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

VOL XX

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MO. 22

The Location of the Spirit-World.

DIF TOTAL

BY DR. WOLDRICH. A mathematician has calculated, that if each

A mathematician has calculated, that if each pair of human beings, decendants of father Adam and mother Eve, had only three off spring, and allowing that only 6 000 years had elasped from the birth of Adam to the present day, and that they did not begat offspring until the age of thirty years, and if all of them were alive, the sum total would be 681 181 quintilities of human beings. The earm has a mathematical of not quite 5 847 billions of square fact. How, allowing the space of one square fact for each person to stand upon, then piece upon the shoulder of each of these 5 847 billion persons another person, upon the 5.847 billion persons another person, upon the shoulder of the second person a third, and so on until the 661,180 quintillions have been disposed of, and allowing only four feet in height for each person, there would be radiating from the earth, 5 847 billion columns of human be-

ines, seak solumn having a height of 20,000 billions of miles, being 1,000 million times farther away from the earth than the sun.

If all human beings have immortal souls (spirits), where would you put ment without smoonfortable crowding, if, seconding to the sover sphere theory, the seventh and last sphere is distant from the earth less than 1,000 miles?

Where is the Spirit-World? This is a question asked by every investigator of Spiritualism at seamore of meterialized spirits, or of the medium. The answers reserved are not only variable but often contradictory. Every investigator knows that it is difficult for a spirit to get a perfect control of a medium; so that is writing or speaking, the idea elaborated will eften be more nearly those of the medium through whom the communication is received, than those which the spirit really wanted to communicate. If we can communicate with an intelligent spirit in such a way, that all questions and answers shall be received pure and intelligent spirit in such a way,

pure and instalt by each party, then we may appeared for semistating dediction and truthers.

On paying a visit to the author of Statuvilence, Dr. Pakinghook influctioned are to account the subjects with which he had been experi-

inerting.

The statewolic condition is essentially the same state as that of sommambalism, tranco, memoric, magnetic, clairvoyant, etc. A person having entered the condition, all sensation and volition of the body is for the time suppended; the organs of the sense are no longer susceptible of receiving impressions: there is notther hearing, seeing, taste, smell or feeling; yet the person in the condition will tell you that he (or she) can see, etc.; you may bandage the eyes, yet they see; how is this? For instance, you have such a person in the condition sitting on a chair before you; the bands of the person resting on his lap; you raise the hand and arm until it is elevated to a right angle from the body (at remains in this position; the owner of the arm not having the power to move it as long as it is in that condition); you now ask your subject where he sees his arm; he will tell you that the physical part of his arm is elevated—standing at a right angle from his body, but the spiritual part of his arm is still resting on his lap. You can not see this, but the clair toyant eye does see this. He will tell you further that when he is in the condition his whole body looks as if it were composed of two separate and distinct bodies, one within the diber; that at will be can separate the two bodies-ine spiritual from the physical body: the spiritual body being free to sot independ the spiritual body being free to act independ-ant of the physical body. The person in this condition sees, hears, tares, smalls and feels with the spirit—is not only clairvoyant but all the other senses are in the "clear" condition; and walle the physical body remains sixting on the chair before you; the spiritual body will wanter to any distance, for any length of time, was retaining quarrol of the physical time, yet retaining control of the physical body to each a degree, that if they so determine, they will pay attention to what is said to them by the investigator, answering questions whilst the spiritual body may be anonands of miles away. Two or more persons in the condition may go traveling together, each fully conscious of the pressure of the other and of wast they are doing. Mo external inflience of any king, such as mesoverizing, magneticing, etc., will in the least affect them; you can not force them into the condition nor out of it; they are entirely free to act for themselves, thus having a decided advantage over those actions are on the condition through manipulation of an operator, and are left in the de-lance that they are under the control of the operator, most do as he pleases, and can do

Paul said: "There is a material body and there is a spiritual body." Now the statute he condition is simply a partial (complete sep-aration would cause death) and temporal sep-aration of the spiritual from the material body, the latter being left in a transe condition while the goal may room at large, visiting places mour or for without getting fatigued, returning, remembering all it may have seen or experi enoed. But you will ask, our you depend up-on what they tell you? I have repustedly been shis to estisfy sayself that they must have been in the place claimed, must have spoken with the parson claimed, by informing me of events, and of seeing things, etc., of which I myself had no previous knowledge, but by referring to books, or writing to the parties, claimed to have been visited. Still all such communications must be received with many grains of allowance.

nothing without him.

If there is living at a distance another per son also in the ocudition, these two persons, although separated by thousands of miles, may visit each other, converse together with equal facility as if together is the normal condition.

I have in this way received communications

from a distance; strange or foreign names being spelled by the letters of the alphabet.

Having convinced myself that persons could visit other parts of the earth, distance being no object, it occurred to me that such would be proper subjects for exploring and investigating the heavenly space; to reveal that which the telescope or other means, at present in our possession, fail to do. Suggesting this to Dr. Fahuestock, he informed me that one of his subjects, a Miss H., was in the habit of visiting one of the moons of Satura. Miss H. described this satellite as being a very pleasant

Some time after my visit to Dr. Fabnestock, I had secured several subjects (statuvolic) with which I made many interesting experiments: each experiment seeming to increase or devel-op the peculiar power for further investigation. My chief subject was a young lady.
Mrs. L., whom I will call Lucy. Having got
Lucy—who lived in Onicago—in the condition, I sent her to Miss H., who lived near
Langaster, Pa. The two ladies having got acquainted, the visits were often repeated. Darng one of these visits Miss H. took Lucy so a place which the latter described as a very besutiful country, supposing is to be fixly, as was quite far.

After Lucy had related her experience to me,
I told her where the beautiful country was. Miss H had described this more to
me as inhabited by people, smaller and more
delicately formed than those of earth, with a
delicate translucion skin, drassed in garments
of grey material. They were always amusing
themselves, never at work, lived on fruit, did
no couring required no see for neating, their no cooking required no are for heating, their dwalling places not average roof. "It needs no roof," and Miss. H., "it does not rais here the san does not shine hot, nor is there any cold hight air, for it is always day." The country was indeed beautiful as described by Lioy; rioh shrubbery, beautiful fi syers, delicious fruits. The people appeared to be in the condition (distroyant), as they saw Livy and compress with hor; they also wisit: ed the earth is the same way that Licy visited

the whole gloos), neither vegetable or animal life such as we are acquelated with can exist; for we need water to drink and air to breathe, and where there is no atmosphere and water, there it will rain. The fact increased my desire to become batter and islated with the po-

cultar people of Batura's 2000.

For this purpose it was proposed to visit the planet Batuce as well as some of the other moons. The planet itself with its rings seemed to be a mass of brilliant light, so dessling

that nothing could be seen.

Then the moon nearest the planet was visited. Lucy landed in a large garden, where a company of ladies and gentlemen appeared to be amusing themselves. Moving on, a city was found; here the buildings were of white merble, to and in shape, and surmounted by a dome; there was considerable sorivity in the streets; the letter were paved with waite stone or marble. The people resembled those of earth, being pernaps of elighter built, appeared to be intelligent, but had not that bright translucency as the inhabitants of the moon, first visited; they did not see Lucy, (vers not in the condition)

Lucy now entered a large building which appeared to be a house for meeting purposes. The interior, including seats, statuary, etc., was all made of white marble.

T is next visit was made to the moon second from the planet, and was found to be inhabited by people, smaller and less intelligent than those found at the previous visit on the mood nearest planet. They also did not see Lucy, hence they were not in the condition. They appeared to cultivate the arts and sciences, but

the place was not a very pleasant one.

The following visit was made to the moon, third from the placet. This was in all respects similar to the moon first' visited, a beautiful place; the people, of the same deligate transluconcy and were also in the condition, saw and conversed with Litry. ... All the other mount were of this gind. The injustitude would re-ceive Licy as a welcome guest—and do their best to make it pleasant for her. Riceding in space some division from the planet Bittern, the san could be seen, the ap-

parent six's being our eight the discreter of the racon. Batura was very bright, shedding a mallow light around ning; the nearest two of his moons were dark (the inhabitants of which were not in the condition) Walls the other six moons were bright, edining with a light simi-lar to that of the planet, only less intense. With the innubitance of these bright misons

Line had been able to distinguistics. The Beturaian family having been visited re-peatedly, it wis dotermined to visit the other

Older planet Jupiter, Prof. Hate sayer There everything is larger take on earth The headstants are of two kinds; the white infelligent, more advanced than those of earth; aud's dark guant rabe, Iguorant, living only for paymonl plessure. Those two rabe live on separate and distinct continents, the blacks nor knowing the extistence of any people but the meety-is. The dark stripes seen on the surlace of Jupiter, running parallel to his equator is a sen or occan, separating the two homispheres of the races from each other. There is but one see; electrical causes making it appear multiple."

The above I quote (from momore) from a communication from Prof. Mare (spirit) through a writing medium. The white luisiligent inhabitants were

found by Lucy to be confident to the mortures tends are very in ellipset, outsired the arm hemisphere; there were towns and cities with and spicouse. Fuel nave many taining there handsome buildings. On the waters were that are also on seria, but far better. Here ships and steambosts.

The dark race—two distinct tribes—were found; one tribe, about ten feet high, huge, bulky, having a dark red complexion; the other tribe baing equally as tall, but more slender.
They could not see Lucy.
On recoding into space, a certain distance

away from the planet Jupiter, the planet itself looks dark like the earth and the two dark moons of Batura; whilst the four moons of Japiter looked bright, like the bright moone of

These moons of Jupiter shone with that same bright, yet mellow light, assuming delicaters inbow tints, each one, however, having a ertain predominant color, the largest being right red, the second purple and golden, the third green, and the last and least, but prettiest, different shades of blue.

On visiting these moons they were found to be exactly like those bright moons of Saturn, perhaps more beautiful; the same translucent inhabitants, with which Lucy was able to communicate; being always received as a welcome guest, was introduced to their festivals, and they were always sorry to have Lucy leave

"Marahasan onter, dusky red, electrical covering diffinite of through. The inhabitants are very intelligual, a mail (8 feet) but dense."

Tale electrical govering Larry did not find difficult to get through. From the surface of the planes it was not visible; from the outside it had the appearance of a red cloud, with cleo-

The initablishing of Mars, were indeed small."
Livy says: "They can stand under my arm."
These people did not; see Lucy; had a complaxion darker than ours. The last fuger on plant in define then ours. The last suger on the analyse out rudimentary, looking like a war; a sixture of stone representing a human being also and this peculiarity. The people appears to be very ladustrion; always being at work, with very quick movements. Livy visited a case of factory and a giast factory. The gives was cast in moids, and then ren

plates of gives.

The houses were built of dark colored stone, usually rwad, not high, and naving a pointed root. After being on him awaits, Lary or perioncel a faciling of intense names, whose increases when it was also the leaving one planes, unwould not supplied after leaving one planes, unwould not supplied after leaving one planes, un-

till she resumed her notoral one tusion.
"If you stead on the planet mare and look at the earth, you will see a so as () lectrics) ox-tending so agt away rwo degrees each sade of the equator, but separated in the middle at the equator; the two money separated about 100 miles from the earth, revolving each in an opposite direction; the north frum west to eass, the routh from our to west; Line ganging cloc trical currents, and expanding the polarity of

the mariner's goodle." Prof. Hare.
This electrical some is probably identical with the second sphere of the seven sphere The planet Vanus was found to resemble the earth very much except that the inhabitants appear to be less advanced in culture than those of earth; they did not see Lucy.

Prof. Hare says: "The earth is the first placet from the sun that is inhabited." On the planet Mercury there was vegetation in profusion, different kinds of animals, but ao hamsa baines.

The placets Uranus and Neptune, appeared as did Saturn—, mays of light—and nothing was discovered agency at that time; but subsequently wasn Lies became more accustomed to the tark imposed upon her, these planets, Satura, Uraque and Naptune were found to be similar to the moons of Jupiter; the same delicate inhabitants, who were never at work (as we call it). There were beautiful temples, yet no workman discovered in building. At their festivals made came from an invisible source. At their badquets their tables were well filled, yet no walters were vulble. The people moved with sain grate, they seemed to glide or first along without trucking the firer or even mov-

The successionaldered by most (not all) solendste an "au immonse body, glowing with an endmone intensity of heet;" and have tried to discover some theory by which this heat could be mainsaided, for were the sun a mass of utraing coul, it would be consumed in about

5 000 years. Bit in order that we may receive heat and light from the sun, it is not necessary that that budy should be in an "intensity heated condition," as we have a superspunsance of force in nature to amply that which we call heat and light; it being wall known that electricity magnetism, heat and light are madifications of one and the same element; the one being convertible into the other. A current of electricity will generate magnetic force and set, rasculators and generate magnetic force and set, rasculators and provided, which motion, as in friction will produce the traditional savage running two stocks of wood logather, to produced to a sufficient intensity of mast will cause light; or deciricity will produce heat direct; this principle is made use of in surgery; a platinum with its heated to a white heat by a that in order that we may receive heat and direct; the principle is inside two in a part of a postured wire is neated to a white heat by a galvanic (elso ric) current; applied to the part to be amputate t, it bures its way tarough the tissule. The deliversion of heat into force we

tissule. The conversion of heat into force we see sgain in the steam engine, is the ball fired from the cannon; the Cannon hall striking a suit object, as a wall of stone, and having its inclina suidenty brought to a slop, the force is required into heat; the ball will be not. The sun is formed of two shalls, one with in the other, perfected and revolving in different different suit of the rays of the sun. The table shells as the globs proper of the sun. The table is taken are very inisilized, officienting the are and subsence.

no difficulty in directing Lucy to the sun; on sceing the aperture, she explained, "I see what makes the spots on the sun." Entering one of these openings, the shell was found to be "thin vapor," of a golden translucent color; she could not feel it with her hand, it passed through without meeting an obstruction. Lucy now found herself between the two shells: then passing through an opening in the inner shell, she saw before her the globe itself. From the globe the shells were invisible. Upon the globe itself everything was very similar to the moons of Jupiter; the shrubbery, fi) were, everything had this same bright trans-lucency, but less beautiful than the moons of Jupiter and Saturg. A group of the inhabi-tants, standing at a distance, were exactly like those found on the before mentioned moons and planets; these persons seeing Lucy, one of them, a girl, came to meet her, receiving her very cordially. Lucy then informed this girl of her name, where she came from, etc.; to the surprise of Lucy, this girl informed her that she had also once lived upon the earth with father, mother and sisters (giving state and county); these, my companions, and I, we all belonged to the same congregation when

Now if this girl had once lived upon the earth, she could not have left it except as a "spirit.". Here was the mystery of these delicate translucant beings explained; they were spirits; and all those globes upon which they

had been found were spirit homes.

Lucy's new acquaintance, whose name was Minute, now took her to different parts of the Minute, now took her to different parts of the sue, which was her abode; no large trees or water was seen, but beautiful shrubbery audflowers. There was a peculiar (to this place) arrangement there. Each inhabitant of the sun is represented by a flower; if now, one person wants to find another, all they have to do is to go to the respective flower and touch it: the person represented by the flower so tonohed, feels this and of course will go to the flower to inquire what is wanted. This ar-

After Lucy had been shows the more beauthat pares of the home of Minnie, she was taken to a place less beautiful. Here were exercised disk looking beings spirits. Book spot on his forehead; he is here only a sort sime; that black appt indicates the amount of sin, but the spot is getting less black and small very fast, soon is rolled. and small vary fast; soon it will be gone, and then he can associate with us. Higgly developed spirits come here to instruct them, and these poor greatures are very glad to receive such visitors." One of these bright visitors and teschers informed Lucy that he had been educating himself on the earth for a teacher, when at the age of twenty years he died of a fever, and was now doing what had been denied nim on the earth—to teach. His name was Julius.

Considerable time having been spent by Lacy on the sun, I proposed to have ner come home and bring Minnie and Julius with her, which was accepted. The party having entered Lucy's aboie, Kinnie and Julius were not a little surprised to see Latey step into her corporeal body, then sitting on a chair. They had taken Lucy for a spirit. They knew not that the spirit could leave the body except by

death. Minnie had not known that she could leave the sun and visit other places, and stated that the a war a man in the sun, who had become so pure that he was going to leave for a butter place, and wished to know of me if I could teach her to follow him to his new abode. Subsequently, a particular friendship was formed between Lucy and two bright spirits; they having no recollection of the name they bore on earth, we named them Lily and Mig-non; these always scoompanied Lucy in her excursions to the spirit homes. Tage was one thing that seemed to mar the pleasure of Lady during these excursions; it was thes: That, whilst her spirit companions were closhed in beautiful garmente, Lucy fould only have her common dress, saying, "How to I took in such company in my calloo dress." Remembering the words of Jesus: "Ask, and ye saall reonive;" I told Lacy to was, when in the spirit homes, a robe similar to that worm by the spirits. With little faith that it would be granton. she expressed her wish; 'wien, to her surprise and delight, she had her dress summer to those

of her companions.

A trip was made to the planet Saturn, with the view of maniyaing his rings. Lindy and by this time become more developed, the mass of light, saidaturn had at first appeared to sar, was now discovered to be a beautiful spirit home (home, is the term used by the spirit). After Ludy and her companion man thoroughly are maded the planet with his rings they reof her companions. ported that: Tae ring is attached to the globe; the "rings" are not reparated one from anoth-er, the globe with its ring is all one mean. That which appears to you as an interspace between globe and ring, and between the riogs; is simply spirit matter so reduced that it is transparent to your vision; but is in reality all the brighter when next by, only the grosser parts of spirit matter being able to re-

flict light that your eyes can see.
The planets with their satellites comprising our solar system were found to consust essentially of two kinds; one kind with which we are acqualated, the earthy, being Murchty. Venus, Earth and Moon, Mars, Jupiter and two of the moons of Satura. These are data: that is not self-interious; they saine only by milecting the light received from other bodies. The other kind, the self-inniague, bright, spir-tional budies being the Sun with its electrical smalls, moons of Jupiter, Siturn and six of his moons, Ucanus and Meptune. Another small spirit planet, very beautiful, was found having iss orbit much beyond that of Neptune.

Mack having been said about the hollow

Lucy being accompanied by her spirit friends, went directly downward through the earth, soon finding herself in a subterraneau lake of water; going farther, she exclaimed: "I'm sticking in the mud." Extricating there self from the mud and going farther, the substance was more solid and the temperature increased but mat no uncomfortable heat so far creased, but met no uncomfortable heat so far as she could tell, then entering a space in the contro of the earth. It was rather dark, temperature cool, air pure, low vegetation, not unno tall trees, but ponds of water with vegetable and low animal life. Towards the polar the and low autual life. Fowards the point the cavity narrowed, still leaving quite a large opening communicating with the outer world. When going north it seemed as if accepting, when going south, as if descending. At the southern opening on the outer surface of the earth all was water, whilst at the northern opsking land was near. At the northern open-ing occasionally ducks would fly in and out. Following one of these birds to a nest of weeds and grass, but containing no eggs (in Supramber), she discovered a little (about thirty inches high) human-like creature, glad in the skin of a black-haired animal. The skin of this little fellow was dark and rough. He was there for the purpose of killing a duck with a stick

globe, it was determined to investigate this

which he had in his hand. More of these little people were subsequently found, the children looking like monkeys. A rmall black bast was the only quadraped found. Altogether it was a dreary place.
In the planet Moroury no hollow was found.

Vique was hollow, having one large central cavity and several smaller ones. In the contral cavity vegetation of a peculiar kind wis abundant; trees resembling branches of coral-

In ponds of water were found molarks. The cavity has no opening to the outer world. Mars was found to be hollow; contained getation. Lucy, when in the davity could, see from one side to the other, the cavity being

"Ispites was hollow, but had no vegetation.
Ling, remarks: It is dury acres; my does as all soiled, but the dirt does not adapte to tas dresses of my (spirit) companion.

