Eruth wears no mask, bows at no human shrine, seeks neither place nor applause : she or

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SLOS A YEAR, IN ADVANCE:

NO 13

THE SPIRIT-SPRING.

BY MALCOLM TAYLOR.

In a cot's solitude, on the edge of a wood, Where the wind thro' the trees whistled At the wheel and the loom, in a low, dingy

Worked Dame Downs and her one living

Madge, a daughter so dear, who for many s Earned the most of the bread that they had,

And still not a sigh, nor a tear in her eye, Ever showed she was weary or sad.

From the world all aloof, at the ne'er chang

From the world all aloof, at the neer-changing woof,
She would sing, while the shuttle kept time:
Thus the warp of her life, free from all snarling strife,
She filled in, from her youth to her prime,
While, close by, at her side, her old mother
she piled
The wheel, and still spun out her thread,
Till her distaff did bend, and her flax found

Till her distaff did bend, and her flax found when she dropt from her cricket-stool, dead.

Poor Madge mouned in her wo when the form

was laid low.
With its kindred dust, in the churchyard; And the neighbors drew near, to console to cheer

Her lorn heart for its loss felt so nard; But, unhappy, she pined, and no comfort could find,

Till her duties were done for the day, Then, alone in her grief, fain to find some re-lief,

In the woods she would wander away.

Once in a still spot, by a dark, rocky grot, Lone she sat on a moss-cushioned knoll, Where a spring's puriling mirth, as it flowed from the earth,

Was a sweet, soothing song to her soul. Pacified by its rune, there she seemed to com-

mune
With her mother in Love's Paradise,
Till in spirit she came, calling Madge by her

And was viewed by her clear-seeing eyes. The next day, when Madge told to her friends,

young and old,

Bhe her mother had seen at the spring,
Each in doubt shook the head, while in secret

they said,
"She is crezed with her trouble, poor thing!" Yet still, ever every eve, her companions she'd

And go down where the spring bubbled In a calm, passive state, there to watch and to

For the spirit once more to appear.

But often and long did she hear the spring's And look for her parent in vain,

Till at last, from above, in a mission of love, Bhe released her sad soul from its pain. And when, the next morn, the cold body was

From the grot to the new grave away, For the fountain's weird fame they gave it the "Spirit-Spring." which it bears to this day.

LETTER FROM ENGLAND.

Notes From London, England, by Catherine Woodforde.

Mediums, and from sympathy with them, all Spiritualists, are at the present time passing through a time of trial and probation here in England. Prof. Lankester's onslaught upor Dr. Blade seems to have roused into overtage Dr. Blade seems to have roused into overt'action and expression all the dormant harred and malice of the enemies to Spiritualism. We have been, and no doubt shall be, prettily abused and ridiculed in the public prints, and in the pulpit, and altogether just now may, according to the opinions of that portion of humanity which is always prone to be blatant from ignorance, hide our diminished heads, and cover our faces with the well of shame that we should be such fools as to believe in Spiritualism. But we do not feel we have sught to be ashamed of, but on the contrary much to glory in.

Bpiritualism. But we do not feel we have aught to be ashamed of, but on the contrary much to glory in.

All the bitterness long bottled up, rankling as the worst of poisons in the breasts of our opponents, is now finding a vent, and pouring forth with all the more force and power, because it has been so long under compulsory restraint. It is now ascertained to be possible to arrest physical mediums under the Vagrancy Act as conjurors; it is also, according to the now far-famed act of George II, said to be contrary to the law of the country to "call up spirits,"—and as no medium can possibly do otherwise than call them up (and they do come when they are called), why of course all exercise of mediumship is unlawful. So what is to be done under the circumstances it is hard to say. Meantime we are all tasting of the sweets of persecution according to the fashion of the 19th century. Our houses are wa shed by detectives in plain ciches; we are followed at respectful distances by suspicious looking individuals, and we layed, daily expectation of some myrmidon of the law coming with a search warrant to pry into drawers, desks, and secret recreatedes, empowered to carry off any little treasure we may possess that may even smell of spirits or Spiritualism.

