts for the knots and seals and other fastenings of a delicate nature, being discovered at the end of the seance or

being queoverse at the end of the seance of sectly as they were at first.

These ideas, I think, also explain how—while the hand of a mediant is haid in darkness—a welded fron ring with no joint in it is trequently these ideas on to also arm. It will be remembered how H. Absakef, and R. Petersburg, in a

good light, grasped the hand of Mr. Williams, then tied his own hand to that of the medium with tape. There: were no rings on either of their arms; the light was put out, and shortly afterwards the ring, was threaded upon their arms. M. Aksakof, who had never loosened his grasp of the hand of Mr. Williams, took the his grasp of the hand of Mr. Williams, took the ring and the frps back with him to Russis, to show that there was no trickery in the material means employed. Many others have had experience of a sim larkind at spirit circles. Now, if we assume that when M. Aksakof took the hand of Mr. Williams, John King began to form a spirit hand (which he always does to produce dark circle manifestations), as he took portion after portion of energy away from the arm of the medium, so did it become more and more impalpable. The medium's hand was still a material one to the touch of M. Aksakof, but higher up, between the wrist M. Aksakof, but higher up, between the wrist and the shoulder, it might have become so spiritualized, that could light have been adspiritualised, that could light have been admitted at the moment, no arm at all would have been seen there, although a proportion of the vital invisible forces, composing it had not been removed; thus the threading on of the iron ring became possible. Mr. Grookes and Mr. Blackbarn once tied tape tightly round the neck of Miss Florence Cook, and sealed it with a signet ring. The ends of the tape were than tied round one of the steps of Mr. Grookes library ladder, and sealed. The instant they left the cabinet Miss Cook was free, nothing but the sealed loops of the tape remaining. The ideas put forth in this article will serve to explain how these results might have been produced.

have been produced. From what has been said it will be seen that it is assumed that spirits can abstract energy from all parts of inanimate objects, as well as from human beings; that dresses, for instance, can be thus duplicated. Let us now suppose can be thus duplicated. Let us now suppose that when the ninth part of energy has been abstracted from an object, forming a kind of spirit of it, that ninth can be carried invisibly to a distant spirit circle, with some connecting link existing between it and the original object. As the spirits abstract more energy from ject. As the spirits abstract more energy from the one, and put it into the other, that which was originally invisible becomes solid, and that which was solid disappears; thus the article is moved from place to place, doors and intervening objects forming no obstacle to its passage. And if it be said that in this speculation I assume that energy in some form passes through solid matter without visibly affecting it. I seply that the case is not exceptional for, if you develop a photographic plate in a magnetic field strong enough to uphold several tons of fron, that large amount of magnetism passing through a plane where such delicate chemical reactions are going on, does not affect the development in the least, so far as I have been able to see, and I have made the exhave been able to see, and I have made the ex-

periment with frequency.

The ideas just set forth as to the philosophy The ideas just set forth as to the philosophy of a portion of the process whereby materialized forms are produced at spirit pireles, may possibly be susceptible of experimental verification. For instance, if energy is withdrawn in the assumed manner from the hand of the medium, a decrease of vital action will probably take place in that hand, which decrease can be measured in various ways. If there is a diminution in the flow or volume of blood in diminution in the flow or volume of blood in the hand, instruments have been devised by physiologists for registering such changes; if, again, there is diminution of keat. It can be registered by means of one of Siemens' fine resistance coils, and the changes of temperature can be read. If from minute to minute, by means of a reflecting galvanometer in another room. The changes in the temperature of the blood of sick respice have been recorded in blood of sick people have been recorded in der one of their armpits, and it causes them no discomfort whatever. Possibly by some of these means, when a ninth of the total energy has been abstracted from the hand of a medium to form a spirit hand, the instruments would show the change which had taken place, long before the spirit hand itself became visible to the eye.

Mr. Alfred Russell Wallace, in his book, "Mirscles and Modern Spiritualism," describes a scance with Miss Nichol, better known as Mrs. Guppy, in which a wine glass was apparently duplicated; if not, another wine glass must have been brought into the circle by the spirits. Mr. Wallace says:

"We now sent for a single wine glass, which was placed on the floor between Miss Nichol and her father, and we requested is might be struck. After a short time it was gently sapped, producing a clear ringing sound. This soon changed to a sound as if two glasses were gently struck together; and now we were all gently struck together; and now we were all astonished by hearing in succession almost every possible sound that could be produced by two glasses, one inside the other, even to the clang of one dropped into another. They were in every respect identical with such sounds as we could produce with two glasses, and with two only, manipulated in a variety of ways, and yet. I was quite sure that only one wine glass was in the room, and every person's hands were distinctly visible on the table.

hands were distinctly visible on the table.

"We now took up the glass sgain, and put it on the table, where it was held both by Miss N. and Mr. Humphreys, so as to prevent any vibration it might produce. After a short interval of silence an exquisibly delicate sound as of tapping a glass was heard, which increased to clear silvery notes like the tinkling of a glass bell. These confined in varying degrees for some minutes, and then became fainter, and gradually died away."

Priestcraft. Carlo Santa L. Caldalla Color.

Manning F. Hant well says in the Zruck **Seaker:** The sign of the sea of the season of the

Priestoraft, lawyarcraft, doctororaft, and kingcraft, but the most damnable and the most to be dreaded is priestoraft. For instance, the lawyer is sworn to be true to his client and defend him whether right or wrong, consequently we are not surprised at hearing him occasionally utter a falsehood; we naturally expect it. The doctor is employed to care the sick. He cures some and probably kills some; still his intentions, without donbt, are good. We truet our lives in his hands. As to the king, he can do but little mischief, any how. His power is limited except in an imperial government.

But look at the priests! They rule with des-

parial government.

But look at the priestal. They rule with despotic away the minds of their bigoted dupes, claiming to be the holy messengers of God, when, in fact, many of them have proved to be the basest of scoundrels. They make it as much of a trade to preach as any other mechanic does to follow his occupation; but recollect one thing, the Lord calls the loudest for them to preach where they there the largest salary. They preach to conscide with the fashions of the day, varying their doctrines according to time and direcumstances.

Let us commance with their boasted Christian emperor. Constantine, and see what he did after he claimed to have become converted to Unristianity. In the first piece, he murdered his wife, his wife's father, his sister's husband, his nephess—Sopater, his former friend, his nister, his own son, merely because they refused to renounce Paganism and subrace his new dockrines. Then he commenced an indis-

new doctrines. Then he commenced an indis-oriminate alsughter upon the Pagans, regard-less of age, sex, or condition. On what a be-loved Caristian emperor!

Let us then pass on to the two great reformers, viz., Calvin and Luther. Did they cease persecuting those who saw fit to disagree with them in their opinions? By no means. It was similar to diluting alcohol with water; perhaps it had a tendency to destroy in some measure the fire-edge, but the essence remained the same, and that was persecution for opinion's sake; and the same principle exists now; and the priests of the present day would as soon resort to the rack, fire, and sword, as eyer. All that prevents them from so doing is ever. All that prevents them from so doing is the want of power. But thanks to the light of of science; it has extracted their teeth; they may growl, but they can not bite.

Were it not that a great many people attend church and pay the pricess, who believe nothing in their nonsensical dogmas, their power would be vastly less than it is; but they do it because it is called popular, and it is a d flicult task to induce such people to read books devoted to Freethought and Liberal principles.

Christianity is based on persecution—it is its very essence. If it is as holy and as good as they represent it to be, why does it not spread with greater rapidity over the world? Mill loss of money have been expended in sending missionaries to circulate it amongst the heathmissionaries to circulate it amongst the heathen; priests must be supported at an enormous
expense to harangue their ignorant dupes, and
after pursuing this course for eighteen hundred
years, what progress have they made? According to Robert Taylor's estimate it has advanced about one inch in a fortnight. It has
proved to be the bane of human felicity: the
black devil of the earth. It has been the
cause of more bloody wars than everything
else put together. I will mention one single
instance where seventy thousand Protestants
in France were butchered by order of the most
pious Charles IX, at the instigation of his pious mother, Catherine de Medici. Look at
Ireland, look at Spain, in short, look everywhere, and you will see the priests recking
with human gore. They have converted, and with human gore. They have converted, and are converting populous and happy nations in to deserts, and have made our beautiful world into a slaughter-house drenched with blood and tears.

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Like. The registration fee has been reduced to ten
cents, and the present registration system has been
send, by the postal authorities, to be virtually an abcents are obliged to register letters when requested to
the set.

Those sending money to this office for the Jour-nal should be careful to state whether it be for a re-secul, or a new subscription, and write all proper names planty.

Papers are forwarded until an explicit order to received by the publisher for their discontinuance, and until pap-

the publisher for their discontinuance, and until pay-ment of all arrearages is made, as required by law. No usines entreed on the subscription books, vitis-

LOOK TO YOUR SUBSURIPTIONS.

Substribers are particularly requested to note the ex-pirations of their subscriptions, and to forward what is the for the ensuing year, without further rominder from the office.

Upon the margin of each paper, or upon the wroppes, will be found a statement of the time to which powers has been made. For instance, if John Smith has will to I Dec. 1878, it will be mailed, "J. Smith I Dec. it." If he has only paid to I Dec. 1874, it will stone thus: "J. Smith I Dec. it." If he has only paid to I Dec. 1874, it will stone thus: "J. Smith I Dec. it."

LOCATION. THE WEST PROST OF THE rkligio-philosoplical publibhing house Is 187 Fourth Avenue.

THE BAST PHONT Is 294 Dearborn, near Harrison street, two blocks south, and in plain view of the south and east fronts of the new Custom House and Post-office.

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

CHICAGO, MATURDAY, AUGUST 8, 1816.

9750 REWARD.

Is the Devil Dead?

Mornin AL-(Whork Nursin LIL)

Alla Forace of Evil Spirits—They - Conco o Lion to Unter a Bileon and Drink.

In our previous issue we gave an account of a wonderful scence, the results of which, howver diabolical the agencies employed. Were entirely satisfactory to Mr. Pathers, whose child seemed to be at once relieved of a perniclous influence that was gradually sapping its life away. No one can read the article in question without shuddering and feeling that there are two powers in the universe-one augelic, the other devilish. For a moment imagine the condition of Mrs. Pather's baby after remaining for eight days with its face unwashed and clothes unchanged; really its garments would then be a fit oblation to offer up to his Batanic Majosty, and eminently well calculated to gladden his senses, as they did, when the fire commenced burning, shed an "aroma" that would undoubtedly be particularly exhilarating to vultures, vampires and flends generally. What a scene! Clothes saturated with filth, alive with vermin, and loathesome to the senses, they were fit to occupy a niche in the infernal orgies that followed! No wonder the mother cried when the garments were affame, "I am choked with the smoke,"-the secress replying, "Be firm, fear nothing," exercising some "cantrip sleights" of woven pages and folding arms—"The charm works! Look! there she is!" Behold! there was the enemy. What fairy scane could be more true in its representation? That was a seasce with the powers of darkness; the agencies of pandemonium were there, doing a designated work.

A missionary to the New Zealanders says that there is a class of people among them called by the natives Areokee or priests. They have intercourse with departed spirits, and by which they are able to kill by incapta tion any person on whom their anger may fall, Their "incantations" are undoubtedly accompanied with searces, demons in attendance, and they obtain power from their mediums to destroy the lives of those whom they desire. Oh! what immense power can be exerted under certain circumstances, by spirits—angels or demons. Men often fall dead in the streets. resulting, as supposed, from appoplexy, etc., when a thunderbolt of magnetism from satanic sources has been concentrated upon them. There was more than imagination in this incident related by Dr. Gregory, in referring to the case of a gantleman liable to epileptic fits. and whose situck was invariably preceded by the apparition of an old woman who approach ed him cautionsly and struck him a seyere blow on the head with her crutch, at the same time he falling down in a fit. Physicians could not care him; the ordinary remedies were of no avail, and each blow from the crutch of the demon only rendered his life more mierabie.