I give those statements as I received them from Lucy whilst I was directing this lovistigation. Lit us now see now these will hermonize with scientically ascertained ficis. The earth has a specific gravity of 5. 5. Tuac is a given bulk of the earth will work. five and a half times as much as torsame bulk of water will weigh. Vious and Mars have nearly the same specific gravity as one Eiren. Jupiter has a very low specific gravey, using only 1 30. (Japiter may have a comparatively tient order): Tao Bua has a special gravity of 1.38, being heavier than Jupiter, but Butura has a specific gravity of only 0.56; osing only one tenth as beavy as the Earth, bulk for bulk. A places composed of such sity substance could are will be see abody of brings simuse to those of Birth (Silver was found to be the above of bpirisi l

The planets Voors, Earth, Mars and Jupiter were found to be notion: Now we have bigher specific greatty than 5 5 while Moroury has a specific gravity of 15.111, being three times heavier than the Except and Marcury was not found hollow.

Taen, waile the planet Mirs reflicts only one fourth of the light he receives from the Sua, and our Mood reflects only one-tifen, the pisacts Jupiter and Bisura esca reflect souch more light than can be accounted for by reflooted sanlight. The astronomers arg ex Therefor these planets must be in a red-noscondition. Mars and our Moon being earing bodies, not self in amous, sciaing only by bor-rowed light, can not return more than they recairs; but the moons of Jupiter, the planet tistura and satellites being spirit bodies, are

self-luminous; they create light.

After repeated visits to the different metabers of our solar system, excursions to the more distant siers were made, and will here give only one or two examples of the different ninds or bodies met with in the stellar souch Accompanied by her spirit friends, Liter took a trip to Arcturus, which wis found to be a spirit home, the spirits bright and beautiful; every object transparent or translatests, with exquisite colors; the highs bright, yet not dansing. Not only the surface of the star is nebnable, but the whole only of tar star is honey-comped or like a spinge. This is the charac-ter more or less of all spirit homes.

Alter Lucy had so muon admired the beauties of Acctures, Lily, one of yet spirit friends, proposed to take ner to ner own home.

Astronomically, Lacy could not tell where Lily had taken her, but a few seconds had safficed to bring the party to its descination. On Lidy saking where she had been orought, Lily replied: "This is called the Simmorisad." As Arcturus and been much much beautiful than Bathers so west the beautiful than beautiful than Hatura, so we this place more beautiful than Arounds. Everything was so rodued, transparent, that as new, objects coald tio with difficulty seen; but as they remained louget, objects became more distinct. Every ally licely ediaced behaves the sales (do maria. The sir was tilled with sweet partitions of Howers.

. Passes on they came to a vast marden with spirally fountains, too air reching with the aveg of birds. The grass a delicate green mose, studded with social flowers of various nuce, making au inconcursoly busingled carpai. The walks were paved with gems of the purse. water, sparkling and radiating all colores tes sereplary bearing nowers of every description; tall stees of beautiful varieties, with olimbing vines and flowers.

Now they osme to a park of vast expent fre-(Continued on page 178.)

BY F J. THEOBALD.

"This is a relation that will beget rome wonder, and it well may, for most of our world are at present pos-senced with an opision that virious and miracles are ceased."—Life of Da Down.

MEGROMANOY.

In Deut. zviii. 9, and following verses, w When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those na-

one that maketh his son and daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a

Or a charmer, or a consulter with familiar spirits, or a wisard, or a necromancer.
"For all that do those things are an abomination to the Lord."

In Acts xiii. 10, Paul utters flerce denunciaions against screery, or necromancy, thus addressing "Elyman the Sorcerer":-

"Ob, full of all subtlety, and all mischief. will of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord. And now behold. the hand of the Lord is upon thee, and thou shalt be blind."

See again 1 Tim, iv. 1:— "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doc-

Anti Spiriualists quote there, and a few similar passages, as Biblical proofs of the diabolical origin of Modern Spiritualism—that which is now spreading in rapid and strong power throughout the whole world. Many are the timid ones who are thus induced to turn in terror from a subject that might prove to their one of the richest of spiritual booms. They dwell upon these passages which truly and most distinctly warn all against the diabolical abuse of Spiritualism, and fail to open their eyes and understanding to the still larger amount of evidence in proof of the divine use of the same.

To all such I would asy—Accept nothing but what is distinctly taught in the Scriptures. Search fully for all these warnings, but do not saut your eyes to the context of these very

skut your eyes to the context of these very passeges, in most of which it may be found that the denunciation is against the shuse and not against the use of the great God-given power of intercommunion between the two worlds; the God-speciated commingling of nature and the supernature.

The Bible, which is a collection of separate books; by different individuals, written independently of each other, and confirming the history of a period of probably not less than 4,000 years, contains a continuous record of the Spiritualistic events of those days. The profame histories contemporaneous with thore times, give similar testimony to "the Fruth" of Spiritualism. But L will in this rester (field or rinalism. But I will in this paper deal exdeavor to make it clear that the marvelous wonders of the present day, which belong to so-called Modern Spiritualism, are identical in character with the experiences of the patriarchs and sportles of old.

I will hastily draw attention to a few of the instances of different kinds of mediumship re-corded in the Old Testament, and then pass on to the New, containing as the Christian world professes to believe, the teachings of the 'New Dispensation," and under the order of which

we are supposed to be now living.

If we, turn again to Deut. xviii., and read from the 15th verse, we find—(as a context to the despination in 9th verse, etc., quoted al ready)—s promise of a prophet, or medium, and the distinction is clearly made between the abuse and the use of these powers of medi-

amakip, given by God. (50th.v.) "The prophet which shall presume to speak in My name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet

Read also Elijah's interview with the prophets of Bast in 1 Kings xviii. Especially note verses 18: 21, 26. Also read Jer xxiii.

Let all who believe in the gruth of the prophecies recorded in the Bible, recognize in the Signs of the Times the fulfilment of Joel's words

"And it shall come to pass I will pour out My Spirit upon all flesh. "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

Throughout the Bible it is taught that the withdrawal of these gifts was looked upon as a "mournful sign," a sign of God's displeas-

In 1 Sam. ili, 1, is written, "There was no open vision in these days," and the develop-ment of "clair-audient" mediumabip in the child Samuel was halled with delight by Eli, Holy Priest of the Temple. In Exekiel ziii. 28, it is said:-

"Therefore ye shall see no more vanity, nor divine (as distinct from disbolical) divinations, for: I will deliver my people out of your

Note also third verse, and Ezekiel zii. 28, 24: In Micah iii. 6. we read:— "Therefore night shall be unto you, that ye shall not have a vision. And it shall be dark

unto you, that ye shall not divine." See Amos viii. 11:--"Bahold the days shall come, saith the Lord that I will send a famine in the land. Not a

famine of bread, nor a thirst for water, but of hearing the words of the Lord. In Psalm lxxiv. 9, is the lament, "We see not our signs, there is no more any prophet."

See I Sam. xxviii. 6, and in Proverbankix 18, Solomon writes. "Where there is no vision the people periah." WRITING AND DRAWING MEDIUMBHIP.

WRITING AND DRAWING MEDIUMENIP.

Of all the different varieties of mediumship or "gifts" now being poured so abpudantly apon thousands, perhaps the most common are those of writing and drawing. Those who possess these powers, find that, on holding a pencil passively in their hands, upon paper, it is moved to write messages upon all kinds of subjects, or to draw different things. If we turn to I Chron xxviii, 18, we find, this mediumship, as given to David, thus spoken of:

"David gave to Solomor his son the pattern of all that he had by the spirit." Again in 19th verse: "All this said David, the Lord made me understand in writing by His hand upon me."

upon me. Elijak, for years after he had passed away, writes to Jehoram, 8 Obron. xxi. 12: "And there came a writing to him from Elijah the

It is not specified as to whether this came through a writing medium, or by the

DIBECT SPIRIT WRITING, instances of which are continually being given now at spirit seances, when both writings and drawings are done, under strict test condi-tions, without mortal contact and entirely similar to such ceses as spoken of by Moses, to shom the Commandments were on two separate occasions "Engraven on stone" by direct episis power.

See Er. xxxi. 18: "And He gave unto Moses, " " two tables of testimony, tab-les of stone, written with the finger of God." Also Ex xxxiv. 1 and 28 verses. And at Bel-sharper's feast the writing on the well was also accompanied by the "finger of a man's hand."

Perhaps the most marvelous development of spirit power at the present time is that of so-

MATERIALIZ (TIOM.

By this power at seances hald daily, not only in London, but in all parts of the world, spirits show themselves in its taugible a form as that of any of the people who are present. At times only a hand will appear, or a face, but constantly the full form of a spirit (clothed

in different contumes, also materialised for the time) can come out 'rom the cabinet, talk freely, and eat visibly with those in the fiesh, and then gradually fade away before them.

There are, however, identical instances giv en in the Bibls. See Gen. xviil., how Abraham entertained three angels; in second

"And, lo, three men stood beside him," and having prepared food for them, in the 8th v. it says, "and he stood by them under the tree, and they did eat." Gen. xxxii. 24: "Jacob was left alone; and there wrestled a man with Him until the breaking of the day;" and in the 30th years is added: "And Jacob called the name of the place Peniel: for I have seen God face to face."

The book of Ezekiel is inexplicable, except when it is read in the light that Spiritualism throws upon it. It is a marvelous record of medial experiences. In Excklel ii. 9, we find a materialized spirit hand holds out 'a roll of a book". * written within and without". by direct spirit power.

LEVITATION OF THE HUMAN BODY. In chap, iii. 12 14, we find Exckiel is "lifted up" by spirit power, in the same way as many mediums are now elevated, or carried from

In Eak, ri. 1, again is written: "The spirit lifted me up, and brought me into the East gate of the Lord's house." See also chap, viil.

In the "Dislectical Report on Spiritualism," among many witnesses may be found the names of Lord Adare; the Master of Lindsay, and Mr. S. C. Hall, who testify to the truth of the fact that Mr. Home, by medial power, has sometimes not only realisted the natural action of fire aimself, but has helped others to do so also.

At page 119 we read: "I have seen Lord Adare hold in the palm of his hand a burning live roal, which Mr. Home had placed there, so hot that the mere momentary contact with my hand caused a burn." Mr. S. O. Hall has had red hot roal placed in the same way upon bis head, without ever singular or solidarity. his head, without even singeing or soiling the silvery hair. This to be

PUWER TO RESIST THE ACTION OF FIRE corroborates the truth of the statement given

in Dan. iii. 31 and 27:--Shadrach, Meshack, and Abed-nego "were bound in their coats, their hats, their hosen, and other garments; and were cast into the midst of the harning flery furnice." whose body the fire had no power, nor was an half of their head singed, neither were their coats changed, nor the smell of firehad passed

Compare this with Heb. xi. 84. COMPANY LIGHTS.

The appearance of spirit lights, such as we have continually at spirit seances now, is fre-

quently spoken of in the Bible.

At Mr. Williams' seances, John King, the spirit who shows simself and converses with the circle, brings a lamp, by the light of which he shows himself and lights up the room. Refer to Gen. xv. 17. Abram seks for a slow which is given bire.

a sign, which is given him:—

"And it came to pass, that when the sun went down (i. e., to ensure the necessary condition of darkness) and it was dark, behold a smoking furnace and a burning lamp, passed

between those pieces."
In Exedus iii. 2, "The Angel appeared unto Moses, "in a flame of fire" ont of the midst of a bush." and the bush was not consumed."

The Israelites guided in the wilderness by a pillar of fire."—Ex xill: 21. HEALING MEDIUMSHIP

The gift of healing, expressly given by Christ to his followers, and which is now possessed by many medium's (such as M. Jacob, of Paris, and Dr. Mack), was possessed by some of the early prophets. See two cases of healing by Elisha, 2 Kings Iv. 82 85; 2 Kings v. 14. Also a similar case is given in 1 Kings xili. 6: TRANCES, VISIONS, AND DIRECT EPIRIT VOICES. The instances given of trances, visions, and direct spirit voices are innumerable, from the beginning to the end of the Ecriptural records. We will only direct attention especially to the descriptions of the trance condition, as given

by Samuel to Saul:—
"The Spirit of the Lord will come upon thee, thou shalt prophesy with them, and shalt be turned into another man, "-1 Sam. x. 6. By Ezk. ii 2," And the Spirit entered into me. When he spake unto me, and set me upon my feet, that I heard him that spake unto me."
And again by Daniel (x. 8, 9), when he saw a vision he says, "And I retained no strength. Yet heard I the voice of his words, then was I in a deep alcep on my face, and my face towards the ground. And behold a hand touched me, which set me upon my knees, and upon the palms of my hands, etc."

The descriptions correspond entirely with the trance conditions of the present day.

THE NEW DISPRESATION. Under the order of this dispensation we are now living. To pass on to the New Tests. ment, we find in Christ's life an uninterrupted record of Spiritualistic manifestations. Apgels, on spirits, appeared, and by the direct spirit voice announced to the Virgin Mary, the approaching birth of Christ. Luke it 98, and following verses. See also in Luke it, from the 9th verse, how an angel came and spoke to the shepherds. In verse 18 we read, "Suddenly there was with the angel a multi-

tude of the heavenly host, preising God."

At Christ's baptism, Matt. iii. 17, 'a direct voice from hearen came saying. "This is my beloved flor, in whom I am well placed." In Matt. Iv. 11, we read: how: Christ, after having been "tempted of the devil," had "angels come to minister to him."

If Christ, the impersonation of the Delty, required and received such aid during his life on earth, we may be very sure that similar help will not be withheld from any of Fis-fol-

In the "transfiguration," the spirits of Moses and Elias came and "talked with Jesus."—Mark ix 4. See Luke xxii. 48. In the account of "Ohrist's agony in the garden." There appeared an abgel unto him, from heaven, strengthening him." Note also Matt. xxvi. 68. At the "crucifixion," The brdies of the saints which also know and appeared using want into the holy of the and appeared using went into the holy city, and appeared unto many."—Mett. xxvii. 53.

A remarkable instance of the power spirite

have over material or physical of jects is given in Matt. xxviii. S, and Luke xxiv. 2, where we find that "An angel of the Lord rolled back

in Matt. xxviii 2, and Luke xxiv. 2, where we find that "An angel of the Lord rolled back the stone from the door of Christ's sepulchre." This power is not lost, or even withheld in the present day, as all who have the slightest knowledge of Spiritualism well know how heavy pieces of furniture are continually moved about by an unseen intelligence.

The knowledge we now possess of the power of spirits to materialize bodies (of which mention has been made), expision all the mystery that has hitherto hung over the slippest of the resugnishing, as to whatser. Christ, appeared in his earthile bedy, or no. This descriptions given by the disciples of His managemence to these prove haven'd a black that if will His spirit, clothed with a temporarily insterialized body; and for the purpose of recognition, when the embelieving Thomas demanded beets of identity. He would even show him the "prints of this male." In His hands, and the would in the slide.—John xx 25.

In proof of this belief we find that Christ appeared "auddenly" in different forms, and that He would "vanish out of their sight after having talked and eaten with His disciples.—Mark xvi 9. He showed Himself first to "Mary Magdalene." In the 12th verse of the same chapter we read "After that He species, in another form, unto two of them. This verse refers to the walk to Einmaus, a full account of which we find in Luke xxiv. 15, and following verses—"Walle they communed together."

"Jeaus Himself

15, and following verses. "While they communed together." " "But their eyes were
holden that they should not know Him." Having walked, talked, and caten with them, we
read in 31st ver. "Their eyes were opened,
and they knew Him, and He vanished out of
their sight."

From the 86th verse, in same chapter, we find as the eleven disciples were assembled. "Jesus Himself stood in their midst," and having again eaten and conversed with them. "He led them out as far as Bethany, and He lifted up His hands and blessed them." "While He blessed them He was parted from them and carried my into Heaven."

from them, and carried up into Heaven. Both before and after the resurrection we read that Christ bestowed upon His disciples

read that Christ bestowed upon. His disciples different spiritual gifts."

Had not these gifts been looked upon by Him as needful for the highest good of his fellowers, we may be sure He would not have given them. His words. These signs shall follow those who beliese "Mark rvi. 17—show that they were intended for beneficent uses. And also that these uses were not to be restricted to the circumstances attendant upon the first planting of Christianity only we may know from Christ's words in John riv. 18. "Greater works than these shall we do, be-"Greater works than these shall ye do, because I go to the Father."

It is also evident that the disciples believed and taught that these "signs" or "gifts" were "for all future sges," for in Acta ii 29, Peter says "The promise is unto you, and to Jour children, and to all that are after on the same at the same at

The book of "The Acts of the Apostles" is fall of accounts of spiritual manifestations, entirely similar to events that are of ordinary obcurrence (especially with Spiritualists) in the present day. The second the pter countains an account of the first senses held by the disci-ples after Christ's ascension.

place. They were all with one accord in one place. Suddenly there came a second from heaven as of a rushing mighty wind, and it filed all the house where they were sitting. And there appeared unto them cloven tongues, like as of are." Ghost, and began to speak with other tongues

"The multitude came together, and were confounded, because every man heard them speak in his own language."

'The sound "as or a rushing mighty wind" is now frequently heard during Spiritualistic seances, and is known to indicate the presence of strong spirit power. The spirit lights "like cloven tongues as of fire" also come; sometimes in that very shape, as well as in many other forms.

The "gift of tongues," by which "every man heard his own language," corresponds to the mediumship now in our midst, whereby spirits cause the medium to converse, or write in languages foreign to his own, and of which he is authorisis in converse.

he is entirely ignorant. It is not unusual for the spirit power to be so strong as to cause every article of furniture in the room, and even the room itself, to vibrate and shake, as if an earthquake were approaching. In Acts iv. \$1, we find reference to an exactly similar experience, "And when

they had prayed the place was shaken." [Paul, when released from prison, relates

Faul, when released from prison, relates how "Suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed." An earthquake might have caused the doors to open, but it certainly would not have "loosened the bands" of the prisoners. Acts xvi. 26. Again when Peter was in prison—

"The angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side, and raised him up."

"And his chains fell off from his hands."
And the angel (or spiri') said. "Gird thyself, bind on thy saidals."

Cast thy garments about thee, and follow me."

When they were past the first and second ward, they came unto the iron gate." and they went out and passed on through one street, and forthwith the angel departed from

These "ministering spirits" are now, as ever, "sent forth to minister." In the biography of the "Brothers Davenport," by Dr. Nichols, we find a corresponding experience, which may be quoted: The declaration here given, "was made in the most solemn form possible. and under the sanction of an oath taken be

"was made in the most solemn form possible, and under the sentition of an oath taken be fore two magistrates".

"Be it known to all people, that in the several month, A. D. 1880, we the undersigned, were imprisoned in the common iall in the city of Oswego. N. T. on account of propagating our religious principles; and that after twenty nine days of our confinement, at evening, when we were all in our prison room together, as we had just been locked in by the jailor. We having truly answered to his call, a (spirit) voice spoke and said. Rand, you are to go out of this place this night. Put on your coat and hat, be ready." Immediately the door was thrown open, and the voice again spoke and said, "Now walk quickly out, and on to the attic window yonder, and let thyself down by a rope, and flee from this place. We will take care of the boys. There are many angels present, though but one speaks.

"That this did absolutely occur in our presence, we do most soleranly and positively affirm, before God, and singels, and men. By "Sabrerbed and sworn before me, this first day of August 1859.

day of August, 1859.

(Bigned) 'James Barnes, Justice of the Peace." "IRA EBASTUS DAVESPORT."
"LUES P. RAND."

