Fruth wears no mask, bows at no human shrine, seeks weither place nor applause: she only as . hearing

VOL. XX

(S. S. JOHES, EDITOR, PURLISHER AND PROPRIETOR.)

CHICAGO, APRIL 15, 1876.

SLOO À YEAR, 18 ADVANCE: } SINGLE COPIES BIGHT CENTS. }

NC

DEATH.

A Lecture by Mrs. E. F. J. Bullone. At the Hall, Corner of Green and Washington Streets.

INVICATION.

Oh! Thou Divine Spirit of Love, Parity and Oh! Thou Divine Spirit of Love, Parity and Wisdom, again we come into thy sacred presence, into the inner sanctuary of the soul, to ask of thee divine light—to ask of thee, that illumination of mind which unfolds to our inmost vision the glorious arrangements of nature, and the divine institution of man's highest life, the growth in grace and the knowledge of truths which pertain to his spiritual culture. Oh! holy ministering angels, take from our inmost hearts these prevers and thanksgivings and return again laden with the divine blessings of love and purity with the divine blessings of love and purity from our Father, and thus may we walk in wisdom's ways, growing pure and brighter as we receive the ministrations of theme angelic

Care.

Oh! child of earth, remember that our Father dost hear alone those prayers that come from the depths of the inmost spirit; those prayers which are longings and aspirations after truth and which lift up thine individual nature into the sphere of God's blessing that, thus do we glorify Him in our own advancement and work out for ourselves and humanity, the divine problem of spiritual growth. Holiest power of life quicken our perceptions at this hour, that we may glean those precious gems of truth and go hence richer, truer, nobler in purpose, better fitted to love mankind and honor thee, thus our Father do we offer thee our praises and thanksgivings. thee our praises and thanksgivings. THE LECTURE.

"Death, and the Process of Growth in Spir-it-life," is the subject to which we invite your attention at this hour. First—It is necessary that in order to represent to you the nature of death, or the change which you term death, that we should speak of some of the vital elements which concern your outward or physical existence, namely: Those peculiar influences and powers which are represented in our every-day very center and circumference of that being which you represent, a duality in its nature, yet each part of that duality concurring with the other, moving on smoothly and intrinsically upon the same plane.

Paul has declared that man possesses a nat-

ural and a spiritual body which fact will be substantiated, as nearly as your intuitional feelings may corroborate any great and divine truth. We have said you possess a dual existence, that the natural body and the spiritual are one; that they move in harmony, actuated and controlled by the same great elements or powers. Those natural bodies are made up of so-called material elements according to the popular interpretation of Scripture. Those bodies were of the first formation created from the earth after which God breathed into his nostrils the breath of life, and man became a living soul.

The Scriptures again declare unto us that which is first, shall be last, and the last shall be first. I come to you to speak of this di-vine revelation of interior truth which shall prove that the spiritual is the first formation f man, and the material being woven about it simply as you compose garments to cover your physical form. The

EPIRITUAL FORM

of existence is made, 'tis said in the image of God. Why those peculiar forms are given you. I can not tell more than you, save their grace and elegance is best adapted to the uses which your earthly requirements and duties claim. But the fact of your possessing this intellectual soul power, is the point wherein you are fashioned in the image of the Creator, that makes you at once the sons and daughters of God; his children, bearing his express im-age and clothed upon with that power of beauty and that might of soul which elevates you above and beyond all things else which hath existence. The spiritual then is the first formation. It is not now our purpose to enter into an explicit discussion of the process of

EPIRITUAL FORMATION,

but simply assert that all the elements in the universe from their vast storehouse, from their vast wealth of principle do constitute this spiritual body; and in process of development according, to the great law of growth that body takes on those material forms, woven particle by particle just as you take a fabric and make of it a fitting garment to cover your physical bodies. The elements which are concerned in the creation of these bodies are those to which I must refer in the discussion of that change called death. When death comes to humanity, it comes not as you have been taught to understand, as the grim monster clothed with terrors, but it comes in answer to the divine command of the loving father which with the jew-eled key of death unfolds the door of the priseled key of death unfolds the door of the pris-on-house and permits you to go out into a grander, brighter and holier sphere of life, better fitted for the culture and development of your individual powers. 'Tis true, and ex-perience proves the verity of my saying that after mankind has arrived at about a given status of intellectual and spiritual culture upon the earth, the faculties of the outer body which the earth, the faculties of the outer body which represent that spirit, begin to waste and de-

EVIDENCES OF OLD AGE

come creeping on; a furrowed brow and silver locks give to you every evidence of nominal decay; therefore you perceive that when nature has accomplished her work of giving to men kind his organization the highest possible culture which he may attain there, she opens

aside the folding doors of infinite love and invites you to enter the inner sanctuary of the spiritual temple where God hath clothed you with bodies that can never fade; and never grow old and weary. He has spread out before you a divine feast of glorious things; a feast for the soul, for the intellect and for the spirit, for thosa principles and powers which shall never fade away; and yet so grand are they in abstract capabilities that the glory of

PROGRESSIVE PHILOSOPHY

tells you, you may go on age after age, and century after century, investigating these divine laws and powers and principles, and still as the old song has it: When you've sung God's praise ten thousand

years You have no less days,

We perceive that these facts and principles which pertain to the spiritual nature of man, are something with which every individual has to deal. They are elements which belong to the earth in the cuter form and congregated to the earth in the outer form and congregated there in man's individual body for the accomplishment of divine purpose of organization and elementary birth. When death comes, then, as a change, it comes with graceful congregation of those principles and elements, the application of these through what is termed mesmeric power, assisting in the transformation of the spirit from your state of being to curs in spiritual spheres. No matter in what form death comes, whether by accident or continued disease, the process of growth and spiritual development is one and the same to every individual. All the elements that constitute that individual spiritual body must quietly be drawn away, or absorbed and retrigatized in the same form, but freed from the spiritual body. Those who are thus attracted to assist you, number from

FOUR TO SEVEN.

Never less than four, never more than seven, who bring to bear their individual spirit control, and by the concentration of their thoughts form a central magnet around which the spiritual elements of the most refined degree which belong to your spiritual organization, cluster and thus the transformation begins. The same law of gestation, the same law of birth is acceded to and the spirit thus gradually unfolds particle by particle being attracted, until every particle of that spiritual essence is absorbed into the spiritual body and its growth and perfection is established.

When death apparently comes to you, the senses are almost invariably exhibited in un-

consciousness; or, in other words, if the death be sudden, then consciousness ceases and the process of change is carried on after the point of consciousness has ceased—the individual or the spirit has lost control of the brain. After long continued disease, and just before the final change takes place, there are hours

UNCONSCIOUSNESS,

or what we term sleep. Before the final leave taking of the spirit, they return to conscious-ness and seem to recognize friends and renew their vision of those external surroundings which have been so attractive and so endeared to them. This for the accomplishment of the objects or purposes. First, It is to imprint upon the mind of the spirit every surrounding object: every magnetic influence which be long to that body and its surroundings that the spirit may be the better enabled to take up the thread of life on the other side.

Again this beautiful arrangement gives consolation and comfort to the mourning circle of friends, who are to be useful in the establish ment of individuality in Spirit-life. And thus you find that all the beautiful provisions of nature connected with death, are divine and pure as well as useful. When the last final struggle comes, you are accustomed to sympathize with your friend, believing there is suffering there; but I assure you there is not!

LAST AGONIZING STRUGGLES

are simply muscular contractions, because the spiritual consciousness has lost its hold upon those vital elements, and the spirit in relaxing that hold releases its control of the muscles, that hold releases its control of the muscles, and consequently, those contractions, they appearing agonizing to you, produce no effect whatever upon the spirit. The time which this spirit remains in this unconscious state, differs according to its individual spiritual growth. Those who become very much refined and sublimated before death, are asleep but a very short time. Those who are prepared for it by a knowledge of this philosophy, enter directly upon individual life in the spirit spheres, and are also favored above others by spheres, and are also favored above others by remaining in the unconscious state but a very short time.

But during this time of unconsciousness, see how heautifully Providence hath provided for the gratification and happiness of his dear children. During this time the friends are attracted there, and those who have passed away during infancy or during old age would represent a different appearance, would nevertheless from what they did when they lived in the earth form, reveal to

THEM IN DRHAMS.

as it were, the beautiful process of growth through which they have passed in Spirit-life.

Again, old age bears no impress in spirit-life. There are no silvered locks there. There are no wrinkled brows; no evidences of decay; but when that mortal tenement which alone faded, is thrown saide, the spirit rebounds to the condition of full and perfect maturity; as you bend a little sappling when you remove the pressure it again resumes its upright position. Full and perfect insturity of managed and womanhood, is the highest and hollest blessing

which God hath youchsafed to you and hence in our life, thanks be to his love and mercy, there is no age and withering of the divine fac-ulties of the soul and mind. According to the same beautiful process which I have already described, you enter

into evmpathy

with those friends who are unseen to us while in this unconscious state and you impress upon their minds the resson of your changed ap-pearance. Do you ask if the

ORDAINAL PASSES THEOUGH

the same process of death at execution? I sa swer, yes. God is no respecter of persons. The same divine law which was established for The same divine law which was established for the happiness, benefit and well being of one, is given to all, but remember that the waking differs in spirit life. When you begin to realize the condition which you occupy morally and spiritually, then the avenging voice of judgment cometh unto you to appoint the place which you shall occupy in spirit development, either high or low. But the same beautiful process of change is given to each and every one and every one.

when you are come to consciousness in spirit-life after these greetings are passed, your material condition is attended to. If you have passed through a long and protracted illness, and the vital powers are at a low ebb, you are nourished and strengthened and cared for by these dear ministering spirits, until gradually your spirit, being pillowed in this divine atmosphere of life, magnetic beauty and harmony, you grow stronger by degrees and your powers of mentality regain their vigor and sctivity, and you begin to arrive at a condition where you can understand something of your surroundings, though it may be never so strange to you.

strange to you.

The spirit thus occupying this plain of individuality, as it becomes atrong enough to look about and realize its surroundings, has the power to look upon itself, and beholding the actualities of life which have been impressed upon it. Let me state, that while you dwell upon the earth

EVERY ACT OF TOURS,

every thought, every influence that which you your spirit. Secondly, if you can regard your spiritual body as a house, the walls of which are all imprinted with the images or the impress of your individual acts and thoughts, as faculty after faculty is examined by you, so room after room is opened up to your vision, you perceive pictures which cover the walls, and if your acts have been, pure and exalted and noble, behold what.

GLOWING CHAR: CTERS

of beauty you have gathered there. Bahold again the Divine voice of conscious approbation which comes from the depths of your in-ner consciousness, commissioned by God to our humanity—"Well done good and faithful servant; thou hast been faithful over u few things. I will make thee ruler over many thing." But if you have done evil; if you have been full of envy and malice, strife, uncharita-bleness and dishonor, all species of evil to yourself and to your brother man, behold the

AVENDING VOICE

from within, which says, "Ye that hath done evil come forth to the resurrection of damnation." But what is damnation? Are we to understand it in its literal sense? No. In its proper and true translation it is condemnation, and this divine voice within which judges you according to the deeds done in the body, will not only show you wherein you are con-demned, but will also show you wherein you may grow in grace, where you may, through repentance, through gradual growth rise out of that condition of darkness, and come into the pure light of infinite day, and progressive harmony with God's laws, and thus of consequent happiness. There is no sorrow, no unhappiness equal to that of:

BELF-CONDEMNATION.

The man or woman who has kindled the fire of condemnation within their own hearts: who has wilfully violated the holy laws of God, will reap a bitter reward, and that mental anguish which cometh through sorrow and repentance to give you salvation from this condition of sin, is the one point wherein the established religion of the present and primitive times hath given you truth which you are called upon to examine most carefully. The only point of difference between us is this, that while they teach you that the consequences of this sin is eternal, we tell you that the divine law of God's progressive development, is infinite and eternal, and that from the hour that your individual nature is first established in infancy, God's law hath created in you a perfect conscious individuality blessed with divinity, made and fashioned in the image of God.

God and nature do not change. It is mankind that grows; mankind that unfolds, and

this is wherein the church has failed to give you spiritual food, hence they teach you God is an angry God, walting to visit vengence up on you and the law of punishment is eternal.

Do you not see

of that pure and holy being who is above all; and as the Scriptures declare, "if ye being imperfect know how to give good gifts unto your children, how much more does your father in heaven know what to give you. If you apply the same principle to religion that you apply to business in every day life, you will find people growing in knowledge and truth. If you are content to be gratified with these animal passions and desires, you must reap the reward of having your appirtues vision clouded. If you are content to glean in the fields of material wealth and only strive to accumulate wealth for wealth's make, instead of being saviors and IT IS A LIBEL UPON THE CHARACTER

redeemers of mankind by using the wealth you possess to benefit humanity, then you must be content, when you get here to take a low plane of being and work your way up through this same process of labor as you would upon the earth place. Thus the little children that are taken into our sphere gradually graduit in taken into our sphere, gradually growing in their unfoldment, are nourished and cared for by intelligent guides and teachers: Jesus said, "Feed my sheep; feed my lamba." [Why do mediums continually quote Jesus' supposed sayings any more than these of Confuctus or Thomas Paine?—reporter.] If you then who are intelligent beings, in your present state of of life, having spiritual perception sufficient to enable you to see the condition of poor be-nighted criminals, come out of your shells and help them to redeem themselves that they may go into spirit-life when death comes to them

COVERED WITH FILEH;

not shrouded in darkness and gloom, but radiant and shining with pure acts and holy lives. Thus will you be blessed ten-fold and be prepared for spirit-life, and may become teachers for the ignorant in our spheres. Who employ their money in

- PRISON REFORM,

do not let those prisons remain, which to day are a curse to the nation, and to your intelligence. Do not let them remain longer to blot the fair face of God's divine world upon earth. Do not send out to our spheres those poor be-nighted beings from

THE PRISON AND SCAFFOLD

to people the lower spheres of spirit-life with men who must work out their progress of salmen who must work out their progress of salvation by throwing their dark shadows upon others. Employ your means, intellect and thought in improving the condition of those people, and so will you be blessed in the accomplishment of this divine object in our sphere. Those spirits who go from the lower plain of existence, remain still the same, for they are not familiar with the law we which they are not familiar with the law by which they can come back to earth and communicate. The great majority are in mental darkness here. and must learn as you learn through this soul process of development, the beautiful truths which pertain to their own welfare and happi-

ness.
The Spirit-world is all about you. It is impalpable to you because of its refinement. In investigating nominal Spiritualism make

BEASON

the criterian or judge to which every purpose should be brought. Make that the rule of your understanding, that shall square every single purpose, whether it come from spirits embod-ied in the human form or from one of our apheres.

Now go to your churches if you belong there and take your spirituality with you—not Spiritualism, for that is simply a belief that spirits can communicate. Whatsoever you sow you must reap.

[The speaker then recited a beautiful poem for the benefit of mothers present, which had once been given her in the trance state:]

A MCTHER'S VISION.

Hark! I hear soft echoing footsteps Gently hastening to my door, Is it mortal—No, 'tis angels; Why, O come ye, I implore? Is it that my darling Birdie By your loving care be blest; Or have ye come from pain and somov

To give my angel baby rest? For the first I warmly thank thee; But the last—I can not tell. God who gave her to my keeping Ever doeth all things well,

Yet, O Father, in our sorrow, Can we cheerfully resign This bright cherub of our household, Where our joys and hopes enshrine? Tears must flow and sighs be hallowed

By the love our Father gave; "Jesus wept," and may not mothers.
O'er the darkness of the grave? When he folds her precious tressures

On His tender, loving breast, To the bursting heart He sayeth Lot I give thy loved ones rest. In the vacant chair at morning,

In the empty cradled bed, Vainly search we for our darling— Vainly seek the little bead Peeping just above the table,

And with clustering beauty spread. Eyes that danced in wondrous gladness, Lips that sweetly lisped each name,

Now are veiled in touching sadness

And only lisp celestial strain.

Though hushed on earth that silvery voice,

And stilled those tiny, busy feet;

A loving God tempers my loss, And angel forms my vision greet, At morn, at noon, at silent night. Bright Seraph bands are lingering near While heavenly hands unveil my sight, My weary, aching heart to cheer. Father, I thank Thee for this boon

So dear to every mourning heart, As sunlight dissipates earth's gloom, Thy love forbids our joys depart. Darling Birdie, angel presence,
Guide us through life's coming gloom
Till we join thee in those realms
Of fedeless light beyond the tomb.

Ar a meeting in London to receive a report

from the missionaries sent to discover the lost tribes of Israel, Lord H- was asked to take the chair. "I take," he replied, "a great interest in your researches, gentlemen. The fact is. I have borrowed money from all the Jawa now known, and if you can find a new set I shall be very much obliged."

Itinerant Gleaning-Musical Medio time, etc.

BRO JONES:--You, as well as hundreds of

your readers know as well as we know, that Spiritualism, pure and unadulterated, by which Spiritualism, pure and unadulterated, by which I mean the doctrines of the angels, has sadly and woefully fallen into the ditch because of its blind teachers and leaders. Every Spiritualist sees, knows, and if true, deplores the existing state of facts. The question is no longer, "Is Spiritualism true?" but, "What shall we do to purge Spiritualism of the dross that it has gathered to itself from the casspools of selfish corruption into which it has been plunged?" And as I hear the spirit voice of wisdom, it is to "return to its first principles of love as taught by Jesus and Davis, as well as all true mediums before the war of the great rebellion, taught by Jesus and Davis, as well as all true mediums before the war of the great rebellion, as it was heralded forth by the tiny rap from Hydesville." Brother A. J. Davis has faithfully heralded by his prophetic historical essays (see his Present Age and Inner Life), the work of the hour. And also in his dawning of a New Day, published in his annual in 1863 or '64; in which he said: 'No mantle of words is thick enough to conceal the tendency of the great body of Spiritualists towards two opposite ends—two movements—one to institutionalize, the other to inividualize." In the Inner Life, (page 166, third revised edition) the Spirit-world through their congress, three sessions of which were shown him about twenty two years ago, it was said: 'Be watchful, O' Americans, lest ye become worshipers at the shrine of St. Custome. This Saint is the true foe of all menhood and nationality." And these 'Saints' or devils led Spiritualists into the war of the rebellion, and are rapidly leading, not only Spiritualists, but all other iste into another and more terrible season of revolution and bloodshed, and to save as many from the torments of the hell fires of a rapidly approaching revolution, is why I as a medium and ment forth to call as many as can be inapproaching revolution, is why I as a medium an sent forth to call as many as can be in-duced by call and warning from spirit-life to unite with the party of peace on earth and good will toward all men, for surely no true apiritually minded Spiritualist can imbue his hands in his brothers blood. Spiritualism among men has shrunk to a level with other debasing isms through the damning influence of the war of the late rebellion. But can we afford to allow it to remain there? For ourselves (the angels and I) we say, nay, nay, Therefore we shall continue to go from city to city, from town to town, and from hamlet to hamlet, crying aloud to join with the angelsthe party of peace—and fice from the wrath that shall come upon the obstinate, wilful, rebellious, boastful and ungodly, or unspiritual. For in the hour of wrath now so near at hand for this nation of canting hypocrits, who preach Jesus and live by the law of Moses, the term Spiritualists will not save, unless you are also spirituel.