Black magic, the klahuph of the Hebrows has for its only object, the forming of lesques with avil spirits in order to more successfully carry out selfish ends, which are invariably fa tal to others. Luther, Melencinen and Calvin recognized the Davil as an evil spirit of great power, and incidents are dally occurring in this country, showing that these conclusions are correct. The following marration is from the Universe, a paper published at that time (Jupa

15, 1878) in Boston, and is particularly illustrative of the position we have assumed. It apnears from the article in question, that several years ago, Dr. David Dansmore, a realdent of East Boston, Mass., was in Bultimore, and he s:w three men walking before him engaged in carnest conversation, and heard one of them say, "Come, let us have something to drink!" "Whom shall we use?" ir quired auother. "You see that fellow just before us? Let us fasten upon him, he's a drinking man." "But," rejoined the third, "he's past the rum shop." "Never mind that," was the reply, "we can manage him, so here goes." In an instant they surrounded him, and then for the first time the Doctor discovered they were spirits, and so grossly material that he mistook them for men in the form. They soon magnetised their victim; he returned and entered the rum shop with them and called for something to drink, Dr. Denamore's curiosity was excited, and he entered also, and as the place was full his presence excited no remark. The spirits stuck close to their victim; and seemed to enjoy the liquor as he drank it. It appears the man was a regular drinker, and had a particular liquor from which he rarely varied. The bar-tender who knew him expressed some surprise at the change, to which he replied that he could not account for the variation himself, only he had just taken the notion into his head. The spirits had a hearty laugh emong themselves, and the leader said by way of exultation: "That was cleverly done; he did not want to drink, but I not only made him, but compelled him to drink my own old eys opener!" This ought to be a serious warning to those who are in the habit of drinking ardent spirit, for they thereby lay themselves open to be acted upon by forces of which they have no knowledge. If this man had been a firm testotelar from principle, these harpes would have used their vile magnetism on him in vain.

: The Doctor also relates that he was called upon to prescribe for a lady who was troubled with fits of insanity, during which she used disgusting language, much to the mortification of her friends, who could not account for it, because, in her normal condition, she was overy inch a lady. When the Doctor entered her chamber, he saw a low, vulgar felicw sitting on the bed near her, putting the words in her mouth and laughing at the pain he occasioned her friends. It appeared to the Doctor that she had probably read some improper books when young, the scenes of which had been imprinted on her memory, and which enabled this monster to act on her, now that she was troubled with a nervous disease. The tempter was a gross spirit. The Doctor fastened his eyes on him, and by earnest prayer brought angels to his aid who accurged the demon out of the house and compelled him to promise never to return. Without administering any medicine, the Doctor soon restored the lady to health and reason. She stated that she knew the obscene language as it let her lips, but she had not the power to check it. This case also ought to be a warning to people not to soil their minds by thinking im-

pure thoughts, or reading vulgar books. Dr. Densmore is a Scotch seer, who has enjoyed the open sight more or less from the first dawn of intelligent consciousness, and now he sees the spirits mingling with men and women in every station of life. He says that many of the spirits who control mediums at public circles are mere wags, who take a peculiar delight in having a "good time," without any regard to truth.

The statements of Dr. Denamore we believe to be correct in every particular; in fact, the truth has not half been told in regard to demonisc influences.

Knowledge is the savior OF THE WORLD.

Duties Devolving Upon Spiritualists.

We sometimes see a very intelligent, well educated professional man-alawyer, a clergyman, a doctor or a business man, farmer, mechanic or tradesman, fall from the superior moral to the passional plane of life, and down, down he goes to the very depths of degradstion and misery.

Can we truly say in view of such a spectscle that knowledge is the true savior of the secrid! We answer, ten times ten thousand times yes,

The knowledge helad, served its purpose in his profession, in the mechanic arts, in his commercial transactions, but that knowledge ncoessary to make him master of his appetites and passion he did not possess,—hence he fell, and in time his once sharp business faculties became blunted, and the mere wreck of a once popular and useful citizen, is all that re-

But we look again, and behold the very like of this man in his paintest days with this exception: he possesses not only al of the useful traits of character above hinted at, but he knows that the unbridled passions are like the uncontrolled elements—fire, water and strucepheric six—all necessary to life and comfort, but absolutely destructive when un controlled.

Man with his superior knowledge saves him valf and his fellow man from the consuming fire, the raring toynade, and the flood of water. He orts down the mountains, fills up the murches and drives away the stagnant waters that team with poisonous malaris, so that the earth blooms and blossoms like the rose, and produces food for its billions of thoughtful human beings, where stark starvation and suffering in all its forms, was the lot of the hude netives.

That knowledge which develops the meohanio arts, and plies the spindles, that knowledge which impires the mechanic to construct the agricultural impliment; that knowledge which inspires the engineer to construct the railroads, the engines, the telegraph lines, the

ships of commerce; that knowledge which looks to the improvements in his harvest by proper selection of the seed he sows and plants, and the proper cultivation of the soil; the improvement in the quality of his stock,--all these things are true saviors from the evil consequences that abound where knowledge upon these subjects does not exist.

Dapite the teachings of the multitude of clergymen, descons and exhorters; despite the follies with which the minds of children and youth are crowded at the Sanday Schools and meetings of the Young Men's Christian Associations; despite the power of money in wielding the public, secular and religious press, for the inculcation of the church dogman that had their birth in corruption and ignorance; desplie the untold millions that are annually wrung from the poor downcast serie to support a favored aristocracy—despite all these, the true sovier of the world is making rapid progress in the work of salvation, through the medium of knowledge.

Moody and other evangelists will gather together a few thousand ignorant fanatics to hear him discourse upon the marrelous effects of the blood of Christ in saving sinners, while the schools and colleges all over the land, which are teeming with earnest scholars gathering the rudiments of that knowledge which will finally ultimate in banishing sin and misery from a world dark with ignorance, and rife with bigotry and intolerance: that ignorance which has opposed all reforms as contrary to God's will; that iguorance which has left its track through all past ages encrimsoned with human gore. And yet through all those ages, first the blood of bulls and goats, then the blood of Christ has been pointed to as the only means of salva-

Even now, in this day, the evening of the nineteenth century, this article and the paper that publishes it would be ignored by the pop ular priesthood, and denounced as blasphemous because it presents the true Philosophy of Life as a substitute for religious dogmas; because it teaches that knowledge is the savior of the world, and denies that the blood of Christ has any saving effect, further than like all other blood, it has fertilizing qualities, because it denies that God ever died to carry out a plan of his own designing, to save the world from the penalty of sin.

Very few of the Christian churches—none of the truly evangelical, nor even St. Paul's-Universalist—could be secured for even one lecture by the gentle N. zarene, through the inspired lips of the most chaste and reflied me-

dium of the present age. So thoroughly combined is the oppositition of all Christians, from the most liberal to the most ignorant and bigoted, as church organizitions, that no countenance whatever is given to the earnest, honest investigation of the truths of Modern Spiritualism; and the manor woman who dares to make personal investigstion, as they would into any other claimed scientific fact or philosophical truth, is sure to become the target for the most ignorant and bigoted of the priesthood, and the most characteriess of the descons and church sycophants, to aim at.

This is but a faint shadowy showing of the true condition of the religious world to day. This is the spirit of intolerance that has been characteristic of all phases of religion, be it Christian, Mohammedan, Buddhist, Judaism, the Brahmins, the followers of Confucius, and the Pagans; all alike burned at the stake, broke upon the wheel, crucified upon the cross, hung by the neck, and tortured upon the rack. Now that the days have passed for this kind of treatment of heretics, among civilized people, they apply the all-potent power of derision, alander, and the fear of never ending hell torments. These appliances are used upon little children, upon the youth, upon the middle aged, and upon the old man and woman, and yet, despite the millions of money that is annually raised and expended to circumscribe thought and to convert the heathen to a belief in the efficacy of the blood of Ohrist in saving sinners, there are here and there those to be found, who neither believe in an angry God, a burning hell of fire and brimstone, the Devil -a fallen angel going up and down the earth seeking whom he may devour-nor the officiency of the blood of Christ in the matter of the salvation of the world.

It is true, many of these unbelievers may not have any very well defined belief in the power of knowledge to save the world. They may not with us believe, that there is an open communion, which is daily being extended, between this natural plane of life and the Spirit-world. by which we are daily receiving knowledge, which inspires millions of people to invent new machinery, new chemical compounds for force, new fabrics for clothing, new materials for building, new remedies for curing diseases new and humanitarian thoughts for the relief of the suffering, new and better laws for governing the people, new and golden ideas in regard to the attributes of Delty, his sime and objects in regard to man. Notwithstanding all this difference of opinions, there is with this multitude who have cast off the bondage of rel'gious intolerance, a spirit of independent inquiry-a longing for mental food, a bungering and thirsting for knowledge of the Philoophy of Life, which shall teach them from whence they came, what they came for, and whither they are going, and how it will be with them when they get there.

Epiritualists, have you anything to do in view of all this? We think so, and hope to show it is a practical light before we close this series of articles.

Location of the Spirit World.

We shall publish in our next issue an article under the above head, from the pea of Dr. Woldrich. It w'll be read with deep interest. We hope to hear from him again.

Look Out for Impostors.

Buo, Jones: —Deer Sir:—I beg the favor of your perusal of the enclosed hand-bill circulated by a Mr. Keelar in this city; and who, as therein announced, did in company with his wife (so claimed) and a young man, perform certain very curious tricks or wonders, but to the writer nothing but what a slight of hand includes might accomplish. Mow, wishing to learn if you know anything about this gentleman or his family, he having appeared before a Chicago audiance, you will confer a favor on myself and friends by giving as any knowledge you may have for or against these parties. He professes to be a materializing medium from Moravis;—the son of the old man Keeler living there; also claims that Mrs. Andrews, the medium for the well-known Moravis. living there; also claims that Mrs. Andrews, the medium for the well-known Moravia manifestations, was developed through him. He says he has a sister who came with him as far as Orden, and has now passed on to California. I learn this gentleman is now visiting some of the districts south of this, but is expected back here, and we shall be giad to learn from others something about him, as we do not wish to be imposed upon in relation to one of the greatest, if not the very greatest blessing vouchsafed to mankind in this the 19th contury. A few lines in reply, or notice in your value

ble paper, whichever you may deem best, will be duly appreciated. Yours Truly.

THOS. O. ARMSTRONG. Salt Lake City, Utah. liberal institute to-night:

Thursday Eve., June 29th, Engagement Extraordinary! For one Night Only, -

The famous Keelar Family in their mysterious and unaccountable wonders, as produced through them before the Crowned Heads of Europe and in all, the principal cities of the world; buffling and confounding the thinking

minds of every nation on the globe.

This Family with their wonderful powers have appeared before Her Majesty, the Queen of England at Windsor Castle, the Emperor of the French, the Caur of Russia, at the Winter Palace, St. Petersburg, and before the poten tates of Prussia, Holland and Belgium, receiv-ing in every instance marks of their approclation by public endorsement of their people No fair, unbiased mind will dispute the power these people possess as being something absolutely beyond finding out. There are no ideas advanced to injure the feelings of any one. The wonders are produced in a lighted room, free from any monotony, and all are left to conjecture for themselves the power that produces them.

The Chicago I mee says: "The curtain raised at 8 o'clock. Mr. Keelar stepped upon the stage and introduced his family to 1 200 people, and for nearly two hours, free from any long waits or delays, we sat it in won-der and mystified beyond description."

Doors open at 7 p. m., commences at 8.
Tickets to all parts of House, 50 cents.

The fellow is undoubtedly an impostor, and more likely than otherwise, it is the fellow Jacobs, who not long since was traveling in Oregon, first as a medium than as an exposer

He found it too hot for him to remain m Orogon and went to California, professing to dispatch of inquiry as to who he was, sent him kiting to another field of operations.

There is no genuine medium for materialization traveling professionally that has not the endorsement of the Religio-Pullosoppical JOURNAL. If any one who claims to be a professional materializing medium fails to produce a recent copy of this paper, with an endorsement of his or her genuineness, it will be safe to reject them as impostors.

No genuine materialising medium thinks of entering the field for public patronage without first being endorsed by reputable Spiritualists, through the columns of the Retreto Paulosophical Journal.

Spiritualists will do well to preserve a list of all well accredited mediums. They should also preserve a list of the names of exposed impostors.

If a fellow comes along assuming, the name of a well-known medium, without proper youchers of identity, telegraph at once to this office for information, and if an impostor presents himself, have him arrested and punished as all imposters descrive to be,

Testimonial for Bro. A. J. Davis.

We respectfully call the attention of our readers to the following circular, and again express our hope that all will feel it a pleasure to contribute something towards the well deserved testimonical for Bro. Davia' aftictle birth-

day..... Those who have but a single dollar to spare will feel a consciousness of having done something in the good cause and those who have an abundance will not regret making a liberal donation.

We desire to call the attention of Spiritualists, Liberals and Reformers to the Pecuniary Testimonial which some of the friends of Androw Jackson Devis are endeavoring to raise for his benefit.

His great work, "Mature's Divine Revela-lons," was given to the world before he had attions." was given to the world before me man as tained his twenty first year. Hince that time he has written and published more than there has been on the Harvolumes, some of them on the Har-monial Philosophy, and all of them on mat-ters of profound and universal importance to

While his health permitted he was promi heat as a public speaker and toacher. For the last two or three years he and his companion, Mrs. Many F. Davis, have supported themselves partly through the assistance of personal friends, and partly from the proceeds of their small bookstore in New York. But the times are hard now, and his book business does not yield to him an adequate support. His friends believe that the world is the better for Andrew Jackson Davis having lived in it. Many reformers and benefactors of their seal as a paulic speaker and teacher. For the

it. Many reformers and benefactors of their race while living, have endured hardships and powerty, who after their death have been honored with costly pageants, "storied um or anmated bust."