In Acts will, it is narrated how. Philip, by the direct Spirit voice, was told to meet the "man of Ethiopia," and how, having fulfilled the mission upon which he found he was sent (I. c. to explain the Scriptures and teach him

of Christ), "the Spirit of the Lord caught him away, that the Ennuch saw him no more." " "But Philip was found at Azotus." Mrs. Guppy, Mr. Herne, Dr. Honek, and other me-diums now living having been thus carried

from piace to place.

In truth, as we find the Scriptures verified in the marvalous events of the present day, we can but recall the words of Solomon in Region.

"The thing that bath been, it is that which shall be, and that which is done, is that which shall be done."

But in the Apostless time, as now, these was blind unbelies! Agripps, like multitudes of the present day, refused to eccept the truth of Spiritualism. Paul, when takes before him, thus addressed him: "Way should it but thought a thing incredible that God about or raise the dead!" (Acta rivi. 5); and then relates his own medianistic experiences.

Throughout the Epishes we find paterance to "spiritual gifts," and warnings against "avil spirits." Paul, in Rom. 1 11, writes;—"For I long to see you, that I may impert unto you some spiritual gift, to the end that ye may be established."

may be established."
See also I Cor. xil. 1: "Now concerning spiritual gifts, I would not have you ignorant." And, in verse 31, he desires his followers to covet earnestly the best gifts."-Paul writer, in 1 Cor. xiv. 13: "For as much as years,

in 1 Cor. xiv. 13: "For as much as years, sealous of spiritual gifts, seek that ye may execute to the edifying of the obstoh?" The true translation of this passage would read—"sealous or sealots of spirits."

In Heb. xii. 1, he encourages Christians to be "constant in faith, patience and godliness." because of "so great a cloud of witnesses," these "witnesses," being the spirits of their foreighters, spoken of in the preceding chapter.

John, in his First Epistle (iv), says: "Believe not every spirit, but try the spirits, whether they are of God, because many false processes are gone of thic the world."

The reterence given to I Cor. xiv is proves the "spirits" here spoken of ware those in the spirit sand, and not, as is frequently argued by disbelievers in Spiritualism, the spirits of living persons! for it says.

The spirits of the prophets are subject to the prophets."

In Eph. vi. 13 Paul warms his followers against evil spirits:—

against ovil spirits:-For we wrestle not with flesh and blood, but against the rulers of the darkness of this world against spiritual wickedness in high places.

The argument is often used that we have no proof that the spirits spoken of in the Bible are the spirits of those who have lived on earth. Also, that "angels" are not "apints," ofc.

The terms "spirits" "angels," and "messengers" ste synonymous.

We know that "Bamuel" appeared to Sanl. He came as a true, and not as a false prophet. We have, therefore, no reason to suppose this appearance was squint God's desure, say as likewes and Millis came and talked with Christ and two of his directles at the transing uration.

In Rev xxii. 6th verse, we read, "The Lord of the Holy Prophets sent His assel to show unto His servents the things which must showly be done. 18th ver. "I Joans, have sent mine angel to sestify unto these things in the churches." But when John was about to "fall down and worship the angel." He said to John, "See thou do it not, for I am thy fellow servant, and of thy brothren the prophets."—8 9 yerses.

These few proofs, which might—did space parmit—be greatly extended, will be sufficient to show that so called "Modern Spiritualism

to anow that so-called "Modern Spiritualiam" is but a fresh, full firiux of the same spirit power that has, happily, through all agas, kept the "gates ajar" between this world and the Spirit-world around us.

Just now, when materialism and infidelity are strong in our midst—whilst many, even of our earnest thinking Christian men, are beginning to doubt the so-called "miracles" of the Hible—the needed help is given. "Fatts iden-Hible—the needed help is given. Firsts idendical with these miracles are of daily occurrence. The reverent investigator into Spiritualism will find that in its light much that was obscure and mysterious is explained and illuminated. Nothing can support the Bible so thoroughly as a belief in Spiritualism—noth-

ing else makes it so clear.

Truly may we still rejoice in the "cloud of witnesses" around us, and the hourly proofs we have of the truth of the words—

"To which of the angels said He, at any time, Bit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits sent forth to minister for them who shall be heirs of saivation?"—London Spiritualist.

George sand's funeral,

An Address by Victor Hugo Read ... at the Grave. [Correspondence of the London Times

Nobant, France, where Mme. Sand died, and where she almost constantly resided during the last ten years of her life. Is eight kilometres where she almost constantly resided during the last ten years of her life, is eight kilometres from Le Chatre, not far from the high road leading from that little town to Chatesawoux. It is not, strictly speaking, a chatesu, but rather as large country house, surrounded by a good sized park, and not or manading much of a viaw. On quitting the high read, which we had followed from Chatesawoux, we entaged a small avenue, and in a few minutes arrived at a rather small and gloomy count, A catafalque was erected in the hall. I wo large wreaths of flowers lay on the coffin a Friends of the decreased were assembled in the dining-room and the garden. A few ladies, is cluding there. So lange Clesinger, the decreased's daughter in lay, and her two little girls, were at the drawing room. At 12, 80 the or fin was taken to a small church in the charge of the priest of the computer of Vic. where a religious service was performed. The church was too small to opnion all whom friendship had drawn to putes in the desire of readering one last homes, see more to the devoted and beneficent worman than to the gifted, writer. The service ended, the hody was borne to a small country cometery attached to the church of Nohant, the seating place of the decessed's anomalors. Where the priest had propositioned the last pray cemetery attached to the church of Nobart, the resting place of the deceased's ancestors.) When the priest had pronounced the last prayers over the open grave, speeches were read by two of George Sand's old friend.—H. Perigois and Dr. Vapet. The latter read the following address, sent by Victor thugo: "I moura one of the dead: I salute an immortal Lloyed her, I admired her, I revered her; now, in the august genemeness of death, I contemplate her, I congratulate her, because what she has done is great, I thank her, because what she has done is good. I remember, writing to her once, "I thank you for being such a great soul." Have we lost her? No, auch grand spirits disappear, but they do not vanish. Far from it. One but they do not vanish: Far from it. One might say that in becoming invisible under one form they become visible under another sublime transfiguration. The human form is an occulation; it makes the true divine visege, which is the idea. George Sand was an idea. She is beyond the fish; then she is free; she is dead, then she is living. Patus Dec. George

Sand has a unique place in our age. Others are great men—she was a great woman. In this century, whose law is to complete the French revolution and begin that of the equality of the sexes, being a part of the equality of men, a great women was needed. It was necessary to prive that a woman could have all manly gifts without losing any of her angelic qualities; be strong without ceasing to be tender. George Bandistove to Trace must be some country be an librar to be a new that ter. Magrae Sandeproved R. There must be some omitte be applied for our age and our country. Rothing was wanting in that glorious woman. She had the heart of a Barbes, the wit of a Balsac, and the roul of a Barbes, the wit of a Balsac, and the roul of a Lamartine. She was a post in the epoch when Gentleaidi did prodigies. She wrote obs's a secretarial did prodigies. She wrote obs's a secretarial the nacless to enumerate them. Why should I steal from the public memory? What characterises their power is their goodness. George Sand was good, and she was heard, too. Admiration has a foil, and on the other side is hate. Under enthusialms is outrage. Hate and outrage endeavoring to degrade is occurred by posterity as a spend of glory. Who that is crowned is pelted with giones? The basesses of insults ranks in the grandness of sociamation. Beings like George Sand are public benefactors. They pass away and are hardly good when in the vacant place a new realization of progress is seen to arise. Whenever one of these powerful human creatures dies we hear, as it were, erful human creatures dies we hear, as it were, an immense noise of wings. Something is go ing, something is coming; the earth, like heaveen, has its colloses, but here, as above, the re-apparition follows the appearance. The torck-which was in the form of a man or a woman, and which is extinguished under that form, reappears under that of an idea; then it is seen that what was thought extinguished was inex-tinguishable. This torch is flaming higher than ever; it will constitute afterwards a partthan ever; it will constitute afterwards a part of civilization and enter into the vast sulight consent of humanity. It adds to it, and the healthy wind of revolutions agistes it, but makes it grow, for the invitations breath which examinishes false higher feels the true ones. The limit false false higher feels the true ones. The limit false false higher the work is done. Migner the front his tento, but the highest philosophy proceeds from his tento, said friend above that tomb admentales mankind. Migney of died, but teking him limitary rises, tracing the course of the future. George Sand has deed, but teking him limitary rises, tracing the course of the future. George Sand has deed, but the has left us the right of woman resting its evidence on the grains of woman resting its evidence on the grains. Definitive ness remain; thanks to these proud foremourn for the day, but in the break proud fore; runners of thought, all truth and all fustion are coming to us, and that in the holie of wings we hear. Let us except what our illustrious dead in leaving much discharge for the future, let us sainte as made tarking to the future, let us sainte as made tarking to the great arrivals those great departments and nonnes. The drown then slowly and sliently dispersed. It would be see long a take to changerate those whom a plous fervor had attracted to Mount. There were Prince Jarome Mapoleon (an intimate friend of the deceased's son. M. Maurice Declarant who, with life Napoleon (an intimate friend of the deceased's son, M. Meurice Dudewan) who, with his Alexandre Dumas, was, a pail-bearer, and M. Honan, to whom Mine: George Sand had devoted one of has last writings. Besides that were men well known in the country by the ardor of their republican convictions, such as M. Perigosa. Cleec by him, was M. Flenry, prefect of the Eure in 1848, and of the Same infearteure in 1870. It is well known with what warmth, the deceased applayeded the movement which overspraed the July monarchy. The republican and demogratic columns has had formed, rather from feature than from reason, did not leas superve the colleges of the delastive hopes excited by the 1848 revolution. She become rather indifferent to active of the delusive hopes expited by the 1845 revolation. His become rather indifferent to active
politice, though her heart and her warm sensihility were always mady to be kindled by allgreat and generous ideas. This change in her
opinions did not make her renounce her old
friendships. The influence at her command
under the empire, whether at the Palais Hoyal
or the Tullaries, was always exerted in defauding and protecting those whose political ideal
she had momentarily shared, and from whomshe never, withdraw her esteem. Numerous
pensants were present at the funeral to show
their regard for the woman wao, in the course
of a long life, had constantly scattered benefits
around her. Mine George Sand was certainly
the greatest writer who, has been produced by
that part of France called Bas Berri. She has
made famous all the places surrounding Nohant, and one can not go through the district
without being reminded at every moment of a
passage in her novels describing and extolling passage in her novels describing and extolling the landscape which you are admiring. Alongaide the writer, however, there was the loving and devoted woman always accessible and kind, who has left ineffaceable recollections in the hearts of all who approached her. Some of the radical papers exhibit displeasure at Catholic rites being performed at the funeral when the deceased had refused the last sacraments of the church.

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Delay began a

In the Light of the

BY MARY F. DAVISONED TOTAL

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This is a book of more than ordinary merit, for the writer eviness a spirit of candor, that hears evidence of a desire to present the true history of the present Christology of the Charches known as Orthodox. Lake others, he is sometimes betrayed into the dogmatism which he condemns, but as a rule, he is fair, and we should say honest, for he is careful to present chapter and page of proof, and yet we can not fully receive all that he has written of the utter unreliability of the recorded canon of Ecripture, that gross perversions have been made, and passages interpolated by unscrupulous priests and occasinatical fabricators (ver can hardly call them historians), we must admit, but there is an element in the writings which constitute the "Naw Testament," that is entirely ignored by Rever, (and by others as well) without which, no true history of either the New Testament, or of the carry churches the New Testament, or of the early churche of Christianity can be written; we allude to the spiritual element. We who know of the presence and power of the spirit, can never be satisfied with a book that leaves out of its account the psychological forcel which per-meates the Christianity of Paul and of Jesus. That there were differences existing in the early Christian communities in respect to ex-clusive Judaism and non-exclusive G intileism is true, so also there were differences in regard to the nature of Jesus Christ; some holding with Paul to his exact humanity, while acknowledging his rare mediumistic or mediatorial power. While another branch of the cerial power. While another branch of the Church, like Allan K rdec, believed in reing carnation, is that a spirit named Christ was incarnated in human form independent of mediumship, as some of our day say that "Napoleon is a reincarnation of Julius Cerr." This, and this alone, is the real split in the early Church in respect to the person of Jesus the Christ, and yet "the learning of this age" ignores this only force that made Christianity and puzz'es itself over the discrepancies of "the Fathers" who wrote after the Church had "the Fathers" who wrote after the Church had in great measure lost the "gifts of spirit," and were compelled to take the stories of medium ship at second hand. But we must not take the space of the Journal to reply to a book which we are merely moticing. The typographical appearance of the volume is very nest, and the book itself attractive, so we may bid it "good speed," and let it do its own WORK, PROTES CONTROL

ELE HISTORICAL JESUS of Nazareth. By M. Schleeinger, Ph. D. Rabbi of the Congregation Aushe Eweth, Albany, N. Y. New York, Chas. P. Suberby, 139 8th St. 12mo. cloth. 100 pp. price \$1.00.

The author of this book is a Jewish Rubbi, of the "Riferand" school, and his work is well written so far as style is concerned containing much valuable information, respecting the condition of the Jewish nation, and their ideas of the Massiah palor to the time of Jes ideas of the Messiah palor to the time of Jes-us. The author gives us an ineight respecting the actual faith of many of the leading men of the period, and clearly does not endorse the idea of the infallibility or verbal inspiration of Jewish or Christian Beriptures. He likewise brings out distinctly the actual conflict of thought in the two branches (the Jewish and she Gentile) of the "new sent" of Christianity. But here our approved of the work must end, he does not acknowledge, what his compeer of the same branch of R form, R bbi Wise, read-ily admits, in his "Origins of Uhristianity," that there is anything in the upspringing of Christianity that had its start in spiritual life. "Eath K-2" Or "D aughter of the Voice," which "Bath Kal" or "D aughter of the Volce," which Rabbi Wise says could be heard by men, and when listened to, would make them "either prophets, madiness, assesses, or fools," has evidently no place in the mind of Rabbi Schlesinger, and therefore he falls to obtain the only key, that will satisfactorially unlock the mysteries and discrepancies of these Jaw-lish and Christian records.

This is therefore our opinion of the book: as a whole, it is unworthy of confidence, but in parts; as a history of the times of Jesus and Paul, (sside from their spiritual significance). the book is worthy of a careful reading.

Experiences of a German in the Investigation of Spiritualism.

BY P. VOGL.

CONTINUED FROM LAST NUMBER.

Of course we were all astonished. The gen Of course we were all astonished. The gen-tioman asked orally, "Leon, where did you first manifest to me?" "At Lord's store," "Elow?" "Through Mr. V's hand." I agreed to the proposal for the spirit photograph and there the matter ended for the time being. This gentleman's name and address is, W. W. Worlook, 10 Myrtle Avenue, Albany, N. Y. I have never had the pleasure of seeing him from that day to this. I have also never had the pleasure of seesting his wife, the mother of little Leon. I will now make a jump in my narrative and finish the story about the spirit photograph.

photograph.
Quite a long time after this experience Mr.
L. paid me a visit in Boston during the musical jubileo; and one afternoon we called on Mr. Musicy to make an appointment for the mext day to have some spirit photographs taken. Mr. and Mrs. Mumler and Mr. L. sat op-

ment day to have some spirit photographs taken. Mr. and Mrs. Mumler and Mr. L. sat opposite to me and we were conversing, when a spirit touched me on the shoulder. I said here is a strange spirit touching my right shoulder. I could not get his name readily by impression see I called the alphabet and my hand spelled out "Lyon." I had forgotten all about the little boy. I said to Mr. L., "Here is that boy for his picture."

Next moraing found us at Mausler's, and we all fell splendid. Mr. L. sat down first for his picture, and I was the witness. As the curtain dropped over the camera. I said, "I know what is in the camera." Mr. Mausler and Mr. L. both laughingly answared; "Well, what is your impression?" I said, "It is Mr. It's little place, Laura, and it is a good picture." In a few moments the picture was developed and we saw on the negative a splendid spirit photograph of the young girl. Mr. L. sat for his ascond picture and as the curtain dropped, he saked me, "What, now?" I said. "It is good picture." When the negative was developed, we saw Mr. L. Jakher, his hair braided in a pesuliar manner ou his forehead, holding over Mr. L., his son, a masonic apron with the semblems of the cration it. During the many years that Mr. Multier has been a medium for backing spirit pictures, this is the only spirit photograph where the spirit has shown missinic emblems. Mr. Multier has been a medium for backing spirit sit. L. was a very enthusiastic Misson. Mr. L., the sext is a Fast Master in the Order and I myself any like stern being present as this photograph where the spirit has a how poor liarly favorable conditions, there being present as Misson. Mr. L. it was a very enthusiastic Misson. Mr. L. out and inyself had not been talking or thinking of masonry for a long time.

not been talking or thinking of mesonry for a long time. I now sat for my spirit picture with Mr. L. as witness, and when the curtain dropped over the camera, I said, "There is a

good pleture of the little boy, and so it proved," good picture of the little boy, and so it proved, of which more anon. My next picture came, and I said it in my mother, and she has made me a surprise of some flowers, and so it proved. All these pictures and many others may be obtained by addressing Mr. Mumler, 170 W. Springfield St., Boston, Mass. A few days afterwards, I got the prints from Mr. Mamler, the picture of mother looks like her carth life likeness is my possession. The picture of Leon Worlock I sent to his father in Allary by mail and a few days afterwards a genture of Leon Worlock I sent to his father in Albany by mail, and a few days afterwards a gentieman from Albany called at my house and delivered the following message and report. Mr. Worlock never mentioning a word to his wife about his Utics experiences in Spiritualism, but on the receipt of my photographs placed them in her hands with these words: "Do yea know this gestleman? The mother said no, I do not, but here is my little Leon, and burst into tears." My readers will please bear in mind that I have seen, either mother or child; and the father but once as mentioned."

The spirit promise given in this instance

The spirit promise given in this instance was faithfully redeemed.