To call men and women to this principle, which alone can save, we are now on our tour of ministration to Ohio; and when we shall have done cur work there, directed by our ever present angelic helpers, we shall take our departure from No. 578 Milwaukee Avenue, Chicago, Ill., for a month's labor in Illinois, Missouri and Kansas. Most of the two weeks that have elapsed since our departure from the Garden City, has been spent in Michigan, and we have just found ourself at Delts, Fulton Co.; O where we are the guest of Sister Hunt and her two interesting sons, Arthur and Charlie, prodigies and musical mediums. Ar-thur the eldest, is influenced to play upon five musical instruments, ring a bell and read a book or paper all at one and the same time, in perfect harmony; the instruments being a harmonican, guitar, banjo, bass drum and triangle. It is certainly the greatest musical feat ever accomplished in this or any other age. It is one of the wonderful developments of this most wonderful age of spiritual unfoldings. He is within himself a full and entire string band. He also forms a musical arrangement of glass goblets, from which he obtains the most beautiful and exalted music that mortal arrangement. car ever listened to. I cheerfully recommend them to all spiritual friends who are lovers of the sweet harmony they, aided by their augel

friends, are enabled to give.

The reader will find that Bro. Davis has prophesied of a "New Departure," which shall lead into a "New Dispensation," revealing a unnitary combination of truths unspeakably brighter than the noonday sun, therefore, all who wish to hear what the Spirit-world have to say through us, of the great coming events soon to transpire, will please address; TH MAR COOK,

578 Milwaukee Ave., Chicago, Ill.

Missionary for Minnesota Wanted.

To the Spiritualists of Minnesota, I wish to say that we are now without a Missionary in the field, Bro. Warren having left on account of poor health. I also wish to say to any com-patent lecturer who wishes to take the field at asslary of \$50 per month and expenses, and who is not a "Social Freedomite," that I will-correspond with him with a view to an ongagoment.

JESSE H. SOULE, Pres't.

S. Ilwater, Minn.

Mr. Jerrie, a Second Adventist. says the world will come to end in 1876. He proves it absolutely from the twelfth enapter of Daniel. absolutely from the twelfth enapter of Daniel. For the last forty years the Adventists have been gradually flading out the number of permutations and combinations that can be made from the prophet Daniel's figures. They would have saved themselves some mathematical labor if they had worked the whole example out on the start.—American Socialist. VOICE FROM NEW YORK.

Statement Concerning Mrs. Hardy's Seances in New York, from Mar. 12th to 19th Inclusive.

Editor Journal:—Dear Sir:—I send you copy of a statement which explains itself. Please print this week, that the socular press may not be before the Spiritualists in exposing frauds by false mediums. We are endorsed, as far as that is necessary, as to our integrity as men and women, by the New York Association of Spiritualists. In New York we would require no such endorsement. You will remember my name, doubtless, and may recoghise some of the rest of the signatures. Stiffice it to say, they are "all good men and true," and will never back down on what they say in this matter, through any fear of unpleasant consequences. How can we? What we have seen, we have seen—that is the whole of it.

The Eclentist and BANNER OF LIGHT each have a copy. The BANNER which has always endor ed her, is the one of all others which now should give a place to this statement. Will they? Have they courage to do it?
It should not be in the house of our enemies,

but in that of our friends where this expose should be made. Too much the world has said, we pander to fraud as a body; by quietly letting false mediums go unexposed to continue their deceit. We had no thought nor intent to do this thing, but believed in her entire honesty, until the facts revealed themselves to us suddenly. We lament it as much as any one can, and almost in despair we ask, who, then, is honest? for we trought her above sus-

I send this in separate envelope, with a copy of the action taken by the New York Assection ilon of Spiritualists upon this case.

The statement is enclosed by ourself and will teach you, no doubt, for this issue, as we in-tend. It is in the hands of the gentleman who feed it yesterday to the Association. Very Respectfully Yours, LITA BARNEY SAYLUS.

140 West 43ad St., New York. New York, Mar. 27, 70 Mes. Lita Barney Sayles:

DEAR MADAN:—At a meeting of the New York Association of Spiritualists, held in the Harvard Rooms last evening, the following resolution was adopted unanimously:

Resolved. That the ladies and gentlemen whose names are subscribed to the report read before our Conference this afternoon by Mr. Bronson Murray, in the case of Mrs. Hardy, are persons who, in our estimation, are entitled to our exedence and confidence.

P. E. FARNSWORTH, Sec'y.

STATEMENTS CONCERNING MRS. HARDY

The following facts have forced themselves apon us during this last week spent by Mrs. Hardy in New York, and we shrink from the duty, which, as Spiritualists, who have become cognizant of these circumstances, is incumbent upon us to make them public.

Mrs. Hardy gave her first seance of this course at Republican Hall, in 38rd St., before the First Spiritualist Society of New York, upon Bunday Ryening, March 12th. It was, upon the whole, considered quite satisfactory to the majority present, and the Press gave several good notices of the same; although Mr. Austin has a piece of dry cotton-wool picked out from the mold produced on that occasion,

Attain has a piece of dry cotton-wool picked out from the mold produced on that occasion, upon its being exposed to the audisnee.

Mr. and Mrs. Austin having previously invited Mrs. Hardy to visit them during this week, a scanes was held in their house upon Tuesday evening, when about thirty people were present. A small pine table was previously prepared by Mr. Austin, measuring alghteen inches in width and about four feet in length, with an opening across the centre, into which a board or leaf was so closely fitted that, though it could be removed with one hand, it would require both to replace it. The pail containing the paraffine and water placed under the table, was sustained by one arm of a scale-beam, which was suspended from the frame of the table in such way, that while the pail was under the table, the other arm, supporting the nicely balanced weights, was outside, and in full view of the audience, passing through a slat in the black glazed muslin bag which enclosed the table and contents, and which bag was of sufficient depth to overlap itself upon the top of the table, where it was thoroughly secured by pins on the opposite side from the medium. The seams of the medium thoroughly secured by pins on the opposite side from the medium. The seams of the mus-lin bag were sewed by a Lock stich Machine, and over the table were thrown blankets to exclude the light. Mr. Austin had some colored paraffice which he desired to use, but it was declined. It was proposed by Mr. and Mrs. Austin, to make their scance arrangements be-fore Mr. and Mrs. Hardy entered, but in this matter they failed. No light was allowed in the room, and only a moderate amount from an adjoining one, as the spirits complained that the conditions were not favorable. Very soon a slight motion of the outside beam of the scale was increased to such a degree as to throw the weights from their place, which naturally attracted the gazzof all to this point, except that of Mr. Austin, and two other gentlemen who were intentupon the fact that Mrs. Hardy frequently introduced her left hand under the blanket; and finally the motion became so attractive to her, that she rose many times, and leaved over the table to observe it, but never failed to pass her left hand under the blanket at the same time. blanket at the same time.

The last time leaning over, a violent motion to the outside beam indicated the same to the pail within, and on the instant, a light "thud" pail within, and on the instant, a light "thud" was heard, as of some substance dropping inside the bag, upon the carpet. The left hand of Mrs. Hardy was withdrawn, and the blanket, previously left rumpled, was now carelessly smoothed out, and it was soon indicated that the work was finished. Upon removing the blanket, Mr. Austin found the muslin pinned differently upon the top of the table, from what he had left it, and having, in the spot where the left hand had been hidden a strained appearance, and the middle board was ed appearance, and the middle board was found displaced. A partifine mould was lying upon the bottom of the bag, a little under the edge of the water bowl

Wednesday evening as Mrs. Austin, and Mr. and Mrs. Hardy were coming to a searce at the house of Mrs. Hull. Mr. Hardy being quite in advance, and Mrs. Hardy next, in crossing the street, Mrs. Austin, who was last, saw a per-fine mould lying in the gutter, where Mrs. Hardy had just passed. She excisimed, "Why, there's a per-fine hand!" and Mrs. Hardy, rethere's a paraffine hand!" and Mrs. Hardy, returning quickly, crushed it, and in so doing broke it, and both ladies picked up the pisces. Mrs. Hardy scolded her husband for being so carelessabout "carrying that bag; he "ought to know the top was liable to spring open, and now, perhaps there would not be paraffine enough to form another to night." Mr. and Mrs. Hardy had just before leaving Mrs. Austin's house, denied to her, and to another lady, that they had any paraffine moulds with them.

Mrs. Hull at this scance, used her extension dining table, with a slight opening in the cen-tre. But the medium failed to obtain a mold; owing, she said, to the too great thickness of the coverings of the table, which consisted of

a linen floor cloth said beneath, and brought up securely around the whole, with table covers above to exclude the light, all which was arranged by Mrs. Hull. Mrs. Sagtes, and Mr. Murray; and secondly excuses, after our dropping the covering upon the side of the table next to her, as desired, on the ground of her "great fatigue of previous night, etc." On this occasion Dr. Hull, who occupied a favorable restricted desired, the materializations desired. able position during the material sations, de-clared to Mrs. Hull and Mrs. Sayles that he as-suredly saw toos three times when Mrs. Hardy suredly saw toes three times when Mrs. Hardy professed that spirits were showing hands; and a lady who sat by Mrs. Hardy's side, felt the vibration of her chair, and saw a movement of Mrs. Hardy's dress sud handkerchief (in her lap) at every presentation of purported spirithands at the opening. We had, also, spiritwriting upon slates, when Mrs. Hardy desired all pencils to be removed, "as the spirits were able to write without pencils." Present 30 records. The lights were dim.

people. The lights were dim.
On Thursday evening, Mrs. Lane and Miss
Lane, her daughter, called upon Mrs. Hardy,
at the home of Mrs. Austin, and both saw the at the home of Mrs. Austin, and both saw the fingers of a paraffine mold protruding from beneath Mrs. Hardy's dress, and which upon being informed, she hastily concealed, and declared them mistaken. During this evening, Mrs. Austin having arranged a small table with paraffine and bowl of water, all within a netting or bag; the position of the seams of the bag not being noticed, heard, as did also Mrs. Lane, Miss Lane, and Mr. Murray, a rubbing Lane, Miss Lane, and Mr. Murrsy, a rubbing and scraping under the table, and afterwards saw a mold inside the natting with its thumb detached, and claimed by Mrs. Hardy to have been formed by the spirits from said par. filae. Mrs. Austin's niece, who was sitting at the table, upon looking beneath during the materializations, saw Mrs. Hardy's foot manipulating the bell, etc. Light was abundant for distingu's ling each person in the room. Nine

only were present.
On Saturday, the 18 h, Mr. Murray received a package of parefilme from Mrs. Hull and Mrs. Sayles, which was designed for that evening seance with Mrs. Hardy, at the home of Mrs. Hull; and taking it to an apothecary near by, had it accurately weighed, and the weight which was one and one quarter pounds avoir dupois, marked on the wrapper. Mrs. Hull and Mrs. Sayles kept this sacredly until the evening, when it was shaved up in their pres-ence, and before them. Mr. Murray and oth-ers, was placed in a pail and hot water pour-ed upon it. A table about three feet square was enveloped, with pare files and water bowl in the netting bag used by Mrs. Austin in her seams of the netting bag were placed at the ends of the table, and beyond the reach of Mrs. Hardy. No mold was forthcoming; and Mrs. Sayles assisted Mrs. Hardy to hold a slate for spirit-writing, in explanation; to be done, as usual, without pencil. Mrs. Sayles saw her carry her hand to her head, ostensibly for the purpose of arranging her hair, both before and after such

She saw the form of Mrs. Hardy's hand through one thickness of cover, move as the writing progressed, and return to commence the second and third lines of the communication; and motion with each faint tap which announced the writing finished. Mrs. Sayles held the slate six or eight times. The writing was always done across the corner near Mrs. Hardy's hand, and never out of her reach. Mrs. Sayles once lifted the cover a little quicker than was anticipated, and saw Mrs. Hardy's first finger and thumb above the corner of the slate, which was not, however, supposed to be noticed by her. Mr. Austin and others in reading the writing, saw once a double forma-tion of the letters, which puzzled him. After the close of the seance Mrs. Hull picked up quarter inches in length, having one pointed and one jagged end, and which was lying on the carpet over which place Mrs. Hardy had

The 'spirits' desired us to place Mrs. Hardy instead of the table, etc., in the netting, to which we acceded, as they declared they could not otherwise make the mold. In tying the netting bag about Mrs. Hardy's throat, Mrs. Sayles strove to leave both seams behind Mrs. Sayles atrove to leave both scams beams. Mrs. Hardy's shoulders, in which she was entirely b. fil d by Mrs. Hardy, who shrugged the fullness over her right side, and firmly grasped it with one seam in her right hand, before sitting down. Mrs. Sayles carefully brought down the table cover to the floor, on the side next to Mrs. Hardy, while others looked after the exclusion of the light from the other sides. She found, upon coming again to Mrs. Hardy, that the whole cover on that side was lifted and Isid over her lap. The lights were required so low as to be of no avail in the back parlor, at the extreme rest of which Mrs. Hardy sat, facing her audience; all the light allowed being from two burners in the chandelier in the front parlor, partially turned off. No one was allowed within a semi-circle of five or six feet from the table. The mold was soon declared finished; and upon being quickly examined (by a novice, as it happened), another bit of dry cotton wool was found within the orifice of the wrist, which Mr. Austin has, with the first, in his possession. This table, etc., was then placed aside, and we resorted to the same table used Wednesday evening for spirit materialisations. Mrs. Hardy first seated herself at the end of the table, which was built with a heavy standlights were required so low as to be of no avail the table, which was built with a heavy standard, opening in the centre, but soon the "spirits" found it necessary to change, seats, until Mrs. Hardy was placed on one side, and oppo site the opening, when about the usual manifestations took place. Thirly five people pres-

After the dispersal of the company, Mrs. Hall and Mrs. Sayles found the parafilm in the pail cool enough to roll up, and turn off the water which they did, laying back the parafilm till Monday morning, when the bits adhering to the pail being also detached and placed with it in the wrapper formerly used. Mr. Murray took the package and had it watched on the same scales, when it belonged weighed on the same scales, when it balanced exactly at one and one quarter pounds avoirdupois, the same as before the seance. He also received the part films mold or glove from Mrs. Hull and Mrs. Sayles, and found its weight to be two and one half ounces avoirdupois. The druggist performed the weighing in both

Mrs. Austin was unaccountably annoyed with bits of cotton wool about her carpets while Mr. and Mrs. Hardy were with her.

Upon Sandey, the 19th, Mrs. Austin saw Mrs. Hardv's stockings worn the previous evening at Mrs. Hull's seance. At a distance of about two inches below the toe, they were cut across the sole and left open.

You can draw your own inferences from the facts we state. We subscribe our names to verify what is attributed to us in this state-

Bronson Mubbay, 288 W. 52nd, St., M. Y. ELVINA ANN LANE, 66 Park Ave., MOLLIE A LANE, 66 Park Ave., THOS K AUSTIN, 418 W. 57.h St., Margaret Z Au. tin, 😘 😘 Jane Ds. F. Hull, 140 W. 4946, St., 100

(A true copy—L. B. Savier, Scribe.) March 28:d, '70.

Moody on Judaism.

A CUBIOUS INTERVIEW RECORDED BY THE NEW YURK SUN.

"Now," said Mr. Moody, cheerfully, to the patient visitor, drawing up two seats before the fire, "you told me that you were not a Christian. I think that I can induce you to become one. Now let's see; the Bible tells you every one that your only hope is through

"I don't think it does," said the young man.
"The Old Testament says nothing about Him, and I don't believe in the New Testament." "Ah!" said Mr. Moody, eyeing him closely, " you're a Jaw."

"I am, sir," replied the other. "But the Old Testament does constantly refer to the coming of Christ." "It does in the headlines of the King James' version," said the young man, "but they are put over the chapters without any

warrant by the text." "Does not Jacob say: 'The sceptre shall not depart from Judab, nor a lawgiver from between his feet until Shiloh comes?"
"Who is Shiloh? Jesus was never called

Shiloh. How can the passage possibly refer to Him? Besides, the translation is wrong. It

to Him? Besides, the translation is wrong. It should read, 'Until you come to Sailoh.' The passage has purely a political reference."

"What do you say about the prophecies of Isaiah?" saked Mr. Moody.

"Which one? That of the seventh chapter, which, in the King James version, reads, 'Behold a virgin shall conceive and bear a son, and she shall call his name Immanuel!"

"That is one of them that prophecies the "That is one of them that prophesies the

coming of Jesus."