Bayen Gracian cities atrove for Homer dead. Through which the living: Homer begged his broad."

Will not the friends everywhere of Andrew Jackson Davis—those who have been benefited by his writings and teachings—category it a

privilege to participate in giving to him an ample pecuniary testimonial of gratitude and good will while he is yet with us in the earth-life? His fittieth birthday occurs on the 11th day or next August. Let all who can make this year memorable both to themselves and to Bro. Davis he forwarding a generous contrito Bro. Davis by forwarding a generous contri-

bution for his benefit. Post Office orders, checks and drafts paya-ble to his order may be sent to him at No. 24 Hast Fourth Street, New-York, or to either of the officers of the committee.

WM GREEN, Chairman, 1263 Pacific St., Brooklyn, N. Y. C. O. Pools Cor, Sec., 140 West 481 St., New York, N. Y.

Prof. Anderson.

This artist, who occupies rooms at the RE-Meio Prilosofrical Publicating House, has done, and is now doing, a grand work in be half of the Harmonial Philosophy. The manifestations given through his mediumship, consisting of portraits of our deceased friends, are marvels of beauty, and are executed with a rapidity that no other artist in the world can imitate. While other mediums can give you a massage from your spirit friends, he will do vestly more, by presenting you with a superb likeness of them. The communication may be false; but the likeness can not convey a false impression—you know whether it is true

DE. D. P. KAYNEE, Clairvoyant Physician. of St. Charles, Ill., attended, on Thursday, July, 20th, in the Universalist church, as Wheaton, the funeral services over the 110mains of Mrs. Mary Howard, of that place, and delivered to a full house one of the most scientific and soul stirring discourses over 1270. sented in that place.

He is a profound thinker, a clear, logical and scientific reasoner, and one of the best inspirational speakers in the field. The friends everywhere should remember this and keep him constantly employed as a lecturer.

In making arrangements for the fall convention and winter engagements, he should not be forgotten or overlooked.

Engraver.

In this paper will be found the advertisoment of F. D. Senior & Co., most excellent designers and engravers on wood. Any reader of this notice who has designing and engraving to be done, will do well to call on them before engaging work elsewhere.

Letter of Fellowship.

The Religio-Petrosophical Society on the 20th of June, 1876, granted a Letter of Fellowship and ordination to Sister Hannah Morse, constituting her a regular minister of the Gospel, and authorizing her to solemnise marslages in due form of law.

BISHCP A. BRAIS lectured at South Dayton, N. Y., July 23rd. July 20th he lectures at Sardinia, and the first Sunday in August at

J. M. ALLEM has been recently lecturing in Massachusetts, Connecticut and Ohto. Is now in Missouri. Address him at Gate, McDonald Co., Mo.

Grow's Hall Meetings.

In the forenoon of Sanday, July 80th, there will be a cenference meeting, and a musical entertainment by "Usonellie," the musical medium. In the evening, Miss Susie Johnson will occuy the rostrum as a trance lecturer.

Spiritual Meetings.

The Third Annual Camp meeting of the Massachusotta Spiritualista' and Liberalists. Camp-meeting Association, will be held at Lake Pleasant, Montague, Mass., August 9:h to August 81st, 1876.

The Spiritualists of Portage county, Ohio, will hold their yearly meeting at Mantua Station, on the first Sunday in August, forenoon and afternoon.

Furnished Rooms.

Spiritualists visiting Chicago, can be accomodated with elegantly furnished, and lighted-rooms, at prices rapging from 75 cents to \$1.25 per day, at the Rezistro-No. 127 Fourth Avenue, two blocks South of the New Ouston House. Reduced rates by the week.

Grove Meeting.

The Spiritualists and Liberalists of Belvidere and adjacent country, will hold a three days' maeting on the Boone County Fair Grounds, at Belvidere. Ill., on the 18th, 19th and 20 h of August, 1876 The grounds are pleasantly situated with fine groves, plenty of water, abundant stalls for the korses, and other buildings for the secommodation of all. Cooking apparatus on the grounds. apparatus on the grounds. Come, everybody; bring along your social influence, plenty of bedding, your hampers filled with provisions. Come anticipating a feast socially, intellectually and morally. The speckers engaged are Mrs. H. Morse, of Iows; Mrs. Mattle Hulett Parry, of Beloit; Mr. Leander Ellis, of Man-chester Dr. O. J. Howard, of McHenry, will act as president of the meeting; W. J. Pox, of Belviders, corresponding secretary. Committee of Arrangements: Himm Bedwell, San. Morse, W. J. F x

Grove Meeting.

The Spiritualists of Kalamenco, Mich., and violally, will hold a two days' meeting in Elysian grove, on Winelow's Island, in the Kalamason river (three quarters of a mile from tow) on Peturday and Sunday, August 85 h and 37th, 1878. Admission to the Island by ticket only. Price ten cents. Passage each way by the sale and commodious boat at the sale ferry free. Giles H. Stebbins and Mrs. Lydis A. Pearsall are engaged to be revent. Lydia A. Pearsoll are engaged to be present and other apeakers are expected. Persons from abroad will be entertained by the friends as far as practicable. There will be sank day a basket picuic diamer on the ground; also re-freshments for sale. Let this, our Centennial and second yearly meeting, be a success. A. Karsan, Pres't.

Mas. H. M. Sampley, Sec'y.

Philadelphia Pepartment

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

> HE WHO DIED AT AZEM. TRANSLATED FROM THE AIMB.C.

He who died at Azim sends this to comfort all his friends:—

Faithful friends: it lie:, I know, Pale and white and cold as snow; And ye say, "Abdallah's dead?" Weeping at the feet and head. I can see your falling tears, I can hear your sighs and prayess; Yet I smile and whisper this— "I am not the thing you kies: Gesse your tears, and let it lie; Is was mine, it is not L."

Loye the inmate, not the room—
The wearer, not the garb—the plume
Of the cagle, not the bars
That kept him from those splendid steen.

Loving friends! be wise and dry Straightway every weeping eye: What ye lift upon the bier Is not worth a single tear, Tis an empty sea shell—one Out of which the pearl has gone: The shell is broken, it lies there, The pearl, the all, the soul, is here. Tis an earthen jar, whose lid Allah sealed, the while it bid That tressure of his treasury, A mind that loved him; let it lie! Let the shard be earth's once more, Since the soul is in his store?

Allah gloricus! Allah good! Now thy world is understood; Now the long, long wonder ender Yet ye weep, my foolish friends, While the man whom ye call deed, In unspoken bliss, instead, Lives and loves you; lost 't is true, For the light that shines for you; But in the light ye can not see Of undisturbed felicity— In a perfect paradise, And a life that never dies.

Farewell, friends: but not farewell; Where I am, ye, too, shall dwell. I am gone before your face, A moment's worth, a little space. When ye come where I have stepped, Ye will wonder why ye wept; Ye will know, by true love taught, That here is all, and there is naught. Weep awaile, if ye are fain— Sunshine still must follow rain; Only not at death—for death, Now we know, is that first breath Which our souls draw when we enter Life, which is of all life centre.

Be ye certain all seems love, iswed from Allah's throng above: Be ye stout of heart, and come Bravely onward to your home! Le-li Allah i Allah iai O love divine! O love slway! He who died at Azim gave This to those who made his grave.

Our Centennial Visitors.

The Spiritualists being a wide-awake and progressive people, have contributed largely to the various products exhibited in the Cen-tennial Exposition, and they are very generally represented among the visitors. Early in the season, Mrs. Thayer, the noted flower and bird medium, came to this city; she was fol-lowed by Maud Lord, whose manifestations have created an interest wherever she has gose. Jsy J. Hartman, the Spirit Photogra-pher, of Cincinnati, has been here for some time. He has taken a considerable number of pictures, some of which we are informed have

been recognized. We have had several sittings with him, and have pictures which are very plain, though not recognised, still we have seen enough to satisfy us of the genuineness of Mr. Hartman's mediumship. Our esteemed friend, Samuel Watson, whose "atr king clocks" have given him a world-wide reputation, spent a few days in our city, visiting the Centennial and some of our mediums, of which doubtless he will give an account to the readers of his magazine. Mrs. Wells P. Anderson and her charming boy. Wells, spent several weeks with us. They had just come on from California. Her friends will be glad to know that her health is better than it was when she resided here some veers ago. Drs. Storer and Main, of Boston; Dr. Bruce, of Newburyport; Mr R. Linton, of England, and others, have added to the interest of our meetings, which have been kept up regularly through the "heated term." Spiritualists from all parts of the world bear uniform testimony to the steady and healthy progress of our great cause, which is dropping off all the "germanes" and crudities that belong to undeveloped humanity, and taking its noble and dignified stand, it will move conward despite the folly and fanaticism, the absurdities of the self-styled "prophets" and men and women "who speak directly from the Almighie."

It is gratifying to know that notwithstand-ing all these dead-heads, which have clung like barnacles to the sides of our gallant ship, and moves on so gracefully that even the public press, which is slow to recognise a trath, very generally gives fair reports of our meetings and the manifestations, and so common have the latter become that we scarcely take up a paper that has not some account of manifesta-tions which belong to Spiritualism, and which the people readily perceive can only be ex-plained by admitting the fundamental traths of our religion and philosophy.

Spiritual Grove Meeting:

The Spiritualists and friends of progression will kold their 15 h annual grove meeting at will hold their 10 h annual grove meeting at Pendergast grove. Phoenix. Sunday, July 80, 1676. Dr. If P. Fairfield, of New Jersey, one of the most p. pular and eli quent apeakers now in the field, will address the people on that occasion. The ateamer Lawrence will leave fly racese at 8 o'clock a in. The barge Onendaga will leave Fulton at 8 o'clock a m. Fare for round trip on each boat 50 cents. Friends wishing to take passage should be punctual at the hour as they will start precisely at the time. The proprietors of the grove are using every means for the comfort and convenienc of those who may attend. who may attend.

BY ORDER COM.

Persecution of the Jews.

Chamber's Encyclopedia speaks as follows of the persecution of the Jews by the Christiens:

Holland was one of the first countries in modern times, to rise out of the barbarism of the middle ages. Its active, intelligent, energetic inhabitants appreciated the business qualifications of the Jews, and as early as 1608 A. D., permitted them to settle and trade, and gave them the rights of citizenship in 1796 A.
D. In England the edict of Edward I remained in force for more than 800 years; and the first attempt made by the Jews to obtain a legal recognition in that country was during the Protectorate of Cromwell in 1855 A. D. Cromwell himself was favorable to their admission; so were the lawyers, and the nation generally, but the emphatic religious portion of it, were atrougly hostile to such a proceeding; and the wearisome, controversial jangling of the divines, appointed to consider the question, prevines, appointed to consider the question, pre-vented anything from being done till the reign of Charles II, who, standing much and fre-quently in need of their services, permitted them quictly to settle on the Island. But it was not until 1858 that the last and growning principle of toleration was achieved by the ad-mission of the Jews into Parliament!

Contants of the Little Houquet for August, 1876.

Stories from the Life of Lilly Bell; The Spirit in Dreamland; Lying Spirits not to be Trusted: The Sensations in Hanging: To Annio in the Summerland: Have Animals Spirite? Which Shall it Be ? Sensible Advice from Tonie, a Spirit, through a Medium; A History of Morlyzs; The Little Writing Medium in the Minister's Family; Baby's Castle; A. Five Pound Dwarf; The Bright, Glad By and By; An Item for Boys; The Spirit Visitant; The Angels in Dreamland; Washington's Boyhood; The Twins; Thoughts of the Fature; Poetical Enopiration; Migrations of Plants; Death Bed Visions of Christians; Cherry Time; The Sespents Within the Little Boy; Shun the Wine Cup; Varieties; The Brave Boy; I only Orled with Her; A Wealthy Hindoo Baby; Little Jack; The Philosophy of Life; Centennial Sayings.

Every family of Spiritualists should sub estibe for the Lettle Bouquer. Only \$1 00 per year. Address the Religio-Peniosopu-IGAL PUBLISHING HOUSE, Chicago, Ille.

Bussell to Spirit Life

[Notices for this Department will be charged at the rate of twenty cents for line for every line exceeding twenty lines published gratuitously.]

g Paried to the Eurimer-land, July 16th, 1676, Blanca wife of W. G. Ardrews, of Saldoval, Ill.

Thus has gone to her reward, and to the enjoyment of a plicious future, one who, both in living and dving heautifully exemplified her faith in the doctrines of our beloved by iritualism. For months a beloless invalid waiting her transition, she repored in full confidence, not (as she said) upon the bosom of Jesus, but upon the knowledge that the had wrought out all the atomesent recessary, and that to close her eyes in the skeep of

nocessary, and that to close her eyes in the skep of death, was but to open them upon the bright abores of immortal life to beak in it joys forever.