We all have our desponding and skeptical moods and when at times I have been a doubting Thomas on the truths of my own mediumbin. I would have a spirit water whistering ship, I would hear a spirit voice whispering in my ear, "How about the little boy's picture?" And all skeptical doubts would vanish and I would again be a passive instrument in the hands of my ever present, though 'at that

time invisible friends. I was in Boston during June and July and had some fine experiences during that time. I called on Mr. M imler to buy some specimen spirit photographs and had a sitting with Mrs. Mumber, his wife, who is a clairvoyant physician, and has performed many wonderful cures by the help of spirit power. Her chief control, D. Benjamin Rush, advised me to come there daily for a development sitting which was done. During those sittings I tested the mediumship of Mrs. Mumber most thoroughly and I received many attiking tests of oughly, and I received many striking tests of spirit power, the most important of which I

will record here. One morning one of my commercial friends from Rochester, N Y called on me and I was very busy with him in assisting him to purchase goods at various wholesale houses in the city: My usual time of sitting with Mrs. Mumler was at 11.80 s. m.; that day I found myself in front of the State House at 12 o'clock at and concluded it was too late for my appointment, when I was strongly im-pressed to ask one of the spirits whom I knew to be with me to go for me and call Dr. Benj. Rush, Mrs. Mumier's chief control. In a few Rush, Mrs. Mumber's chief control. In a few moments D: Rush manifested by taking my hand in his usual peculiar, characteristic manner, and I saked him, "Will you please take a dispate a for me to your medium. Mrs. Mumber." Dr. Rush assented and I said please tell her, "I am provented from coming to-day, will call to-morrow. F. Vogl." Dr. will you have the kindness to bring me an answer? "Yes." I continued on my way home and on crossing Cambridge St., the D ctor manifested by taking my hand and I seemed to hear the words audibly, "all right." Now for the proof of the test. N:xt day I called on Mrs. Mumber at my usual time, and on entering the parior, Mr. and Mrs. Mumber both commenced laughing. I put on a very serious face and parior, Mr. and Mrs. Mumber Both commenced laughing: I put on a very serious face and said what is the matter? Mrs. Mumber said, "Oh! I received a dispatch from you yesterday." Well, give me all the particulars." Mrs. Mumber related: "I was getting disner and felt you would not posses, when I was strongly impressed to go up stairs into my little sitting room. I did so, and sat down and took a book, where strongly arrived before me in golden is: when there appeared before me in golden let-ters in the air these words which I read, "I am prevented from coming to day, will call to-morrow. V," and she answered "all right." Much elated at the success of this experi-ment, we made an agreement that Mrs. Mumber should send me a dispatch that evening at 9 p. m., to see if she could reach me. At 9 p. m., I took my seat at a table in my own house. No

dispatch reaching me, I asked the spirit friend who had charged himself with this telegraphing business, to please find Mrs. Mumler and ask for a message, time 9:38. My friend returned and I took down in writing this message: "Telegram received. I forgot about telegraphing. When you receive this, note the time. I have made a memorandum of it and we will commune it to morrow when you and we will compare it to morrow when you call. Good night." At 9:44 I received the above answer and my kind spirit friend said, "All right, she told Mumler they were out of

When I called next morning, Mrs. Mumler said "Mr. Mumler and I were at one of my patients in West Roxbury when your messenger called. I had forgotten all about our agreement. I made my husband look at his watch and put down in his memorandum book the time and message." We compared Mumler's memorandum with mine and they agreed fully. We made many experiments in spirit telegraphy and they were successful. I afterwards made many similar experiments with reediums in various parts of the country, and they were correct. My sittings with Mrs. Mumler resulted in getting impressional writing fully developed, besides getting any quantity of valuable and useful information from Dr. Rush, whom I daily asked every conceivable ques-tion on Spirit-life and spirit-intercourse. Dr. Rush made several prophecies regarding me that since have been fully realised.

During the heated term and a sojourn of several weeks among the mountains of Vormont, eral weeks among the mountains of Vermont, I had the pleasure of developing a healing medium for mechanical writing and drawing, which has been fully retained up to the present time. When this lady's hand was for the first time controlled to draw, four symbols were the result, which we both by impression interpreted to be the names of four Indians, and since that time, I have seen two of these Indians fully materialised and conversed with them.

Passing many minor experiences purely personal, I had a nice time in Olwego, N Y. Having lessers of introduction to Mr. H. B. Wiloor, I presented them, and was invited to his materialising circle with Mrs. Morrison as the medium: Mrs. Morrison is entirely blind

the medium. Mrs. Morrison is entirely blind from an accidental fall in her youth.

The manifestations in the dath were very good; on light being called for, Mrs. Morrison was placed on a chair in the satisfic. It a few moments I was requested to examine the cabinaxi, when I found Mrs. Morrison tied hand and foot most senterly, and gagged. We now took our seats for the light scance. Hidds were shown—beautiful flowers were shown. Hose she wed us her red blankst—a lady's arm was, thrust out of the aperture, ringing a heavy bell, and the spirits talked in audible voice. The manifestations were strong and positive and promptly followed each case. Little Westaka, and Indian spirit girl brought har robin and it sang. One of the controls, M. her robin and it sang. One of the controls, M. R., was an excellent whistler. At the close of the seance I found the medium as securely

fastened as at the commencement.

Being detained several days in Oawege, I had several sittings with Mrs. Morrison who is an unconscious trance medium, and received test upon test.

Upon leaving the house the last time. I was crossing the Public Square with Mr. Wilcox, when I said, "Now, Mrs. Morrison being an one administration transce medium, I wonder if her own spirit could manifest elsewhere to me paper.

The transfer of the second of the second

whilst she is entrauced?" Wilcox said, "I have no doubt of it; sax the controls?" One of Mrs. Morrison's band of spirits promptly controlled my hand and said, "It could be done." I saked, "Will you do it when you have the proper conditions?" and the spirit promised.

To be continued.

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the publisher for their discontinuance, and until pay-ent of all arrearages is made, as required by law. No names entened on the subscription books, withcut the first payment in advance.

LOOK TO YOUR SUBSCRIPTIONS.

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which pa, ment has been made. For instance, if John Sinth has add to 1 Dec. 1975, it will be mailed. "J. Smith i Dec. 5." If he has only paid to 1 Dec. 1874, it will stand thus: "J. Smith 1 Dec. 4."

LOCATION.

THE WEST PROME OF THIS raligio-philosophical publishing house Is 127 Fourth Avenue.

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CHICAGO, BATURDAY. AUGUST 12. 1978.

THE HIDEOUS RATTLESNAKE In the Devil Dead?

Museu ELL-(Wegle-Numer-LIL)

.Aks Emell of Brimetone—The String of Ronoak Beads—They Mansfest Life—The Raitlemake Referenced around the Body of the Polish-Searching for Husbands-A Ourious Nor-

Lawson, in his history of North Carolina, a ludes to an Indian doctor, who was regarded as a wixard and in league with the Devil. Mr. Lawson is perfectly reliable as authority, and we have no doubt his statements are true in every respect. The narration will be read with great interest, showing how curious are the means employed for the relief of discase. Whether diabolical agencies were brought into requisition, the reader must judge. Lawson BRYS:

"Some affirm that there is a smell of brimstone in the cabins of Indians, when they are conjuring, which I can not contradict. Which way it will come, I will not argue, but proceed to a relation or two, which I have from a lives that prompted the action, and upon their great many persons, and some of them worthy of credit.

"It was three days before he (the doctor) could arrive and he appeared (when he came) to be a very little man, and so old that his hair was as white as ever was seen. When he approached the sick king, he ordered a bowl of water to be brought to him, and three chunks of wood, which was immediately done. Then he took the water and set it by him, and sputied a little on him, and with the three pieces of wood he made a place to stand on whereby he was raised higher (he being a very low statured man); he then took a string of Ronoak, which is the same as a string of small beads; this he held by one end, between his finger: the other end touched the patient's stomach, as he stood on the logs. Then he began to talk, and at length the by standers thought really that they heard somebody talk to him, but saw no more than what first came in. At last this string of beads, which hung perpendicularly, turned up as an eel would do, and without any motion of his, they came all up (in a lump) under his hand, and hung so for a considerable time, he never oldsing his hand, and at length returned to their pristine length and shape, at which the spectators were much frightened. Then he told the company, that he would recover, and that his distemper would remove into his less; all of which happened to be exactly as the Indian doctor had told. These are matters of fact, and I can to this day, prove the truth thereof by several substantial evidences, that are men of reputation, there being more than a dessa people present when this was performed, most of whom are now alive.

a After the bargain was concluded, the Indian went into the woods, and brought in both herbs and roots, of which he mades decoction and gave it to the man to drink, and had him go to hed, saying it should not be long before he came again. The patient performed as he was ordered; and the potion the Indian had administered, made him sweat after the most violent manner that could be, whereby he smalled very offensively, both to himself and those about him; but in the evening towards night, Jack came with a great ratileseake in his hand alive, which frightened the people almost out of their senses, and he told his patient that he must take that to bed with

him; at which the man was in great consternsion, and told the Indian he was resolved to let no anake come into his bed, for he might as well die of the distemper he had, as be killed with the bits of that serpent. To which the Indian replied, he could not bite him new, nor do him any harm for he had taken out his poison teeth, and showed him that they were gone. At last with much persuasion, he admitted the snake's company, which the Indian put about his middle, and ordered that nobody take him away on any account, which was strictly observed although the snake girded ed him as hard for a great while as if he had drawn in by a belt, which one pulled at with all his strength. At last the anake's twitches grow weaker and weaker till by degrees he felt him not; and opening the bed, he was found dead, and the man thought himself better. The Indian came in the morning, and seeing the anake dead, told the man that his distemper was dead along with that make, which proved as he had said; for the man speedily recovered his health and became perfectly well."

The narration of Mr. Lawson, which we believe to be true in every respect, opens a wide field for thought. He said that some affirmed that when the Indians were "conjuring" there was a "amell of brimstone." The narrative is curious and perplexing, and whether the spiritual agencies engaged were angello or deviliab, those who read must judge for them-

To say the least, there is comething that is worthy of careful study in those manifestations which follow incantations, the steeping or baking of certain herbs, etc. The following from the London Spiritualist, is a case in point, as related by Thos. Hickling. He says:

The phases of Spiritualism are many, and they trench upon ground occupied by most of the sciences, therefore in calling attention to circumstances which have a bearing upon paychology in a department which has not been taken up as yet, I do it as a duty on the part of an investigator.

In our day it is difficult to understand the reasonableness of all the prohibitions which the Bible contains against the practice of certain spiritual performances. We may hazard a conjecture that some of the rites were so vile that humanity would be degraded by them, even at that day. The question now arises, are many of those forbidden things practiced to-day? Travelers in the East may throw some light upon this question; but it is my desire to elicit information as to similar prectices in Europe.

A lady whom I knew-informs me how sh and two of her cousins tried to find out who should be their husbands. Time, between eleven and twelve o'clock at night. They set the doors and all means of socess to the house wide open; then they made three small cakes
—I do not wish to say how—and baked them,
after which they set the table and the requisite number of chairs. They then retired from the table and seated themselves to watch. They had not long to wait, for the operation of a power commenced almost immediately, but not in the manner they had been led to ex-

Two of the ladies saw nothing, but all three heard great noises; the other lady saw a spectre coffin glide across the floor, and this lady died

within the year.
The effect upon all of them was such that they could not move until the disturbances had passed away. This was not the only effect; for it became known afterwards that it strongly and strangely affected one who paid his addresses to the lady who told me of the proceedings. The gentleman lived some miles spart from the lady, but told her about his "feeling so bad" on the night in question. She did not say what she and her friends had been doing, meither did she ever tell him, even after marriage.

Is it not against such proceedings as these that some of the Bible prohibitions are direct-

We must take into consideration the moface they bear the impress of a selfish, idle curiosity, total ignorance of the powers they were calling forth, and a belief they could see their "sweethearts." There is next the effect it produced on the man, although several miles away, and the effect it produced on him was apything but beneficial.

The rite was harmless enough in itself; but all such are not the same, and I dare say many resders of the Spiritualist will know of many different rites, and may be able to furnish other facts. Why should the performance of such an act as I have related produce these early and powerful effects, certainly different to those which the operators expected, both as regarded themselves and the phenomena which resulted?

The subject is important, and opens a field of research which may have important bearings upon the Spiritualistic movement.

Is the power in question a beneficent one! Can it be subjected? These incidents, emanating from such respectable authorities, are worthy of careful conalderation. There is a something at work in these cases, possessing great power, the true character of which it would be well for the world to understand, and while thinking on the subject we are induced to inquire, "Is the Devil really Dead?" In this series of articles we are presenting to the world the dark side of Spiritualism-to some who have been accustomed to look upon all manifestations as holy, they will not be a savory doss. The philosopher, the student of the Harmonial Philosophy, and medium just undergoing development, will read the incidents with great intercat and be benefited thereby. The world needs the dork side of our philosophy, and if shall have it, for knowledge is power, and those who seek all knowledge, increase their own intellectual strength, and alone are the truly great, while those who avoid unsavory truths,

Supscence (Nevada) is informed that many have followed the advice of spirits in prospecting for minerals, and some have been successful, while others have lost heavily. It is quite probable that some spirits like some men, are free to give advice upon subjects which they know little of.

must be regarded as intellectually week.

Take Notice.

On account of Ill health, Prof. Anderson the distinguished spirit artist, can receive no more orders by mail for likeness of deceased friends, until further notice.

KNOWLEDGE IS THE SAVIOR OF THE WORLD.

Duties Devolving Upon Spiritualists.

CHEAP LITERATURE: A GOOD SUGGESTION. Mrs. L. W. S., of Flagstaff, Mc., says:

Bro. S. S. Jones:—There is one thing I have long been wishing for and wanted to men-tion to you; that is, for an edition of the stand-ard and interesting works on Spiritualism, similar to the "Lakeside Library." There are so many of the books on that subject that I want to read; but can not sford to buy costly copies, and cheap ones would do just as well. Perhaps the time will come when you of some one else will supply that want.

In view of the fact that theologians from the most benighted and bigoted through all gradations down to Universalists, are, in the main, united in their denunciation of Spiritualism, and show the same yindictive spirit of persecution towards mediums, lecturers and believers, as has been in past times shows by all popular sects towards these who presumed to point out fallacies in the old or to systematize the new,—it is apparent to the most casual observer that the time has come for Spiritualists to unite in placing before the world the true rationale of Spiritualism.

In our last article upon the subject, we alluded to the course pursued by all phases of raligionists in past ages, to, suppress every new truth.

If we were to depict the horrors of religious persecution in detail, we should make the blood of our readers curdle in their veius, and it would require full pages of the Jouenal for years to make a bare recitation of the demoniacal deeds that have been enacted before high heaven in the name of Christ, to say nothing of a score of other deities, whose love has been invoked to appeare the wrath of the Infinite Father.

Not a reformer of any age has escaped the persecution of the popular priesthood of his day. The rule has been to first persecute and crucify, and then Deify; then in turn to practice persecution towards all who did not fall down and worship at the shrine of the latest

The same spirit of persecution obtains today towards Spiritualists. There is no report. too vile to be put in circulation by the pricathood of all orders, and mouthed about by their ignorant or willfully malicious devotees.

We do not deny that many believers in Spiritualism are over credulous, and attribute many things to departed spirits which are of mundane origin. Nor do we deny that impostors and sensualists are plying their vocation in the name of Spiritualism. The same accusation can be brought sgainst every organisation of moralists; no matter of what religious phase, now or in the past.

Parasites cluster around that which has life and vigor, and suck their sustenance therefrom until shaken off.

The teachings of the Nazarene were none the less valuable because one of his number cared less therefor than he did for the thirty pieces of silver; nor does the world to-day. set a lower value upon his moral ethics because Mary Magdalene was among the first to become a devoted follower.

Spiritualism sims at the development of the Philosophy of Life. Spiritualism was ushered in through most simple demonstrations. The aim of the actors upon the supermundane plane of life was to make such demonstrations as they were capable of, under then existing circumstances,—to first lead investigators to a knowledge of an after-life. Up to that time no knowledge existed upon the subject. There was blind belief and cold skeptism, only.

Now we sak the candid reader to pauso right here and consider the truth of this affirmation, then answer the following inquiries. Was there anything irreligious or immoral in the demonstration on the part of the spirit in making the noises called "rappings," and was there anything irreligious or immoral on the part of of the Fox Family and neighbors in listening to such rappings, and in seeking for and obtaining intelligent communications from deceased friends through the same?

We can not believe that any person more tolerant than a bigot or a fool, would contend that either the act of such spirit, or such seekers for truth was irreligious or immoral.

If our proposition is correct, wherein has it been irreligious or immoral for investigators in the same field, from that time down to the present, to seek knowledge from all the instrumentalities that departed spirits can use to communicate the same?

The simple acts of our deceased fathers, mothers, brothers, sisters and children, in making themselves known, (and yet living near by and happy) to the dearest ones of earth, who mourn their loss and look upon the separation as that of an eternal annihilation, or as a separation, by long ages of sleep to the grave, or as a separation where upon the one side, is ever enduring torment, and upon the other an elysian bliss, can not be irreligious nor immoral, neither can it be otherwise than right for us to listen to and see the demonstrations of immortality, and give keed to the truth theroof.

Epiritualism in its simple definition is a rec ognition of the demonstrated truth of the immortality of the soul, the nearness of its new home, and the power of spirits to commune with mortals.

Is there anything preligious or immoral in receiving this or any other demonstrated

If not, why this united effort on the part of all religionists to persecute all wao honestly investigate for the purpose of knowing the truth, whether there is even an after-life, and if so where it is, and what is the nature of it?

All honest thinking people must concede that it is neither irreligious nor immoral to seek for such intelligence, and yet it is an undeniable fact that religionists do use overy means in their power to prevent an honest investigation of the subject. Fair and candid argu. for reply.

ments are never by them resorted to. They aim to arouse either fear or prejudice as the most potent and only means to accomplish the object inview.

The pulpit, the prayer meeting, the Sunday schools, the Young Men's Christian Association, the Missionaries, and the religious press, to say nothing of a corrupt secular press, are all maintained by liberal contributions of money to arouse the fears and the prejudice of the masses of people against that which they know they would admire, and thank Inflnite Wisdom for a knowledge of.

But the priest who reads this article, will say that it is the teachings of Spiritualists, that are irreligious and immoral. That is begging the question outirely. If our teachings are wrong, come with your sound arguments and show the fallscy of our teachings, the world will listen to you, Spiritualists not excepted.

Do not deny a demonstrated truth because a receiver of that truth may entertain erroneous opinions, upon subjects growing out of that demonstrated truth.

All sects of Christians, and they are multitudinous, agree that Ohrist was the great media tor between an offended God and sinful man. Now, why not ye Obristians seek to know, and if the truth of spirit communion is found, proclaim it honestly to the world, and then dis pose of all minor questions as your reason; your revelations, and your facts shall warrantf

We sak these questions in the light of reason and the presence of the rational, independent thinking portion of the world, who will sconer or later call you to an account for the fallacies your are teaching, and the bigotry and intoler ance you are manifesting towards honest investgators in a new field of mental philosophy. We appeal to the Spiritualists throughout the world, to give careful thought to the subject under consideration, remembering that the sages of the higher life are deeply interested in the world's welfare, and are daily inspiring all who are receptive with now, thoughts, revolutionary in their tendency, and designed to better the condition of mortals. All christendom is arrayed against the new inspiration, and spares: no means within its power to close the doors of the higher life, or at least to render all angello inspiration nugatory by arousing prejudice and fear, thereby closing the aveaues of receptivity in the people.

Their publications, as we have said before, are filled with all sorts of misrepresentations calculated to prejudice the minds of the youth, the middle aged, and old men and women against Spiritualism. Spiritualists, we again tak you to ponder the autject well; -usk and answer yourselves, what ought you to do, to aid in the promulgation of the greatest truth and blassing ever vouchsafed to mortals? Does your duty stop short of aiding in spreading broadeast among the people that literature which shall enlighten the minds of untold millions upon the true nature of the after-life?

Restian and Taylor's Seences Clos for August.

Mr. Bestein being reduced bbysically to a mere shadow by his searces, which he has held five evenings out of seven since his return from Europe, has taken the month of August to recuperate his health and strength.

He and Mr. Taylor will take a trip to the interior of Wisconsin, where among the hills and lakes they will find pure air to refresh and invigorate the body, and kind friends for social entertainment.

The powers of Mr. Bastian as a materialising medium have wonderfully improved since their return from their European tour.

We attended their seance on the evening of the 80th of July. Notwithstanding the scance room was prowded to suffocation—over fifty persons being present—the manifestations were excellent. As many as ten different spirits, materialized and showed themselves at the open door of the cabinet, among whom were two beautiful little children dressed in pure white. Some spirits came in full dress suits, others in pure white. Some called their friends to the cabinet door and embraced them with affectionate kisses, to be heard by all, and kindly words of affection, as if yet in the old

physical body. In the dark circle Mr. Bastian was taken from the chair (which stood in this center of the circle composed of gentlemen and ladies, sitting so closely that each chair touched, and each person holding the other by the hand so as to form a perfect chain around the medium) without the lesst noise and carried over the heads of the others in the circle, and placed on the top of the cabinet, which was about nine feet high; a place which he could not have reached, even if he had been outside

of the circle, the same of the circle of No honest skeptic witnesses such manifestations as those of that evening without feeling satisfied, and knowing that there was no deception practiced sitter by Mr. Bastian or accomplices, in that box newset resignation and another

Imponention wanted of Frank Madden, whose last letter to his parents was written June 6th, 1974, at San Francisco, Cal : in that letter he said he intended starting that day to San Diego, Oal. He is a printer by trade; age twenty one years at this time. If this notion reaches any person having any knowledge of him or his fate (if any mistorions has butallen him), they will confer a favor on his berespect percents by communicating the same. Address D. Madden, Kimberton, Chester Co.,

Paren in an conduction is easily with P. B. Other papers copying this will con far a great favor on his parents.