"I think not," said the young man. "I he the first place, the translation is incorrect. The Hebrew word hargnolman means the young woman, and not 'a virgin." The passage should read, 'Behold the young woman is with child, and about to bring forth a son." The words were nitered by Issiah to the wicked Alas King of Indah who was alarmed at ed Ahas, King of Judah, who was alarmed at the approach of the armies of Israel and Syria; which were about to attack Jerusalem. sent the Prophet to him to quiet his fears, but without success. 'Ask God for a sign, then,' said Isaiah. Ahez refused, saying, 'I will not tempt God.' Well, then,' said the Prophet, 'God will give thee a sign, thou implous man. Behold the young woman is with child, and about to bring forth a son, and she shall call his name Immanuel, and before the boy shall know how to call his father and mother, the riches of Damascus and the spoils of Samaria

shall be taken away before the King of Assyria." The next chapter tells how the woman spoken of was the prophet's own wife, and that the child was first called 'Immanuel' (God with us) and afterwards Maher shalal-hash baz. The fulfillment of the prophecy is given in the second book of Kings, which describes the overthrow of the hostile armies under the Kings Pekah and Rezin. Do you blame me for believing the interpretation of the prophecy in preference to yours, that God to convince an implous man like Ahaz promised him as a sign that more than 500 years after his death Jeans should come on earth?"

"How do you get over the fifty third chap-ter of Issiah? That plainly speaks of Christ," said Mr. Moody

"The best Biblical scholars have failed to explain the meaning of that chapter," replied the other, "but it is impossible so make out of it a prophecy of the advent of Jesus!"

"Does it not say 'He was wounded for our transgressions. He was bruised for our iniqui-ties?" urged the prescher. "It evidently re-

"That phrase may fit, but you can not take the whole chapter and make it apply to Him." was the answer. "You have no right to wrench a verse have and there from its context to suit a special purpose. Christiauity ought not to be dependent upon such artifices. An atheist might as well take the words of David, 'The fool hath said in his heart there is no God,' and, omitting the first clause, use the latter as a Biblical argument in favor of athe-

During the conversation Mr. Moody was interrupted two or three times by some of his descons, who wished to speak to him; but each time he waved them away and motioning toward his companion said, ."Not now, not now; don't disturb us. I am very busy. This

"The Religion of Christ." he resumed, "has stood the test of nearly 2,000 years—"
"And that of Moses twice as long," said the

/Mr. Moody paused, and, looking at his visi-tor with an air of curiosity mingled with pity, said:

"It is strange that you Jews should reject Jesus, who was bimself a Jew."
"Is it stranger," said the other, "than that the Christians should have persecuted the Jews for centuries only on account of their belief. and thinking a Jew, who was not even a per-fect man, good enough to be their God?"

"Not a perfect man? How can you say

that?" "Did he not curse the Pharisees, the most-learned sect of bis day, to which He himself belonged, and call them 'a generations of vipers'—a most uvjust and sweeping denunciation of a whole political party. To his own mother he said, 'Women, who art thou?'"

"He did curse the Pharisees," said Mr. Moody. "He called them vipers, as I might call-persons vipers, but calmly and without any anger."

Such language might be pardonable in an ordinary man, but not in one who is held up as a God. Besides, the Jows could not be blamed for not recognising Jesus, whom they knew only as the son of Mary and Joseph the carpenter, as the Messiah, the royal descendant of David. They were longing for the Messiah, and would willingly have believed in the claims of Jesus if they could. At first they questioned him with manifest sincerity, but he answered them only with reproofs and mysterious words, which could give no satisfac

"So they crucified him?" said Mr. Moody.
"The Romans crucified him," replied the
young man. "It is true the Jews demanded his death, but not until he attacked the funda mental and most secred principles of Judaism
—the absolute unity and indivisibility of God.
But how can you blame them, when you believe that Jesus preordained that it should be so? If the Romans and Jews had not put him to death, you would have no Bavior for you to tell that it is only through His blood that one can be saved. Besides, did not Jesus himself say: 'Forgive them, they know not what they do!'"

"I do not blame the Jaws, and I have never spoken against them," said Mr. Moody. "The statement in a Philadelphia newspaper that I did is untrue. I never see a Jew but I feel like taking off my hat to him. In my opinion your people are destined to be the great missionaries to convert the world to Christ. What better agency could there be? You are scat-tered throughout the earth, and speak all lan-guages. I believe you will go back to Jerusa-lem on day, and be restored to your old kingdom. Don't yout"

"No. I do not," was the reply, "You never could induce intelligent Jews to settle in such a miserable, sterile little patch of land as

Patietine, when they can sit in luxury in their homes in London, Patie, Brankfort and Barlin, and there control the gomestic of nations and the destinies of empiric. Why should they go back to Palestine? In all their ancies glory—which was not very great after all-they were never as prosperous and as powerful as they are now."

"You will all go back to Jeruselem, and you will all be brought to Christ at last," said Mr Moody. "I tell you, it's bound to come."

"I have given you some reasons for not believing in Christianity, and I could give you many more," said the young man. "I am open to conviction, but I can not believe what my reason rejects. Prove to me that Christianity is purer than Judaism and I will become a Christian." a Obristian."

"It is not a matter of reason. Conversion must come from the heart, and not from the head," replied the preacher. "But it will come at last. You will all be brought to Christ."

Christ."

"By a miracle, I presume. Dolyou believe in modern miracles, Mr. Moody?"

"Well, I don't know. Every conversion is a miracle, I suppose. But when I was in England a Mr. Midgood assured me that a female relative of his had, by means of his prayers, been cured of a disease of long standing. You can write to him if you like, and he'll tell you all about it. Address him 'Care of the Young Men's Christian Association, Manchester.' Surely that was a miracle. Now if I should convert you, I should call it a miracle."

"So should I," replied the young man.

"Have you made any Jewish converts?" he asked as he rose to leave.

asked as he rose to leave.
"Well, several have stood up and professed Ohrist. But," said Mr. Moody, as he took the visitor's profiered hand, "I can not say that I

put much faith in converted Jews."

Effects of the Sun on Lunatics.

Galignani cites from the Gazette des Hopitaux a curious article on this subject. Dr. Ponza, director of the lunatic asylum at Allessandria Piedmont, having conceived the idea that the solar rays might have some curative power in disease of the brain, communicated his views to Father Secchi, of Rome, who replied in the following terms:—"The idea of studying the disturbed state of lunatics in connection with magnetic perturbations, and with the colored especially violet light of the sun, is of remark able importance, and I consider it well worth being cultivated." Such light is easily obtained by filtering the solar rays through a glass of that color. "Violet," adds Father S. cohi, "hes something melancholy and depressive about it, which, physiologically, causes low spirite; hence, no doubt, poets have draped melan choly in violet garments. Perhaps violet light may calm the nervous excitement, of un fortunate maniacs." He then advises Dr. Poras to perform his experiments in rooms the walls of which are painted of the same color se the glass panes of the windows, which should be as numerous as possible, in order to favor the action of solar light, so that it may be ad-

missible at any hour of the day. The patients should pass the night in rooms oriented to the East and South, and painted and glazed as above. Dr. Poma, following the instructions of the learned Jewit, prepared several rooms in the manner described, and kept several patients there under observation.

One of them, affected with morbid taciturni-One of them, affected with morbid taciturnity, became gay and affable after three hours' stay in a red chamber; another, a manisc who refused all food, asked for some breakfast after having stayed twenty-four hours in the same red chamber. In a blue one, a highly excited madman with a straight waist-coat on was kept all day; an hour after, he appeared much calmer. The action of the blue light is very intense on the optic nerve, and seems to cause a sort of oppression. A patient was made to pass the night in a violet chamber; on the following day, he begged Dr. Ponsa to send him home, because he felt himself cured; and indeed he has been well ever since. Dr. Ponza's conclusions from his experiments are these:—"The violet rays are, of all others, those that possess the most intense/electro-chemical power; the red light is also very rich in calcrific rays; blue light, on the contray, is quite devoid of them as well as of chemical and electric ones. Its beneficient influence is hard to explain; as it is the absolute negation of all excitement, it succeeds admirably in calming the furious excitement of manisos.

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Book Reviews.

THE ELEUSINIAN AND BACCHIC MYSTER-let: By Thomas Taylor, with an introduction, notes, etc., by Alexander Wilder, M. D. Si edition, 124 pp. 8vo. 1875. Price \$6.00. J. W. Bonton 206 Broadway New York, Publisher.

This is a beautiful volume mechanically, as are all the works issued by this enterprising publisher. Its contents descripe such splendid dress, for Mr. Taylor essays to deal with the Great Mysteries which formed the religious

dress, for Mr. Taylor essays to desi with the Great Mysteries which Tormed the religious, system of the ancient world, the key to which seems forever lost. They formed for two thousand years the spiritual life of Greece, and by Wreece were given to Rome, and by the sagewand philosophers of both those peoples, were considered the only means, whereby disvine knowledge could be gained.

Although the Roman writers mention with ridicale and contempt the popular religious rites, they never spoke lightly of the Eleusinian Mysteries, which they treated with profound reverence.

Every act, rite and person connected with the mysteries, were symbolical, its formulas were never written, or in any manner expressed except symbolically precisely the same as the Missonic unwritten work, and secrecy was imposed by the most terrible oaths, and he who revealed the least portion was destroyed without mercy. Hence it becomes difficult, if not impossible to know what was really taught the initiate.

Persons of all ages and of both sexes were admitted, and neglect in receiving the rites, as in the case of Sperates was considered impious and athelstical.

They were first admitted into the lesser mysteries, after which they were called initis.

They were first admitted into the lesser mysteries, after which they were called initiates. After a year they might enter the higher degree, where they learned the meaning and were thenceforth called Ephori or Epop-

To the interior mysteries, only a select number obtained admission, and from these were taken the ministers of the holy rites.

The mysteries were celebrated every fifth (?) year, beginning on the 15th of September.

To behold the mysteries the eyes must be

closed to all else, in other words the initiate on entering the portal of the temple must be welled or blind-folded. Thus bandaged and crowned with myrtle he entered the vestibule, crowned with myrtle he entered the vestibule, first washing in the fountain of holy water, for pure hands and pura hearts only are bidden to enter the sacred temple. That temple is fashioned in imitation of a rock hewn cavern. It is dark as night, except as the dim torches make the the thick gloom visible, After a long journey through labyrinthine passages the trembling initiate is brought before the Hierophant who reads from a tablet of stone and expounds the severate of divine her stone, and expounds the secrets of divine be-

"Demoter seals by her own peculiar utterance and signals, by corruscations of light, and cloud piled upon cloud, all that we have seen and heard from her sacred priest; and then, finally, the light of a screne wonder fills the temples, and we see the pure fields of Elysium; and hear the chorus of the blessed; then, not merely by external seeming, or philosophic interpretation, but in real fact, does the Herophant become the Creator and Revealer of all things; the sun is but his torch the H.erophant become the Creator and Revealer of all things; the sun is but his torch bearer, the moon his attendant at the altar, and H. rmes his mystic herald. Page 11.

In the lower degrees of the Mysteries, perhaps it was true that at this juncture the final word has been uttered "conx om pax," the rite is consumated "and the initate is epoplace."

forever," but this was not true of the higher.
By the 1st Timothy 8:6, we learn that the initiates were known by the grade of Neo-phytos, spiritual and perfect. In the last and. highest degree, they were taught the most oc-

nighest degree, they were taught the most oc-cult secrets of life:

"The Lesser Mysteries were designed by the ancient theologists, their founders, to sig-nify occultly the condition of the unpurified invested with an earthly body, and enveloped in a material and physical nature.

That the soul, indeed suffers death through its union with the body." Thus Empedocles is menting: his connection with this corporeal world, pathetically exclaims:

"For this I weep, for this indulge my wos, That e'er my soul such novel realms should know."

The last rites of the Great Mysteries released the soul from this bondsge and made it equal with the gods, leading it, according to Plato back to the principles from which it descended. Thus the initiate was conducted

scended. Thus the initiate was conducted through a dramatical representation of Tartarus, emerging at last into Einylan fields.

In the last set of this stupenduous drama, the soul was regenerated or received its second birth. This was symbolized by a watery baptism, and passing through the Yoni.

Apuleius thus describes his initiation:

"I approached the confines of death; and having trodden on the threshhold of Proserpina returned, having been carried through all the elements. In the depths of midnight I saw the sun glittering with a splendid light, tothe sun glittering with a splendid light, to-gether with the infernal and supernal gods; and to these divinities approaching near I paid the tribute of devout adoration."

Those who received the spoples or final degree, beheld the gods themselves. They be came score or clairvoyants, and realized what the virtuous soul will constantly enjoy in the

mext life.

E Plotinus says that, "It is only now and then that we can exploy the elevation made possible for us, above the limits of the body and the world. I, sayself have realized; it but three times as yet and Porphyry hitherto not once." Porphyry declared afterwards that he witnessed four times the soul of Plotinus thus exalted, and that once is his sixty-eighth year he want bus girryousnit.

alted, and that once is his sixty-eights year he was thus clairyopant.

Mr. Taylor considers Plato as the philosophical exponent of the spiritual meaning of the Mysteries, while Virgif gives more or less truthfully their external form. Plato probably gave the purpose expression to the doctrines of the Mysteries, and represents its most perfect fruitage; so perfect indeed that Caristianity derives its most fundamental dogmas therefrom, and its subtle anirituality is far from realizaand its subtle spirituality is far from realisation by the present. The teachings of Jesus and his Apostles, are tinged with that of the Mysteries. Jesus and Paul classified their doctrines into secret and com-

classified their doctrines into secret and common; or "the Mysteries of the Kingdem of God," for the Apostlas, and "parables" for the people. "We speak wisdom among them that are perfect," (initiates) says Paul.

Jesus said: "It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given; therefore I speak to them in parables, etc." Paul alludes to the searable of the mysteries when he says: "I knew a certain man—whether in the body or outside of the body I know not! God knoweth,—who was rapt into paradise and heard things ineffable, which it is not; lawful for a man to repeat," Page 40

peat." Page 49

The distinction of neophyte and perfect was kept up in the Church for centuries, and Higgins says is still preserved.

Unristinity in order—to consess! its origin has sought by every means to desiroy the records of the past and east represent over Pagan beliefs. The early fathers in their raligious neal paused not for truth or justice, but thought falsehood just in able in blackening the character of the ancient faith.

Tardy retribution has at langth overtaken, them and their followers, if it be proved that the sublime philosophy of Plato is the culmination of the thousands of years of growth of the Eleusinian Mysteries.

The scholar and the thinker will sak when has any other system borne such fruit? Christianity is a scraggy branch of the Religious tree, which if cut off from its parents trunk is saplese, and its fruitage at best, but carison tures. Its dogmas and faith based on Pagan conceptions, are meaningless, irgon when referred to a different foundation. The symbolism it has appropriated had a beautiful alguincance to the Greeian Bage, but to the Christian of to day it is incomprehensible "mystery of Godliness," over which the "trained" Theologians wrangle in never ending dispute, in old times with fire and sword, ignorant as bates on the subject. The most utterly, hopelessly, ignorant class in the world, is this Christian priesthood, blinded by their unblushing arrogance.

The old faith, which gathered to it all the truths of its age, which constantly grew and was the spiritual bread and water of life for ages to great races of people, became sadly degraded when for its exponents the stark enthusiast took the place of the philosopher, and Plato was displaced by the jargon of "the Fathers.

Swinburne in his grand Hymn to Preserpine beautifully expresses the rich fullness of the old faith:

"Though before thee the through Cythercan B: fallen, and hidden her head, Yet thy kingdom shall pass, Gallilean, Thy dead shall go down to the dead."

'Not as thine, not as thine—was our mother, A blossom of flowering sess, Olothed round with the world's desire as With reiment, as felr as the foam. And fleeter than kindled fire, and a goddcal, . And mother of Rome."

" For thine came weeping, a slave Among slaves and rejected, ant she Came flushed from the full flushed wave, And imperial, her foot on the sea,"

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The time has not yet come for affirming what relations such a piece of Asiatic writing sustains toward the Hebrew books and the popular theory of inspiration. The facts are not all in yet. All parties can afford to wait, for each passing year will soften the feelings of the two parties and prepare the way for the rethe two parties and prepare the way for the retreat which must be made by one party in the not far future. If there were Holy Books long before our Bible—books that contained, all the good ideas of the Old Testament, and many more which escaped the moralists between Moses and Malachi—we should all be willing to know the fact. The Oriental scholars of the present are very busy exhuming the past, and at last they will, no doubt, bring in a report. We, who are far away from these studies and the facts, would be very foolials should we dogmatize one way or the other. We be lieve the old tile books and the old stories and the old manuscripts are gradually telling the the old manuscripts are gradually telling the story and are going to tell it truly, but whether it will be concluded this year or next year,

we know not.
Mean while this Sancrit poem before us is Mean white this Bancrit poem before us is full of high and scored ideas. If the millions of men, women and children in the land of this old philosophy lived up to its light, there must have been a beautiful civilization once in empires that died before Greece began to live. The raigious spirit that could utter the following words defining the Deity, must be confessed to hold quite a heartfull of good religious ideas: If anyone offers me a leaf, a flower, fruit or water with devotional intention, I accept of it offered thus piculally by one of deviced minit. Whatever thou doest, whether thou eatest and a same to all brings. I have neither friend nor fee. But all who wership me with devotion dwell in me and I in them. Even if one who has led a bad life worship me and become devoted to no bad life worship me and become devoted to no other object, he must be deemed a good man, for he has judged aright. He soon, becomes religiously disposed and enters eternal rest."

Satan Heard From.

Eprron Journal:—About fourteen years ago, while residing in the State of Ohio, I became acquainted with several spirit manifestations which had occurred a few years previous. I will relate three of them, which were given me by truthful persons.

1st: A certain Doctor in Vinton County, O.,

having a little girl, who was called a "writing medium," was requested by a friend to earnestly sak the manifesting spirit to write its true name. He did so, and "Satan, Abaddon, Davil," was written on the slate by his little

daughter.

Rad. A. men in Knox County, Ohlo, had a daughter who was styled a "rapping medium."
He did not believe the manifesting spirit was

any of his deceased relatives as it pretended to be. He demanded its true name by means of the English alphabet. The answer was: "Beelsebuh."

Std. A woman in Morgan County, Ohio, having two little girls, who were called "rapping mediums," were sitting at a stand getting "raps. as answers to quastions from pretended relatives in the Soirit-land. The mother approached the stand and said: "If this is the Davil, who is making these raps, I want him to scratch." She told me there was a scratch made on the stand which she heard distinctly, and she knew her little girls did not do it.