Funeral services were conducted by Dr. Burroughs, in this life the pirenological lecturer, through the m. diumphip of Mr. Margaret Jones. of Contralia with singing by Dr. and Mrs. Roughes, of Sandoval. Dr. Burroughs remarks were indeed "apples of gold in pictures of all-ver;" words fity spokes, which undoubtedly sank deep in the hearts of many of the orthodox friends, who had never before witnessed the burial of one who asserted that Bp ritualism was good enough for her to die by, and who in this faith calmly fell asseep without a struggle.

E. J. Draw.

BARRITT'S HEALTH GUIDS NOW ready and for sale at the office of this paper. Price, \$1 00. BARNER OF LIGHT for sale at the office of this paper.

Tobacco Users, Attention!

All who have a desire to get rid of the habit of using tobacco, in all of its forms, can do so at the nominal expense of two dollars.

Mrs. Robinson's Tobacco Antidote is for sale, wholesale and retail, at the office of the RELIGIO PRILOSOPHICAL PUBLISHING HOUSE, Chicago. See testimonials in another column.

Busineiss.

Bennett Medical College, Chicago.

Those of our readers who may desire to pursue a regular course of study in Medicine and Surgery, will do well to investigate the merits of the above mentioned school, which has steadily grown in reputation and prosperity from its inception until now. It offers to students the use of one of the finest and most perfect college buildings in the country, where instruction is given by an able corps of instructors, who are not only scientific but liberal and progressive, willing to teach whatever they may find to be good in any form of practice. With the President and some of the Faculty we have a personal and professional acquaintance and have every confidence in their ability and integrity.

Mrs. A. G. Wood, formerly of Chicago, is now located in New York. We are informed by those who are familiar with the matter that aho is having a very fine, practice, and giving general satisfaction. Hee her card in another

DEAFRED RELIEVED.—No Medicine. Book free. G. J. Wood, Madison, Ind. v90.20 Seew

The Wenderful Healer and Clarropant-

Mrs. C. M. Morrison. -Thousands acknowledge Mrs. Morrison's unparalled success in giving disgnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetised and prescribed by her Medical Band.

Diagnosis by Letter: Inclose Lock of Patient's Hair and \$1.00. Give Age and Sex. REMEDIES sent by mail to all parts of the United Bistes and Canadas.

the Specifics for Epilepsy and Neuralgia. Address Was C. M. Moramon,
Address Was C. M. Moramon,
Boston, Mass. Residence No. 4 Euclid street. Take 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. ROBINSON, 594 Dearborn St., Chicago,
—DEAR MADAM:—I received a letter from my
sister, which I enclose, about your remedy advertised in the RELIGIOFHILOSOFHICAL JOURRAL. 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 \$3.50 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 think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAcr-nam, Little Valley, N. Y. G. W. GALLAWAY.

581 W. Erie St., Obicago, III., Nov. 4, 175.

LUTTER TO MEE RECTHER STATING HEE CARE: DEAR HECTHER:—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 DEAR HECTHER:-Your letter came to hand 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 trouble. Hope to hear from you soon. Your Sister,

Agnes Vanahimam. 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:

Mas. A. H. Rominson, 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 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 ARRIAM. Little Valley, N. Y., March 20, '76.

Mrs. A. H. ROBINSON, 894Dearborn St., Chicago, DEAR MADAM:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my slater of that cursed babit of using morphine. The amall sum c' \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your even grateful friend,

I. W. GALLOWAY. No. 581 Ada St., Ohicago.

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 Scrofuls. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a sol id tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared.

Burlington, Iowa, May 81, '76.

HIS WIFE WAS CURED.

MRS. A. H. ROBINSON 394 Dearborn Street Chicago, III., Dear Madem:—Enclosed find look of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy 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 she 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-

roe. Yours with many thanks, R. B. Gillson, Frankfort, Ky., May 29, 76.

Corns and Bunious Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 394 Dearborn St. Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand.—I tried the remedy you gave me for coms. It acted first rate. It cured my corns so that I now have no soreness at all from them. Respectfully Yours.

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

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and, held in her hand enables her to socurately discusses the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their pressure known.

During the years 1874 and 1875, Mrs. Robinson treated 6448 patients by letter, and over 2000, was called upon her in person. A majority of these cases had been given up as in-curable by the regular attending physicians thost of whom speedily recovered under Miss. Robinson's treatment, without a change from the first prescription.

Testimonials. The Spirity Defined the Disease through a Look of the Patient's Hair. when the Attending Physician could not.

Mas A. H. Boxoson,—Munitor.—My wife was taken about six days and with a pain in her thumb, like as if a splinter had got into it. In

Control to the second s

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 Very truly yours. JACOB A. FLOURION.

Marionville, Mo, Jan. 16, '76.

Mrs. Robinson, under spirit control, diagnosed the disease and prescribed the remedy, and here follows the first report, made ten dave afterward:

Mas. A. H. Robinson, Medicki, 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 hysician, 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

Very truly yours.

JACOB A. FLOURHOU. Marionville, Mo., Jan. 30, '76.

A Spirit Physician Materializes and Cures His Sick Patient,

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

Yours respectfully, Mrs. S. I. PECK. Topeks, Kan., April 19th, '75. Box 551.

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

A. H. ROBINSON.-MEDIUM.-CHICAGO.-1 wish you to make an examination of my head 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 heavest. We head states, but have derived no benefit. My head did never pain me until I had the sore cut out in Sau Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect,
Lawrs C. Polland.
Los Nietos, Cal., Oct., 8rd, 74.

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

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

LEWIS C. POLLAND. Los Nietos, Cal., Dec. 9th, "74.

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

Yours with Respect, Lawre C. Portland. Axusa, Cal., May 20th, '75.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium Religio-Petrogopercal Publicating House

BUILDING, CHICAGO.

NATER ROBINSON, while under spirit control, or relater to be lock of heir of a slot patient, will dispute
the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential oblect in view rather than to gradly like exticaty, the
better practice is to used along with a lock of bair, a
hadr extensent of the nex, age, leading symptoms, and
the length of time the periods has been slot; when the
will, without delay, return a most potent prescription and
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Miro Rodinión's Todosco Anti CODE:

The above named super remedy for the appoints one to become all its forms, in for sale as this calce. Seek it early part of the column by mail, on receipt of \$6.00. It is warranded to once the most investment uses of the west when the directions on each box are followed. However

pers and quacks will tell you that this antidots is made from gentian root. It is false. Gentian root is no rese-edy for the appetite for tribacco, but it is injurious to beatin to use it. Etc. Rossuson's Tobacco Antidots tones up the system and restores it to its normal condition, as it was before imbibling the hankering desire for a poison-ous weed. It is a remedy presented by a hand of chem-ists long in spirit-life, and is warranted to be perfectly harmless.

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

Address: Raneso Particocorantal Pushnamus House, (hicago, ill., either for wholessie orders, single boxes or local agencies.

TESTIMONIALS.

Mer. A. R. Robinson's Tebacco Antidote.

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

Tama City, Iowa, 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 Autidote, and after using one box according to directions, it took away all desire for Tobacco. I would recommend it to all tobacco users. W. F. Builde.

Tama City, Iowa. Feb. 10, '75.

Hrs. A. H. Robinson.—After using Tobacco for more than 25 years, I got a box of your agent, W. F. Burley, and it has cured me from uning the same. Tobacco users try it.

JAMES TROPERDEL. Tama City, Iowa, April 10, '75.

Mrs. A. H. Robinson,—I used one box of your Tobacco Antidote in April, 1875, and 13 effectually cured me from using tobacco. If is the best thing of the age.

W. LEOHARD. Tama City, Iowa, Mar. 10, '76

His. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Anti-dote from W. F. BURLEY, and it has cured into from using tobacco, after using it for years.

CHARLES GAGE. Tama City, Iowa, Feb. 15, '76, PRICE—\$200 PER BOX. Address Relieso Philosophical Publication me House, Chicago, Ill.

Agents supplied (on receipt of the pay)

at \$12 per dezen bewes, and sent free of charge. J. J. MILLER writing to Mrs. A. H. Robinson, in regard to cures performed through her mediumship, says that he was referred to her by his Uncle Speed, who lives near Homer in Texas. He said in his letter to me, you have performed some of the most wonderful cures on record, and advised me to give you a trial. He did the writing for a man who had a carry He did the writing for a man who had a cancer on his nose, and that you actually cured it, so that now it is sound and well. Hazleburst, Miss., May 1. '76.

New Advertisements.

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Fine work a specialty. Send sketches or photographs

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LATE OF CHIOAGO.
Clairveyant and Magmetic Healer, 74
Lexington ave. New York. All kinds of chronic discases successfully treated; correct disgress of diseases
made personally or by lock of hair without any information from the putient; best of references given; terms for
diago oets, \$200. N.B.—Patients can be accommodated
with rooms and board, if required. Similis

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MEDICAL ELECTRICITY. Treatments with batteries combining the latest di-cover-les, by which cares are greatly facilitated. Please cell or send address for circular—Dz. F. N. BENEON, 420 State Street—9 to 11 2. M.-1; 80 to 4; 60 P. M. REFERENCE-I SOF. H. K. WHITFORD. BENNETT MEDICAL CCLLEGE.

THE HALO: AN AUTOBIOGRAPHY

D. C. DENSMORE.

THIS volume is intended to be a truthful autobiography of the author, so far as pertains to experiences and thrilling adventures which are believed to be more exceptional than representative. It is designed to like trate spiritual philosophy; or, in other words, to demonstrate the fact that our friends in spirit-life attend and act upon us while we inhabit material bodies; and that they frequently influence as for good watch over us in the mes and downs of life here, are cognizant of every thought, cheer us when desponding, and give us hopeful words of ensouragement when misfortune assails us.

To the struggling, discouraged men and women of the world, to those bent down with sickness and care, this volume is respectfully dedicated; and if the persent of its pages shall gladden he heart of some was fass; in his giomy pilgrimage through the world, with fresh hopes, one great object of the author will be falsilled. THIS volume is intended to be a truthful autobiogra-

Childhood; Precocious Shipbuilding; At School in Providence, and School-Teaching; First Yoyage Whaling; Second Yoyage Whaling; Prochasing the Ship "Massasoth" and Getting Ready for Sea. Fourth Whaling Voyage thaining: Farming; Purchasing the Ship "Massasoth"; Lumbering Business at Gardiner, Me. Learning the Ship building Trade, and its Results; Incidents on a Voyage to the toold-Mines of California, and Estura, 1889; Ship-building at Rockland, Me. Hes ing the Sick by Laying on of Hands; and often without Contact with the Patient: At Home on a Visit; Experiences in New York; Visit to Cincissati; Gas Regulator, What became of it. Visit to St. Louis; Work in Shipyard; Driven out of Town by Advance of a Rabel Arms; Seey in Paddickly, Ky. Town occupied by Gen. Forcest: Fice to Metropolis City Steamboat-building, ec.; Publishing a Spiritual Newspaper called the: "Voice of Angels, Saited and managed by Spirits; How and by whom it was first projected, and way it was gotten up.

18mo. cloth, 350 pp. Price \$1,50; Dostage 20c.

* Nor sale, wholeshe and ratel, by the Recion-microprinal Publishine House, Uhleago,

Poices stom the Beaple.

The first proof of a man's incapacity for anything is his endeavoring to fix the stigms of a failure upon others.— Es.

It is to be hoped that the above was not penned with any reference to the various orthodox divines who have recently been giving much of their valnable time to prove Spiritualism to be a "humbug," since it is not impossible that they believe they may yet succeed, though just how, hasn't been decided.

been decided.

**FRITE AND FAITH.—When we had written thus far there came into our hands the Foxboro Times of Fab. 11th, in which we find, as will be seen in the sellewing extrests, that this cared lady became possessor of a peculiar faith even before she asw Dr. Cullis, and that she herself obviously is very mediumistic. Her statement is, that after having consulted "several able physicians" and getting no permanent relief, the asked herself, "What can I try next?" When it seemed to me as if the Lord said to me. You can be cured by the prayer of faith?... About this time a lady brought me a copy of Dr. Cullis's reports..., and I felt that the Lord, by placing this book in my hands, had directed me to go to him 'Dr. Cullis' to be cured. I called upon him, and told him I had come to be cured by the prayer of faith." She made her call on Saturdsy, and says, "on that hight I felt two distinct shocks; the bed moved in such a way as not only to awake me, but also my companion, and it seemed as though the Lord was bending over me, and saying, "Be not alarmed, you are being healed!" The reporter says, "Her countenance fairly shone while making the statement."—Aller Patram, in the Banner.