M. G. Ashley of 245 Bouth Clark Bt., a disabled soldier, but a truly worthy and honest man, will do errands for those who desire, in any part of the city, for twenty five cents. Letters by mail responded to. Enclose stamp

Prof. Anderson the Spirit Artist.

The Professor is executing life-like likenessos of decessed persons, for the best people in Chicago, : His work will stand the closest criticisms of the best artists of the day. No person possessing the portrait of a deceased friend executed by Prof. Anderson, would hesitate to place is in the most conspicuous place in his or her picture gallery, as it would be sure to be admired by all who haw it. The only reply that skeptics who knew the subject in life, have to make on viewing his work in "Of he must have got hold of a photograph somewhere, or he could not have got the features so perfectly life-like." :::::

So it will be some that Chicago is now blessed with mediums that carry conviction of the truth of spirit communion and power, to every honest skeptic who deres to: give heed to his

Dr. Huntoon's Mediumship.

Dr. Huntoon, the independent slate writing medium, has fully recovered from his late severe illness, and is daily convincing the most skeptical that our loyed ones in Spirit-life can come and give them communications in their own proper hand writing, together with their own full names; and all this without the least touch of the slate by the medium while the communication is being written. All is done in daylight.

MENOMINER, MICH.—Bome one from the above named place sends us one dollar for o book, but signs no name.

Spiritual Meetings.

The Third Annual Camp-meeting of the Massachusetta Spiritualista' and Liberalists, Camp-meeting Association, will be held as Lake Pleasant, Montague, Mass., August 9th to August 31st, 1876.

The Spiritualists of Portage county, Ohio, will hold their yearly meeting at Mentus Sixtion, on the first Sunday in August, forencen and afternoon.

The Spiritualists and Liberalists of Heividere and adjacent country, will hold a three days meeting on the Boone County Fair Grounds, at Belvidere, Ill., on the 18th, 19th and 20th of August, 1876.

The Spiritualists of Kalamasoo, Mich., and violaity, will hold a two days' meeting in Elysian grove, on Winslow's Island, in the Kalamesoo river (three quarters of a mile from town), on Seturday and Sunday, August Still and 27th, 1876.

The Spiritualists will hold a meeting at Porter and Montagues' Park, at the head of Geneva Lake, Sept. 8th: 9th and 10th.

Jas. H. Young State Missionary for Toxes. would like to correspond with some good maesializing medium, who would like to trave with him next Fall and Winter, Address him at Dallas, Texas.

Grove Meeting.

The Spiritualists of Brunswick, Obio, will hold a Grove Meeting at Bennett's Corners, Aug. 26th and 27th. Good speakers will be in attendance. All are invited.

Grove Meeting.

The Spiritualists of Saranac. Ionia Co., Michigan, will hold a Grove. Meeting com-mencing on Friday Evening, Aug. 17th, and continuing over Sunday. Able speakers will be present. Let there be a general rallying. Everybody is invited.

B. P. BARMUM, Sec.

Grove Meeting.

'Notice is hereby given that the Stenben Association of Spiritualists, will hold a two days' meeting at Clear Lake, Ind., Aug. 19th and 13th, '76. The speakers for the occasion will he Rev. T. H. Stewart, Kendallwille, and Mr. French, of Ohio.

COMMITTEE.

💮 Spiritualist Meeting.

The Southern New York and Northern Pennsylvania Spiritualist and Liberalist Association, will hold their yearly meeting at Eldridge Park, Elmirs, on Sunday. Aug. 20th, 1876, at 10 o'clock, A. M., and at 2 o'clock P. . Some of the most able speakers will address the meeting. . La Frances Band will discourse the music.

describe J. V. Marne, Pres. S.A. Tallmader, Sec.

Spiritualist Convention

The lowe Association of Spiritualists will hold their Appual Convention at Council Bluffs, Friday, Saturday and Sunday, September 1st, \$3 and \$61, 1876 commencing at 2 o'clock r k of the first day.

Distinguished lecturers and mediums will be viousent on that coession, among whom are Mrs. H Morse and Mattie Hulett Parry, Having considence in the potency of unshackled bruth in every contest with credal proscriptivism as opposed to independent thought and free religion, we proclaim a free rossium for every proper question, restricted thought and free taligion, we procedure a free rostrom for every proper question, restricted only by deceacy consistency and parliamentary mage, and in the all sectors after truth, to "come and let us reason together" in love and charity willing to "prove all things and hold fast to that which is good."

John Willow, Pres't.

MES. MILLA P. PERMARE, Secty.

J. M. Pasples, so well known as a traveler and a writer upon the Spiritual Philosophy, has been elected an Honorary Member of the Society of Spiriter Foreher as Bude. Posts, Huneary. - Benneral Light members were - seems

A close thinker says that the reason why many people know domparatively nothing, is that they never can bear to be told anything.

Increase the second secon

Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those, of the recruiting sergeant—Recret.

Philadelphia Pepartment

..... HENRY TO CHILD, M. D.

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

LETTER FROM A SHAKER.

His Answer to an Orthodox Corres pondent Who Urged Him to use Animal Food.

I have no doubt that what you say in your letter is the expression of your honest opinion. You can hardly do less than believe the same of me, even though I take diametrically opposite ground. If you do admit my honesty and good faith, then, even should my views be erroneous, and my corresponding habits of life injurious, still your charge of sinfulness falls to the ground, for where there is no knowledge there is no sin. Were it otherwise, fearful indeed would be the burden of guilt that most people would have to carry. Many sickly, scrofulous parents would have to bear the blame of producing sickly, scrofulous offspring, who, if they are not fortunate enough to die in their infancy, have to drag out a wretched life of pain and misery. Incapacity for much isbor, physical or mental, "langued eirculation," constipation, cold feet, weak eyes, heart disease, consumption, these are eyes, heart disease, consumption, these are some of the troubles that many poor unfortu-nates have to endure, because their progenitors were not wise enough to abstain from

Marriage is too frequently but an affair of mutual convenience, and the rearing of child-dren, which should be the holicat cffice of the healthiest and best of the race on the natural or generative plane, is generally the merest adjunct and corollary of thoughtless and ignorant sensualism. No one in particular is to blame for this state of things. It is simply an blame for this state of things. It is simply an evidence of ignorance, of want of development and moral perception. It is an evidence that even the so called civilized part of the race is yet sufficiently barbarous. Such procreation is in strict keeping with standing armies, bloody battle-fields, selfish, greedy grasping which keeps men in perpetual antagonism, hateful and hating one another; the wanton destruction of God's creatures to satisfy the selfish fancies of men, who lack the self-control to deny themselves of ought that may minister to their savage, unnatural and perverted appetites. verted appetites.

Thank God, however, people are waking up upon these humanitarian subjects. The tendency of the sge is evidently towards milder manners, and more love and benevolence in our thoughts and feelings. This is manifest in a thousand ways, amongst others in the gradual growth of kindly feelings towards the lower animals.

A late number of the Westminister Review contained a powerful article in favor of a Vegetarian diet. In this country and in Europe, there are quite a number of intelligent men and women who, openly advocate the disuse of animal food. Some of them have written voluminously upon the autject, and I would remind you, that their works are accessible. Trall, Bylvester Graham, Baxe, Olcott, Nicholls, and many others, have strongly advocated vegetarianism. Tasse men are qualified physicians, and although such may be, and frequently are, unwise, yet acquainted with Trail as I am, I would back him for logic and argument upon the subject of dietetics against

the whole college of physicians.

The Vicar of St. Mark's Whitechapel.
(Harry Jones I think) describes in terms of mingled sorrow and rebuke, the scenes that are daily to be witnessed—nay, which it is impossible to avoid—in the streets of scent to Butcher Row. The most delicate women and the smallest children are alike exposed to these awful influences. I say awful and I say it adawful influences. I say awful, and I say it advisedly, for who can estimate the moral influence upon the community, of all this legal and and custom-tanctioned blood and slaughter stench and savageism? My very heart sickens at it, and I am thankful that the Rev. Harry Jones is similarly affected by it. Were there only many Harry Joneseat It is from all participation in such murderous immorality that I have prayed to be delivered; and, if I had not met some response to this, the deepest feeling of my nature, from the order of believers, I should never have joined them. The piggishly omniverous habits of society are deplorable, and eminently worthy of those who base their hopes of salvation upon a hideous crime, and have learned closely to associate in the relation of cause and effect, blood and murder with their own welfare and happi-

Have you ever given the subject of dietetics any thought, or do you simply echo the opin-ion of the circle in which you move? I know the doctors prate a good deal in high sounding phraseology about a "generous diet," and most of them love their wines and seasoned dishes; but, as Trall points out, they generally confound the ideas of "stimulation" and "nourishment." It would probably surprise some of these "generous diet" advocates to learn that good unboited wheatmeal bread contains four times the nourishment of the best fiesh. I four-times the nourishment of the best flesh. I believe the whole system of drug medication is a hopeless muddle. Some of the profession, Majendie Rush, etc., admit that their system is no science, and I have no more faith in the Colleges of Physicians than I have in the Bench of Bishops. I believe the world would be a good deal better off, were drug doctors exterminated—say, very mildly and considerately but yet efficiently, like Gladstone discetablished the Irish paragram. Many physicians are but yet efficiently, like Gladstone discatablished the Irish parsons. Many physicians are men of intellect and learning, but it is possible for a great deal of intellectual power to be wasted upon a system which, claborate in detail and colosest in structure, is nevertheless radically victous and reared upon a foundation of sand. Such is the theology, and such is the medicine of the present day. Ho you think there is no truth outside of the thirty-ning articles and the Pharmacopeles nor no good outside of your orthodox prayer meeting?

good ontside of your orthodox prayer meeting?

For say I require plently of 'good heaf and mutton to keep me well; and actually accesse me of indusing this trouble in the syst of abstaining from animal food. Beaf and metton! Well may the hideous conseness of the ideas be hidden under a thin veneer of French politemess. Or flesh and sheep flesh wouldn't sound so toothnome, would it? Do you really think heaf and mutton are a preventive of clease, and a specific for all the ills of the flesh? Even if they were, I should hope some 'people would be brave enough to bear the physical ills, rather than inour the certain moral degration of producing health on such selfah, asvege terms. But is animal food a specific, or preventive? Did beef and mutton prevent me having sad trouble with my eyes in former years? Do beef and mutton keep A. E. from sore eyes and indigestion, or you from sick head aches and that "languid circulation" which necessitates your alceping half your time and doing little or nothing the other balf? Did beef and mutton prevent or induce O's orthogenia. To they prevent or induce O's Did beef and mutton prevent or induce O's. opthalmis? Do they prevent sickut as anywhere? May, believe me, they are rather a fruitful cause of disease. Look around you

and view the state of society. Are you satisfied with it? Has it never occurred to you that a swarm of doctors battening upon the disease of society like maggots on a stinking carcass, is not a healthy symptom, but rather an evidence that the present condition of society is rotten to the core? Its physical ills keep pace with its immorality. Shelley saw plainly the part that flesh food played in producing and maintaining, this fearful order of things. I suppose, however, you won't scoopt an atheissuppose, however, you won't accept an atheistic poet's opinion—man of deep sympathy and wondrous intuition as he was. Well, did you ever hear of Dr. Pavy? He is a well-known London physician, attached to St. Bartholsmew's Hospital, I think. He is one of the reg-ular drug-poisoners, duly and legally author-ised to kill or cure. Hear him: "We possess conclusive evidence of the sufficiency of a diet consisting wholly of vegetable matter," and he has written a book to denounce the exces-sive use of animal food, which he says pro-duces gouty and other morbid conditions of the body. Dr. Gay, another allopath, urqual-ifiedly endorses Pavy, while the "Boston Journal of Chemistry," in reviewing Pavy's book, is honest and straightforward enough to admit, that " it is indisputable that perfect development of men, both physical and men-

development of men, both physical and mental, may be attained on a vegetable diet."
Why not? Since chemistry proves that the elements of nutrition are contained in vegetable products, which indeed, we might safely have inferred from the fact that a very large proportion of living organisms, including millions of human beings, subsist in perfect health and vigor on vegetable food exclusively.

I know that the mejority of people in civilized countries side with you in sulogising animal food, but I am of the opinion that God and one make a mejority, and that the general provalence of a belief does not necessarily prove its truth. Father Foy understands this well when he laughs in his sleeve at educated English Society, for scouting the bare idea of witchcraft, or for the matter of that, of the supernatural in toto. It makes little difference—this scopticism—the Spirit-world does really exist, and evil spirits as well as good really exist, and evil spirits as well as good ones, may approach congenial spirits in the flesh to day, just as they have done in the past. It is not in the power of the British Association and the French Academy combined, to alter this. There are other truths besides witchcraft, that English society has to learn, and many other delusions, besides material-ism, of which it must rid itself; and one of these delusions is faith in the virtue of animal

But you will perhaps tell me that these same ahambles, of which I complain, supply society also with leather, horn, bone and tallow, which in their manifold uses, are indispensable to our civilisation. I reply that I see no of jection to making use of the body of an aximal which has lived its full time and died in the course of nature. Society is at perfect liberty to tan my hide and manura the ground with my body, when I have left this fleshly tabernacle, and gained the freedom of the Spiritworld. But I should decidedly of ject, and, I think it will be sgreed, might reasonably object, to having my throat cut to suit the convenience of some strong man who needed a pair of boots or had run out of guano and gufood and alcohol. pair of boots or had run out of guano and su-perphosphate. Seriously, if shambles are indis-pensable to civilisation, then that is strong proof how barbarous our boasted civilisation really is. Must we have calf-bound volumes? Are leather boots a necessity? Tailow candles are already superseded.

Is the millennium a myth? I am praying for the fulfillment of Scripture, when the lion shall lie down with the lamb; or rather, I expect the time will come when fierce carnivors. from the spider apwards, shall have become extinct as the gigantic saurians of a former geologic period; and when man emerged from very trace of acception, shall inhabit a beaut tiful world correspondingly free from fierce hurricane and destroying earthquake. But this time will never come, unless human be-ings make persistent and intelligent effort to rise from selfishness and animalism into love and spirituality.

Again, we are told that war and alaughter, and the mutual destruction of animals, are part of the scheme of creation. The struggle for existence is universal; the weakly and puny are exterminated, while the strongest or fittest curvive. Why, therefore, should man fight with fate, or seek to avoid that which is unavoidable? This may seem a plausible argument to some, but to those who have gained even a glimpse, of a higher order of things than that of nature, such an argument is valueless. As well plead that generation is better then virginity. Certainly cruelty, flerce and unpalliated, is rife in nature. But are we bound to imitate the tiger? Generation is in accordance with the scheme of nature. But are we all therefore bound to reproduce our kind, and did Jesus in vain institute the resurrection order, of which virginity is the cornerstone?

So also, is it natural to hate; but Jesus said, Love your enemies," and we Shakers surve to make of these divine teachings something more than mere Sabbath-day sentiment. Man is endowed with reason, and is a free agent. Shall he not, therefore, emulate to be kind and merciful, rather than flerce and cruel? The cunning of the chase is no longer an educational influence, though hunting may formerly have been really useful in developing the rea-

soning powers of our semi-simean ancestors. The rule of the humane man will certainly be, never to take life where it can be consistently avoided; and, since anatomy, physiology and actual experience, demonstrate most conclusively that man is naturally a frugivorous animal, it is, at least, unnecessary for him to slay and eat, however much it may appear for his advantage to alsy for other purposes.

Such are my views—at filelently utopian, are they not? But let me hope, not therefore altogether unworthy of consideration.

HRWSON BROWN. Business.

J. S. Surrman, of Auturn, Ind., a jeweler, wants to locate in some amart town of one to two thousand inhabitants, where there is a goodly number of Spiritualists and liberal necple: Es solicits corréspondence:

The Wenderfel Healer and Claryeyant-· Mrs. C. M. Morrison.

-Thousands : soknowledge : Mrs. Morrison's unparalled success in giving disgnosis of disease by lock of hair. And thousands have been cured with vegetable remedies, magnetized 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 States and Canadas.

Specifics for Epilepsy and Neuralgie. Address Mrs. C. M. Monnison, P. O. Bex 2519. Residence No. 4 Buella street.

Take Grove Hall and Dorchester sheet care.

ASTHMA and CATARRH.—See Dr. Langell's advertisment. 2280w18 The Machinery of Nature.

How wonderful is man, and more wonderful is the action of the human machinery. Nature has prepared ten thousand sewers to carry off the effete matter and the diseased particles and the physician who attends to the stomach and neglects the . kin, and still expects health is like a sanitary officer who would clean a city by washing the thoroughfare and stopping up the drains. In chronic and nervous disorders, Electricity and the Turkish Bath are the most potent remedies known to science the most potent remedies known to science. In Chicago an institution has been established at the Grand Pacific Hotel for the treatment of these maladies by Electricity, Turkish and Vapor Baths. It is the most thorough establishment of the kind in the West, and under the care of Dr. G. C. Somers and Mrs. Somers, hundreds of persons suffering with chronic discases are receiving permanent benefit. [22 2]

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

The following case of a perfect care 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, 894 Dearborn St., Chicago,
—DEAR MADAM:—I received a letter from my
sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOURwertised in the RELEIOPHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her hoy who isworking 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 send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAer-nam, Little Valley, N. Y.

G. W. GALLAWAY. 581 W. Erie St., Chicago, Ill., Nov. 4, '75.

LETTER TO MER DECTHER STATING HER CASE: DEAR BROTHER:-Your letter came to hand DEAR BROTHER:—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my habe was horn I got so I used 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 35 cents worth a week. My health is middling good except the catarra, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister,

AGREE VANAHGRAM. Little Valley, N. Y., Oct. 80, 75.

Mrs. Robinson disgnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cured: MRS. A. H. ROEGESON, 894 Dearborn Street, Chicago, Ill.:—Words can not express my thanks to you and the good angels for provid-ing 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 boxof remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall say 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.

Little Valley, N. Y., March 30, '76.

Mrs. A. H. Robinson, 894Dearborn St., Chicago, Drak Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.
Your even grateful friend,
T. W. Galloway.

No. 581 Ada St., Chicago.

Scrofulz 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 Scrofula. 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 solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared. Burlington, Iowa, May 31, '76.

HIS WIFE WAS CURED, Mas. A. H. Robinson 894 Dearborn Street Obicago, Ill., Dear Madam:—Enclosed find lock of hair and two dollars for further exam nation. The medicine and your magnetized papers have produced most wonderful and hap py effects on my wife's health. She com-menced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit auides 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 ef-forts of your medicine and magnetised papers in so short a time! The old mode of practice of medicine will soon, be awapt out of exist-Yours with many thanks, R. B. Gillson. ence Frankfort, Ky., Mey 29, 76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn

spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6449 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials:

The Spirits Defined the Disease through a Lock of the Patient's Hair, when the Attending Physician could not

Mas. A. H. Robinson,—Medium:—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her ago is 59.