Believing, as I do, that the "spirits of devils" can, and do, work "miracles." (Rev. 16: 14) I exhort the reader to listen to the Word of Inspiration, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16: 16

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Normana XXIV

Wonderful Iransformation—Spirits With And maliced Received-The Conneble-Resistence of Boil Spirito.

Oh! pom municold els the observancio of his ture? In derkness as well as in light; on the flower-adorned prairie and on the bottom of the rock-bound ocean; among the stellar worlds and star dust of space, and amid the mountain ledges and drift deposits of former ages, nature la ever at work, and solence ever neering into her intricacies, endeavors to interpret her ways. It is not, however, among the pulsating worlds of space that we discover so many curious developments, but right in ony midst, wonders upon wonders greet us! A few years ago, the trivial grub, always a source of annoyance to the thrifty farmer, excited the attention of a young and aspiring savan, for it had under his direct observation, commenced sprouting, sending out vegetable tendrils from its mouth, tail, and various other parts of Its body, and he wisely desired some one to "rise and explain." This wonderful metamorphosis of the common white grub into a plant, was the source of much speculation years ago among the scientific men of Virginis, and as usual excited the superstition of the negross. In the spring when hosing tobacco these grubs were revealed in every conceivable stago of transformation, resembling all the imaginary freaks of a fairy world. The loathsome thing would retain an unmistakable resemblance to its former self, and yet under the mystic wand of nature's hand it would, magiclike, assume the various shades, appearance, and texture of the muchroom, sending upward its umbrells bearing stem, and in a very short time becoming a veritable fungi. Among the Negroes the opinion prevailed, "That as Clyte, the beautiful victim of a hopeless love for Apollo, transfixed by her grief, took root in the earth and grew into a sun flower, so the white grub worm, was changed by some supernatural cause into a mushroom?" Science. not always a failure, dealing successfully with such triflis, discovered that the spores or infinitesimal germs of the mushroom floated in the air in inconceivable numbers, and happening to light on the white grab when feeding on the surface, it clung to its body like a parsaite to a dog or a tick to a sheep, and when the animal returned to its haunts in the earth, the vegetable germ, brought in contact with elements that favored its immediate growth. forthwith it germinated, and sending its sprouts into the body of the grub worm, appropriated it to its own use, just as any cannible would the body of a missionary. Science grasped this question, and was enabled to fully anderstand it, but it never has and never can kill the Davil, or explain the philosophy of svil. Like Darwin it can deal with monkeys; like Huxley it can explain something of the asture of protoplasm as manifested in a corpuscle of blood, or in the sting of a nettle; like tae learned Datchman it can discover that reast is the production of a minature forest; Ake Spencer it can deal in the aubtleties of psychology, and like Mills talk of evil, but it naver has had the boldness to grapple with, or wisdom to explain, the nature of the Davil. The human mind, sided by intuition and fav. ored with a clear vision, can grasp this question, and explain its psculiar characteristics.

The history of civilization in its progress onward, resembles the trail of a hideous serpent, that leaves in its pathway those whom it had sickened, wounded, maimed for life, or cruelly murdered. Such being the case, have not humanity in the aggregate, a serpent influ-

ence still lingering in their nature? Bismark don't est, his captives, like the natives of Patagonia; or like the wild savages burn them; or like the Indians cruelly torture them. He brings to bear an avalanch of artillery, well drilled battalions, and the well directed bullet, and kills outright! In essential particulars he and all those who resort to force of arms, have the seeds of cannibalism lurking in their veins; like the cannible they kill, but having a better diet, they do not eat the dead body. Thus we find that the human family in the aggregate, are still in the alimy serpent like condition. They are still akin to the propensities of the vindictive, cruel savage. But what does this prover Simply this, that the primordial condition of man is one of extreme evil--and from the very nature of things, matter is simply hellish, and the closer a person is in rapport with it, the more debased and devil-

ish he becomes. 🤸 The earth with its meterial magnetic aura is the home of evil spirits, of those who have not risen out of debased conditions. In the low spheres of spirit-life, millions of dark spirits exist, and there they live year after year, gradually rising forth to a region that in favored with more light and beauty.

On the earth sphere there is a close resomblance between the features of the pug-nosed brute and the face of the ferccious bull-dog. The spirit being more pliable, resembles the animal in many particulars, that the impulsor desire to imitate. The one who is intensely elow, plodding and obstinately ferocious, has features bearing a resemblance to those of the bull dog. The one who is crafty, subtile, cunning and deshingly flerce, has an expression on his countenance resembling that of the wild cat or tiger. The one who assumes a sort of maj stic air, who is stronger and more resolute than others, and yet crafty and cruel, has features closely allied to those of the lion. Those who are not only cruel, ferceious and vindictive, but have no method of discriminating in regard to the crimes they wish to perpetrate, their face is piggish in appearance.

The thoughts of the spirits, their aspirations and controlling impulses, mold their features, just the same as the thoughts, sudden impression, or a fright will so mold the physical systom of a child in embryo that it will resemble an animal. A lady is frightened at seeing her boy attacked by a fierce hog, and in due season gives birth to a child covered with bristle-like linirs, and with features resembling a pig's. A lody easing a bear at a menegery, afterwards gives birth to a child who now/ever twenty-one years of ege, persists in walking on all-fours. A mother sees a snake, and the child that she gives dirth to soon after, has eyes just like a snake. The thoughts of the mother, or a fright from her, change the physical organization of her child, so it will resemble that of some animal. So do the thoughts and aspirations of spirits, either beautify or animalize their features. This is a law we know to be true. In proof of this, see a portrait of a dark spirit in our office, executed by that most excellent spirit artist, N. B. Starr.

These dark spirits are very gross; and as they are constantly engaged in fights and flerco encounters, not one among the number but whose body is badly disfigured with scars, etc., which gives them a most abject appearance. What kind of a spirit will the cannibal of Africa make? M. Paul du Chaillu, in his exploration of that region, says he saw cannibals feeding on their fellow-men and always fighting among themselves. When a great warrior dies the cannibals kill five or ten men when a poor man dies they kill two men: but when a woman dies they kill nobody. Polygamy is a common institution, and the older the men get the more they want to get married; the King had 800 wives. Property principally consists of slaves. The King said his property was at M. du Chaillu's service, also his wives, which latter proposition did not seem to delight the enterprising traveler. He says that a cannibal is tall, yellow, with a single cue of hair; his teeth are filed sharp; he carries a shield of elephant's hide and a sharp poisoned spear. Upon the explorer looking at him, took him for a spirit and threw away his arms and fled. Those cannibals gravitate to the dark spheres of Spirit-life, and if you should ever be so developed clairvoyantly that you could see one of them, you would have before you almost an exact counterpart of the ortho-

dox devil, The Medium and Daybreak says:

To your admirable articles on the Wainright affair will you allow the addition of a few remarks from a spiritualistic point of view? The Spiritualists have reason to believe (in fact we may go so far as to say we know) that the atmosphere swarms with spirits of low development far exceeding in numbers the earth's population, who play an important part in the affairs of the world by acting upon and influencing to a greater or less degree the minds of men. Thus, drunkerds, profligates, and mur-derers are in general accompanied by corresponding spirits—spirits who, when as men formerly inhabiting the earth, had similar moral or immoral tendencies. This is due to a universal law—the law of attraction,—like attracts like; consequently, we are all, while in the body; attended by invisible influences, corresponding with the inclinations the tages. responding with the inclinations, the tastes, the aims we cultivate, and, whether we will it or not, this is unavoidable. This has been well known to students of the occult in all ages; this it was which, doubtless, originated the crude doctrine of 'the Devil,' and there is little doubt that it was one of these spirits who recently personated Jesus to Father Ignatius and told him to tear up his notes !- the rev. gentleman being apparently a clairvoyant and clairaudient medium, gifted with the power of both seeing and hearing influences invisible and inaudible to the physical eye and ear."

B. F. UNDERWOOD will lecture at Elwood. Ill., April 9th; Galesburg, Ill., 'April '15th and . Mrs. Hardy's Mediumship.

Much has been said and published vouching for the genuine mediumship of Mrs. Hardy. The Journal has done its full share in publishing reports sent direct to the office, and in copying from other papers. This number contains what purports to be a plain statement of facts, which militate directly against the integrity of Mrs. Hirdy and her bushand.

We certainly hope they and their friends, may be able to make satisfactory explanations. But the public will not be satisfied with any thing less than facts so unquestionably authenticated as to preclude the probability of deception.

The report is signed by their friends-intelligent people, who supposed Mrs. Hardy to be above suspicion. They sought for the revealment of facts under strictly test conditions, and found, as they say, base metal only!

Now, friends, let us have the pure gold, if euch is really in store.

We, by no means, desire to pass judgment before Mr, and Mrs. Hardy can have a hearing. Our columns are open to them. See her vindication published as follows, and a rejoinder by the New York Committee.—[Ed.

Expose of Mrs. Hardy the Medium—Hor Genuine Mediumship Vindicated at a New Trial in Bos-

On the 84th page of this paper will be found a report of a go-called expose of Mrs. Hardy. It is the duty of Spiritualists to ex pose imposition in mediumship wherever found, but it is all important that mere suspicion should not be received as facts.

We have regarded Mrs. Hardy (from reports) as an excellent medium. . We still believe her to be such, and yet we have not the least doubt of the honesty and integrity of the well-endorsed Committee of Spiritualists in New York who attest to the expose.

. We will venture right here to say that no medium for *physical* manifestations should (as a metter of self-defence) ever sit for such demonstrations, without being placed under test conditions. The timple tying of Mrs. Hardy's thumbs together with a silk thread -firmly tied-would avoid all controvery.

But here follows a vindication of Mrs. Hardy's mediumship.

The Banner of Light publishes in con nection with the expose the following:

Becoming aware of the action of the New York Spiritualists, Mrs. Hardy—who was already announced to give her crucial seance in Buston on the evening of the 26:h-despatched these words to the purpose to Dr. H. F. Gardner, manager of the People's Spiritual Course:

PEOVIDENCE, R. I., March 24 h, 76 To H. F. GARDNER 57 Tromont street: I shall sit on Sunday evening if I am not s corpse. Will experiment at the hall Saturday

M. M. HARDY. Following up her telegram, Mrs. Hardy made her appearance, though weakened by sickness, in spite of the driving storm of Saturday last, held a trial scance with the wire box at Paine Hall, Saturday evening, in presence of Dr. Gardier, Dr. Storer, Miss Lizzie Doten, and several representatives of the press, and concluded the triumphant vindication of the full legitimacy of her development as a parsfline mold medium on Saturday evening, March 26 h. So honest and excellent are the reports contained in the Monday issues of the Boston Herald and Journal given below that we shall attempt no description of the scene preferring that the matter should go before the world of investigators clothed in the language of the secular press-merely premising that the box used was the one so minutely described in the Bannes for February 26th. We consider the successful seance by Mrs. Hardy, under the severe conditions amid which it was achieved, to be one of the mos important triumphs of mediumship which has been attained since the advent of Modern Spiritualism. The following is the full report of the Boston Herald:

MRS. HARDY'S SUCCESS.

Paraffine Mold of a Hand Produced Inside of Locked Box-A Puzzle for Skeptics to Consider Paine Memorial Hall was last evening filled with a respectable and intelligent audience drawn together to witness the production of paraffine molds under the most rigid condition that could be devised consistent, with the circumstance that the medium should be near to where the work was performed. For this purpose, Dr. Gardner had a box made, inside of which the vessels containing paraffine and water could be placed, and while being securely locked therein, be yet in sight from the out side. For this purpose, four corner pieces, somewhat like square legs of a table, were placed at such distances as to form the corners I an oblong box some three feet long, two feet wide, and about three high. A bottom of thin board was securely nailed on to narrow bases secured to the four posts also by nails. Above this, a piece of stout wire netting, with meshes about one-half inch in diameter, was nailed, going a ound the corner posts, and the ends secured on one of the posts by cleats natled on the outside. Above the wire was a boarding to the top of the box, the two side boards being pierced with auger holes about five eighths inch diameter and made quite close together. The top of the box was formed of wood, the outside of surrounding margin of which was securely usiled to the posts and side pieces. The middle of this cover was composed of two movable hinged covers or lids, one of which when closed was secured by bolts, and the other provided with a lock, the bolt of which went into the bolted cover adjoining. The whole affair, when locked, could not be penetrated from without by any substance larger than a man's finger.

At about twenty minutes of eight o'clock Dr. Gardner stepped upon the platform and an-nounced that Mrs. Hardy, the medium, who had traveled in the rain on Saturday night to reach Boston to keep this engagement, was on hand, prepared to make the test required of her. It was not certain, owing to the fact that she was in a physically weak condition, in consequence of recent illness, that anything could be produced, but the trial would be made. A committee, consisting of Mr. S. H. Morse, sculptor; State Detective Knox, and the writer of this article (all avowed skeptics in spiritual phenomens), was invited to examine the box, and take charge of it during the performance. A bucket of melted par-siling and a bucket of cold water were placed inside the box, the former within two inches of the wireside next the audience, and the latter toward the rear corner at the left. Two narrow pieces of hoard, about six inches long. give any one a thousand dollars to produce like ar than the box, were kinged on to each side. results under the same conditions in a sitting

level with the surface, and projecting over, the object claimed for this contrivance being that it would keep the cloth cover clear of the sides—a necessary condition. The cover was of a dark cloth, and while being made fit on to the top, fell down to the floor all around. On one side, that next the medium, there was a virtical cut or alit in it, reaching nearly up to the top. All being prepared, the medium came on to the atage, took her seat behind the table and facing the audience. The light was then turned parilally down. The influences did not seem to respond very rapidly, at first, but after a while it was apparent to attentive ears that something was going on inside the box. For the first half hour, however, little seemed to be accomplished. It was then discovered that the condition as to darkness was not what it stould be, and a shawl was added to the spread over the box, and the light low-ered, so that a dreamy twilight pervaded the hall. Then the work begun in earnest, if one were to judge by the noises and apparent movements inside the box.

In a little over an hour from the time Mrs. Hardy took her position at the box it was announced that the work was finished. The lights were then turned on. The committee uncovered the box, and found on the bottom of the box, and leaning against the cold water pail, the paraffine mold of what seemed to be a man's right hand, but in a collapsed condition, like a soft glove that had been flattened out. In falling, three of the fingers of the soft mold had become doubled up, and a portion next to the little finger was broken or abraded. The audience pressed forward eagerly to see this mold; when it was announced that it the audience would go back to their seats and wait, Mrs. Hardy would allow herself to be tied in a eack, and produced another mold under cover in her usual way. This was readily agreed to, and the committee enveloped the medium in a sack composed of netting, which was secured around the neck. The melted paraffine and cold water pails were placed under a cloth in front of her, and the lights turned down, but enough light remained for every person in the hall to see that Mrs. Hardy sat bolt upright in her chair. In about fifteen or twenty minutes it was announced that the "influences" had concluded their labors, and on the cloth being removed it was found that a more perfect cast of what evidently was the same right hand as made the former mold had been produced. But it was also lying on the floor, alongside the cold water pail. Before removing the cloth in the last performance, the writer noticed Mrs. Hardy's ear-rings had been placed thereon, having been taken from her cars after she was secured in the sack.

The second mold produced, though some what collapsed, was much better than the first, the form of the little finger especially being quite perfect. In regard to the casts produced, while it was evident that in the last one Mrs. Hardy did not get her hand through the netling, in the case where the box was used it was clear to the committee that she could have had no direct sgency in producing the cast found therein. It is barely possible that the mould found inside may have been doubled up and put in through one of the holes; but how could it afterwards be flattened out as it was found? If the cast was not produced outside the box-and if it was, how could it be got in? —it must have been produced within it. There was no appearance of machinery or contrivance to produce it, and no way to WOIK such machinery that could be conceived of. If it was a trick, it was a wondrous and ingenious one. If it was not—and the writer can-didly confesses he could detect nothing of the

In the performance of this test under such strong conditions against fraud, Mrs. Hardy may be said to have fairly proved her pretenaions to a strange and startling power of medi-umship, and to be at least entitled to the credit of good faith and honesty in what she has done until it can be shown that others of themselves can do it, and how they do it. If others do it, and can or will give no explanation of how they do it, then the thing remains a mystery as it is at present. At the close of the performance Dr. Gardner said that there were several thousand dollars pledged to any skep-tic or scientist who would produce molds of parafiles under the same conditions. A dispatch from New York was read, announcing that some parties in that city had pretended to discover evidences of Mrs. Hardy having produced molds at her seances there by fraud and jugglery, and that the story, which evidently is the result of a conspiracy to injure her, was to be published in the papers of that city that

As certain portions of the Boston Journal's account necessarily go over the same ground of the above, we extract the following points only, that the reader may gain an idea of the extremely fair and liberal tone in which the

whole is written: There was a hall full of people, and of an exceptionably good class, to witness the manifestations. Dr. Gardner, who has been running a course of Sunday evening lectures at the half conducted the affair, and the committee to whom the audience referred all special examinations consisted of Mr. Thomas Kawan of the *Herald*, and Mr. Knox of the State detective force.

After a half hour's sitting with the lights turned half-way down it was found that the 'intelligences working in the box'did not have things to their suitings, and it was discovered that there was too much light. The part of the hall near the medium was darkened still more, but not so that she could be distintly seen by everybody. In another half hour, the time being occupied by a planist and Dr. Gardner, who alternately entertained the audience with music and general remarks, the lights were turned fully on, and the committee proceeded to find out what had been accomplished by the mysterious agency. Between the two pails on the floor of the box was found some parefiles molded in the exact form of a glove, but flat tened so that the front and back adhered. It was also bent and doubled in parts as a glove would be taken off and thrown down careless-

ly. Dr. Gardner had hoped to have received a shape into which plaster could be poured so that an impression of the hand making the shape could be obtained, and the audience con-sented to await a second test. This was conducted under other conditions, the box being set aside and a temporary frame placed around the pails so that the black cloths could shield them from the light. The committee then put the medium in a net bag and fastened it about ber neck, thus securing her feet and hands.