Really, it is sometimes as difficult to tell what PRAYER AND FAITH.—When we had written thus

Really, it is sometimes as difficult to tell what altually cures a person when sick, as it was to tell who struck Billy Patterson, or who killed Cock Robin. There are ten thousand causes that can operate to effect a cure, and prayer and faith are, no doubt, among the number. One is cured with bread pills; another has a violent headache driven away by fright; another has a violent headache driven away by fright; another has a violent headache driven away by fright; another has a violent headache driven a ghoat; another drives away worts by stealing a plece of pork from a neighbor's barrel, and rubbing it over the excresences, and then burying it under a stone; another cures the dyspepsia by laughter. In fact, fath and prayer are only subordinate sgents in eradicating the ills of the flesh. They are offictations sometimes, no doubt, the same as bread pills. A: German, a raving maniac, was being carried to the lunatic asylum in this liste, when he jumped off a bridge (a low one) struck his head against a rock, and was immediately restored. We would not, however, recommend those who are insane to try such an amperiment. In fact no one method can releve all the sick. Prayer and faith age, poor sticks to rely on in some cases, yet no one can possibly be injured by trying them. In Putnam's article on the subject is the best we have seen for some time. operate to effect a cure, and prayer and faith are,

VOTOR WROSE MASSACHUSETTS.—S. Beddgwick, of Motth Adams. Massachusetts.—I am a reader of the Motth Adams. Massa, writes.—I am a reader of the Josephan, and it has brought to me more light and knowledge of the truth, and a more perfect understanding of the present and future state of being, than all other reading put together.

GODINGS SCHOOLS.—The public schools have produced nothing but a godless generation of thieves and blackless.—It estimates.

That is a very broad sesertion for a Roman Catholic priest to make. If it were not impolite to do so, we would tell him he lied. The Quarterly Register, Vol. III, p. 30, says: "Pope rius VII, in

punithed by the source short of proces. The And the state of t privileges as belonging to persons not Catho-that their marriages are not valid; that they can live only in concubinage, that their children, being beatsrds, are inexpectated to anherit; that the Catholics themselves are not validly married, except they are unfeed according to the rules prescribed by the Court of Rosse; and that when they are married according to these rules their marriage is valid, had they in other respects. Intringed

all the laws of their country." Howa Crucuss.-Much has been said in favor of private sittings at one's own home, and from my experiences I get such things that I never had in public circles—things which cause one to thank God for the giorious light of spirit communion. Somuch an rapport have I become with several spirit friends, that I know them by their influence, spirit friends, that I know them by their indence, by the open sir, or in a rallway extrage, and exceedingly pleasant do I find it, when in doubt, to lift my thoughts to them and get replies to questions. When I think of these things I am grieved to hear men walking on in ignorance, and even calling the source salants.—J. Opencier, in ideal.

When Spiritualists generally establish the home circle; then mediums will be developed through whom a high order of influences can communicate. All that is required is a constant effort to develop mediums in the home circle, and success will sure-

ALLEGAN, MICH.-L. M. West writes -- I am glad to see you prosper, and hope you may live long to fight the Devil and other evils. I can not do without the JOURNAL.

Although we have pursued the Devil with un-faltering seal, yet, so far as heard from up to date, he las not been esptared. \ (Fet 'we lare not discouraged; and hope the time is not far distant when, if not captured, humanity will have no rea-

son to feer him.

Property.—Ten days before the configuration, a Huntingdonshire Quaker, Thomas Itbott by name exeme up to London in great haste. He alighted frem his horse, and with clothes isose ran through the City to Whitehall. In running his pos-ture was that of such as would dee from the dre ture was that of such as would fee from the fire spon to begin. They were to have no tame to fee ten on their garments properly. As "such of the laperdone disease and its victimes as about declared he had been shown a vision that the City would be laid waste by the confiscration soon to commence. Richard McNully in London Apericalist.

This was a remarkable prophecy, and had reference to the journing of London in 1666. Spirits forces to the directory and had reference to the journing of London in 1666. Spirits

foresaw the disaster, and in this case at least warned the people; but, of course they paid no attention to what they considered the incoherent uttarances of a manisc. Previous to the fire in Chicago, an old fady, under the charge of the Baters of Charity, predicted an awful configuration, which would consume incarry, the entire give, (the apirate prophecy lies existed in all ages of the world. it of prophecy like existed in all ages of the world.
PROTOGRAPHING.—One of the target posters for our Koustle of July, elebration having been thing behind a class door panel at the store of L. M. Tewnsent for saveratdaba, since removed above the whole bill transferred to the place by Mature's photographic of L. with remarkable distributess.—Mature separations performs wonders. The

nightingsis, it is said, that killed animals by the power of its own sweet noiss. Nature is ever at work, sometimes very mysteriously, too, in presching to the world results ownships the same to make the course himself. It is at the same to has whether the same to the whether the partiquence that my a city, or could secoware and, sussing formed a opposite baryout to make the property.

harvest remeat in semient priviles.—I have this to say, that the Journal is the cost paper life I ever week and man to deal near healt and all the such rabid orthogoxes you allose to be your letter. A Make stares, however, with leaven the whole lump, heating we may in disc course of these hook for a camber, even aroung thom.

"Insante." Df. Wasse believed that infants lived a certain time (i.e. diese act has know they) belowe believed that infants lived a certain time (i.e. diese act has liked those whit die dusting share likes; I. he absorate they absorate, anotal pariety action of a control of the certain and the certain

agents, are applicated. And Dr. Emmons was of the same opinion. Dr. Emmons, indeed, according to his blographer, Dr. Ide, would not say that any time clapsed after birth before infants became moral agents; but if there was, then not being "men in miniature," but "mere animals," he, too, believed in their annihilation.

The above is from the "Religious Herald;" published at Hartford, Ot. Spiritualists do not be-lieve in the annihilation of infants, but on the contrary, they know that the little buds of promise. when they die, however prematurely, are perfected in growth and development in Spirit life. When the mother learns this fact, she will be slow to murder the unborn child. Infanticide is becoming altogether too common. There are mur derers that alt in church pews and worship God. and we know it.

and we know it.

Stinit Lieuts.—The gas was then put out, and presently a form appeared with a light, which I had frequent opportunities of closely observing. It was a transparent white eval stone, about six inches long by four wide, and one fach thick, which was kept in both hands the whole time. He placed the stone, which at times was very brilliant, in the folds of the robe, and also in his beard, which was a long and thick one, nearly black at the top, shading down to gray at the bottom. He was walking in our midst for fully fifteen minutes, and talking to us nearly the whole time. He then floated right up to the ceiling, and touched it with his hands and lamp, the light from which enabled us to see the form quite distinctly. He then stood with his back towards us, holding the light in front; we thus saw the form in deep the light in front; we thus saw the form in deep shadow; it was the full outline of a body un-clothed, the white robe extending down about our feet.—Wm. Only in London Spiritualist.

We have been anxiously waiting for spirits to so illuminate the materialised form that it would be plainly visible in a room illuminated by the ordinary means. We have devoted some considerable attention to this subject, and we believe it is possible, even now, for spirits when they so desire, to bring a lamp of their own manufacture, in the presence of which they can fully materialize. Our readers are acquainted no doubt with anissal phosphorescence. The emission of light is one of the characteristics of certain species of animals. Nature's powers are varied, and in one case the animal ejecta a finid secretion that is perfectly numinous; in another it has a complicated organ wisely adapted for the purpose; or, perhaps one animal will present a yellow light; another a lambent green; another a pale illine color. Knowing this and realizing the fact that spirits are almost infinitely superior in resources to animals, we are led to believe that they will when the proper time arrives, bring their own lights with them, with which to illuminate the seance room.

Suicide.—I sak, would it not add to our future nary means. We have devoted some considerable

SUICIDE.—I ask, would it not add to our future enjoyment to adopt the course pursued by our late lamented Bro. Randolph, by freeing ourselves from this "house of clay"—even if we have to commence "life in the spheres!" in a lower plane.—M. B. Graves, of Richboro, Re.

The Intelligent Creative Cause that placed us on this mundane sphere, intended us to live until the vital forces naturally cessed to act. He who terminates that which has been wisely conferred upon him; assumes the prerogative of a God, and would have the same moral right to shorten or lengthen the time of sunshine, shorten or lengthen summer, etc. thus assuming the position of a supervising intelligence. To destroy one's life, is an insult to God—disdainfully rejecting what he has wheely conferred upon you.

has wisely conferred upon you.

Improvations.—Gertain Spiritualists inclinuate myself and others are Jesuits, on the strong evidence of our having written "learned and abstruse stuff." Oh, for the precious jewels in toad's heads, the powerful brains of such accusers. According to these new Daniels, the study of the ancolent's "learned and abstrace," cryp "stuff," cryp Jesuitiam—Q. E. D. Most learned pundits, deep quafters of Pierian springs, glorious discovers of the fact that the dist axiom in the creed of the disciple of Loyala is unawarring disbellef in the Godhead of Christ.— Charles Bolleros, in Scientist.

We are glad to know that ancient magic is recelving a certain share of attention from Spiritualists: tho "fittest" always survive, is no less true in ideas than among animals. But if certain ones of your class are not somewhat Jesuitical in your tendencies, please inform the world, why do you present incantations that are to be used in connection with "holy water" for the invocation

PROPHETIC.—Some of the readers of this jour-PROPHETIC.—Some of the readers of this journal were startled by the astronomical "note" I furnished a few weeks lieck, which threatened a universal chaos in September next. Though there appears to be no actual foundation for this statement, yet even Mr. Christian Reimers, who has been trying a weak little joke upon the subject in contemporary columns, will have to admit that here is tolerable fair evidence for the fulfillment of the predictions uttered by the Knarestowough "witch." Five years must clapse, and then it Mother Shipton falls as a prognosticator, it will be the single instance in which are has had such ill-luck.—Cosmos, in Medium and Daybreak.

Mother Shipton predicted that the world will

Mother Shipton, predicted that the world will come to an end in 1881. Cosmos thinks that in September next there are events to transpire which threaten "universal chaos."

TORONTO, CAN.—R. Arnold writes.—I want to tell you what took place some weeks since, while in the company of M. W. C. Church, medium. We were sitting in a room as dark as we could make it a Dr. B. A. Mott, a materialized spirit, was rubbing my knee (which he has been treating for nearly a year), when all at once I noticed his hands and arms half way up to his olbows. were as white as snow. Lonly could see the parts as stated; all else in the room was in imponetrateable derivated. I taked him, the spirit doctor, to explain this singular case to me. He said it was not in his power, at these was nothing in this life. fected. In all my experience with spirit manifestations, and I may say I have been very much tations, and I may say I have been very much favored in my search after knowledge in that partisphent. I never yet mot such after knowledge in that partisphent. I have yet mot such after knowledge in that partisphent is the state of the st with positivation we are always glad to sublish. We know that Mr. Caunch in an account idedition althought he has been frequently becomed of making the maintestations, limitely it as a new nonsels, suggest the plantage manifestations are abalitospheased to grave unbeing the she has a new more properties of the profit we prove the spirit were used in manipulating your knee, were expressed with a number this properties. Mr. Delich is applied by the content of the properties of the plantage manipulating waters were plained to the content of the plantage o

Commenced man was conserved and the Bear,
In twice two hubitred years the Bear,
the Greenant will asked;
Batis the discount and Boar Bulls,
And Hour will not prevail.

CHILICOTHE OHIO.—J. W.Reed writes.—We have determined to send again for Bro. Denton rext fall, and if some other lecturer or medium should happen this way, we will do the best we can for them if they will stop and spend a few days here. Mr. Smith Pursel is a prominent Spiritualist, and would be a good person to write to by any one who thought of coming here.

Eronsr, of the Chicago Times, believes in Spiritualism.—N. Y. Herold.

The above is published as a remarkable bit of news. Is it remarkable that a man possessing the ability of Mr. Storey should on full and patient investigation: (as was made by him) arrive at the same conclusion as did Judge Edmonds. Epps Sargent and hundreds, yes thousands of other similar minds, or is it remarkable that such persons, after investigation, abould assume a position that the writer on the Herold, without any preper investigation, believes to be empheous?

NICHOLSON, PA.—R. E. Pratt writes.—I like your paper first-rate; am lost without it. Those who do not read the Journal, are evident ly lost—at best they are wandering around, knowing nothing comparatively of what is going on in reference to Spiritualism.

reference to Spiritualism.

A Charkvorant Vision.—The Atlanta Sunday Telegram reports the following: Mr. David S. Kellem, one of the most beloved and trustworthy citizens, who died on Friday week, and who was buried that day by the Knights Templars, is reported to have made a most, wonderful revelation concerning his cousin's untimely death during his recent ackness. Our informant says that he, in company with several other friends, was sitting at the bedaide of the sick man, when he suddenly roused himself from an insensible state, and in a very excited manner admonished some invisible person to be quick or the mules would kick his cousin Tobs to death, and then in despair he fell back on the bed, raying, "It is too late; they have killed him."