Very truly yours,

59. Very truly yours,
JACOB A. PLOUBHOW.
Marionville, Mo. Jan. 16, '76.

Mrs. Robiuson, under spirit control, diagnosed the discuse and prescribed the comedy, and here follows the first report, made ten days afterward:

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

Very truly yours.

Very truly yours.

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

A Spirit Physician Materializes and Cures His Sick Patient.

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

Xours respectfully,

Yours respectfully, Mas. S. I. Page. Topeks, Kan., April 19th, '75. Box 651.

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

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

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

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

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

Yours with Respect, Lawis C. Pollard. Arusa, Cal., May 20th, 75.

MRS. A. H. ROBINSON, Healing Psychometric & Business Median HELIGIO PELLOSOPHICAL. PUBLISHING HOUSE BUILDIES, CRICAGO. استسوروطست داد. آد

Mrs. A. H. Robinson Medium, 894 Dearborn
St., Chicago, Ill.—Your reply of the Sith of
Feb., came duly to hand. I tried the remedy
you gave me for corns. It acted first rate. It
cured my corns so that I now have no soremess
at all from them.

Respectfully Yours,

E. Waltefaller!

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

Wonderful Success, in: Healing the
Bick.

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 accurately diagnose the
disease and prescribe the remedy. Ons of her

Respectful to the solution of the scale of the sick person's hair, sent in a letter, and held in her
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disease and prescribe the scale of the country of the scale of the country of the scale of the country of the country of the scale of the country of the scale of the country of the scale of the scal

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

Tranus:—Disgnosis and first prescription, \$1.00; each subsequent one, \$2.00. Psychometric Delinestics of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

Hereafter, all charity applications, to insure a re-

ply.

SEP Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amountable, and postures.

E.B.—Miss. Rominson will hereafter give as prisent slittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobecco in all its forms, is for sale at this color. Sent to
any part of the country by mail, on receipt of \$1.60. It
is warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Hewepepers and quacks will tell you that this anticlots is madefrom gentian root. It is false. Gentian root is no reseedy for the appetite for tobacco, but it is injurious to
bealth to use it. Here. Hobiesen's Tobacce Anticlot tones
up the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly
harmless.

harmless.

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

Address Recent Periodocratical Publishers House, Unicago, Ill., either for wholessle orders, single boxes of local agencies.

IESTIMONIALS:

Mes. A. H. Robinson's Tobacco Antidets.

Mrs. A. H. Robinson, 894 Dearborn St., Chicago, Ill.—Your book of Testimonials, came to-day—was glad to get it. I have some! Testimonials which I will enclose to you for

W. F. BURLEY. Tama City, Iowa, May. 20, '76.

This is to certify that W. F. Burley, of Tama Oity, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobacco Antidote, 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. Bubles. Tama City, Iowa. Feb. 10, '75.

Mrs. 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 using the same. Tobacco users try it.

JAMES TROBUNGE.

Tama City, Iowa, April 10, '75.

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

Tama City, Iowa, Mar. 10, 76

Mrs. 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 me from using tobacco, after using it for years.

CHARLES GAGE. Tama City, Iows. Feb. 15, '76. PRICE-\$9.00 PER BOX.

Address Relievo Philosophical Publisheine House, Chicago, Ill.

Agents supplied (on receipt of the pay) at \$19 per dezen boxes, and sent free of charge.

writing to Mrs. A. H. Robi son, 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 cancer on his nose, and that you actually cured it, so that now it is sound and well. Hazlehurst, Miss., May 1, '76.

New Advertisements.

ANNOUNCEMENT.

THE VOICE OF ANGRES, a new mon hly, ed.

ited a. d managed by Spirity, is issued the middle of each month from it office of publication. 5 Dwight st., Boston, Mass. Terms, yearly in advance, \$.00 Less time proportionally some. All letters and matter for the paper must be addressed (postpaid) to the undersugned. Specimen copies free. N.B.—To all who take an interest in disseminating the great truths us derlying the spiritual philosophy, if they will send me a list of names of their friends and a specimen copy to each, that they can determine upon its merits. "The HALO," an autobiography of the undersigned for sale as above. Price, \$..10; portage 10 cents.

D C. DEN! MORE,

[v30.23ti] Publich. r, Voice of Angres.



D. LANGELL'S ASTHMA & CATARRH REMEDY.
Having struggled twenty years between life and death with ASTHMA,
experimented by compounding roots
and herbs and inhaling the medicine. ortunately discovered a sure cure for STHMA and CATARRH. Warated to relieve any case of Asthma inunity, so the patient can lie down to
ep. By mail, \$1,00 per box, Address
D. LANGELL, Apple Crock, Onic.
or sale by Druggists. v20n22t13eov

SELF-INSTRUCTOR

Phronology and Physiclogy, with over 100 engravings and blank chart, for alling up, Paros. 75 cents: notize 6 cts.

**For sale, wholesale and retail, by the Religible Philosophical Publishing House, Chicago.

THE HALO: AN AUTOBIOGRAPHY ...OF....

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 illustrate spiritual philosophy; or, in other words, to demonstrate the fact that our friends in spirit-life strend and
act upon us while we inhabit material bodies; and that
they frequently influence us for good watch over us in
the ups and downs of life here, are cognizant of every
thought, cheer us when desponding, and give us hopefal
words of encluragement when misfortine assails us.

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

CONTENTS:
Childhood: Precocious Shipbuilding; At School in Providence, and School Tesching: First. Voyage Whaling; Second Voyage Whaling; Third Voyage Whaling; Farming: Purchasing the Ship "Massaoit." I and Getting Resdy for Sea; Fourth Whaling Voyage, in Ship "Massaoit." I ambering Hasiness at Gardiner, Me. Learning the Ship building Trade, and its Results: Incidents on a Voyage to the Gold Mines of California, and Return, 1649; Ship-building at Rockland, Me.: Healing the Sick by Laying on of Hands; and often without Contact with the Patlent; At Home on a Viett; Experiences in New York; Visit to Cincinnati: Gas Repulator, What became of it; Visit to St. Louia; Work in Shipyard; Driven out of Town by Advance of a Bebel Army: Stay in Paducah, Ky.: Town occupied by Gen. Forrest; Flee to Metropolis City; Steamboat-building, ec.; Publishing a Spiritual Newspaper called the "Voice of Angels," edited and managed by Spirita; How and by whom it was Arst projected, and why it was gotten up.

12mo. cloth, 860 pp. Price \$1.50; postage 200. - Contrats:

12mo, cloth, 860 pp. Price \$1.50; postage 200.

**For sais, wholesals and retail, by the Factors
Philosophical Publishing House, Chicago,

Poices spom the People.

MANOMET -- Mahomet, a simple shepherd, was MAROMET — Mahomet, a simple shepherd, was raised up to preserve his native land, together with Africa, Asia, and a portion of Europe from the withering curse of Idolatry. The instrument of spirits, he has sent us down a volume called the Koran; which has civilized and appears to be able to penetrate where the Bible utterly falls.— Char. Solvers, in Scientist.

In many respects Mahomet was a very remarksbleman. His biographers say that his birth was accompanied with miracles; the sacred fires of the Parsees were extinguished, the palsee of the Persian King was shaken by an earthquake; the lake Saws dried up, and many other remarkable events transpired. How many of these statements are true, we leave the reader to judge.

CURED BY PRAYER.-A remarkable cure Brayer has occurred in the case of a Foxboro lady. She had suffered for two years from lung and spinal allments. Recently the paid a visit to the Consumptives' Home at Grove Hall, which is under the charge of Dr. Charles Cullis, who cures by faith and prayer. She has now returned to her friends atmost, if not quite entirely, cured. She says that after assuring the doctor that she had faith, she was requested to kneel, when he dipped his finger in oil and put it upon her forehead, knelt in front of her, and made a short prayer, asking the Lord to heal her of whatever disease she had. Before raising he rubbed his finger rayer has occurred in the case of a Foxboro lady. saking the Lord to heal her of whatever disease she had. Before rateing he rabbed his finger across her forehead, saying: "I anoint you with oil in the name of the Lord, amen." She says: "I felt a change immediately; the heavy burdened feeling was gone, and I could draw a long breath without any trouble—something I had not been able to do before for several years—and my lungs felt perfectly clear." Since, that time she has gained in health and atrength, and considers herealf well—Boston Herald. cell well—Boston Herald.

It is questionable whether the Lord-we mean the Infinite God—performed this cure, or whether it was not an inflowing of magnetism from Cullis to her. A man effected with rheumatism in his am, was insulted by a "rough," whereupon he arm, was insulted by a "rough, wheretoon he attacked him and gave him a severe flogging. When the fight was over, behold his pain had left him, and did not return again. Indeed, there are numberless methods of cure, and there are numberless different natures to be acted upon. Among all means of cure there is not a single remedy adapted to all persons. We would not recommend the other than a sure cure for the unation. Hor righting as a sure cure for rheumatism, nor prayer as a certain remedial agent for consump-

REFE BLUFF, ARK.—A.D. Hilliard, in a letter to Dr. Huntoon, the celebrated medium of this City, speaks as follows of the JOURNAL: "I'm reading the Religio-Philosophical JOURNAL, one of the best papers published on this mundahe obsert?"

Arkeness has made but little progress in Spirit nalism. The Journal will, however, create a change there in the course of a few years.

MADINESS CURED BY A BALLOON.—The late Au-Madries cured by a marroon.—The late All-gustus Hemenway, of Roston, who recently died in Cuba, was probably the richest man in America. About fifteen years sooke discovered that his mind-was affected, and after drawing up a power of at-torney, confiding his business to his brother and one or two trusty friends, went voluntarily into re-threment, and placed himself under the care of an eminent medical men at Litchfield, Conn. When, during the year 1873, the preparations for the Graphic trans-Atlantic balloon experiment were going on, and the newspapers were full of infor-mation and speculation on the subject, Mr. He-menway was observed to show some interest in the matter, but he never spoke of it. When final-ly the ascension was made, and the air current carried the balloon not over the ocean but over Connecticut, it passed close by Litchfield, and when some persons near the cottage where Mr. Hemenway readded, made remarks about the balloon, he threw down the paper he was reading, and exclaimed in great excitoment: "By gracious! I must see that balloon," rushed out of doors to behold the magnificent prostat sailing grandly through the skies. The intense and sudden ex-citoment cured him of his mental malady, and the next day his friends were astonished at receiving a dispatch worded thus: "Bring on your trial bal-ance—Augustus Hemenway." The brother tele-graphed to the physican and received for answer: "Patient perfectly recovered."—Ex:

Excitement has in hundreds of diseases effected a radical cure. It has besied as many as prayer ever did, yet we can not lay down any rule whereby those who are sick can get up a first-class excitement in their mind, and thus banish the disease that is commenting them. It cures, like prayer, when least expected.

RICHBORO.—M. B. Craven writes.—In treating the suicidal side of my inquiry in the Journal of July 15th, the most important part was not noticed, in probable consequence of my language noticed, in probable consequence of my language not having been sufficiently explicit on that point As there are no Spiritualists to seek information from here, I trust you will pardon me for what annoyance this further pursuit of the subject may give you. Concerning the scance referred to, given by Bastian and Taylor, January 1st, when grandfather, father and child manifested themselves in the apparent age they left their mortal habiliments, the question is whether you suppose the grandfather in such cases will continue to an the grandfather in such cases will continue to ap-pear as a venerable bald-headed old patriarch through eternity, with the son in the prime of life, and child in its minority; or if the infant subse-quently progresses to its full stature in spirit-life, to appear in its most perfect form, and the grandfather returns to a corresponding age in appearance for the same purpose. How is natural law vindicated in removing the infant prior to full de-velopment on earth, and subjecting the grandfath-er to a term of existence here that makes retrogression towards youth essential to avoid the use of a caue in taking his morning walk on the other side of Jordon.

It is generally the case that spirits present themselves to their friends of earth, in just the came stage of life as when they left it. In coming in contact with matter, old feelings return, and it is much easier for them to materialize in such a manner. Of course death does not relieve the spirit of all of its earthly deformities at once; but perfect health is easily gained in spirit-life. The spirit of the child grows there, attains mannood or womanhood there the same as here, but the spirit is compelled to return to earth very often, and by placing itself in rapport with matter, it gains many experiences which it would have acquired if not forced out of the body prematurely. The Spirit world is a real world like this, and if you fall to acquire proper development here, you must complete the course there. There are ways provided in the economy of nature for the recovery from all accidents—if not here, in spirit-life; God and nature would be grossly at fault, if such ware not the case. Even the suicide in the course of time can recover from the effects of his missiep, and become an angel of light. He, however, who forces his spirit into the fpirit-world, subverte an ordinance of God, tramples with impunity on that which he has wisely conferred upon him, and in his heart curves that which would have blessed him, is much easier for them to materialize in such a

THE SPIRIT.—Thus it would appear that there are two kinds of matter in us—one gross, which constitutes the onter garment, the other fine and indestructible. Death is the destruction, or rather segregation, of the first of that which the soul leaves behind; the second discussors itself and follows the soul, which thus finds itself always lows the soul, which thus finds itself always clothed in a garment, and this garment we have called perisprit. This refined matter extracted, so to speak, from all the perts of the body to which it was tied during life, retains the impressions of carnal body; this is the reason why the spirits see one another and appear to us such as they were whilst living in the feah. But this refined matter has natither the tenacity nor the rigidity of the compact matter of the body; it is, if we may so express ourselves, flexible and clastic, and, in consequence of this the form which it takes themely sequence of this, the form which it takes, though shaped after the outlines of the body, is not also inte; it accommodates itself to the will of the spirit which can impart to it any appearances it pleases, whereas before the solid envelope offered insur-

mountable obstacles to such a transformation; the pertorrit, however, when once liberated from this clog, expands, contracts, and transforms itself in accordence with the desire that sets it in motion. Allan Kardec.

Mr. Kardec wisely says, "The second body [the spirit] disengages itself and follows the soul, [at death] which thus finds itself always clothed in a garment we have called perisprit.!'. This perisprit, which we designate as the spirit, can never leave the body until death occurs. It is utterly impossi-ble. You might as well draw the blood from the physical organism; and have it survive, as to with-draw the spirit from the same before death oc-curs.

OUACHITA CITY, LA .- W. K. Henderson writes.—I wish your "Search after God" was in pamphlet form. I would like so much to read it. Before the author of "Bearch after God" passes to spirit-life, he will present the world with this work. The exact date when it will be published

can not now be given. PROPHECY.—Those in possession of Mrs. Har dinge's "Modern Spiritualism," will therein find dingers "Modern Spiritualism," with thereof that facts narrating a singular prophetic outburst by the gifted authoress herself, in which she clearly forefold the downfall of the Southers hosts, with such details as to render the augury complete. When the Confederates were in the hey day of the confederates were in the c umph, it was a bold thing to proclaim their dis-comfiture as did Mrs. Hardinge, three years in al-vance of the event.—Cosmos, in London Spiritudi

We would really like to know whether the spirits saw the events in a fixed fact in the future, or did they reason out the prophecy, or clipply guess, as thousands of others did?

TONGONOXIE, KAN.—W. A. Brice writes.—
I live in a little town of some 500 inhabitants, where orthodoxy tries to rule, but can't. A good many Friends or Quakers reside here, who are very unassuming as a general thing in their manners and customs, and generally succeed very well in attending to their own business; and occasionally, I notice, the spirit does move this people to speak, even if adhering to conditions of the sect. We need a few good lectures here to balance the element ments somewhat, and get the heads of the people turning into the channel of true progress in things

As a general rule the Quakers do tend to their own business strictly, although they "do put a literal construction upon all those precepts of the Gospel that seem most difficult to be carried out, and give to them a literal obedience " On one occasion when Fox was brought into Court, refusing to take off his hat, the clerk atruck him on the face, whereupon, in obedience to feripture, he calmly turned the other cheek to receive its pertion of the chastisement. The Quakers generally make most excellent Spiritualists.

SPIRIT AND BODY.—We have believed preached for more than a score of years that such was the independence of the inner man of the outer man, that the former could come out of, so to speak, and act independent of the physical gr-gantisation. There are thousands of facts which have been occurring in the histories of nations which can not be secounted for upon any other hypothesis.—Rev. Samuel Watson.

Hour good brother means that the spirit body. or periapril, as designated by Allan Kardec, can leave the physical organization before death occurs, we think he is very much mistaken. It is ntterly impossible for such a case to occur, with-out causing death to the physical organism at once. The soul, the living conscious entity of the spirit, often does leave the body, and wanders freely in the regions of space.

INDIANOLA, IOWA. A. W. Richards writes. -Wm. Gathercole sake, "Who the wife of was Cain!"- For say, "the question is one of the mys-teries of Godliness" I think it is not very mys-terious, since Galileo discovered that the world "moves," and that it is not "fat," and since geqlogy proves that some of the remains found give evidence of their having been people far back of the "little" six thousand years we read of, hence there was plenty of pre-Adamites to build a city in the land of Nod. Some scholars tell us that Adam meant "mankind;" not necessarily a special man. It may be true that there was an Adam that was a representative man, as Abraham and Noah were in their day, and that the traditional history did not go back beyond him. You are undoubtedly right in regard to pre-Ad-

adite man. Strauss well says-"But if we contomplate the universe as a whole, there never was a time when it did not exist, when there did not exist's distinction between the heavenly bodies, life and reason; for all this, if not yet existing in one part of the cosmos, already existed in another, while in the third it had already ceased to exist; while in the third it had already coased to exist, here it was in the act of blooming, youder in full flower, at a third place already in decline; but the cosmos itself—the sum total of infinite worlds in all stages of growth and decay—abode eternally unchanged in the constancy of its absolute energy. and the everlasting revolution and mutation of things." The belief that this earth is only about 6,000 years old, is too absurd to talk about.

Jusus.—It hardly indicated an amiable, self possessed and equable state of mind to angrily curse a fig tree because it did not bear fruit at the wrong season of the year, when no reasonable per-son had a right to expect it would be in bearing. It did not indicate a loving, merciful and modest trait of character when he demanded that man should forsake and hate father, mother, brothers, sisters, wife and children on his account, and that he set the nearest relatives at awords' points with each

Jesus is certainly having a very hard time of it amid all the cross-fires to which he is subject. Should any of our readers desire to learn all about this remarkable man; they can do so by reading the account as given by Paul and Judas, through Alexander Smyth; medium: For sale at this of-

The Lowdon Firm.—In the autumn of 1686 the great fire of London occurred, and with this disaster the Bocicity of Friends (in scorn called Quakers) is intimately connected. Beginning in a well-timbered bake house, that fire—under the impulsion of a fearful storm—apread across a district in which sauch pitch, tar, rosin, and other combustibles were warehoused. The thatched roofs of the neighboring dwellings furnished materials for continuing the conflagration; and the buildings them neitres having much wood is their structure, and being dry from an exceedingly hot summer, favored the daysastating power. For three days wind and fire held unhindered riot, flinging and castering brands in all directions. According to Clarendon, about two thirds of the great city—and those the meet westian parts—were all burnt, without one house remaining. Righty-nine churches and thirteen thousand two hundred houses were destroyed.—Richard McCelley, in Spiritual Magazine. THE LONDON FIRE.—In the autumn of 1666 the MThomas lebolt; a Quaker, predicted this fire sev

eral days before it occurred. The question nature ally rises, did the apiritasse that the event would transpire at the time designated, or had they de termined to apply the torns of the intensiary, an make the prophecy true? This appeal of a le set are to a Catholic church in Man Francisco, why not others have the power to burn a city? Ela ray Davin Dran?—John Scott, of Oak Hill. Ark., writes.—I have noticed for some time past a reward of \$750 offered for the apprehenation of the Devil. I might point to the Journal, as one of his agents.

tiThe writer then indulges in a tirade of abuse peculiar to the Orthodox faith, claiming that Spiritualism is of the Devil, and that the Journal is one of his most faithful agents. The Journal has "stirred" the poor fellow up, and having freed his mind on the subject of disbolism, he will un-doubtedly real better.