Shortly before ten o'clock it was announced by the 'spirit' that their work had been crowned with success, and the cloth was removed. On the floor was found a mold similar to the first, but rather smaller and more perfect. In some portions of the glove could be seen water circulating, but most of the shape had flittened. Dr. Gardner stated that these gloves could be heated, and forced open, and that the investigators would have an opportunity to examine placter molds, taken from them. He claimed that these molds would show the yeins and cutiole of the hands meking them, as that fact had already been demonstrated.

L gerdemain had been insinuated by some in accounting for the phenomenon, but he would

of twenty hours. He begged scientists to invostigate this phenomenon, which afforded a field of wast importance to them. The audience was given an opportunity to examine the shapes and also the paraphernalis, and great: wonderment prevailed. Spiritualists who have the gospel of knowledge, not of belief, look-ed upon the result as quite a triumph."

Supplementary.

[After the foregoing was in type the following came to hand.—Entrop Journal.]

Concerning mes. Hardy's seances in new YORK, FROM MARCH 19TH TO 19TH INCLUSIVE. EDITOR JOURNAL:-Pursuing our inquiry in this matter of the genuineness of the molds produced in New York by Mrs. Hardy, we ob-

That our statement of the 23rd of Mar. 1st. and its facts are not contradicted nor denied by Mrs. Hardy, the BANNER OF LIGHT, nor any one in its last issue.

2nd. That statement, beside other facts not necessary now to be used, asserted that dry cotton wool was found in the molds claimed to have just come from pareffile floating on water; that paraffine placed in the pail weighed twenty ounces when it went into the pail and twenty ounces when it came out of the pail, while the mold claimed by the Hardys to have come from it, weighed two and one half ounces; that the weighing was done upon a apothecary's scales which were accurate; that when the seams of the bag were known to be out of Mrs. Hardy's reach, no mold was produced.

. 3rd. From the above we deduce that, measured by the standard selected by Mrs. Hardy, viz, weighing, these New York molds did not come from the parafilne in the pall (as claimed) but did come from some other source. We wait for an explanation as to what that source was. In the absence of such explanation from the Banner of Light, Mr. Hardy, or any one else, we propose in our next to state where they may have come from, 'much more naturally and easily than from the spirits or the water, and how they could have been deposited under the table by Mrs. Hardy, which Mr. Hardy in the Banner desires we should

> BRONSON MURBAY 288 W. 52nd St. Tu s. K Austin 418 W. 57th St. Margaret Z Austin Elvina Ann Lane, 66 Park Ava. MOLLER A. LANE. Jane De F. Holl, 140 W. 49ad St. Lita Banney Sayles.

s <u>Assimilating</u> the Laws and Governe ment of Japan to those of our Christian Government."

The above language is quoted from a report of the Benate Committee on Foreign Relations, in regard to refunding to Japan \$1.250,000 00 robbed from them, as a strong highway robber forces an unarmed man to surrender his mouey, with a pistol at his head, and a bowie-knife at his throat.

A senate commistee disgraces the American government in the use of such contemptible

The Japanera were forced at the mouth of the cannon to pay over so much money to a "Christian nation," and now when the people, the true sovereigns, denounce the whole affair as downright robbery, and a disgrace to the government, a senate committee make it a pretext for refunding the money wrongfully taken, on the ground that it is policy to refund, so as to encourage the Japa to the imitation of "Christian nations."

By what right do these gentlemen disgrace the American nation, which entirely ignores all religious questions in its governmental matters, and assume to speak of a policy to induce a foreign nation to assimilate to Christian laws. habits, or practices?

If it was a fact that our government was based upon Christianity or any other religious dogma, it would not be very creditable to it, to first rob a people and then give back the booty on the presumption that, the people robbed, would adopt the code of morals of their rob-

Away with all such disgraceful pretexts for doing right.

Let congress come directly to the point and adopt a resolution to the effect, that whereas the American government has wrongfully received \$1 250 000 from Japan; therefore ordered that the same be refunded with interest and that an apology be made to said government for such wrongful act,

Such a course will inspire the Japa with coufidence in a republican form of government, be the same an institution among so-called Christians, Mahommedans, Brahmins or Buddhists.

Mrs. King the Trance Medium.

Mrs. King of New York City, accompanied by her husband, has been stopping for a few weeks past at the Grand Pacific, in Chicago. During their sojourn here they called several times at the Religio Philosophical Publish ING BUILDING HOUSE. 'At one of those calls Mrs. King was controlled by what purported to be the spirits of several distinguished gentlemen in earth-life-ariong whom was Henry C. Wright and the Rev. Father J. Pierpont; the poet. Mrs. King appears to be very susceptible to spirit control, and will be received by our Western frlends with much interest. They are now en route for the Pacific Coast, and will stop for a few days at several intermediate points.

Dr. Huntoon the Medium.

Dr. Huntoon is having a great run of business at his rooms (No. 15, Remeio Phino-SOFHICAL PUBLISHING HOUSE), and gives universal satisfaction. His mental and independant slate writing is not excelled by any other medium that we know of.

Sometimes as many as six spirits join in writing communications to the investigator, all giving their names in their own hand writing, none of whom see known to the medium.

T. B. TAYLOR, M. D., of Baltimore, Md., wishes us to say that the "Necromancer," will soon be ready to send to those who have subscribed for it.

Philadelphia Peparinjent

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

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

addressby henry T. Child. M. D.

At Lincoln Hall, Philadolphia, For the 28th Anniversary.

These Anniversaries of Modern Spiritualism which in the swift rolling tide of time come to us so rapidly, are fit opportunities for review ing its history, as well as considering its present condition and prospects.

Spiritualism has proved to a demonstration that man is a spirit; hence its record is the history of man, not alone from the time of his inception on this little globs, but the history of man on the most ancient of all worlds, far beyond our finite conceptions. This history has been written by the finger of the Inflaite upon the tablets of the human soul, and we may read the fragments that belong to our own experiences, or have come to us from

We propose giving a brief chapter of this history prior to the advent of Modern Spirit ualism, which is distinguished from Ancient Spiritualism, by the fact that it is espable of boing evoked since we have learned the necessary conditions,—that it is more intelligens, and better understood, because it speaks for itself and answers many of our questions; but here as in all departments of knowledge, that which we do not know far exceeds that which

We date the history of Modern Spiritualism, twenty eight years ago to night, that being the time in which the first intelligent answers were received, and a regular system of communica-

Long before this there had been numerous efforts made to introduce this subject, both on the Eistern and Western continents. One of the most striking of these was that which occorred in this country about the year 1690 and which is familiarly known as "Salem Witchcraft." Those who are acquainted with Mod orn Spiritualism will readily percieve that this was an effort on the part of spirits to introduce a more intelligent communion between the two worlds. But history shows that it was premature,—that it was not at all understood, that the ignorance, and bigotry of the people led to such flerce persecutions, imprisonments, tortures and executions, that it was de-termined by the councils in Spirit life to postpone the attempt until a future and more auspicious period.

The history of this country, as well as that of other nations, abounds with illustrations of these manifestations, interesting accounts of gome of which will be found in the work enlitled, "Foot-falls on the Boundary of Anoth-

World," by our friend Robert Dale Owen. We design calling attention to an anteced ent chapter that occurred among the Shakers, a peculiar people, living in secluded communities, having but little intercourse with the world, and being less known to it. In the year 1830 Frederick W. Erans was so well satisfied of the truths of Spiritualism, as they existed among these people that he renounced mater-lalism and infidelity, and joined them, and has been for a long time a prominent Elder among

Spiritual Manifestations had occurred in the Shaker societies from their origin, as they have in the commencement of almost all religious societies, but in the Autumn of 1827, two young women, Elliette Gibbs, and Ann Mariah Goff at Watervliet, near the city of Albany, N.Y., were entranced and described wonderful visions of spirits and Spirit life; many others soon became exercised in the same manner. These trances lasted for hours, and sometimes days; they saw and described the Spirit-world, its inhabitants, their dwellings, employments, pleasures and pains. All the ordinary phenomena of trance mediumship, now so common, were manifested by these, in their descriptions of the Spirit land, which they called the heavens; they would imploringly ex-hort all by standers to free themselves from sin as an appropriate work for entrance into these beautiful habitations.

"Soon," says Elder Giles B. Avery, from whom we have the above account, ." the work spread throughout the eighteen societies of believers in the second coming of Christ, in the female. Its general character was manifested in astonishing operations of the physical bodies, affecting all the faculties; sometimes administering remarkable gifts of healing to the body, at others producing such atrength as to enable the subject to endure the most severe and protracted exertions. Sometimes taking away the power of speech for weeks, and at others enabling them to speak in several different tongues, entirely unknown to them. Thousands of curious songs were given by the spirits, the poetry and music, sometimes really impressive and very interesting. After a time multitudes of spirits of different nations appeared, and spoke and wrote in their own languages, and caused the mediums to present the habits of the different nationalities. These manifestations were so real and life-like that none could dispute them. We found great difficulty in controlling the manifesta-tions and keeping them in proper bounds, for

many undeveloped spirits came."

In the year 1837, a series of communications were received, some of which have been published, under the name of "The Roll Book," which contains some very excellent articles, bearing the most emphatic testimony against

sin, the lusts of the ficah and worldly pride.

"Great purification of the people was the general results of the spirit manifestations. For several years before Modern Spiritualism appeared, these manifestations were mostly closed, in all the societies. Prophecies had been made that in a short time similar manifestations would appear among the world's people. These have been abundantly, and strikingly verified. It was prophesied that the climax of the work in the world would be, marvelous admonitions to sinners, discriminating revelations to the ungodly who revel in unrighteousness, attended with great conviction for sin and repentance of the same. Multi-tudes are the prophecies that have been and are being fulfilled, both national and sectional that were given among the Shakers during this period."

Another writer among these people, Chancy Dibble, remarks, "I can say in honor to Spiritualism among us, it has produced pure and holy teachings, free from all immorality. Our books of inspiration are repetitions of Chris-tian principles, all having reference to purity, temperance, industry, peace and love. The manifestations were different, proving that the spirit of the prophets" as in olden times, "was subject to the prophets," and that the character of the medium had an influence upon the communications coming through

Their experiences were the same as those which we as Spiritualists have had; Ignoraut and undeveloped spirits came in great num-

bers, and controlled the mediums, as well as the wise and good. Bro. Dibble continues, a we have had no table tipping, moving of materials or materials ations; no dark circles, every proceeding was subjected to the severest criticism, in open view. Between the years 1827 and 1844, most of these manifestations occurred. We were told that the spirit manioccurred. We were told that the spirit manifestations then amongst us would go out into the earth with mighty power. That the whole community would be agitated by it. It has gone out as was predicted. We put very little confidence in native spirits or those on the earthly plane, yet we received them as forerunners of a better class of elevated spirits and angels who came, revealing the secrets of our hearts, and searching us by the light of truth, so that we often trombled. The query arose in our minds, shall we condemn Spiritualism and all its resolutions. unlism, and all its productions, because some mediums have proved false? The answer was, no! There are eternal truths written in these manuscripts, that are self evident and undenisble, although mingled with error. So we learned the great lesson that spirits, like mortals are not infallible, but truth is mighty and worthy to be acknowledged, let it come from what source it may. This was qualifying us to accept the true and reject the false in all human productions, both ancient and modern, so far as by living the Christ life we have gained wisdom and spiritual discernment; for none can judge truly while under the influence of any evil passion, whether they be in the body or out of it."

"True inspiration must, in its teachings, correspond with the elements of primitive Christianity, therefore all that conflicts with the principles of love, peace, purity, industry, temperance, patience, hope and charity is absolutely erroneous. It is only those whose constant aim and practice is to walk in the

light who learn to see truly spiritual things."
We have quoted largely from these writers, and we can understand that they would rejoice in the fulfilment of the predictions made among them. It must be evident to all that there were advantages in introducing Spiritualism through such conditions as these communities presented, where the mediums even if they were not understood, would be guarded from the rude assaults of those who were entirely ignorant of conditions; such a school as this was of the highest importance.

Let us now turn to the present condition of Spiritualism; during these 28 years it has moved on in undulating waves, but its course has always been onward, and one wave of manifestation has rolled over humanity after another until to-day millions of earth's children re-joice to sit under its broad panoply, in the concionsness that life here and hereafter are one and the same,—continuous and unbroken, that no link can ever be lost from it; all the loved ones who have gone out from our midst, the old and revered, the young and beautiful, or those in the middle walks of life, are "not lost

but gone before." Thousands there are to-day, the light of whose souls would have gone out in darkness, if it had not been for the blessed revelations which are constantly coming from the land of the hereafter. The sting of death has been removed, and in the light of the new revelation, millions look calmly upon the change, which has been so long dreaded, as the means which shall unite again the severed ties of earthly kindreds and friendships. Mediumship has been extended in all directions, new recruits are constantly coming forward to join the ranks of earth's redeemers.

The little measure of fraud incident to the conditions of humanity, is slowly but surely melting away beneath the sanlight of truth, and the advancin guage of Thomas Starr King, through Katle B. Robinson, "they that have waited patiently, and have watched earnestly for the light of this truth that has da vned upon the people, will be rewarded. They that have been persecuted, and have passed through trials, and sickness and sorrow will be rewarded. They that believe in the Divine Spirit that breathes over his children to day, shall be rewarded by seeing and knowing that their angels, pure and good are walking in their midst, ever ready

to bless them. They that realize that God, their Father, has prepared a home for them shall be rewarded by coming into a knowledge of that home of beauty, peace and love, and there they will learn that those who have suffered most in this life, have ripened more beautifully for the

The time is approaching when all honest mediums will demand that they shall be tested and they will not be willing to submit to the influence of spirits unless they are able to give such evidence as will satisfy the honest inquir-ers after truth. When this is the case, then will the manifestations come in broad day. light, and in such a manner as to remove all doubt, and establish the fact that the revelations are as they profess to be, from the Spirit-world. The time is near at hand when the intercourse of spirits with mortals shall become such a tangible reality that there will no longer be any reasonable ground for doubt, your loved ones shall walk in your midst, realised and recognised in the most absolute manner, giving you such satisfactory evidence

that all may learn the truth." Beautiful thoughts,—sanguine prophecy, yet who shall say it is not true. The revelations of the last half century are but the beginning of the grand work which is going on. Spirits and mortals are working together and as there is a steady progress on the part of both, these things must inevitably follow. Let us then with carnestness of purpose continue our part of the work, and our experiences will be like those of the Shakers, that the highest teachings of the spirits consist in calling on us to show our love to God by our love to our fellow man. We will close with one of their songs.

> Pars love; pare love, Blessed seal of discipleship, In thee we feel the powers Of the world to come.

We feel that the angel bosts are near, Lifting us up to a higher sphere, Drawing our souls away from the earth, Unto a new and heavenly birth.

Mrs. Tappan is here again, and her wonder ful inspirational lectures are attracting great attention. She holds forth each Sunday at the Hall, corner of Green and Washington sts.

"Dracon," Seneca Falls, N. Y. The concern is doing a shrewd, but apparently a porfectly legitimate business. Write them again, they are behind in filling orders.

LYMAN C. Howe is lecturing at Grow's Opera Hall. He is an able expounder of the Harmonial Philosophy.

Business Antices.

DR. CAMPBELL'S VITAFATHIC COLLEGE -VItapathy and its Collegiate Institution being new is little known, and has not had much advertising yet as you know. Still it is going | nave a little in the house but have no desire to and send lock of hair. My head is well but I finely, and its every graduate is a willing and of remedy. For a few weeks I have been think I would do well to continue your treat-

good advertisement, and the system is complete and up to the times in the most scientific use of Nature's great Vital Remedies. This new system is just what progressives, mediums, healers, and all need to properly instruct them, protect and legalize their practice and occupations, and place all on an established legal basis, and give them a dignified and honorable position in community. It is true mediums and healers can graduate in other Colleges as medical doctors. But that is a system they do not want to practice, nor do our progressive people want that kind of treatment.

All mediums and spiritual doctors should graduate in a Health School or Spiritual College, that would teach them what they need to know, and in its highest and best sence, and in the most scientific principles.

The American Realth College is the only one of the kind in the world. It is a real Spiritual Institution, and as such, balongs to the Spiritualists, and the Spiritualists and all Progressives should rally around and cherish it, and make it the great Spiritual Institution of the age; and its graduates go forth with bonor to themselves and to the great cause of Spirit-

I have been struggling to establish it in the midst of poverty and prejudice, and the opponition of Orthodoxy and Fogyiam, and have had a hard row to hos. There are six Medical Colleges in this city of the different kinds, and they all tried to crush me and my system of practice and its Institution. They found it was a "Little Giant," and they were afraid of it. They fought it hard, but the little atone cut out the mountain is rolling on, and gathering pize and power as it goes, and will surely conquer and spread over the earth, as Spiritualism its great A : ti-type is doing.

Tam getting old now, but expect first to have the Vitapathic system of practice firmly established and recognized by all intelligent people, then leave it to its alumni for the benefit of Spiritualism and the world. Any person sending a stamp for postage, can have the little book of explanation free. Address, J. B. Campbell, M. D., V. D., 186 Longworth St., Cincinnati, Obio.

"Home's not merely four equare walls.

Though with pictures bung and gilded." To make home complete, a perfect and easyrunning sewing machine is needed; for a home without a fewing machine, is like a home where there is none to love us. The high price at which these labor saving machines have been held, has hitherto been an obstacle to many. The Home Machine, as its name implies, is what every home should possess, as it is sold twenty five per cent. lower than other machines of its class, and possesses all the qualities most desired by the ladies. Our readers intending to buy a machine, will consult their own interests by a close examination of the "Home" before purchasing, as it is adapted to any fabric, is easily managed, and does its work durably, beautifully, and with dispatch.

TESTED BY TIME -For Throat Diseases, Colds, and Coughs, "Brown's Bronchias Zroches," have proved their efficacy by a fest of many years.