It is often the case that in sickness, the system

It is often the case that in sickness, the system being extremely negative, that spirits take posses sion of the brain and give expression to some marvolous statement, the spirit of prophecy is aroused, or a vision or some event about to transpire is given to the amazement of all present.

CHARLES SETTINES, of Coles Valley, Oregon, writes that when he circulated the petition for the release of Albert Peace from the Auburn Penitentiary, a Methodist, to whom he presented it for his signature, claimed that the Editor of the Journal ought to be in prison too, for no other crime than being a Spiritualist. Well, give the bigot to un-derstand that the use of the gibbet, thumb screws and faggot, in order to suppress religious opinion in this country, is not tolerated. Had he the power, he would cause rivers of blood to flow in order to propagate his religion.

Occur Philosophy,—There are also fumes by which certain animals are attracted or repelled.
Pliny mentions the stone liparis, the fumes of which attract all manner, of beasts; so if the bones of the upper part of the throat be burnt, serpents will be attracted, while the burning of the horn of a hart or the feathers of a peacock will drive them

The above is from Comelius Aggripps as published in the Scientist. It is such literature, that, in the estimation of some, is to supercede the literature of Modern Spiritualism. When it does accomplish that feat, then you can cut a slice of cheese from the moon, and pass it around.

COLLINSVILLE, CAL.—F. P. Warren writes.
—I am now almost 73 years of age, but I have never had, or seen a test, but I want the JOURNAL as long as I can see to read it.

ghost still followed and persecuted him, until as a last resource he took a room in the Temple of the Five Hundred Worthles; the monkey ghost did not dare to face the gods, and left him in peace. Mr. Ling was still realding in the Temple lest year—Ez.

And does this item in reference to China prove that enimals have spirits? This parrative is as well authenticated, perhaps, as the stories in reference to ancient maric, which has quite a number of adherents in this country.]

STILL WATER, MINN.—A sonvict of the State's Frison, at Stillwater, Minn; writes.—Another unfortunate hungry one appeals to you and the angel world for food for the soul. In former days, before becoming an inmate of this institution; I was a subscriber to the Journal, but for the past year I have not been able to get a plimpse of a ropy of my favorite. I less my friends when I subgrad these walls; or I would apply to them.

Bro. Jones, please send me your paper, and take Browlones, please send mayour paper, and take my word for it that I will make good the smount when my time expires, which will be in about aixteen months. Hope you will grant my request.

Your request shall be compiled with. In an unquerded moment you violated the laws of your

country, and are now soffering therefor. May an gols austain you, and when the outer world again opens up before you, never listen to the promptings of the tempter. The prison bars may shut from you the sympathy of mortals, but it can not exclude the living presence of guardian spirits.

"The Implace — Speaking of the fate of Gen. Custar, and his heroic little army, from the hands of the "noble" red man, a writer in the Inter-

of the "noble" red man, a writer in the Inter-Ocean says: "It seems to our untutored minds a strange providence which would order a catastro-phy like this, and we look in vain to see habing it the great good, the coming of which, according to orthodox, boilet, necessitated this massacre. Three hundred lives is a costly price to pay for any result; but what, comes the quasilon to the mind of every one, is the result of all this merciless butchery?

material side of life. In many instances the Indians have been cruelly Wronged-swindled outright by Government officials, and when they pass to spirit-life, their windictive nature is aroused. and they place themselves in rapport with roving bands of Indians, and urge them on, to hostilities. EDWARDSHURG MICH.—Mrs. I. Flint writes.—I prize the Journal above all the other papers I over seed, and can not do without it, and were I able it should be sent to every family in Michigan.

We only regret, my good brother, that you ar not able to carry out the aspirations of your soul. We have many subscribers in Michigan, yet there are thousants there who have nover had the ben call of the soul-objecting onges of the sources.

RATALETY, wifeyen steeply observe life you will find that once in about so long, a kime a tidal wave seems to aweep over the world. Which carries with it farkurse and gioses to the financial world; and makes men look about them and gase upon their relicownen with district. We believe there is law In twice ton years again.

In twice ton years again.

Det Tipen high and prevail.

In twice ton years again.

Det Tipen high and fear.

The Union high again, the Grescent wane, Discourage and discourage and the face of man. You may call it fatalism. If you do yet if you made in the polaristic steps of the first should be face of man. You may call it fatalism. If you do yet if you that in the polaristic of a face of man. You may call it fatalism. If you do yet if you that the planetary world you will find that when disturbances occur there are disturbances here—not exactly as the tides of the sometime, and the links indicated the file of the spoon of the Unions was within in the file of the spoon of the Unions was within in the file of the spoon of the Unions was was the file of the spoon of the Unions was was the file of the spoon of the Unions was was the file of the spoon of the Gresching to the file of the spoon of the Gresching to the file of the spoon of the Gresching was and the file of the file of the spoon of the Gresching was and the file of the fil

sweeping over the world. Your financial affairs are following the same law. Your world is governed, more or less, by the planetary world.—A spirit through Mrs Jonnio Rwdd, in the Banner.

The controlling spirit in this case is a fatalistany one can readily observe that from the teachings inculcated. The periodical waves of crime are simple results—are inherent in the masses, the same as a worse in the core of an apple, which when the apple is ripe, more fully manifests itself. The would make these waves exterior to the human family, while they are invariably interior, although these may be an exciting exterior cause. If the human family planted no germs of crime, then there would be no such permittions waves aweeping over the country to which she aliades. WATCHEMORET, B. I.—D.S. Farsham writes.—I do not wish to give up the Journay. It is growing better, I think, all the time.

No one can progress in spirit-life without grow ing better, and even by progressing here, improve monts are made in everything one undertakes, hence the Journal is constantly growing better. Occurrism.—Gol. Olcott has given form to his theories by the establishment of the "Theosophical" society, in New York, at the head of which he stands. The society has become widely advertised by the death and funeral of one of its members, known as Baron de Palm. The deceased had expressed a wish that no Christian minister should officiate at his funeral, and that the service should be in accordance with the ancient Egyptian lites. Increase was hurned to twiff the worship rites. Incense was burned, to typify the worship of fire, a figure of a snake with his tail in his mouth suspended from a cross, was intended to mouth suspended from a cross, was intended to represent the dectrine of evolution, and other types of mysticism were used. The sudience was large, the curiosity of the people to witness a funeral of such a character being great. The body was embalmed, and is to be cromated. While there is no theory too absurd and no fath too blind to secure followers, the prospect of a revival of the translations of Hermiss or of the practices. of the teachings of Hermes, or of the practices of Caglicetro is not enouraging.—Detroit (Mich.) News.

An ostentatious or expensive display over the remains of the dead, is not demanded by liberated spirits. They prefer to have no ceremony: the money which would be thus expended, to be given to the poor. But this is a free country, and a man, if he chooses, can allow his apples and pots-toes to rot; instead of giving them to the worthy

THE MANDARIN'S GHOST.—Ghost stories of the ordinary kind are numerous. A mandarin met his death in the late collision between the Chinese steamer Fusing and the British steamer Ocean. steamer Fusing and the British steamer Ocean. The Fusing was sunk, and over sixty drowned. The mandarin's ghost appeared to his wife, who was living at Socchow, streaming with water from head to foot. He told her he had been drowned, and that he had sent by a certain friend some money for her use before he took passage in the Fusing, and that the friend would shortly arrive. Two days after the friend named arrived with the money, and shortly after came the intelligence of the Fusing disaster.—He.

Why not this negrative true! Spirits can communicate in Chius as well as in this country. "The leader of the last great rebellion in China, was constantly influenced by spirits.

J. CROW INDIAN AGENCY, MONTANA, T.—
J. B. Finch writes.—By referring to your subscription books, you will find that I am a new subscriber to your very walcome and invaluable Journal, of which I have received but all copies, and they are so full of good soul cheering food, that I wish to send one to my brother in Missouri, as I consider each number worth a year's subscription. I am comparatively a young Rolvitualist, of less the assist you across the shining river.

Chinash Gross Eresting named Ling, had a very intelligent monkey, which, having been severely whipped for some mischief, became sulky, refused food, and filed. Bhortly after the monkey's ghost began to be unscountably, and a strange canoparacte book blace. At length a fire broke out in the house unaccountably, and Mr. Ling shifted his residence: But the monkey's ghost still followed and persected him, until as a last resource he took a room in the Tampla and transce strains.

The Crew bridge of the present of the community of them, appear to be trace mislims, for occalinality one will go off by himself alone, on dispersion the followed and persected him, until as a last resource he took as room in the Tampla and transce specific.

The atmosphere of Montana seems to be favorable for the development of mediums, and we are glad that so many circles have been held there. We would like to have our good brother investirate more closely the character of the Spiritualism among the Indians.

"The tree is exown by its pruit."—The sacondency of Christianity was baneful to the Jewa. Imperial odicts and occlesiastical decrees yied with each other in the rigor of their intolerance towards this unhappy people. In the eighth century they enjoyed almost uninterrupted prosperity under Moelem rule, but their fate was far different in Christian countries. Only few and far between were those Christian monarchs who rose above the barbarism of the churches. And Christian princes had an easy way of paying debts, due dews, simply by confiscating the debts, and com-pelling the Jews to give up the mortgages and all evidences of the claims, selze their goods and then banish them from the country. Their sacred books were selzed and burned. Twenty four carts filled with copies of the Takand, at one time, in Paris, France, were consigned to the flames. A religious epidemic known as the Rising of the Shepherds, having spread amongst, the common people at Languedoc, and the central regions of France (A.D. 1831), they signalized themselves by horrible massacres of the Jawa; so horrible indeed, that in one place, Verdum on the Garronns, the that in one place, Verdun, on the Garronne, the Yews, in the madness of their agony, tarew down Jews, in the madness of their sgony, tarew down their children to the Christian mob, from the tower in which thay ware gathered, hoping, in vain to appears the demoniscal fury of their assallants. In the following year the plague broke out, and the wildest crimes were laid to their charge. In whole provinces every Jew was burned. At Chinau, a deep ditch was dug, an enormous pile raised, and 160 of both sexes were burned together. Yet Christianity never produced more resolute martyrs; as they sprung into the place of torment, they same hymne as though they were going to a warding. Finally, in 1305, they were indefinitely bankshed from the middle of France.—Chamber's Exceptions Encycleratia, referring to the Religious Persocutions of the Jans.

Thank God and the angels. Spiritualists have no such record. The trail of Christians for generations have been marked with blood.

Boistereous Beraits.—To those of our readers who may take exceptions to the rough and tumble, boisterous manner in which some spirits manifest here, we wish to say, that the mission of the philanthropic spirits is to uplift these unfortunate souls out of the dark estate in which death found them, into higher spheres of spirit-light.—Voice of

_And by so dolog, they will also elevate them-selves. The law, that action and re-action are equal, seems to hold good when applied to beneficent acts. He who lifts some one up higher, who is beneath him, also beneats himself, and even from a selfish point of view, it pays well to be kind to the unfortunate.

OPPOSED TO CHURCH AND STATE.—When a religion is good, I consider it will support itself. If God does not take care of its support so that its professors are obliged to call for the support of the styll power, it is a sign, I apprehend, of its being hall.—Best. Franklis. . Well, then religion must be bad, for your own

skill is now applied to lightning rods to protect churches during a thunder storm. Since the days of Franklin the world has become more liberal been se much improvement in religion se in the lietunius rod. The modern lightning ros la se much shoul of Franklin's invention, as the protent skeep carle exceed of an ox team, in rapidity of transit, or courtably now superior to that of old Parlian times.

CERTICAL -The art of composing correctly can be obtained by study and observation. Oprrect writers are more numerous than those who are original in their ideas.

The above is from the Scientist, and is in reply to "Omega," who criticises an article the editor of that paper republished from the JOURNAL, Omega commenced his tirade of critical abuse against the article (by complaining of its "bad grammar." We were actoniated at that, for when we read over Omega's reply, we found twenty five violations of the common rules of grammar, while the rules of punctuation were insulted at nearly, every turn of a seatence, until they blushed with shame. Old Omega, Omega, thou art a college bred filosofer, and a "sep head! by nature."

That Propier.—Billed Tom plays by memory 7,000 pleces. This prodigy, says the Virginia Obroniols, possesses such an astonishing memory that it is sufficient to play any plece once to him for him to be able to repeat it. If you read to him in a foreign-language, he will imitate the sounds of your votes perfectly without understanding a word. One time he slept on a bed that Rubenstein occupied when in this country will the next day he played in this country, and the next day he played the whole of one of Rubenstein's concertas.—

Blind Tom is a medium, and is controlled by spirits of a high order. So fond of music was he when a mere child, that he would pinch the baby to hear the music of its cry.