Spiritualism. And while it is the most demonstra-tive, appealing directly to the most important of the senses for a verification of the facts, yet it is the most deceptive so far as personal identity is conserned.—Spirit, in Samuel Watson's Spiritual

The spirits that supervise the manifestations at scances for physical phenomens, must necessarily be of a high order of intelligence. Increase principles of chemistry connected therewith that a "low order" of spirits could not comprehend.

SALVATION OF INFARTS -The question is often put to ministers of the gospel, by parents bereaved of their offspring. Bo you think that interis are saved? If the question is answered in the negative, as it sometimes has been, then the wounded hears is mere deeply wounded, and additional grist-caused.—The Religious Herald.

The one who believes that his infant child is in hell, being tortured by are and brimstone, must certainly be a most consummate ass, and should emigrate at once to Patagonia or the Fiji Islands. Yet orthodox ministers have said that hell is lined with the skulls of infants.

EAGLE CREEK, ARK.—James N. Marks writes.—A remarkable phenomena occurred in the family of Mr. Geo. Goolsby, near Centerville, Dorfamily of Mr. Geo. Goolsby, near Centerville, Dorsey Co., Arkanssa, a few weeks ago, which has caused the people nere to reflect and talk a great deal about the "manifestations." A young girl, living in Mr. Goolsby's family had for several years been prostrated in health by spasms, that unsuited her for any kind of insiness. A short time ago the girl had a dreadful spasm from which it was thought shis could not recover. While shellay in a deathlike state, she suddenly called for "sait—one dose." It was administered. In a short time she deathlike state, she suddenly called for "sait—one doze." It was administered. In a short time she said, "Give me sait mixed with ashes from the hearth—two doses." In a short time she again called for a dose of sait, all of which was administered. She recovered with great rapidity, and is now in robust health. She was asked what induced her to call for so singular prescription; her answer was that "Harriet" requested her to do so. Harriet has been dead five years.

Bickness often results in placing the system in such a negative condition that spirits can use it for various purposes. In this case the patient was rendered clairaudiant, and heard the voice of Harriet.

FALSEHOOD is in us, and every form of faith will be accepted by the wise as a hint in the direction of truth, for the elimination of error.—Buddha, in

Such has been the case in all ages of the world Perfection has never existed in any one individual, Still each one must be held responsible for his own acts. Did not falsehood exist within the human family in the aggregate, there would be no occa-sion to talk about fraudulent mediums. When we commence relieving mediums of all responsi-bility for their acts when entranced—such as tell-ing falsehoods, making manifestations, etc., we thereby encourage crime. Even unconscious trance medium should to a certain extent be field responsible for what they do when under the con-tract of spirits. trol of spirits.

JEANOUST OF A CHINESE GHOST.—It appears that a Mahometan Chinaman, who had lately been united to a lady to whom he was fondly attached, fell sick and lay at the point of death. In taking farowell of her husband thus unhappily departing, the best of the way of the latest horizontal and aways never to wad. farewell of her husband thus unhapply departing, the lady clasped her hands and swore never to wed any one else when he was gone. For a while she kept her vow; suitosa came and went, but, unlike the widow in Goldsmith's "Citizen of the World," she was constant, and it is probable would have remained a model widow, if a gentleman named Wang, also a Mahometan, had not appeared on the scene as a lower. He came, saw, and conquered. One day the new husband, on entering his wile's room, saw with perfect distinctiones the figure of man sitting sown, gaing fixedly upon the woman. The apparition seems to have been somewhat objectionable to Wang, for we are told he started victority, and saked his wife "whom she was keeping company with?" To whom the lady replied, "Nobook," and then the sprite vanished. Sorely ing company with?" To whom the lady replied, "Nobody," and then the sprite vanished. Borely perplexed, Mr. Wang left the room, and threw himself on a couch is an adjoining chamber to sleep. But in the middle of the night he was aroused by a tremendous bump in his wife' spartment, succeeded by piercing screams, and hastening to the door, he found that the lady had fallen out of bed, and that blood was flowing from her nose and mouth. Nor was this all: for the unfortunate Wang percaived that his wife's reason had departed, and that, apparently pessessed by some strange spirit, she was addressing herself in the character of her husband, and pouring out the most bitter denunciations of her own conduct in having broken the yow she had made, — Daily (London) Telegraph.

Thus we find that jealousy exists even in the

Thus we find that lealousy exists even in the Spirit world. The decessed husband could not bear to see the widow married to Wang, hence he returned with vengeauce in his heart.

returned with vengeauce in his heart.

OREGON, MO.—C. Irvibs writes.—There has been for a month or so at St. Joseph, a city of thirty thousand inastitants, a half-breed Indian doctor, who is a wonder. How the man cures no one knows. One thing is true—without any advertising on his part, the greatest excitement is raised. Although he put up in an obscure part of town, as many as 265 people gather around his place, and his rooms are, erowded. He jumps around cursing, whooping and yelling, defying all propriety, and often 'cursing' people out of his rooms who came to be cured, but at the same time parforming some unheard of cures—such as cancers, internal tumors, cataracts, deafness, tape worms, etc. He will often tay no attention to the patients, not letting them tell their ills, but suddenly fly at them and it is done. He rubs his fingers over cancers or carbuncles and lifts them out whole. He removed a cataract in the "twinkle" of a sixr, by touching the eye with something like a spoon handle, the patient standing up, and not expecting it. He has a tape worm 140 feet long, the result of his treatment in one case. A man who had a "fatallo," as this destor calls it, in his shoulder, and who had been treated for years; gave him \$400, and he in one minute told the man to lift it out, which he did, a great fibrus, spungy mass. He don't cure all, however, but never undertakes's case without aff riding reflet.

The doctor is no doubt a healing medium of rare

The doctor is no doubt a healing medium of rare

HAVE ANIMALS SPIRITS.—This is a question that ought to be easily answered, yet there is not one on wittch Spiritualists are more divided. Prince Wittgenstein gives this wonderful secount to th

Witigenstein gives this wonderful secount to the London Spiritualis:

During my residence many years ago in Bohemis, at the house of a friend now passed away, I was told of a castle in the neighborhood, of which I fergot the name, where, a show time bessee the death of any merchan of the family, a black dog was said to be seen, in broad daylight, emerging from a poetern door in the amplent battlements, and trotting down the road to a ruined chapel, in the shade of which it disappeared. This legend has existed for centuries. I have I was a save seen the apparition have frequently tried, in vain, to overtake it; some have followed it isto the chapel, and searched every corner, without result. There are now for at least were, at the time when I visited the country saveral pessents and this services the deaths of some of the members of the family, and those who told me the story seemed firmly to believe in it, although none of them knew a word about Spiritualism.

What prevent a ambient standbulent.—The on-

WHAT PROVES I MEDIUM PRAUDULENT.—The only conclusive proof that a medium has perpetrated fraud, is proof that the physical organs of the medium acted in checkengs to his or her own will and purposes at the time when the seemingly fraudulent sees were performed.—Alless Patrians, in BANNER.

The medium may be in an unconscious state yet we can not remove responsibility from his shoulders. Mrs. Tappan well said that spirits will not lie through a medium, if they do MATRICALIZATION.—It is a fact known to those who have investigated this subject carefully, that these materializations are effected through those who are on a low plane. This is necessarily the case, as it is only those who are near earth, or the material plane, who can accomplish this phase of Tou take, however, a medium who is scrupulousnot find the "Tying element" in his nature to operate upok. But even it the spirits themselves perpetrate a fraud, we can not relieve the meditum altogether of responsibility. To do so, would be to relieve some of our worst criminals, who are

ly honest by nature, and it is not often the case that spirits will impose upon the people through his mediumship. It is the medium that is fippant and trifling, whose nature is used for swindling

NORTH ADAMS, MASS.—S. Sedgwick writes.— If the mind and affections are directed almost en-tirely upon a spirit friend, does it follow that that friend is present?

Not necessarily. Bpirits will come to a person in response to the thoughts, and affections, if any particular necessity at the fime for so doing Spirits are generally where their services are re-1227 10 culred the most.

PROPERTY.-Thus it is affirmed that tumes made from linseed, figs-bane seed, and the roots of violets and parally, enable us to see the future, and are conductive to prophety.—Trunslets! from H. Cornelius Agrippa, in Scientist.

This is another dose of anxiont magic which some claim is to supercode Modern Spiritualism. If the one who tries the above directions, don't forsee the future to the extent of seeing himself there a most consummate dunce, and if he is not endowed also with the spirit of prophecy to see that he will not repeat the experiment, then we are entirely mistaken.

SCIENCE AND THE SCRIPTURES. -At the Liberal Someon and the Somptumes.—At the Liberal Club last evening, Mr. A. LeRawson, continued the reading of a paper on the Messiahs—True and False, before a very large audience. He based his theories on an examination of the internal evidence conveyed by the language in which the different books of the Bible are written, thereby establishing a standard of their relative autiquity deducing thence the result that all the prophecies concerning the Messiah were manufactured after Christ's crucifixion. He adverted to the number Christ's crucificion. He adverted to the number of Egyptian and Greek myths which were tacked on to the primitively simple creeds of the Hebrews, and also impugued the correctness of the Greek, Latin and English versions.—Herald.

Thus one by one the props are falling out from under the lids of the Bible, and soon it will be a mass of crumbling rules. We remember that even in the Bible there are accounts of sensational dances, by the side of which the Black Crook would be the assence of distilled virtue. Oncounwould be the essence of distilled virtue. Once up-on a time the wife of David said: How glorious was the King of Israel to day, who uncovered him-self in the eyes of his handmids of his servants, as one of the vain fellows shamelessly uncovereth himself. (Sam. 6: 20.) If alive to day, David could, no doubt, secure a first class engagement with a low variety company.

Premonitions — Mr. Samuel Kilpatrick, a prominent business man of Williamsport, was found dead in a sleeping car at Philadelphia, yesterdsy morning. The Gazette and Bulletin of to-day says: Mr. Klipatrick left his home last night to take the 12.35 a. m. train for Philadelphia. Prior to leaving home he said to his wife that he never before felt so troubled about going away; that it seemed to him as if he would not not return alive. She insisted upon him remaining a turn alive. She insisted upon him remaining at home, but he said it was necessary that he should go, his business densanded it. This morning, when Mr. William Butler, book keeper for Mr. Kilpatrick, went to the house of the decessed, on Pine street below the canal, Mrs. Kilpatrick told him that he need not tell her what was the matter, for she had had a dream during the night which informed her that her husband was dead.—Harrieburg (Pa.) Telegraph.

Premonitions are waited to the soul, touch its vibrating chords, and magic like the doors of the future are opened, and the eyes are allowed to peer in and behold the writings of the Finger of

HOLT COUNTY, MO.—H. writes—Nothing is more commonly heard by unbelievers than the ex-pression of a desire to see some of the phenomena of Spiritualism, and yet nothing is more true than that mediumship of the most satisfactory character can be developed in every community. Seek and ye shall find. I have been interested in seeing this illustrated very quickly among several children here, who have been instigated to hold scandren here, who have been instigated to hold seances from hearing something of them, and the resuit has been very satisfactory to them at least,
and made impressious on them they will never
forget, and I plainly perceive that the efforts made
by their elders to convince them it is all imagination, are wasted. Among others, a son of a Mr.
Worley has shown a susceptibility to the influence
that may lead to great results. His intimates well
know his education does not enable him to write
and express himself as he does, and there seems
no doubt but he will become in time remarkably
developed as a writing materialising, and a mustno doubt but he will become in time remarkably developed as a writing, materialising, and a musical medium. The time is not far distant when nothing will be more common than mediumship. What a relief this will be from the terrors and sorrows and pain of disease and death. To all, then, the latter will be but as a pleasant change, a temporary separation. Life then will surely come to be regarded as what it in fact is—a mere preparation from the proper immortality. tion for immortality.

Children are generally more mediumistic than adults, and it would be well for circles for development to always admit them.

A Man Claims to BE THE COMING CHRIST. -- A Montreal Special to the Ontario Citizen says; I man named Charles Henault came before Recorder Sexton yesterday under strange circumstances, charged with insanity. Henault halls from Isle au Nois, and has a wife and six children. He has been in Montreal for a few weeks, and latterly became possessed of the idea that he was the coming Christ. He stated that he had been asked by God if he could abstain for forty days. He said he could, and on the 14th of the present month he entered upon the fulfillment of the promise, and since then has eaten nothing, merely taking a drink of water. His boarding mistress verifies the statements with regard to the fasting, this being the reason she thought there was something wrong. When Henault was saked how he felt, he said he was as strong as he was before, and was regularly fed by angels, and well fed; too. He did not fast of his own accord—he knew he could not do it of himself; he would not he was he was heart at the day and he would not be the heart of himself; he would not he was heart at the day and he would not he was something. knew he could not do it of himself; he would not be such a fool. But he had great faith in God and knew he would be able to fulfill his promise. He claims to have already put in seventeen days, and feels as atrong as ever. Being asked if he would like a beciatoak, he said he would not touch it. He has a father residing in Point St. Charles. The man speaks rationally on all subjects, and seems quite hearty, although those who had seem himseveral weeks ago, say that he is somewhat redgeed in first. He is said to be a sober, steady near and would instat on paving his way during men, and would insist on paying his way during the time he was fasting, but refused food. We have several in this country who claim to be the "coming Christ." When he arrives, we shall

probably knowit. We think he will continue to be "coming."

be "coming."

STARFIELD, ILL.—T. J. Moore writes.—I wish to say to Prof. Swing, that I will bet \$100 that he will never attempt to answer say of the plain questions put to him by his Chicago friend, A. K. Simmons, in the Journal of last week. Those questions are put in a fair, candid spirit of inquiry, and the people are demanding answers to them. Thousands of such questions have been taked by the people and all of this kind are sure to remain unanswered for the moment that a sir and just answer is given, the divine authority of the Bible "goes by the board." The silence of the church on these questions, compels infidula to answer them.

Prof. Swing will pay no attention whatever to

Prof. Swing will pay no attention whatever to the questions put to him by Mr. Simmons; he is too much of a coward.

Take Norios. - Don't, write your articles with a pencil unless you desire them to be thrown in a waste backet without reading. TUMWATER, W. TER. -W. B. Righter writes

The leaven works slowly here, but surely. I keep my Journals moving till they are worn out; the cause it advocates, however, never will wear out. By constantly circulating the Journal the way you do, it excites a current of thought that manifests itself favorably sooner or later, by causing converts to Spiritualism.

DATTON, O.—Geo. Rall writes.—The more read your Journal, the better I like it. And the more you read it, the better you will be adapted to take a prominent position in the Spirit-

PROPHECY.—Osu spirits with certainty pro-d'c: the future? It is often overlooked that spirits are, after all, only human, and there-fore can only obtain their knowledge of the future in the same way as mortals. They are neither emaipotent nor emaiscient, but owing to their wast experience many of them are posmed of considerable power and knowledge. That such predictions of the future are often correct is undeniable, but how is their knowledge obtained?—Medium and Daybreak.

CIPHERING FOR THE SUNDAY SCHOOL SCHOL-CIPHERING FOR THE SURDAY SCHOOL SCHOLARS—The Rev. Dr. Newman, who does the official praying for Congress, and who, a short time since, made the tour of the world at the G vernment's expense, wrote a letter from Japan, in which he stated that there were only twenty-seven missionaries in that country, the population of which exceeded thirty millions; and that there were only three hundred followers of Christ. The Scriptures say—Vall shall know. Him, from the least to the greatest." In 1800 years 800 have found him out in Japan. Problem for the Sunday School children: "If 800 find Jaus in 1800 years, how long will it take 80 000 000 ... find him? Answer, 180 000 000 of years! Teachers can Answer, 180 000 000 of years!" Teachers can teep their thumbs on the answer while the pupile figure.—Common Sense Paris, Texas

It might be well, too, for the Sunday School children to determine the number that have been mercilessly butchered by Christians in almost every age of the world. If they are correct in addition they can tell.

Persecutions of the Jaw. By the Orres Trans—In Moorish Spain they enjoyed a sort of Elysian life to what they had experienced from Christian countries. But in that portion of Spain governed by Christian monarchs their of Spain governed by Christian monarchs their treatment was again terrible. In Sevilla, Cordova, Toledo, Vilencia, and Island of Majoro, from 1891 to 1892 im nense numbers were murdered, and wholesale their was perpetrated by the religious rabble. Ricape was possible only through flight to Africa, or by accepting baptism at the point of the sword. The number of their enforced converts to Christianity is reckined at 200,000. The fate of the Laws in Spain during the fifteenth, owners. of the Jiws in Spain during the fifteenth century beggars description. Persecution, vio-lent conversion, massacre, the torture of the Inquisition, we read of nothing but these. Thousands were burned alive. In one year 280 were burned in Seville alone. In 1492 Ferdinand and Isabella issued an edict for the ex-pulsion, within four months, of all who refused to become Christians. The Jews offered an enormous sum for its revocation, but Tor-quemads, the Dominican Inquisitor general dared to compare his royal messes and mistress to Judas; they sarank from the awfel socusa-tion, and 802 000 Jawaresolved to abandon the country. The incidents that marked their departure are heartrending. Almost every land was shut against them. In 1455 King Knanuel commanded them to quit his territories. uel commanded them to quit his territories, but at the same time lasued a secret order that all Jawish children under fourteen years of age should be torn from their mothers, returned to Portugal and brought up as Christians. Agony drove the Jewish mothers into madness! They destroyed their children with their own hands, and threw them into mills and rivers to prevent them from falling into the hands of their persecutors.—Ohamber's Encounteries. cyclopedia.

The spirit of religious persecution was tovived in Mexico about a year ago. The Catholica caused several Protestants to be cruelly butchered.

Married -The announcement of the marriage of Robert Dale Owen will surprise many of his friends. Mr. Owen is said to have man ried Miss Little Walton Killogg, granddaugh-ter of the Rev. Bels Kellogg, for thirty years pastor of a Congregational church near Hart-ford. Miss Killogg lived in one of the most romantic spots on the shores of Like George. H: Owen is said to have written part of his autobiography in Miss Kellogg's pleasant-home; and to have dedicated the work to her. They will make this home their abiding place, and will take with them the wishes of a host of friends for a tranquil and happy life. - N.

Robert Dale Owen, now about 70 years of age; will no doubt spend the remainder of his life without a cloud, at the rural retreat near Like George; or is it true, that every house-hold has its "skeleton," and that even in his case there may by a something that can mar his happiness, secluded from the eyes of mortals. His life having been devoted to the cause of humanity, let us hope and pray that the remainder of his earthly pilgrimage; may be without one note of discord to mar the harmony of his nature.

WHAT A EPIRITUALIST TOLD LAWYER HOUSE. —A marvelous string of incidents in the career of Orson A. House, the divorce lawyer, who was killed by his wife some time ago, are finding their way into print. Among the most note worthy is one relative to a visit made by House, in company with a client, to Charley Foster, the spiritual medium, who undertakes, for ducats to him duly delivered, to call spirits from the vasty deep, and reveal past, present, and future. After the usual preliminaries, House (to satisfy his client, who was himself a Spiritualist) asked Foster to impure of the spirits how he could prove the infidelity of the client's wife, for whom he was taying to obtain a divorce. The medium turned savagely on House, and denounced him as everything vile. "Why" said he, "at this moment above, your head hangs the spirit of destruction. From a divorce suit of your planning will come to you note worthy is one relative to a visit made by divorce suit of your planning will come to you a violent and dreadful death. The wretchedness you have planted in so many hearts is ness you have planted in so many hears is growing like a rank weed in year own." House was much incoused by this allair, and never omitted an opportunity afterward to de-nounce Boliticalism as a fraud and humbur. But his tragic death by the hand of the wo-man for whom he had propured a divorce from another husband proves the fulfillment

of Flater's prophecy. We say right here; that whenever a person plants seeds of discord, he must invariably roup the harvest. That svil which you fiveld mete out to others, shall be your own potion although the mills of the Gods may grind slowly, in bringing justice around.