"Union in Christ" is an excellent union, undenominational illustrated monthly; sixty cents a year, twenty-five cents to ministers and agents. Sent on Trial Three Months Free with best terms to agents. Address H. H. King, 87 Park Row, New York, Box 2289.

"The Christian is the best paper I get," says Mr. Spurgeon, the great London preacher. This large 16 page, illustrated dollar monthly will be sent post paid three months to any address for 10 cents, or to ministers free, by the publisher, H. L. Hastings, Boston,

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

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

MRS. ROBINSON, 894 Dearborn St., Chicago, -DEAR MADAM:-I received a letter from my sister, which I enclose, about your remedy advertised in the ReligioPhilosophical Jour-NAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$3 50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

681 W. Erie St., Chicago, Ill., Nov. 4, '75. LETTER TO HER BROTHER STATING HER CASE : DEAR BECTEER:—Your letter came to band 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 atate what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have 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. Hops to hear from you soon.

Your Sister.

Agnes Vanaerdam
Little Valley, N. Y., Oct. 80, 755.

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

Mas A. H. Robinson, 894 Debrborn Street, Chicago, Ill :-- Words can not express my thanks to you and the go d angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to

troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think pegin to sees attonger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGNES VAN AERHAM.

Little Valley, N. Y., March 20, '76

Corns and Bunions Speedily Cured by Spirit Prescription.

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

- Respectfully Yours. E. Weitigide. Frankfort, Ky, Lier, 16th. '76.

Wonderful Success in Healing the Sick.

The cure 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 cick percon's hair, cent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1674 and 1875, Mrs. Robinson treated 0442 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 physicians most 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 deys 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 ceoms nervous and a little flighty at times; her arm is twice as large as it usually is; her age Very truly yours.

JACOB A. FLOURNOY.

Marionville, Mo, Jan. 16, '76.-

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

MBS. A. H. ROBINSON, MEDIUM, Chicago:— Yours of the 16th 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 disgnosts 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 becorrect by all. I think your band of spirits can assist us much in effecting a final Very truly yours.

JACOB A. FLOURNOY.

Marionville, Mo., Jan. 80, '76.

A Spirit Physician Materializes and Cures His Sick Patient.

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

Yours respectfully, Mrs. S. I. Peck. Topeka, Kan., April 12th, '75. Box 651.

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

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

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

Los Nietos, Cal., Dec. 9th, 74. Mas. A. H. Rommson:—I write to you again and send lock of hair. My head is well but I

ment for some time yet, to prevent its coming out sgain. Hoping to hear from you soon, I subscribe myself.

Yours with Respect, LEWIS C. POLLAND. ASUES, Cal., May 89th, '75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium. Religio-Philosophical Publishing House

BUILDING, CHICAGO.

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

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought as respect with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in carable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be, remember it is not the quantity of the compound, but the chemical effect that is produced, that application for a second, or more if required about be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumahip, diseased in about ten days after the last, each time stating her accompilable he same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Trans:—Disgresse and first prescription, \$2.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$2.00. Answering business letters, \$2.00. The money should accompany the applications to insure a reply.

W. Hereafter, all charity applications, to insure a reply.

ply.

EW Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of experter, omaniumits, and postace.

N.B.—Mas. Robinson will hereafter give no private distinct to any one. If privacy is required, it rainst be by letter, accompanied with the usual fee; and terms show a gated, must be strictly compiled with, or no notice will be taken of letters sent.

Mrs. Eobinson's Tobacco Antidote.

The above named sure remedy for the appetite for tohacco in all its forms, is for sale at this office. Sent to
sny part of the country by mail, on receipt of \$2.00. It
is warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Nowspapers and quacks will tell you that this antidote is made
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Mrs. Bodinson's Tobacco Antidote tones
up the system and rectores it to its normal condition, as
it was before imbibling the hankering desire for a poisonons weed. It is a remedy presented by a band of chemlats long in spirit-life, and is warranted to be perfectly
tarmless.

tarmless.
This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.
Address Reliano Philosophical Publishins House, Ohicago, Ill., either for wholesale orders, single house of local agencies.

TESTIMONIALS.

Mes. A. II. Robinson's Pobacco Antidoto.

Mrs. A. H. Robinson, 894 Dearborn St., Ohicago, 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. BUMLEY. Tama City, Iowa, Mar. 20, 76.

This is to certify that W. F. Burley, of Tama City, Iowa, did on date above, send to Mrs. A./H. Rebinson 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 BURLEY.

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 Trobridge.

Tama City, Iowa, April 10, '75.

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

W. LEONARD. Tama City, Iowa, Mar. 10, 76

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Autidote from W. F. Bubley and it has cured me from using tobacco, after using it for years. CHARLES GAGE.

Tama City, Iowa, Feb. 15, '76. PRICE-\$2.00 PER BOX. Address, Religio Philosophical Publishing House.

Chicago, Ill. Agents supplied (on the receipt of the pay) at \$12 per dozen boxes, and sent free of charge.

The Wonderful, Healer and Clairvoyset— Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat all diseases and ours in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an " UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT

AND CLAIRAUDIENT. From the very beginning, here is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be re-

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

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

Disgnosis by lock of hair, \$1.00. (Give age and sex).

Remedies sent by mall prepaid. In the past two years Mrs. Morrison's Medi-cal control has given \$482 diagnoses by lock of hair; and in the past year over one thousand pa-tients suffering from chronic and complicated diseases have been cured with her magnetized

vegetable remedies. EFECIFIC FOR EPILEPSY AND NEURALGIA. Address Mrs. C. M. Morrison, Boston, Mass., Box 2519,

A Remarkable Seance With Mrs. Maud E. Lord.

This lady was obliged to stop over one train in Cleveland, Sunday, 19:h inst., and to improve the time by request of myself and family, consented to hold a select circle impromply, consented to hold a select circle impromptu. As Mrs. Lord had to leave before eight o'clock, we had but a short time to arrange matters, but by six o'clock, I had gathered in some fifteen of my nearest friends, who were anxious to witness something "convincing." The circle being formed to the satisfaction of Mrs. Lord, the light was turned off when immediately hands were felt by several persons simultaneously, touching and caressing them in the most affectionate manner while Mrs. Lord gave evidence every moment that she was seated in the center of the circle. Mrs. L very soon commenced describing spirits and in most cases giving names, the spirits invariably standing near their relatives and friends, and confirming their presence by gently touching their aands, arms and faces, and by a pressure of two hands at the same time on the heads of several persons in the circle with a loud whisper, God bless you, my dear son, daughter or father as the case might be, giving evidence in various ways of their identity, which was fully confirmed by the minute description given by Mrs. Lord, as she saw them clairwoyantly, and as plain as if by the best of day light, presenting the same outward appearance they were and were known and recognitions. day light, presenting the same outward appearance they wore and were known and recognized when in earth-life. The medium described the spirit of a little girl that died quite young, near Mr. and Mrs. T., giving the name "Neily." The spirit immediately corrected the mistake by saying, "It is me, Ella," Nelly the younger sister being still alive. The hand of Mrs. T. was gently crowded back from that of Mr. W., when the latter received a Masonic grip which he at once recognized and returned. His friend Mr. M. who occupied the next, ed. His friend Mr. M. who occupied the next, seat, also received a Masonic grip and a sign the spirit of the deceased brother (Mason) giving his name and otherwise fully identifying

Other parties in the circle received messages of love and affection from their dear departed ones, in a low voice close to their persons, while they were touched and caressed in the most affectionate manner. To describe each particular case would occupy too much of your valuable ences but the forceing will angles to valuable space, but the forgoing will suffice to give your readers a general idea of the beauty and consolation to be derived from an opportunity to sit in a circle with this extraordinary

At the earnest request of the parties who were so fortunate as to make the acquaintance of Mrs. Lord on this occasion, she has consented to stop over a week on her return from Chicago to Boston about the first week in April, of which due notice will be given. Yours Truly,

D. A. EDDY. Oleveland, Ohio.

Poices spont the People.

NAVASOTA, TEX.—James: T. Cone writes.— Nothing but absolute need or want of money will ever stop the Journal coming to me. GRUNDY, IOWA -D. W. Bridgman writes. -I

BACRAMENTO, CAL.—A C. Doan writes.—I attended a seance given by W. F. Peck, from Colorado, under test conditions, and General Sedgwick, the controlling spirit, wrote, his hand in sight

of some 25 persons. LAKE CITY, H.L.—W. C. Frink writes.—I can not do without your good Journal. I have been several times to a M. E. protracted meeting, and can find in it and its teachings nothing but chaff, and no solid food for the hungry, such as the dear old Journal brings. I would have so much to have a good speaker come here. I would do my

share, perhaps more. PAINTERHOOD, KAN.—A. Cox writes.—The Liberals and Spiritualists are talking of trying to hold a camp meeting in this county in the early part of the coming summer; if they do, they will want a good test medium and speaker to attend, for which they expect to give a fair compensation. If there are any who would like to engage, they

will please open correspondence. WINCHESTER, ILL.—E. Blakesley writes,— This place has never yet been visited by a Spiritual-ist speaker to my knowledge. There are but a very few, liberal minds here; yet, if some of the first class male epeakers would give Winchester a call, and give the people some spiritual food, I think great good would result from it. I can promise no stipulated price for their labors—as they would have to run their chances by collections. I think the Court House can be had for Sunday lectures.

MT. MORIAH, MO.—John H. Carpenter writes.
—There is quite a demand here for books of a Liberal and spiritual nature. The scales are beginning to drop from the eyes of the people, and they are becoming anxious to invertigate the facts, truths and phenomena of Spiritualism. To be a Spiritualist does not compel a person to believe everything claimed to be spiritual, but to sift truth from error, discard the false, and believe only that which looks reasonable. Spiritualism is nature's which looks reasonable. Spiritualism is nature's religion, and the nearer we live to nature the better we will understand its principles.

CLARKSVILLE, CAL.—G. W. and A. B. Johnson write.—Enclose please find remittance for your most valuable Journal. We prize its weekly visits most highly. Although deprived of listening to those soul inspling lectures which are given in your city and other places, we enjoy the perusal of them at our home, and think them far above any orthodox preaching we ever heard. May the good angels bless you in the great and good work which you are so boldly and fearlessly advocating, and may you reap a rich reward when you pass over to the evergreen shores of immoryou passover to the evergreen shores of immortality.

CHILLICOTHE, O.—S. M. E. writes.—I am now trying to get subscribers for your valuable paper. I can not do without it myself, and I am sure no one will, who has a partical of mind of his own. When I view the present advantages of this enlightened day, surrounded by rallroads coming from every direction, and look back to the days of our dear-old brother Jesus, eighteen hundred years ago, who was traveling on foot from one town of Judas to another, preaching Spiritualism to the Infidel Jews, I think it quite time we should take up our traps and never weary in well doing,

shellrock, lowa.—Dr. J. Scobey writes.—
The Spiritualists of this place will hold their annual meeting on the first Bunday in June for the purpose of electing officers. The flithy free-love evaporations have retarded the health progress of true Spiritualism more than all other things. The letters of Mrs. Morse, published in the Journal of March 25th, gives no uncertain sound. Any Spiritual lecturer who sustains a good moral character, one who is not floating on the flithy, boisterous like of free-loyism, nor freely associating with its corrept adherents, would receive a fair compensation for meeting with its atour annual meeting. Spiritualism here stands firm on its own legitimate basis; but few to molest and none to make gitimate basis; but few to molest and none to make

Mrs. L. R. Balley writes.—Allow me to say through the columns of your excellent paper, that I am at present traveling in lows; but shall keep in correspondence with the trustees and President of the Michigan Association of Spiritualists; and will snawer business correspondents as herefolore. Persistent address, Rictable, Mitchell Co., Iowa. The Sourishing Society of Spiritualists of Bestle Creek, Mich., under the efficient management of Dr. J. V. Spencer, President, have lately organized a Childrens' Progressive Lyceum, of which Mr. Horses Tark is southefor; Mrs. L. O. Show, Assatant; Mrs. C. Mcacham, Guardian; and Mrs. A. Mrs. L. E. Bailey writes.-Allow me to say

B. Whinney. Assistant: Miss Hattle Snow, Musical Director; Miss Roxy Powers, Librarian. There is regularly a large attendance, and promise of success. The Society are making preparations to calcibrate the anniversary of Modern Spiritualism.

Isaac J. Sloan writes.—I frankly state that I see and converse with his Satanic Majesty daily, [dark spirit]. I am well acquainted with him. I like his company, yet we can not agree. We talk to each other to team. Now, Bro. Jones, I see that you offer \$750 reward to any person that will deliver him (the devil) at your office. We are on such good terms that I am satisfied that, he will deliver himself up at my request, but I really see no use in doing so, as I am satisfied you would not cage or confine him, but let him go free again, and that you confine him even if you were disposed to do so. If I had my way, I would so literally destroy the devil, scattering his remains to the four winds, that it would be literally impossible to ever get him together again for resurrection.

STONEHAM, MASS.—"M." writes.—I unhes itatingly pronounce the Religio-Philosophical Journal the best Spiritual paper published in the United States. I admire the fearless, outspoken and unyielding attitude assumed by the Journal relative to its denunciation of the social freedom doctrine and its advocates. I am not an admirer of that kind of nonsense. I do, however, profess to be a consistant Spiritualiet; but no free-love in mine, if you please. I can have no patience with those in our ranks who bedraggle themselves with smut and alime—for what? A little notoriety? Perhaps so. If such is really the case, they can wear their laurels best in some bagnic, but I hope, for the sake of decency, these brothel-mongers will keep out of sight and hearing as much as possible, for they are certainly a blot and a stench to all decent people, whether Spiritualists or otherwise.

CENTRALIA, ILL.—G. V. Johnson writes.—
Mr. B. F. Underwood closed a course of two lectures at this place last night. In his first lecture on Scientific Materialism, he built a two story house with a good foundation, but without the second story or roof, leaving that for Spiritual carpenters to finish. I mean by that, "very good as far as it went." In his second lecture, "The Proand Con of a Future State," he demolished old theology and made a heavy charge on Spiritualism, but did not get over the breastworks, and because he had not been able to see what was on the other side, he took it for granted none else had. His he had not been able to see what was on the other side, he took it for granted none else had. His experience with spirits has been rather a failure so far, but I think for a purpose, for when he has destroyed the theological houses, the world will be more easily induced to enter our spiritual manaiou. We are holding developing circles with good success, of which I will report at another time.

cess, of which I will report at another time.

GRASON COUNTY, TEX.—Arthur Wedmore writes.—I have been reading your paper of late, and although I must admit many accounts of the powerful influences of certain individuals, whose names appear in print, are of a startling character to the thinking mind, yet at the same time I must acknowledge the good reasoning which is often produced by those who appear to have the true welfare of their fellow men at heart, is to be admired. To my mind, progression of the soul or spirit of mankind, is the grandest and most essential doctrine that possibly could be preached to the human family, both in this world and that to come, and I am not afraid to state the most popular doctrines of Christianity, which to-day are brought to bear on the minds of the human race, sad as the fact is, are of a most damaging nature. Let every reader notice just for a moment the many who backelide from their conversion and plan of salvation held out by the preachers of the land.

PATOKA, ILL.—William Chapman writes.—
Upon mature reflection, I have decided to continue
reading the immortal Journal. There is more
light, wit, philosophy, and real original literary
merit in it than any other paper, without any exception. The scientific, historical and theological
lectures are immensely interesting, and to the
truth seeker are worth twice the subscription
price. I receive many affronts by the liliterate. price. I receive many affronts by the illiterate, superstitions, priest-ridden ignoramuses, merely nounced it as being filled with unmitigated foolish-ness, and that it had not a word of sense in it, and closed his tirade of abuse by saying it ought to be burned! I reminded his vindictive "holiness," that that was a relic of the infernal fire which burned Bibles and thousands of martyrs. Human nature is the same thing in all ages and in all climes; but light is going forth conquering and to conquer, and must ultimately penetrate the deep recesses of primeval superatition and illuminate the gloomy labyrinths of orthodoxy.

MEMPHIS, MO.—Carrie E. Phillips writes.—
The Journal is the only true spiritual friend I possess. I will not live without it. When you consider it is all the food that thousands of poor starving souls receive, I would think that your cup of happiness would be full, and your highest aspirations realized. You seem to be chief engineer rations realized. You seem to be chief engineer and conductor of our train, and all travelers after learning what a safe and permanent road we have. take a through ticket,—the orthodox will cry out against monopoly, and use their fuel for other pur-poses. They are having a great many revivals in poses. They are having a great many revivals in religion here—conversions and baptisms, and it looks to me as if they get under the influence of animal magnetism begotten of the devil; some not having sufficient deceit to carry it through, back-elide; others experience a new birth and become devils incarnate; others insane. They have an antidote here that will reclaim the lost sheep of the house of Israel. Do you think it would reclaim the first backsilder on record, the one that figured in the Garden of Eden. Do not capture or kill in the Garden of Eden. Do not capture or kill him; let us reclaim him and give him the offered reward to set him up in business.

GOOSE RIVER, D. T .- A. Arnold writes .- I noticed an editorial in the JOURNAL some time ago, advising preachers to choose their text from na-ture in place of the Bible. I think the advice good, advising preschers to choose their text from nature in place of the Bible. I think the advice good, and if they would follow it they would have more hearers than they do at present. The Bible is a book I never took much stock in; therefore I have been obliged to look to the book of nature for in formation. Following the occupation of farmer, hunter and trapper, for over 30 years, I have had good opportunities for studying the Great Old Book of Nature, which I have found both useful and interesting. I see that the devil is still at large, as he has lately left a print of his cloven hoof in the Red River Valley, where another wolf in sheep's clothing has fallen from grace with one of the fair sex of his flock. The old gent's tracks with the cloven foot are so plenty in the world he must be very quick in his movements, or at the head of a large family; in either case I shall not join in the hunt after him, for if the Editor of the JOURNAL, who has delivered through his valuable paper some very telling shots on his strong holds, can not effect a capture, there is no use in my trying; so I will close, wishing the JOURNAL all success in its fight against fee-lovelsm, blootry and superstition. superstition.