THE DEATH OF GEN. CUSTER. -If the tragedy of last week in the death of Custer; if the dy of last week in the death of Custer; if the great Indian conflict impending; if the immense treasure yet to be expended before the end is reached; if any or all of these evils could be traced to the original fountain head, we would say it was the fraud of the Indian bureau and the Indian trader that planted the undying embers of self defense, hatred and revenge in the breast of the savage.—Re.

Yes, and that hatred and revenge extends to

the Spirit-world; and there intensified it is showered down upon the roving band of Indians, and fires them with madposs."

THE IMMORTAL SOUL -I feel in myself (said Victor Hugo to a group of athelatic friends) the future life. Law like a forest, which has been more than tonge cut down. The new shoots are stronger, and livelier than ever. I am rising, I know, toward the sky. The sunan rising, a kee w, soward the may. The sunshine is on my head. The earth gives me its
generous sap, but heaven lights me with the
reflection of nuknown woulds. For way the
soul is not the resultant of bodily powers.
Why, then, is my soul the more luminous
when my bodily powers begin to failt. Winter
is on my head and Riemal floring is in my
heart. There I breather at this hour the fragraves of the liless, the violets and the roses. heart. There I breathe at this hous the fragrance of the lilses, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marveleus, yet simple, mit is a fairy tale and its history. For half a century I have been writing my thoughts in passes and worse; history, aphilosophy, drama, ramance, tradition, satire, ode and song.—I have taked all. But I feel I have not said the thousands part of what is in man, life here I go down to the grave I can say like so many others, "I have finished my days work," but lean not say. "I have finished my days work," but lean not say. "I have finished my days work," but lean not say. "I have finished my days work," but lean not say. "I have finished my days work," but lean not say. "I have finished my days work," but lean not say. "I have finished my days work," but lean not say. "I have finished my days work," but lean not say. "I have finished my days work." but lean not say. "I have finished my days work." but lean not say. "I have finished my days work." but lean not say. "I have finished my days work." but lean not say. "I have finished my days work is a thoroughfare. It closes on the twilight to open with the daws.

I improve every hour because I leve this world as my fatherland, and because the textile comas my fatherland, and because the texts com-pels me, as it compelled Voltairs, that human divinity. My work is only beginning. My monument is hardly above its foundations. I would be glad to see it mounting and mount-ing forever. The thirst for the Infinite proves

PRE EXISTENCE.—Alleged souls sometimes stated that they had passed through several earthly existences, but they never proved it. For instance, when they said that they had lived on this earth 300 years ago, they never displayed any scourate knowledge of events that had taken place at that time.—Sergeons

Tan Olksey.—The following statistics respecing the proportion in different countries of the priesthood to the people are not without interest. In England and Wales there is one clergyman to 718 of the population. In the United States there is one to each 879. In Russia there is a priest to each 898 of the population. ulation. In France there is one priest, or monk or minister to 285 laymen. In Italy there is one to 148 of the people. In Spain one to 54. The whole number of men included in the clerical profession in England and Wales is 258 061; in the United States, 63,863; in Russis, 258, 81; in France, 158,629; in Italy, 190,090; and in Spain, 815,777.—Human, Na-

The Argument of Design.—These religious people see nothing but design everywhere, and personal, intelligent interference in everything. They issist that the universe has been created, and that the adaptation of means to ends is perfectly apparent. They point us to the suashine, to the April rain, and to all there is of beauty and of use in the world. Did it were offered for the world. ever occur to them that a casoer is as bekutiful in its development as is the reddest rose? That what they are pleased to call the adapsation of means to ends, is as apparent in the cancer as in the April rain? How beautiful the process of digestion! By what ingenious methods the blood is poisoned so that the canose shall have food! By what wonderful contrivances the entire system of man is made to pay tribute to this divise and charming bancer. Soo by what admirable instrumentalities it feeds itself from the surrounding quivering, dainy fight Backow it gradually but surely expands and grows! By what marrelous mechanism it is supplied with long and alonder roots that reach out to the most secret serves of pain for exatenance and life! What beautiful colors it presents! Secutarough the microscope, it is a miracle of order and beauty. All the ingenuity of man can not stop its growth : Paink of the amount of thought it must have required to invent a way by which the life of one man might be given to produce one canon? I left possible to look upon it and doubt there is design in the universe, and that the inventor of this wonderful canon must be infinitely powerful, ingenious, and good?—Oc. Ingenious.

That which prested the cancer must as a natural consequence, understand it is true nature: jast al Mat alloh can create an oye, must understand the principle of option; an ear the principles of agoustics, etc. That which (Col. Ingersoil) made a speech at the Cincinnati Goevestion in favor of Blaine, understood, undoubtedly, wastu (ne) was about, just the

Synamia Farr.—A somunibulist walked the ridge pole of a six story building in Keotak. Towe.--Ro.

Taximen would make a most excellent gym. met when in his normal condition. Supposing he tries the experiment.

THE THE TOTAL RELATIONS OF THE SEXES

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TOTEM

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Hard Pacts for "Exposers" of Spiritmalism.

In response to a formal invitation of the Mayor of Brooklyn, and a number of noted clargymen of that city, one W. J. Bishop, recently gave an exhibition of a number of jugging tricks, is the Acedemy of Music, which he palmed of as a complete exposure of "delusions" of modern Spiritualism, and of the dis-houset practices of its mediums." In answer to a commandatory notice of Bishop's performances given by the Brooklyn Daily Times. With. Fishbough communicates to that journal a synopels of the vast diversisled facts which the exposers of Spiritualism have to deal with and fully explain, before their shallow tricks in supposed imitation of phonomena claimed to be spiritual, can be considered as anything more than exposures of their own folly. Mr. Fishbough's statement, containing one or two points (under the head of "Prophecies") not heretofore generally known, is an follows: REAL SPIRITUALISM, VS & MAN OF STRAW!

En. BROOKLYN TIMES—Deer Ser: The Bishop "expose of Spiritualism" in the Academy of Music has come and gone; and before it is forgotten, I hasten to lay before your readers my promised compectus of some of the real facts of the case, which "exposers" have still to deal with. Studying the greatest pos-sible brevity, I offer a classified and general-ized list as follows:

1. Pr. Principal—Of these I have room now to mention only those which had reference to the advent of Spiritualism itself. In September, 1836, a young student for the ministry named Buck living at Fredonia, Chatauqua County, this State, being in great distress of mind, fell into a trance, and, (as he asserted) saw and conversed with the spirit of his mother, accompanied by two or three other spirits. She made a long statement to him, which was immediately afterwards written out by him-self, and of which I have in my possession a well attested printed copy. At the conclusion of her revelation, his mother, as he says, told him, that within fourteen years from that time, a book of an astonishing nature, and from a very unexpected source, would be given to the world; and that the result of it would be a great revolution in human thought—impliedly in the direction of the teachings which she had just imparted to him. He came out of the transe relieved from all despondency, but—perhaps you will be sorry to hear it—entirely spoiled for the ministry of the particular desomination with which he was con-

Accordingly, in 1847, and within fourteen years from the date of the above amouncement, a book was published, ranging through the whole circle of material and psychological science, being the successive and connected dictations of an uneducated and entranced boy in

AMDERW JACKSON DAVIS.

This book, entitled "The Principles of Nature," etc., and professing to come, in good-part, from the spiritual world, produced a great excitement, and has had a very wide circula-tion, and it would not be too much to say that by its direct and indirect influence, it has actually produced a great revolution in the hu-man thought in the specific direction named. From the commencement to the close of the dictations which form that book, the entranced and outward unconscious author, in his cona with those surrounding him, constantly held out the prospect of a more general opening of spiritual intercourse some time in the near future; and on p. 675 of his book may

be found this language:
"It is a truth that spirits commune with one another while one is in the body, and the other is in the higher spheres—and this, too, when the person is the body is unconscious of the influx and hence can not be convinced of the fact; and this truth will are long present itself in the form of a living demonstration. And the world will hall with delight the ushering is of that era when the interiors of men will be opened and the spiritual communion

will be established," etc.

This paragraph was dictated in the year 1847. Four years before (1848) the different societies of Shakers in the United States, became almost simultaneously, and before com-munication could be had from one place to another informed as to what had taken place, the subjects of

A REMARKABLE VISITATION OF SPIRITS. They came is parties, entranced men and wo-They came in parties, entranced men and women, took temporary possession of their bodies, and using their organs of speech, gave their names, making known their desires, and claiming to have belonged, while in the body, to the different nations of the earth, and to have lived in different ages. After the lapse of a few weeks, they left as abruptly as they came, after first counseling the Shakers to treasure up these things in their hearts; to say nothing about them to the world's people, and promising that after the lapse of a few years they would return, and then these wonders would be exhibited to manking generally. A little book in my possession, entitled a "Raturn of Departed Spirits," and published in 1848, gives a full account of these demonstrations.

You already begin to see that if this whole thing is a "madness," there is, at least, "a method in the madness."

thing is a "madness," there is, at least, "a method in the madness."

2. Charky rawes. This phenomena began to excite more or less attention, and became the subject of coessional newspaper paragraphs as early as the year 1866, and from that time to this, the cases of its occurrence have been gradually multiplying. It is the power of seeing without the aid of the physical eyes, through, substances impervious to natural light, and at vast distances. Well established as it is now generally acknowledge to be by those who have given it serious attention, it inferentially, of itself, more than half establishes the claims of Spiritualism; but when in its algher phases it becomes the means of describing spirits of the departed so that their friends can readily identify them, which to my own knowledge, has occurred in numerous cases, it becomes another hard fact with which the "exposers" of Spiritualism have yet to successfully grapple.

the "exposers" of Spiritualism have yet to suo-cessfully grapple.

3. Harring Sources upon the floor, furni-ture, walls, celling, out of doors, upon the ground, on rocks, in places, and under condi-tions strange to the medium, and extempor-ized ad libitum—these sounds responding to questions, and spelling outsentences, as the al-phabet is called, by indicating the letters needed, and sometimes even answering the al-medical of the investigator, and lent thoughts of the investigator, and always. claiming to be from spirit.

4 M. YAMENTS and levitations of pondera-ble bodies, and even, in several instances, Soating of the entranced medium bodily in the air, and over the heads of the spectators, as can be verified by the affiliavits of competent

5. Warring of test messages, not only by the hand of the entranced medium, but some times without the direct intervention of the erganism of the medium,—these messages sometimes being written on the inside surface

of a folded slate by means of an inclosed point

of a pencil.

6 Markhialyzations—These are of various of a parcy.

6 Marshalizations—These are of various kinds and degrees, sometimes confined to a single hand or face, and sometimes visibly and tangibly presenting the whole physical outline of the person. For example, a hand will be projected; the spectator will grasp that hand, and hold it tightly, but presently he will find that he is grasping the air, the hand having dissolved and vanished. Or a strange form, clothed in strange costume, as has happened in at least one instance, will be seen to emerge from a cabinet, and take up a lamp dimly burning in one corner of the room, and holding it close to his face, pass successively before the faces of the persons in the audience as if to show them that he was a different person from the medium who had taken his seat in the cabinet. Or as in another instance, the face, arms and hands of a beautiful female will appear at the door of the cabinet in which the medium, a man, is sitting. She beckome the medium, a man, is sitting: She beckons the audience to approach and handle her arms; she speaks and tells who she was while in the flash, how she came to her death, etc., and then, right before their eyes, began to gradu-

DISSOLVE INTO THIN MINT,

and finally disappears; and as if that were not enough, begins to re appear, first as a dim and scarcely discernible mist, and then gradually becames a solid and taugible form, and smilingly bows her adieu. To my own positive knowledge, based upon an actual occurrence these materializations can take place without a cabinet or any other medium than myself, and that, too, in the private solitude of my own

7. Parapping molds of the materialized hands of spirits made in the circle; and flowers, birds; fishes, and other objects of the ani-mal, vegetable and mineral kindgom, brought into the closed circle room, with the doors locked and windows fastened, and under perfeetly test conditions.