ORGANIZATION ANDRE SPIRITUALISTS ORGANIZATION AMONG SPIRITUALIESS— g. noble Velgar,—the mob and the rabble of undividing lands, as well as the disorderly deals no of the lower spirit spheres, hatgrally oppose order, system, culture, and every postible form of organizate after. Upon public occasions is the past there has thusly been a light of the company of the compa class of "irrepressibles," buglessed with great missions, whose leading purpose seemed to be: "Rule or Ruin." Without the faintest conception of modesty or the fitness of things, they fished, fixned, and then, went out in darkness. Priy, and pass on—remembering that even hatching individualisms have their uses. "If Packet." 11168.—J. M. Publis.

Brother Poeblos is right. The "Gormanes," the "Social Freedomites," and the "Woodhullites," have mank into merited obscurity, to rice no more, while those who have not been "burdened with great missions," have keaped honors that they may well be proud of.

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Concluded from First Page.

quently used for assemblies. Multitudes of pirits were there all radiant and happy. Next came a fruit garden, with trees of fruit of every imaginable variety. The fruit does not seem to grow there; it is there and never gets loss; the trees are always well filled, no matter how much of the fruit may be

Palies now took Lacy to an eminence overlooking a beautiful valley. After gazing on
that wonderful landscape of sublime grandeur
in silent admiration, Julius, said: "See how
kind our Father is to us; all this has he given
to his children for their especial on ymeat."
Lucy was loth to leave this place of enchanting beauty; but duty called her home.
A visit to the star Altair, revealed it to be a
home of spirits in habilments of sparkling
green. Here Lucy became acquainted with a
spirit who was in the habit of visiting a lady
friend on the earth. The star Altair has two

friend on the earth. The star Aliair has two moons not inhabited.

In the constellation of the twins are the stars, Castor, Pollux, and Albeits. All these are spirit homes, the latter inhabited by spirits of a low order.

The North Star is a harron place, deriving its light from several luminous stars not very distant. Similar to the North Star, is Vegs, in the constellation of Lyra.

The star Deneb in the Swan is inhabited by spirits robed in white, sparkling like dia-

Capella is an earthly star, inhabited by peo-le. It has several luminous satellites like

those of Jupiter, from which the star seems to derive its heat and light. Bimilar to the above is Aldebaran, the bulls'

The beautiful little group of stars called the The beautiful little group of stars called the Pleisdes, was paid a visit. Here a new discovery was made. These stars were not singly and isolated as they appear from the Earth, but that space occupied by the whole group is one connected mass of spirit homes, vast and very beautiful, and so spiritualized that at a distance it is invisible, only here and there are collections of less refined substance, making the stars that we see from the Earth. These luminous parts forming the stars are not globular, but may be of any shape, more or less irregular, and merging gradually late the more reined portions; the latter being transparent, convey the idea of empty space similar to the apparent interspace of Saturn's rings.

Acting upon this discovery Lucy's attention was directed to other portions of the heavens where astronomers have discovered nabulas. where astronomers have discovered neptilas. These nebular were in every instance found to be like the Pleisdes, but usually less refined. These nebula are of different shapes and sizes. In the great hear or dipper there is an expanse of such a solvit home, a nebula, forming a segment of a Z ne, extending from the front of the dipper to the handle, including nearly the whole of the handle. whole of the handle.

· (Zo be continued.) ·

Popery as an Instructor-Does it Encourage Crime?

Crime Statistics, and Separate Schools. [From Col. Garge Taleticton's liketrated Jolly Clark.] Win 1871, there was one case of stabling or wounding with the knife in the Kingdom of Naples to every \$35 inhabitants; in Sicily one to every 498; in the Emilia one to every 706; in the Vapeto one to 787; in Tuesary one to every 755; in Sardinia (sue ialand) one to every 1034; in Lombardy one to every 1085; and in Presimous one to every 1881 inhabitants.

The statistics of the homicides or murders during the same period, are as follows:— In the island of Sigily one to every 2.899 in-habitants; Sarding one to every 2.855; in the Kingdom of Naples one to every 2.655; in Em-its one to 6505; Tascaho one to 11.011; and in Prediment one to every 17.597 inhabitants. In the Provinces of Limourdy and Venice

murders are not so frequent; for in the first there was one to every 28 000, and in the sec-ond one to every 29 483 inmabitants. In the first six of wides of 1872 there have been over all Italy 8 651 cases of stabbing, and

It is saddening to think how much domestic misery must have been the result of all this crime. The Romish Church has, or till very lately had, great wealth, and the education of the people was or is, in their hands, and what has been the result? Just as might have been expected, considering that the people, young and old, were fed on the poor milk and water of miraculous legends of the Madonna and lives of the Saints, and all the spiritual pap and sugar-candy of Romanism.

In France, there are 41 out of every million of the inhabitants annually prosecuted for murder; in Austria, 36; in Batavis, 68; in Tus-cany, 84; in the Pepal States, 84; in Naples, 200; in Sardinia, 20 and in England, 41.

From the returns of the Inspector General of Prisons in Ireland for 1871 we learn that there were \$1,129 committals, of all denominations. That of these 26,089 were Roman Catholics; 8,403, Protestant Episcopalians; 861 Presbyferlans; and 226 of other denominations. By the census of 1871 the entire population is returned at 5 402 759. Now, if we compare the crime with the population according to the three denominations, R. Catholies, Episco-palians and Presbyterlans—we arrive at the following significant facts—namely, in every 1 000 R manists there are over six criminals for the year; in every1,000 Episcopalians there are more than flys criminals; while in every 1,000 Presbyteriaus there are less than two criminals. To put the matter to a still more tangible test—Popery produces nearly four times as much orime as Presbyterianism to the same population; and Protestant Ediscopacy more than three times as much crime as Presb terianism to the same population! These tacts tell their own tale—and there is no deny-

facts tell their own tale—and there is no denying of it. Would it not be interesting to see the sticklers on Apostolico Episcopal succession taxing their ingenuity to manufacture capital from suck revelations?

It was not apparently a very politic claim put forth by one of our Roman Catholic journals, that a majority of the juvenile offenders in the House of Rufuge were Homan Catholics. If it had been charged that the majority of our young criminals were, furnished from the ranks of a single denomination, and that denomination one which assumes a sort of divine right to the exclusive control of popular education, it might have been regarded as slandercation, it raight have been regarded as slanderous. But what can be said, when the fact is not marely admitted, but asserted by a respon-sible organ of that denomination?

Tais fact, which is thus placed beyond controversy, does not seem to stand alone. It is one of a class. We find it suthoritively stated that is Followery, 1870, while the population of Engiand and Wales was estimated at 28,000 000, of which 1,100,000 were Roman Oatholine, a Parliamentary return, showing the number of prisoners in England and Wales, was presented to the House of Commons, from watch it appears that there were 48 233 oris-mers belonging to the Church of England, 10, 429 it an Catholics, 3,445 of other denomina-tions; so that whiles R immists are only 1–30 in of the population, the proportion of Romish prisoners is 1-5th.

This is a most singular and unanticipated

And searcely less remarkable is a fact which seems to complete the analogy between the re-lation of the Roman Catholic Church to the criminal class in England and this country. that a bill has been presented to Parliament, making it compulsory on the Secretary of State to appoint a Roman Catholic chaplain wherever ton Roman Catholics are under de-tention. It would create a kind of Prison Church Establishment, and pension upon the State a body of men who would claim that un-der the religious teachings, they represented the criminal classes of England would be rais.

ed from 61, to nearly 250,000.

Before we surrender, our own system of secular and religious education to a body which, standing on the basis of an avowed antagonism to the most characteristic features of modern Ohristian civilization, assumes the right to take the whole matter of education into its own hands, it might not be amiss to factire as to its qualifications for the post to which it aspires. If it is slandered by its avowed champions, or if English statistics are at fault, let it yindicate itself in the premises.

We have been credibly informed that of the twolve to fourteen hundred peupers on Blackwell's Island, nine out of the ten are Roman Oatholics. This may be a mistake, but we repard this source of our information as perfe w reliable. If the fact be as it was stated to us, it is one of no small importance. It would need to be considered along with the other facts stated above, in any fair investigation as to the causes of pauperism and crime. It is a matter not merely of denominational or religious, but of political interest. While we are engaged in the work of prison reform, and are taking funds from the public treasury to re-lieve poverty and suppress crime, it is a matter of prudence or even duty, to inquire whether the sources of the evils admit of being

If then we are to have investigation, let it be thorough and impartial. Let it take in antecedents as well as consequents. Let us know under what kind of influence our pauper and oriminal classes are produced and multiplied. The question may even be raised whether auricular confession and priestly absolution may not be what they have been repeatedly charged with being in Roman Catholic countries, and in fact are by the "Old Catholica" asserted to be in Austria to day.

It is especially incumbent on the friends of the Roman Catholic Church to examine this subject and vindicate that Church from what is certainly not to its credit. We make no charges ourselves, but we can not meet such statements from Roman Catholic, or at least impartial sources, as are spread before us, with anything like a denial or refutation. If these facts are exceptional, let it be shown. If they belong to a class, or fairly represent the operation of certain peculiar denominational influences, the world is interested in knowing it.

Private Circle Scauce with J. W. Mansfield, Medium.

BY A. G. W. CARTER.

At our private circle scance with Dr. Mansfield, occurring yesterday, there were some questions and answers, which I think will be of interest to your readers here and in the West, and if agreeable, I will cull them for your columns and give them just as they were given to me. You know that Bro. Mansfield has been for a long time an excellent instrumentality for the conveyance of cled tidings. mentality, for the convoyance of glad tidings in the nature of tests, from the spirits to its mortals, and it is exceedingly gratifying, that he seems at this late day, to have lost none of his remarkable gifts and powers. The spirits write very easily through him and in an hour's seance we intiquently get many and important

Yesterday, among other questions to other spirits. I wrote the following, and carefully folded up the paper and laid it sessed with mucilage before the medium:

GEORGE E. PUCH, Dear friend:-I see that you departed this life on Wednesday last. If you are able, I wish you would write me a

communication as you please.
Your friend, A. G. W. Carter. And soon the medium wrote the following answer:

"THANKS-Dear Judge:-This is kind of you to notice me so soon after my exit to this world of reality; not of shadows as I had anticipated. I left your sphere, that is the earth sphere, on the 19th of July; on the 20 h I was conscious of the change. I was called to speak with you by your wife, Margaretta, but must be excused from saying more until I have more strongth.

Your friend, Gro. E. Puen."

At this I was most agreeably surprised, for hardly expected to hear from my old friend Pugh, so soon, although I had ventured the question to him. Mr. Pugh was an early and long existing friend of mine in our native city. Cincinnati; at one time when I was prosecuting attorney of Hamilton county, I had him eppointed my assistant, by the court, and in law and out of law, in politics and out of politics, we were friends together. He was one of the best, if not the best lawyer in Onio, as I had frequent occasion to know when upon the bench in Cincinnati, and as a brilliant political orator, he had no superfors. He was sent to the United States Senate by the Legislature of Onio, when he was just eligible by age to go there; and his career as a Senator was most reputable and distinguished. On last Thursday, I saw a telegraph dispatch announcing his death, and I took as early an opportunity as I could after his departure to talk with him. It certainly was a great test; but wishing to confirm it sometime, after other communications I wrote the following to my wife in the Spirit-world, and folded it and laid it sealed as usual before Dr. Manifold. Cincinnati: at one time when I was prosecuting alban wirs.—Pagh says you called him. Is that so's and please give me a communication about yourself and ours.

TAnd this answer soon came; TANG this answer soon came:

"My bear Advanto — I was with you carly this morning and made several attempts to attract your attention, but could not. However, I followed you to your friend Manafield, and was bound to make you know I was near you. So, when you called for Pagh, I hastened away to him, knowing he was too weak to communicate fully, and this him he was called for by you. Arge thanking me kindly, he saked me if I would not assist him to speak a word to you. I replied with all my soul. Yes, Alfred what George E. Page told you was even so. I am with our dear estiment often, and we come to you often. Not long mines I exme to see you and dear Miranda with her brother fight usl, but we failed to state ourselves known; we are with you as often as our duties will parwe are with you as often as our duties will par-mit. Your wife

Your wife.
"Mangaherta W. Carren." TMr. Pagh know my wife very well in her life time here and they were friends. I am so glad to find and know that they are friends will, and still preserve their dear and pure relations with me.

During the seance knowing that our city was filled with mouraing because of the late diesa-ter to the yacht Mohawk in New York bay.

thought I would venture a question to one of the chief victims, though a perfect stranger to me, and accordingly requested in writing the following of Commodore Garner, and very carefully folding the paper and having it seal-ed, I laid it before the medium:

WILLIAM T. GARNER,—Though an entire stranger to you, I am desirous that you would say something to me, in reference to yourself, wife and the rest who were the victims of the Mohawk years disaster, on isst Thursday,—It you please.

It was not long after, when the medium handed me the following reply is a peculiar

small bandwriting: "Respected Geranger and very dear Sie: do not consider it an intractor to make this inquiry of so recently transpiring an event, in New York harbor. Myself, wife, Miss Hun-ter, and Thorne are at this moment talking the

ter, and Thorne are at this moment talking the socident over. We were present, that is, my self and Thorne, and heard the captain give evidence to that court of inquiry, and we wouch for all he stated. The whole matter was unforced and unavoidable. It was to have been so, and there was no way to have escaped it. I regret nothing but the condition of our dear young children. But He who gave them to us, will provide for them. Thanking you again for this notice, I am

Very truly, Wm T. Garnen.

This communication to me, as a remarkable.

This communication to me, as a remarkable fact and as a great test speaks for itself.
Sometime after, during the seame, I again
addressed Commodore Gurner, thus in writing:
WILLIAM T. GARMER:—Thank you for your
lucid communication. I will forther ask you,
did you in your heroic off ints to save your wife, refuse to go with the sailor, and say 'N'. I can't go, I must stay with my wife?" Tell me what further you please. Bigning my name, I added. "Where is the body of Mr. Tho n'?" And this answer was soon written by the medium, in the same peculiar hand-

"My Dear Stranger Friend.—This is more than I had hoped for—that is, an opportunity to speak the second time, for about you stand scores that would avail themselves of your assistance in speaking with dear ones but to your question. I made every effort to extricate my dear wife, and would have done so had she not been confined by those lead weights. But rather than lose my hold of her I would have died a thousand deaths, and I stated that in substance to the sailor who was attempting to extricate me and my dear wife. I met J. R. G. iswood, my old friend, or he was first to recognize me when I awoke on this side. Thanking you again. I am,

WM. T. GARNER " Finding that the question about the body of Mr. Thorne was not answered, I said, "Really, Mr. Garner, you have not replied about Mr. Thorne's body," and placing the same paper before the medium, he wrote in the same handwriting following his communication: "I could not say where it is; we have not the power of looking into water; but Thorne, my brother in law, is with us. I do not think he was in the cabin at the time of the mishap.

W. T. Garner."

Thus we see in these instances, that it is

Thus we see in these instances, that it is very possible for spirits to communicate with us intelligently and intelligibly very soon after their exit from this life, and their entrance into the new life. I was for my part very agreeably surprised and gratified by these communications from Mr. Pagh and Mr. Garner, tapecially as I was a total stranger to the latter. It seems by the news of today, that Mr. Thorne's body has been recovered, and that, too, from the cabin of the yacht, not withstand ing Mr. Garner says "he does not think be wes in the cabin at the time of the mishap." But

Mr. Garner says the first one to recognise him on the other side was his old friend, J. R. Griswold." I have, of course, since asked about this Mr. Griswold, and found a gentleman who knew him in his life time, but had not known as to his being a friend of Mr. Gar-ner. If any of the friends of Mr. G. happen to see this communication, it may be a test of great consequence to ther -, nat Mr G. mentions "his old friend, J. R. Griswold," in the other world.

I think then, these communications from these spirits are most remaikable, and; I sincerely hope and trust'that they may be as important and interesting to your readers, as they have been, and are to us. If so, I am satisfied. New York.

THREE WORDS OF STRENGTS.

There are three lessons I would write-Three words as with a burning pen. In tracings of eternal light, Unon the bearts of men.

Have Hops. Though clouds environ now. And gladness hides her face in scorn, Put thou the shadow from thy brow-No night but bath its morn. HASE PAITH. Where'er thy bark is driven-

The calm's disport, the tempest's mirth-Know this: God rules the host of heaven, Th' inhabitants of earth. HAVE LOVE. Not love alone for one. But man, as man, thy brother call, And scatter, like the outling sun,

Thy charities on all. Tous grave these lessons on thy soul-Hope, Faith, and Love—and thou shalt flud Strength when life's surges rudestroll, Light when thou ease wert blind.—Behiller.

Our Indian policy is called the "peace" policy. If that is the name of it, we should like a war policy. The policy has been one that allowed all sorts of swindles to be practiced on the Indians, the Government itself satting an example of perfidy in violating treaties, and the Indians, often suffering for bread, always supplied with rum and rifles: We need a change.

—Boston Herald.

Passel to Spirit Life.

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

Passed to the higher life, from Wheatin. Di Page Co.. Ill., July 17th, of commencion, Mes. Many R. Howard, daughter of Hin. John Roberts, and wittew of Jessie Howard, Esq.

She was born it Waltting and Vo. In 1816. In early life she united with the Unitarian Charce, of which she remained a member; but during several of the last years of her said life, she has been a first believer in spirit communion, and has contributed as liberally as her means and every as would allow for the advincement of the Spiritual Phinesphy.

Sister Hawam was as cornest thinker, a close reasonment of and carrying analysis in the light of the first and the light of the light

eleter Howam was at servest thinker, a close reasonex, and earduly analysid, in the light of leason, all subjobs worthy of attending presented to her. Ever faith,
It and wile to be dequications, after gaining evidence of
the trains of spitting communion, she was always reselve
to a reason for a roops which was in him. Here was
a consistent life, and new confidence in a continued existence was unchanced in the list trial. Calmy she watched
the sand and union and nearly the list of earth was took
and liked wort joyfully home to the evergreen shores of
the Sammer-land.
On the "the was attended her famoral services, and spoke
to a full he see in the Universall at church, and was listcial the "the was attended her famoral services, and was listcial the "the was attended her famoral services, and was listcial to the "the was attended her famoral services, and was listcial to the "the was the list account hereafter.

D. P. Kaymar, M. D.

D. P. KATHER M. D.

American Spiritual Magazine.

(S. Watson, editor and proprietor, Momphis, Tean) Contents for August. Inner Life De-partment; Way Call it Spiritualism? Toe En partment; Why Call it Spiritualism? The Entrance of Spirits into the Spheres, and their Mission to Earth; A Sermon on the Utility of the Christian Spiritual Raligion; What's the Good of Spiritualism? The Diaksoi; Elementary Spirits; Sturgis Annual Universion—Wonderfu' Demonstrations; Niagara; Our Casse in B ston; The Ministry of Angels; Spirit Photography in St. Louis J. J. Hartman; A. New Hadings, Materialisation of Washington; Mr. and Mrs. Halmas, Mrs. Katle Rabinson; J. Hartman; Spirit Artist; A. Wonderful M. dinn.—Mrs. Taxyer; Organization; Conference; A. J. Fishbook appointed Missionary for Minnesets.

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