OREGON, MO.—I. writes.—Although learned speculators and convince some of the fact of immortality, yet a few simple reflections bring the truth nearer to us all. Were all the narratives of such things false, and there are millions, except one, that one being true, establishes the theory as true, One thought has great weight with me; that is you can not get half a dozen people together to talk on it, but what story after story of occurrences can be called out, that if true, prove an existence beyond the grave. Another thought; I never heard of a seeing medium recanting on his death bed. In all other cases were men have lived lives of deceit, the time of confession comes; but on the contrary, the seeing medium invariably on the death bed testify more strongly. I dely any one to produce an instance to the contrary. If Foater or Slade should at their last hour contest to have lived lives of fraud, it would be a wonderful thing. Ont of so many proofs in Epes Bargent's Proof Palpable," the most striking thing I ever saw, is the saying that either all matter is conscious, or consciousness is a thing distinct from matter and lives jout ide of it. As we know it is so distinct, then the finding of it in any matter shows it is somewhere outside of matter. So the finding of electricity in some wire (but not in all) shows conclusively that it has an existence outside of telegraph wires. To illustrate familiarly: Does not this follow as surely as that twice four is eight follows from twice two being the half of eight. It seems to me nothing in all reasoning on the auticative is so like an axiom. Can you show its faisity if it be so? OREGON, MO.-I. writes.-Although learned

GREENWICH VILLAGE, MASS.—Dr. H. P. Fairfield writes.—Thank Ged that you said the Journal are yet in the land of the living. That you have friends to cheer you in the cause of Spiritualism, which is the cause of truth of God and humanity, and which has the sanction of the Spirit-world, and their power and wisdom to direct the work of reform. There is a luxury in doing good. Happiness is connected with virtue, misery with vice. No man who realizes the blessings of virtue would ever exchange them for the burning fires which rage in the bosom of the victous. The inspirations and revelations of the pressings of virtue would ever exchange them for the burning fires which rage in the bosom of the victous. The inspirations and revelations of the present age are doing wonders for the advancement of humanity. Spiritualism is the very key of heaven which unlocks the mystery of Godliness and brings to light the word of God to humanity. The tree is known by its fruits; and true Spiritualism is known by its moral effects. It always works for the good of mankind. Truth is a little but expressive word. It contains the meaning of the two worlds, which has brought to light immortality through the spirit. A man who cherishes this truth, who has seen its beauties, inhaled its spirit, and felt its power, will work in the right direction. It will make him ardent and energetic. It will inspire him with a zeal which will never abate. He will feel the worth of truth and virtue, the blessings they confer, the glorious prospects which they unfold. He will feel the holy presence of the spirit which gives life and peace. I often think of you and the work you are doing for the advancement of Spiritualism, and the interest you manifested in me when I was lecturing years ago in the West, hemory ever true to itself will cherish the tokens of affection which are given by fond and trusting hearts. They cheer and gladden the pathway of the true reformer, shedding light amid the dark places of earth, and breathing to the inner sense the perfections of human life. Perhaps we may meet again ere long. I would like to make engagements in the West for three or six months. Address Dr. H. P. Fairfield, Greenwich Village, Mass.

NEW YORK.—I. A. Cozino, Secretary of the Society of Progressive Spiritualists, writes.—Per-haps it may interest some to know the cituation of our New York Society so far as the rostrum is of our New York Society so far as the rostrum is concerned, and for that reason I send you the following information. During the month of January, Mrs. E. F. Jay Bullene, lectured for our Society, every Sunday morning at 10:30. She attracted a number of persons who had never been bafore to a Spiritual hall. The chastity of her language and the logic of her reason gave great satisfaction, so much so that she was offered a protracted evergence by the Trateses, which she part guage and the logic of her reason gave great satisfaction, so much so that she was offered a protracted engagement by the Trustees, which she partily accepted. She will resume again and remain with us for three months, commencing with the first Sunday in April. Also during the month of January Professor S. B. Brittan occupied our rostrum every Sunday evening. The evening meetings were well attended by a highly respectable and very attentive audience, and if the opinion of the secular press is regarded as worth anything, he has faired better than many of his predecessors. The New York Herald in particular, gave him two good consecutive notices, occupying about half a column. He has many admirers in New York and vicinity, and is considered second to none in the lecture field. Mrs. Nellie J. T. Brigham commenced her engagement with us on the first Sunday in February, which will continue until the last Sunday in March. She is doing splendid, each Sunday increases the attendance, and the press respectfully noticed her side by side with the sermons of the orthodox ministers on last Sunday. This lady is certainly a success. The 28th anniversary of the advent of Modern Spiritualism will be celebrated at Republican Half, 55 W. 331 St., near Broadway, on Friday, March Slet; in the afternoon 25 cents, and in the evening 50 cents; children half price. A great deal of talent is expected to be present on this occasion, and the committee will spare no pains to make this the most enjoyable so well as instructive anniversary of this era.

EDDYVILLE, IOWA.—John Willox writes.—

EDDYVILLE, IOWA.—John Willox writes.— From all our Western Missionary fields comes the good news of a bountiful harvest, with effective laborers in the field. In a former communication oke of Sister Parry having livered a course of lectures, to which she invited the clergy to come and interrogate, criticise or discuss with her on a free rostrum. Of her late lectures at Oskaloosa, a student of Penn College, in writing his father, resident of this city, says, "I have attended all of Mrs. Parry's lectures. She had a full house every time, and to night the house was a perfect jam. She seems to take well generally in this city of churches and sectarian colleges; although some of the professors think she ough not to class Jeaus with Confucius and Paine."
E. B. Brewington, President of the Spiritualists and Free Religionists, Association of Kirksville, Mo., writes me as follows: "We have had Mrs. Parry on the rostrum in Kirksville, and a glorious good time we had too. She came under rather diecouraging circumstances. I feared she would not meet with the kind of reception I desired, but I had no fears after hearing her first lecture. Old superno fears after hearing her hist fecture. Old super-stitious orthodoxy received the hardest and se-verest licks ever dealt it by any lecturer we ever had. Her audiences were always good, and if her words and sentences were not fully endorsed by every one, they all gave her credit for being the most eloquent and graceful lecturer that ever graced our rostrum. Her skill and tact in hand-ling, a subject with her expressions a cloutence graced our rostrum. Her skill and tact in handling a subject, with her earnesiness, eloquence and energy displayed here, made her a champion of our cause that we are proud of. She done us and our cause great good." The following from the Eddyville Advertiser, should serve as a hint to be put into practice in every community where there are any Spiritualists at all: "The Spiritualists of this city are entitled to not a little credition the forts they are making this winter for the for the efforts they are making this winter for the spread of free thought. They have given our people many intellectual treats, so that, with Christian instruction and Infidel teaching we are better prepared to grapple with and solve the "problem of life." The problem does not appear to solve in the direction of churchanity, as efforts at revivals have been going on in some of the churches for weeks without a single soul having been saved or regenerated, and still the priests call upon the faithful to "Come up to the help of the Lord against the mighty." They beseech and beseige heaven, while the violent try to take it by atorm, but it wouldn't atorm.

MT PLEASANT, IOWA.—Mrs. P. H. J. Fisher writes.—Reincarnation—it will be found to have two sides. At first reincarnation to me was very repellant; but having given it more thought and attention, though unable to meet the argument against it. I confess to see a great necessity for its Equal justice seems to demand it. —Why am, I permitted to live at case free from care and necessity, while no better than my neighbor, who has to work fifteen hours a day at the hardest drudgery to maintain his family, with an unusual amount to maintain his family, with an unusual amount of petty trials and vexations; wearing out his earthly life, with no opportunity to develop his spiritual nature. We believe in the law of com-pensation; when and where will she get here? Do you answer, in the Spirit-world, when she has had no appritual development here? Her whole life has been by force of circumstances on the material no spiritual development here? Her whole life has been by force of circumstances on the material plane, while I with lefaure, books and friends, have had every opportunity to develop spiritually. Now if I improve my advantages, shall I not enter the other sphere spiritually in advance of her? I do not say better. We have, we will grant, both done our duty under the circumstances. When I look out upon the world, and I see some so low in the scale of manhood, that, but for form, speach, and the low vices which often attaks to such, we could hardly tell whether they belonged to the human or brute species. But being formed in the fashion of man," we must give the credit of having souls or spirits (I use the world in synonymous term). Now, it is said that "God can do every thing," therefore he may have a spirit-world capable of developing such; but to me it seems they have not outgrown the lowest material part of this earth yet. I have a friend who intuitively has come up from old blue. Presbyterianism, up—up until she rejoices in this, to her, most beautiful truth. And she not only believes that she will live again upon the earth, but believes that she will live again upon the earth, but believes the has lived before, and remembers things that then transpired. She has grown into it as we must into everything we know. No one thinks of blaming a blind man for not distinguishing colors. We know he has no eyes to see them; and we are all just as blind to a truth or idea until our spirit netures are unfolded to receive it. Who shall say that we may not yet unfold to see a glorious truth in reincarnation. He that can comprehend or measure the capability

ties of the spirit, can measure the Infinite, and there is no more that he can do. As the unborn child can have no conception of the capacities unused in embryo, neither can we conceive of the realities yet to be unfolded in our spirit nature. So, while we think, talk and write, ever aiming at the highest point, and giving the best thoughty, let us remember none can see until their eyes are opened, and all can not see from the same stand point, or grasp the same amount or quantity of spirit truth. ALMONT, MICH.—Jas. H. Andrus writes,— The dawn is now lighting the sky, Of the bright day soon to appear, When the slim old devil will die,

And love take the place of all fear. When tattling and lying shall cease, a And smokers and chewers get well, And temperance and virtue increase.

And preschers send no one to hell.
Then whisky and morphine will slay
No guzzlers and victims, so spare;
And—devils no longer betray
The trusting and frail one so fair.
Then rich men and gamblers will stop
Their cheating and beating the throng.
And lawyers and foggers must drop
Their practic, and sing a new song.
Then horse thieves and swindlers will learn
To be true and honest and kind;
Their living they will try to earn
And some peace and comfort may find.
Then rapine and murder will fail,
And villians and wretches subside; And temperance and virtue increase, Then rapine and murder will fail,
And villians and wretches subside;
There will be no use for a jail,
Nor a Judge or Court House besides.
Punishment for all crimes will abate,
For a course of healing, instead,
And wide will be opened the gate
For those who are now called the dead.
Free-instism will have passed away
As Woodhull and "Big Head" the great,
And no one will know at that day
That they lived, or what was their fate.
Church people will then pay their chare
Of taxes, as honest folks should,
And etill have some greenbacks to spare, And still have some greenbacks to spare. With which they ought to do good.

Then preachers no longer will be Solomons and Daylds divine,
But must share, quite equally, the Chickens, with the rest of mankind.
Each one will shoulder his own cine, And bravely commence to atone; Well knowing that if heaven he wins, He himself must win it alone. No scapegost nor God's son can cove A guilty, cowardly, mean sneak, What though of some Jesus he rave Or pray to Jehovah a week. Then people will look to the man, Instead of a plug hat or dress, And fashion will not lead the van, But, benders retire in distress. Behinders will drop off behind And long trains pull out of the mud,

While sinners among all mankind,
To get pure, will not wash in blood.
Then churches no longer will be

Used for a fine dry goods display; And now you may fancy you see ... The preachers get out of the way.

The preachers get out of the way.

NEW ORLEANS, LA.—J. Madison Alien Writes.
—Permit me to correct a slight typographical error occurring in this week's issue of your valuable paper. You speak of my being in Richmond, Indiana, en route to this place. It should have read, Richmond, Virginia; quite another and different place. I have never had the pleasure of meeting with the progressive friends (Quakers and Spiritualists) of Richmond Ind. This is my first trip to the exteme South; and I must say that the climate meets my expectations fully. Leaving Massachusetts in a heavy snow storm, with several inches already on the ground, and finding on my drival here the atmosphere of early summer, with fruits and flowers in abundance, all nature smiling and balmy—was to me an indiscribable pleasure and relief; it is a comfort to breath, not too hot nor too cold. When the wind blows it is not like being cut in two with knives; when it rains it does not chill the marrow I trust my stay in the South Will help me to that magnetic recuperation which I have for some time rast so much needed. It will, I am sure, provided the same old story of too much work does not have to be told. I find everywhere so much need of earnest, emergetic and persevering work—so many demands upon the spiritmuch work does not have to be told. I find everywhere so much need of earnest, energetic and persevering work—so many demands upon the spiritual forces embodded in and operating through mediums—so much hungering and thirsting for the real bread and wine (unfermented) of life, which Spiritualism and spiritual communion can alone supply—that it is hard to say "No! I have nothing to spare!" Even though the spirit within be weary and exhausted, well nigh to loss of power to hold itself longer to the physical center. It is true here as anywhere, perhaps, and no more so, that the people in general are in need, great need, of spiritualization. They are like moles—almost sightless. Taught through so many generations that the Spiritworld is "far, far away," or nowhere at all till the resurrection ateam-whistle awakes the sleeping dead, it is hard for the masses in all Christian (?) countries to bring their minds to the blessed dead, it is hard for the masses in all Christian (?) countries to bring their minds to the blessed comprehension and realization of the present actuality, nearness, influence, power, guidance of the higher life and its derizens. So it is "up hill work." But what if it is? Shall we stop working therefore? Nay, verily, I am pleased much, also, with the kind reception, cordial treatment and appreciation of the good friends constituting the New Orleans Association of Spiritualists, and I hope to merit their continued respect and recognition of usefulness to our heaven-born movement, through such earnest and sincere endeav. ment, through such earnest and sincere endeav-ors in its behalf as I may be able to put forth during the remainder of my stay. I am giving private sittings here, four hours each day, except Saturdays and Sundays, for clairvoyant descrip-tions of spirit friends, phrenological and psychometrical delineations, or character readings, spirit messages, counsel, etc. There seems to be a de-mand for this class of manifestation everywhere, as well as, if not still more, than for the physical phases. All forms of mediumship are useful, and conduce to the general unfoldment of the spiritual conduce to the general unfoldment of the spiritual nature in mankind. Let us cherish every effort of the Spirit-world to bring itself nearer to this and this nearer to that—the approach is mutual. The contact and blending of the two spheres will prove, and is proving already, conducive to the best interests and highest development of universal man, and must eventually accomplish the long cherished desire of the angels—Peace on Earth—Good Will I I shall probably remain in the South several months—returning northward about June. several months—returning northward about June. Those desiring my services for May and the summer months, should address me at once, as follows; J. Madison Allen, care Spencer Field, 80 Camp St., New Orleans, Ls.

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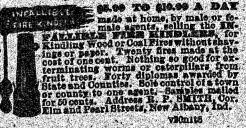


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I used 48,0 grains of Opium permonth; have been care calculated, 173, HOMER C. J. CLARKE. Dr. S R Collins, Laporto/ Ind:

I used 1,681 grains of optum per month; have been curcicatines October, '75.

JAMES J. BUTTS, R. D.

Dr. S. B. Collins, Laporte, ind:
I need 720 grains of opium per month; have been cared
W. H. FARWELL, BANTA CLARA, Cal., Doc. 80, 78.

ORAMFORDSVILLE, Ind., Jan. 29, 74.

Dr. S. B. Collins, Laporte, Ind.

I used 240 grains of or turn per month; have been cured since October, 78. HARRIETT TOWNSLEX. Kingston, R. I., Peb. 1, 74.

Dr. S. Collins, Laporte, Ind:
I used 2.600 grains of opium per month; have been cured since August, '77. ELISHA C. CLARKE. COTHE LANDING, Red River, La. 1
February, 4, 74.

Dr. S. B. Collins, Laporte, Ind:
I used 1.920 grains of opium per month; have been cured since March 71.

JACOB HARDY.

NASHUA. Is., Feb. 31, '74.

Dr. S. B. Collins, Laporte, Ind:

I used \$60 grains of opinm per month; have been cused since August, '78.

JOSEPH COLER.

GREENVILLE, ILL., Merch 19, 774. Dr. S. Collins, Laporte, Ind:
I used 1,440 grains of oplum per month; have been cused since January, 74.
WM. P. BROWN, M. D.

Barntwood, Williams Co., Tenn., April 10, *74. Dr. S. B. Collins, Laporte. Ind:
I used 720 grains of oplum per month; baye been cared since December, *71.

H; ZELLNER.

PITTEBURG, PA., May 18, "74. Dr. B. B. Collins, Laporte, Ind:
I used 120 grains of oplum per month; have been cured since May, '74.
WM. AUGUST.

Dr. S. B. Collins, Laporte, Ind:

I used an equivalent of 1,440 grains of opium per
month; have been cured since Aug., "74.
E. H. SPALDING. KARSAS CITY, Mo., Sept. 6, '74.

TROY, N. Y., Nov. 20, '74.

Dr. S. Collins, Laporto, Ind:

I used '1200 grains of opium per month; have been cured since J.m., '74.

EARCUS P. NORTON. PAPOLEON, O., Dec. 10, 74. Dr. S. B Colline, Laporte, Ind: I used 7 200 grains of opinm per month; have been cur-ed since November, '78. WM. SHEFFIRID, Banker.

Pranklin, Ga., Jan. 20 75. S. B. Colline, Laporte, Ind:

1 used 1.300 grains of oplum per month; have been cored since October, "74. MOLLIE E. DUKE.

Laord, Wis., Feb. 19, '75. Dr. S. B. Collins, Laporte, Ir d:

I used 2040 grains of optum per month; have been cured since September, 74 HARY H. McCORKLE. Pranszinville, N. Y., March S, 78. Dr. S. B. Collins, Liporte, Ind:

1 used 960 grains of opium per month: have been cared since December, '74.

JOHN BURLINGAME.

BROOKLAND, Potter Co., Pa., May 19, '75.
Dr. S. B. Col ins. Laporte, Ind:
I need 1 200 grains of opium per munit; have been cured since Dec., '74. MRS. E. A. HAMILTON. CLARIEDA, IA., April 14, "75.

Dr. S. B. Collins, Laporte. Ind:
I used 600 grains of oplum per month; have been cured since December, 73.