8. Miscellaneous phenomens consisting of prophetic and otherwise significant visions, of prophetic and otherwise significant visions, revelations of scientific mysteries, premonitions, warnings, consolations, sensible guardianship and guidance under difficulty and dangerous emergencies, etc. To the reality of all of this just stated, the present writer can testify on the ground of his own personal experience during the last thirty-two years of his life, and he can further effect that area during the second states. life; and he can further office, that even during a good part of the time he has been en-gaged in writing this very article, a beauti-ful and lovely spirit has been bending over

him, inspiring, approving, encouraging. Hore, then, are a few specimens of a tremen-dous series of correlated, connected and vastly dous series of correlated, connected and vastly diversified unfoldings, uskered in by the divine heraldry of repeated prophecy, and which must hence have been previously planned and foreordained in the heavens; which from the first tiny "Ruchester knocking," so called, to the present moment, and through all subsequent phases of the development, have persistently claimed for themselves a spiritual origin, and which, after all the strain that combined materialists and mistaken religionists could not upon them during twenty-alph ists could put upon them during twenty-eight years are stronger and more convincing to-day than ever before! And I do most respectfully submit, that the spectacle of grave and reverend clergymen, and civil officials, clapping their hands in glee over half a dozon shallow tricks of a professional juggler, and then pro-claiming to the world that this tremendous de-velopment called Modern Spiritualism (concerning which they know nothing) is exploded, bursted up, gone dead and dissolved into thin air—is a spectacle for angels and sousible men to look upon, and wonder and pity

I tell these men that God's truth can not be overturned either by Bishop, or priest or dea-con, and if they really and honestly wish to expose the errors which are sometimes mixed up in spiritualistic teachings, and the disbonesty really chargeable upon a very few of its professed mediums, they must pursue a different course from that which they have recently undertaken.

Very respectfully,

Idols.

Inol: -Any person or thing lovel to excess; one hon-ored to adoration. --Worcester. There are very few who can sufficiently separate themrelves from the externals of life to reverence a principle.
Hence, the masses worship objects and personages (Idole)—they can not comprehend the celestial sublimity; the sternal beauty and holiners,—which characterize a principle.—A. J. Davis.

Man realizes the fact of his own ignorance and weakness. He feels the necessity for help. He feels that there is a power above his own, which, if he could but avail himself of its assistance, would be vastly beneficial to him. The earliest records of the race exhibit man as The earliest records of the race exhibit man as trying to obtain the assistance of this power by winning its favor; something as the Irish beggar "melts in sweetness" before his patron. Hence sacrificial blood smoked upon the altars reared to propiliste the favor of the Gods. Hence temples were erected, pilgrimages made, prayers said and pennances performed, in the vain hope of securing from this power that help which man deemed necessary to his happiness. This was (and it) all nature. to his happiness. This was (and is) all natur al. It was not, as some have supposed, an offect of man's lexiness, an endeavorer to shirk onto another what he was himself too indolent to perform. For, behold the sweat, the blood, and the treasure which he has poured out in this way. Nother did it result from any de-signing scheme of "cunning priestoraft." It was man's conscious weakness seeking help; but ignorantly seeking it. It has been disappointed. Ignorance is a poor guide. It starts in blank derkness and ends in dark blankness. But humanity in its infancy, could not be other than ignorant. Hence, like a child grasping at the moon, it struggled but failed

to obtain.

Shall we from this failure conclude as some, alar! have done, that there is no power above man? Far from it! Failures are severe, but useful school-masters, and should inspire us to keep searching till we find true methods, when success will crown our efforts. There is, and ever will be, an infinite power above man. From this power he can strengthen his weakness; from this wisdom he can entighten his awar.—a spark of the same; and from this love. ness; from this wiscom as can entigates his own,—a spark of the same; and from this love he can enlarge his sympathy. Not temples, alters spires; not Bibles, creeds, confessions; not pilgrimages, pennances, prayers; not fastings nor feastings; nor yet solemn looks, upturned eyes, low meaning, nor loud wailings will enable him to do this. He must listen to the divise breathings of nature, and inhale the deside inspirations which flow to him through her countless avenues. He must realize that the infinite is not a person, youder, but a presence, and here. Not a powerful being, but power immanent in all nature.

power immenent in all nature.

Man, would you obtain strength sufficient to enable you to ward off the plague from your cities? Consult this power in nature about you, and it tells you "habits of cleanliness, nouses well lighted, and well ventilated, and people well-fed and properly exercised are the means." How gentle, yet how efficient has been the strength thus obtained from this power. Science obtained this help for man like received it from the infinite power; because, since she worshiped naturally, she worshiped righteously. Science has obtained an

ewer to many such prayers addressed to the all power. Where only a few years since the English bullook scarcely reached a thousand pounds, she has, with less expense; doubled his weight; she has caused our English acres to produce double their former yield; she has erected factories and wrought our textile maerected factories and wrought our textile material into beautiful garments; she has delved into the mines and procured fuel for our fur maces and light for our homes; so that we may traly my she has "fed the mahappy, clothed the maked," warmed the bechilled, and lighted those in darkness. But the inextantible fountains of power, by giving this much to man, only exhibited a prophecy of more, and we have steam cars to bear him scross continents, and steamahips to cradle him over the deep; over ground and under water wires, with lightning speed to fine his thought from city to city, and from continent to continent. Such are some of the tributes which are justly due to acience and which she has obtained,

ly due to science and which she has obtained, because so far as she has gone; she has wisely worshiped and righteously wrought. But science approaches only the outer vail of the vestibule of creation. She worships "the thin rind of the material, while the deep, the unfathomable domain of the spiritual" is scarcely concaived of by her. Yet she has accomplished. conceived of by her. Yet she has accomplished so much for man, and her benefits are so palpso much for man, and her benefits are so painable to the outer senses, that many of the leading minds of this age are sitting solely at her feet, and as Bishop Thompson (x) resses it, "Matter is fast becoming the idol in the temple of modern thought:" "What! Materialists, who scout at the various religions of the world as idolatrous, have they an idol of their own?" ir q 'tres the reader. U doubtedly they have. Man must worship. His sense of dehave. Man must worship. His sense of de-pendence leads him to do this. In the history of the race we find him worshiping animals, idols of wood or stone, to Gods many or Gods one, just according to his stage of development. And of the one God as many different views are entertained as there are different

The ordinary Christian cossys to worship this God as though he were a marvelous person with wondrous attributes, seated on a "great white throne" in some distant paradise which alone is filled with the brightness of his imme diate presence. Here you perceive is an idol, though an intelligent one, and one possessing all the attributes of a human being. To this idol Christians, bring their various kinds of service, and present their innumerable and contradictory petitions, with the genuine idolatrous belief that each is more acceptible than his neighbor's, and will receive a more ready answer. The world is beginning to perceive that the replies these idolaters get, come as they did to those who worthiped the sacred ball of Fourth only through natural transfer and the sacred bull of Egypt, only through nature's unchange-able channels by a gradual development to bet-ter things. With the same devotedness, though with less affection and more intellectuality, materialism worships at the shrine of his idol—

True, he dispenses with imposing forms and ceremonies, but he looks to his idol alone to supply man with all his nature calls for. We have seen how well matter, or the power re-siding in matter has supplied man's physical necessities. But man has also a spiritual nat-ure, far more enduring and with wants far deeper than his physical. The devotees at the shrine of matter may receive a supply for every sensuous want; they may fill the intellect with the facts of science and inductions and deductions drawn therefrom, till the coruscations of the front brain scintillate, with their electrical brightness; but still there is a want their idol can not supply. In the soul-felt bit-terness of this want, a Tyndall is heard to ex-claim, "To give the emotional nature of man full play and profitable action, is the problem of problems at the present day." Materialism scknowledges its inability to do this. The system known as Christianity has been trying to do it for well-nigh two thousand years. It has given man the best idel in the world, but it has failed to supply the wants of his spiritual nature. They can never be supplied by worshipping any idel, whether of matter animate or of matter inanimate.

During the last quarter of a century Modern Spiritualism has been effering its loving hand to humanity and endeavoring to wisely guide it from worship material, to worship spiritual; from the worship of perishable or personal idels, to the worship of impersonal and eternal principles. Its God is not a wise being, but

al principles. Its God is not a wise being, but Wisdom; not a loving being, but Love. God does not love you, "God is love," and in proportion as you manifest this principle towards universal external nature, and humanity around you, in that proportion will you "worship God" and in that proportion will your being be infilled and inspired with an inexhaustible supply flowing to you through all the innumerable channels is the illimitable universe. numerable channels in the illimitable universe. We find, with A. J. D.vis, "but four general sources of thought and knowledge, (supply to human needs), namely:—the life springs of the soul; the suggestions of external nature; the well-springs of humanity; and the exhaustless fountains of the spiritual universe." Approach these sources reverently, intelligently, looking through the eyes of Wisdom and you shall obtain assistance from that Infinite Power which is above your own.

which is above your own.

It has been said "Man's nature is dual." It is more; it is triune, possessing the germs of Love, of Intellect, of Wisdom. We have already intimated how the first two portions of this nature may be cultivated. Of the third we say, quoting again from Davis, "You will cultivate your Wisdom by trying to grasp great general principles; and by meditating and feeding upon them, as you would look over a landscape and enjoy the living whole."

Strength will come from the Allegans to this er a landscape and ebjoy the living whole." Strength will come from thy All-power to this department of your being as to others, only with appropriate exercise. Worship thus, neither here nor there, in Jerusalem or in Mecca; but in the inner sanctuary of your own being; Reason your prescaer, knowledge your forms and ceremonies, and love your "offering." Thus shall the kingdom of harmony, being "within you," be in and over all, and all in all. And thus shall the "holy trinity" of knowledge, love and wisdom be "One" in their united action on man, and all idols be swept from the face of the earth; while man below joins with man above in a pure worship of holy principles, by manifest. pure worship of holy principles; by manifesting them in his internal aspirations and his external deeds. C. W. Cook.

Warraw, Ill.

Letter from Dr. Ormsbee.

Mr. Journal Dear Sir: —In the last number of the Journal I have seen (No. 20), I find the "Magnetization.—This is one of the many

"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 sufferers may avail themselves of at a distance. We have tried them and can speak of the benefits derived.

"The above is the declaration of Mr. Barns 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 a medium in this country that can impart healing virtues to water! If one, let him step to the front."

In compliance with your request, though in surprise, I "step to the front." Were it not contrary to the rule made when I first commenced healing the sick by means of magnetic and meameric power derived through spirit is fi tences. to govern my action, I would gladly furnish you a list of patients in your own city, who were restored to health from illness of various were restored to neatth tross liness of various kinds, solely by the use of magnetized water, others from magnetized paper alone. These cases were those where, from some reason. I could not see the patient personally, and here let me say, that in those days ranguet's id water or paper were only resorted to when it nessed impossible to visit the patient, but now, owing to more extended experience, and the I trust other superior qualifications, am of the opinion that where parties write a letter stating their case frankly and explicitly, they can be treated almost or quite as well by means of magnetised water or paper, as by the laying on of hands. To me this power comes peculiar ly, and has been explained to me thus: "Onrecipt of letters, a member of your band through you takes the magnetism of the writ-er, who is visited, and as soon as conditions er, who is visited, and as soon as conditions permit, is examined, after which, if treatment be desired, you are impressed to use water or paper or both, and where it is thought desirable to employ any further means to relieve pain or facilitate recovery, that information is also given you impressionally. We use you as our laboratory and the means by which we convey our pure natural remedies to the organism of the patient, instead of the plan we once ignorantly adopted, of making the patient the general receptacle of such drugs as seemed required, judging by symptoms." This impressional state can not be induced exce t impressional state can not be induced exce t when the physical organisation is in perfect tune, so to speak, nor do various vials of water, magnetized for different persons, have different taste or smell, unless my own mind and body are in that peculiar harmonious state, so d fi :ult to describe.

If I may be permitted, I will relate a singular circumstance which transpired recently. A gentleman of your city wrote to me on business, also mentioning the fact of his wife's illness, and expressing a regret that they had none of my magetised raper. The lady, though not a public medium, is sometimes controlled at home, and is very susceptible to spirit influence. Knowing these facts, I requested one of my band to visit her by means of the magnetism conveyed by the husband's letter, and suggested the probability of his controlling her, and prescribing through her, in case she required medicine.

case she required medicine.

Within tairty-six hours from that time I received another letter here in New York from the husband in Chicago, saving, "One of your doctors has just been here, controlled my wife and prescribed —— for her." The gentleman will see this, and correct me, if the case is not properly stated. While admitting that at present it is almost necessary to use medicines to secure the faith of patients, I rick the assertion, that the time is not far distant, when except in the treatment for injuries caused by socept in the treatment for injuries caused by socldent, no scientific preparations of mineral and vegetable substances will be used by those who understand the spiritual philosophy; but such must first learn that there are those whose spiritual and physical constitutions qualify them to exert a powerful influence over the mind and body of the sick and diseased—that among them can always be found such as are surrounded with an atmosphere, pure and heal-ing, which will exert favorable influences just in proportion as the healer and patient approx-imate to the reciprocal state of positive and negative. Unless the patient pisces himself or herself in a proper condition to receive the influences, the healers efforts will be futile, patient, magnetis of water or paper may convey the power to-day, by which Jana wrought his wondrous cures. "And Jesus said unto the Centurion, Go thy way; and as thou hast believed, so be it done unto thee—and his ser vant was healed in the self same hour."—Matt.

Very truly yours, T. Orneses, M. D.

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