MARTIN NEFF.

HART, Mich., Dec. 15, '78.

Dr. S. B. Collins, Laporte, Ind:

I use 300 grains of opium per month; have been cured since October, '78.

CARLIE EDSON. Jacksonville, Ill., Nov. 59, '18.

Dr. S. B. Collins Laporte, 1ad:

I used \$40 grains of opium per month; have been cured since July, '73.

S. P. GUIN. Evansville, Rock County, Wis., April 8, 74.

Dr. S. Collins, Laporto, Ind:

I used 860 grains of oplum per month; have been cared since Jaruary. 74.

SOPHRONIA PALMER.

BEWARD. For each and every name of a patient, need as a reference; and for each and every testimonial of such patient, published in this paper, the original of which, signed by the patient, can not be produced. Dr. Collins blinds himself to pay to any person making such discovery, the same of ave hundred (\$500) dollars. All Orders and Communications addressed to

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TEST SEANOR.

Letter from Terre Haute, Ind.

Ep. Journal:—Your correspondent arrived here on Saturday evening last, reported at once to Messrs. Pence. Hook and Conner, "Committee superintending Mrs. Anna Stewart's soances," and has since given his attention of two points: 1st, is Mrs. Stewart a genuine medium? 2d, are the manifestations the result of camping mediamship along? He has result of genuine mediumship alone? He has attended four scances, three of which were public and without test conditions, the other private and with test conditions hereinafter stat-

It may be well to mention some of the occurrences at the three public seances, though not given under any other test than that of confidence, which though mediums or "Committees" may feel is sufficient, is not highly regarded by investigators whose heads are clear, and whose imaginations are not sufficiently vivid to enable them to see the form of a relative or friend in every object which may be presented to the very imperfect view which is here given. Descriptions of the seance room, cabinet, medium and Committee have been given so often as to render a repetition here unnecessary, as it is unimportant. Saturday evening

nine yorne appeabled

either at the open door of the cabinet, or out upon the small platform in front of and be-tween it and the sudience. On Sunday evening but five forms appeared, while on Monday even-ing eight came in view. It is proper to remark that those said to be members of the medium's "band," seemed much stronger than such as were not thus claimed by members of the Committee; endured a stronger light and longer exposure in view, and in some instances were able to speak when very close to your correspondent. The majority of the forms represented females, but on each evening one or more male forms were presented. There were no de materializations attempted in sight by forms claimed as members of the band, nor by others except inside the cabinet and under an extremely weak light. From what your correspondent had read, he expected to see correspondent had read, he expected to see forms upon the platform in a light at least sufficiently strong to enable him to see the features plain enough to distinguish anything peculiar which was known to pertain to the person purporting to represent themselves, but in this have been disappointed. The lights when at best have been hardly conficient to make one to see the eves. sufficient to enable one to see the eyes, and those only in my case, of "Belle", a female said to be one of the band.

During the time spent here, but one form seemed to desire recognition by me; that appeared to be a lady dressed in black throughout and bore a resemblance to a sister-in-law who passed over some years since, in size and general contour of face, and manper of wearing her hair, but dressed very unlike anything she ever wore during the writer's recollection: however, this form by fixing a gaze upon me, apparently, and motion of the hand and arm indicated that my turn had come, and at the moment I felt impressed of the above mentioned similarity in appearance, and following the precedents, said, "If this is Mattie, will you not shake hands with me?" The form advanced I think but a single step from the cabinet; (it may have been two) extended the armand hand, and by extending my own to the fullest limit possible, I took the fingers of the form in my own, but for a very the cabinet almost in an instant. I c uld not see the features, but the fingers felt very like those of a human, but unlike those of the medium. During my stay I have seen several occurrences of this kind with other persons: female formadvancing to a gentleman and giv-

AS ROUSING A KI'S as I have heard for many a day, two reports, remarkable for distinctness, one rapidly following the other, and no nonsense about either. If it was a spirit it was a good one, and if not, why this exclusiveness, said to be so unnatural

in Indiana. Another instance of a form representing an aged lady, with a black bonnet, advanced to a gentleman, who said, "Is this mother? If so, please take off your bonnet." When in the cabinet the bonnet was taken partially off before the cabinet door closed. There were other similar incidents, but I recollect of no case were a word was spoken by any form not claimed as one of the band, except one where s few words were spoken by a form said to represent the sister of a lady who had been investigating, but now absent. These few words, however, were in a peculiar tone of voice, and the articulation and inflexion so entirely different from all other words I have heard upon that platform, that I am at a loss to account for them except upon the theory of a fully materialized spirit that until after the seance under test conditions, I have been un-willing to admit they appeared. True it might be so, but as the conditions under which the appearance was made, did not preclude the possibility of fraud, I do not feel justified in admitting any points in its favor.

On Tuesday at 10 o'clock A. M., a seance was given to six gentlemen under the following test conditions. The cabinet was in all respects arranged as the investigators desired. and under no circumstance could the medium have obtained aid from a confederate. She was have obtained aid from a confederate. She was then placed in the cabinet, and seated in a chair, when a rope was passed around her neck and knotted nine times in close hard knots, rendering slack impossible, as the medium was drawn tight against the cabinet. The ends were passed through separate holes in the cabinet, and then drawn up so the knots on the inside were firm against the cabinet, and securely tied in full view with the ends of the rope fastened together. The scance was then given, but then given, but

TWO FORMS APPEARING. one being "Belle," and the other "Albert Pence," and both said to be members of the band. These two forms I have no hesitation in pronouncing genuine spirit materializations, for various reasons, which time and space for-bid reciting here, in addition to the following facts. I had the night before attempted to weigh "Belle," she standing on the platform scale s and varying the weight from less than scale s and varying the weight from less than ten pounds to over 175 pounds, with a rapidity that precluded the possibility of any exact weight being obtained. She was very patient and pleasant, remaining on the scales probably five minutes, and finding that it was a waste of time to attempt further to get any fixed weight, I, while still handling the weights as before, turned my attention to looking into her face and at her hands, at the risk of being thought rude, and though the light was very dim, I saw enough with which to compare her appearance on the following morning when the medium was under test condition, to satisfy me she was what she purported to be, a fully medium was under tost condition, so sainly me she was what she purported to be, a fully materialized spirit. She talked with me free-ly while on the scale, but declined hand shakng. Albert Pence had on a former occasion walked across the platform and shaken hands with me, and the hand he gave was one that I am now satisfied was that of a fully material ized spirit. At this seance under test condi-tions, no other form could be seen. Why, I will not attempt to discuss. I might relate

what reasons were given here; what conjec-tures myself and others may have had, but tures myself and others may have had, but such statements are in my opinion entirely too common—too many write for the press about these manifestations, what they think, or have been told, and not what they saw, and even those who write what they see, very often do it in such language as to mislead readers entirely, who, when they come here, are so saddy disappointed that they can not easily be reasonable.

On Sunday evening a form claimed as one of the band came out strong, and your correspondent requested an examination of the pulse, which was granted, bulks pulse was found. This form remained upon the platform a sufficient length of time to enable six or eight persons to make an examination, though during the time, entering the cabinet two or three times, estensibly to obtain strength. I seked for a lock of her hair, as she had an overstock, it being very thick and hanging down I should think nearly to her kness but I preshould think nearly to her kness, but I pre-sume, on my wife's account, she declined very politely to accede to my request. As to the weighing of the one form and examining of the pulse of the other, I can only say that the conditions were not test conditions, and therefore a possibility existed of fraud.

On the first evening the medium under control, and Belle both appeared in the cabinet with the doors opened wide, and each spoke to the writer at different times, asking substantially, "Do you see that there are two of us!" On another evening a box of presents for the medium which had arrived by express, was brought and placed under the platform, without the medium's knowledge, but the control called for it as soon as possession was taken, and Belle came out of the cabinet, took the box carried it to the madium sected in the box, carried it to the medium seated in the cabinet, and shut the door. It was as dark in there as midnight blackness, yet they took everything out of the box and examined each article critically, admiring the red shawl with stripes, the white silk handkerchief with a red border, but that having a blue border met with less favor Gloves were discussed and neckties commented upon as might be expected by persons accustomed in this life to a buckskin wardrobe.

To-day (Wednesday) your correspondent was promised a private scance for the purpose of investigating still more closely, but owing to circumstances of which I am aware, and over which the medium had no control, she was unfitted to give it, and with the remaining investigators, he will depart for other scenes by next train. A word or two and I am done. Don't believe, reader, that you can come here and see your friends

IN A STRONG LIGHT.

Don't believe if you should see any who you concluded were your friends that they :

to you, for you will be disappointed. If one can come and remain passive and be willing to stay a few days before seeing anything satisfactory to them, and as much longer as may afterward appear necessary, up to four or six weeks, it may be that manifestations will be produced that will be satisfying. Above all, however, don't believe what the great Col. Olcott says in speaking of mediums, that "the best of them often resort to trickery;" a por-tion may—all do not; and recollect that if under peculiar conditions a medium is charged with fraud, and even apparently it be fastened upon such an one, it may not be true, or if true of that occasion, is not necessarily so, as to others, previous or subsequent. Do not forget that physical mediums are subject more than all others to imposition, that the attempts at fraud are not all upon one side, and when you visit a medium remember the Golden Rule, and you may be the happier for having followed me to the end.

THE PACIFIC COAST.

The Screaming Woman-Tests, etc.

"Experience has been said to be a very dear school." When we remember that three score and ten is but a point, I question that proverb. and ten is but a point, I question that provero. To-day the learned clergy, legal fraternity, our private citizens of much learning, the culmination of scientists as a whole, deserve the commiseration of many a worn traveler in the struggle for knowledge. "Much learning hath made thee mad," said one. We all can say much riches has made you mad to many we know The wrecks of men that on our coast. know. The wrecks of men that on our coast

know. The wrecks of men that on our coast lie beside their learning and their plies of gold, are not few while here in the form.

Many of us had the good fortune of Christian education as we thought among the barren, frozen lands of superstitions, bigoted New England. Life shone out upon us with the brightness of morning. Our boat went from the parental home loaded with flowers. Had it not struck rocks in the river, the load of bigotry put in for ballast would have been ours as we landed on Canaan's shore. ours as we landed on Canaan's shore.

As for myself, somewhat rubbed off of this New England coat in N. Y., I have taken high degrees in the study of nature from many a lofty peak in the beautiful mountains of this coast, and really began to believe that I was competent to appreciate the true and beautiful of God's mighty works. I have stood upon a mountain peak at early morn in Napa Co., Cal., and saw the earth covered with a fleecy fog. As the sun rose at the horizon this fog went fleeing away behind the mountain peaks, until a dozen or more in their ever green dress came out to welcome this God of life. As in full glory he filled all space with his renewing life, this fog but a moment before master of earth with its feathery lightness, went flying over every val-ley—thence onward into canon or to the ocean bosom to hide from this master and life of the material.

I have stood upon a high point in Mt. Diab lo range looking northward for two hundred and fifty miles, beheld on the East the snow clad Sierra; in the distance Shasta peak atanding sentinel of the Sacramento Valley; Westward St. Helena range 3 600 feet; Tam-ulpais 2,600 feet, nestled in all this vast range, two by three hundred miles the vast Bacramento and hundreds of smaller valleys—small paradises of earth. Looking directly South and East, the San Josquin Valley stretching hundreds of miles; looking South beheld the Santa Olara Valley and in the distance far over a hundred miles of wast mountain pile—looking Westward at our feet, lay Oakiand with its thirty thousand recopie quietly resting like a thirty thousand people quietly resting, like a fairy scene among its evergreen caks. Just beyond the bay sixty miles in length, six in breadth, covered with its living load of sail and steam vessels, studded with the Islands, Buena Vista, Alcatruz, Anyrl Island, etc. Sweeping the eye over San Francisco and the Golden Gate, far down the great ocean catching in the view the last low land called so appropriately "farolones,"—a view greater than all New England; a view seen with the naked eye and a soul able to comprehend and bless God for these grand views of his material

I have also seen on this coast in my illuminated house—no cabinet—no trance medium—no "exposed medium,"—the chairs rise, go spinning eight to ten feet and set down; heard the bell ring in the china closet while the door was closed; have felt the house shake like a troe in a gale; heard raps all over the house gives no Post Office Address.

like muffled hammers, similar scenes for three days and nights, and closed with the scream of an invisible woman as though she wished to tell of the horrors of the wicked.

No one ever doubted my story of the besuties of Northern California. Others tell greater stories of the view from Mt. Diablo, than I, and set a Congregational minister. a professor

and yet a Congregational minister, a professor at the University, and a grave lawyer, say that though I had a dozen witnesses we did not see the furniture move or hear the bell ring or the scream. They returned to their prayers, being very gifted, most devout Christian men, and are now looking for the general resurrection, waiting to sing Halleivjahs when God sitting upon his great white throne, shall send all such unregenerated sinners as I away to everlasting damnation prepared for the Devil and his angels." But while they wait we repeat the songs of love we have heard from millions of birds in all this beautiful land; yes, we repeat the grander song of love and praise that comes from the angel world in the higher life and before this magnetic song of the real the divine life, we see bigotry and ignorant superstition crumbling in its materal forms like Proctor's Moon; its magnetism gone, hence death to the living soul that comes not cut into the rays of God's divine light, knowledge and life. Many a dark cloud will linger long behind the mountain peaks, then flee to the canon, but the rays of God's neavenly light must at last penetrate all the souls, His suffering down trodden Christian, either here or in the higher life. The proverb is not true. "Experience is our school;" life is our eternal school, no vacation comes—we can not atop. A dormant soul—we might as well say a dormant world. In the circle of eternal life, there is no vacation. This may be to him of a pure heart ever pleasant change, which is the fullness of reat. God can never sleep. We being in His image must like Him, find our joy in labor. The learning of theology is not experience; it is a delusion, a fog to be dissi-pated by a higher light. The learning of the scientists is not experience unless like a child he endeavors to learn God's truth. In the labyrinth of theory, he is the man lost in the woods, going round and round, never progressing in the knowledge of God, thus wasting his time seeking a treasure that has no existence. True experience developes truth, and truth brings results, with blessings to mankind.

WONDERFUL TESTS. Calling upon Mrs. Aiken of San Francisco. a few days since, she said "Mrs. S. came in with you and is now by your side." I said, "Why, she can not be dead." The lady replied, "I do not know for certain, but that is Mrs. S., and she has either died of heart disease or in now suffering with that complaint." The next day being at Mrs. Kerns, her Indian control came for a chat, also the Indian control of the Mrs. S. The control of Mrs. K. said that while she was talking to us, Mrs. K. had gone to N. Y. to see Mrs. S. I saked the control if Mrs. S. spirit had ever been to see me. She said, "Yes, and the medium saw her and told said, "Yes, and the medium saw her and told you." They had also told Mrs. K. that Mrs. B. was very ill and at whose house the day previous. When Mrs. K. assumed her normal condition, she said, "Why, how strange it seems, as though I had seen Mrs. B." Letters received confirm the fact of her illness and at the pleas in New York named.

the place in New York named. Another evening Mrs. C. and myself made a Another evening Mrs. C. and myself made a social call upon a lady medium, lately from New York, an utter stranger to me. She said the room was full of spirits, and asked if I recognized one by the name of "Mary Ann." I replied, "No." Mrs. C. said, "Why you have a sister by that name." "True, but she is not dead." She said that it was she and walked to dead." She said that it was she and wished to shake hands with ur. She then said, "Do you know Sam?" I said, "Yes, I have a brother said; but he has been thinking of you and is here and wants to shake hands. She continued, "He is a very stout man; very jolly, goes to bed early,"—all of which is true. She then said, "Is he a bachelor?" I replied, "No." "Well, he is sleeping alone to-night certain." (I have written to ascertain). These persons are in Connecticut. This last occurred in Oakland, Cal., 9:15 o'clock. She then said, "Did you ever know any one so fond of good home-made bread, that she would sit up late and knead and knead it a long time so as to have it good?" I said, "No; I don't recollect any such person." Mrs. C. laughed and said, "You don't recollect. What did your mother use to do?" You see I was "pre possessed" enough to comprehend the delusion. She then described my mother more correctly than I could have done. A spirit then came and said that I had on one of those old fashioned yokes and at either end a bucket full of clear pure water, that occasionally I grew weak in faith, and then the water slopped over; at other times I got angry and then my bucket got very riley. She said that was my father.

I suppose this was all "pre possession"— Mrs. Aiken described an earth friend in New York as with me; gave her disease;—that Mrs. Kerns gave the city and street where Mrs. S. is now sick, who she was with while we were all ignorant of her whereabouts; that Mrs. H., an utter stranger to me and mine, described to me my brother and sister sleeping three thousand miles away; that she told how my mother looked and her peculiar habit about kneading bread some fifty years ago.

All I can say about it is that to me it is most mysterious, and although I heard with good cars and saw with eyes that do not need glasses, I was most profoundly astonished, and when the learned Dr. Carpenter's " pre-possessions" come in I can not comprehend.

That the Doctor is right about "pre-possessions," I feel confident, but that he is the man and that a life of great usefullness is being fast undermined by an obstimate refusal to learn to him a new truth. With him stand thousands of clergymen and unnumbered members of Churches refusing to have their foundations made whole by angels from the higher life standing upon the tottering temple that materalism and science have undermined; waiting but a few more years to fall beneath intelligence of honest scientists, and the grand heav-enly knowledge derived from those in the realms of continued progression, they continue to subscribe to creeds, no intelligent man or woman upon the earth believes, and raise their prayers to the unknown heaven and to the unknown God.

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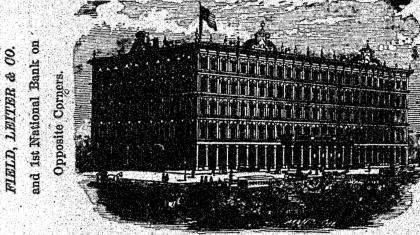
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Passed to the Spirit life, from his home in Chicago, Ill. Pob. 7th, 1876, Dr. J. H. CHANDLER, f: rmerly of Stowe, Mass, aged 87 vears.

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H. M. C.

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