We are not dragged sway from the bleom of our families loaded with chains, and thrown into dark, pestilential prisons, with rats for

companions; we are not brought up before frowning priests for examination, tortured with thumb screws, or flagellation, or hot with thumb scraws, or flagellation, or hot rincers, and perhaps sentenced to the stake, or to be boiled in oil, or torn to pieces by wild animals; but we are cited to appear before magistrates, and dragged through the prolonged tortures of a weekly trial in a small crowded court, gased at end laughed at by ignorant valgarians, brow beaten by a clever lawyer determined to do the best for his client,—although it may be at the expense of truth,—brought face to face with vulgar lying witnesses, and secretly caricatured for some penny llustrated comic paper. We are cried about by obscene little boys around the doors of our dwelling-houses, and written about extensively, in a variety of styles, in all the daily papers. Wherever we go, or turn our heads, our Wherever we go, or turn our heads, our name, or image, variously presented, sa-us. It is like being haunted by one's own double turned into a torturing flend, and we would vainly pray for complete annihila-tion, and utter oblivion to escape from ourtion, and utter oblivion to escape from our-selves grown most unpleasantly notorious, were it not for a spirit within which makes us rise superior to earth, and the ignorance of humanity, and patiently bear duto the end, willing to submit to the decisions of the law, whatever they may be, and hoping that good to our fellow-beings may grow out of our mis-fortunes.

Such is the fashion of persecution in this enlightened 19th century, and I leave it to your readers to judge whether refined, sensi-tive minds do not suffer the pangs of crucifix-ion, or the tortures of a million deaths, worse ion, or the tortures of a million deaths, worse than rosating, boiling, or lacerating, under the inflictions of modern society such as I have described. Buch perscutions awaken in a noble mind the fortitude and patient long suffering I have endeavored to depict, and which I have remarked in the bearing and conduct of our friend and brother medium, Dr. Blade. The sufferings I have dwelt upon as growing The sufferings I have dwelt upon as growing out of such a state of affairs would, I can safely say, have been mine under similar circum s, but what our friend has suffered, no stances, but what our riend has sunered, no eye has been permitted to see, no observer ev-en guess at. All has been borne with such Spartan heroism, with such true American pluck and bravery, to say nothing of cheerful resignation. There must be noble spirits sup-porting him; it is in times of trial we recog-vise the angels with na.

porting him; it is in times of trial we recognise the angels with us.

Long before this reaches you, the magistrate
(who rejoices in the below firest Police Court,
will have pronounced judgment upon our
friend's case, and we shall know whether incarceration in a prison is to finish off the chapter of his experiences in England. If so it
will be as nobly borne as all which preceded
it, though I carnestly hope he will not be callit, though I carnestly hope he will not be call-ed upon to endure any further persecutions

for being a medium.

I has been particularly struck with the manner in which both Dr. Slade and his agent Mr. Simmons, have always alluded to the dif-Mr. Simmons, have always alluded to the dif-ferent individuals engaged in this prosecution, —without the slightest tokens of irritation or anger,—the utter absence of all invective or blame,—the most gentlemanly forbestance, and quiet dignify, and in abort displaying in every respect the high tone and breeding of a true gentlemen, if we may not say 'Christian, for it should be the characteristic of Chris-tians, as well as of gentlemen, to refrain from abusing even their enemies.

The spirit of malevolence now excited against us here will not easily be allayed, and

against us here will not easily be allayed

abusing even their enemies.

The spirit of malevolence now excited against us here will not easily be allayed, and already we hear of another celebrated medium of undoubted power and well substantiated honesty, Dr. Monck, being arrested and imprisoned under the Vagrancy Act. Dr. Monck was the guest of a Spiritualist, who should have been his protector, but who appears to have invited the fate which befell the partaker of his hospitality. From all we can yet learn it seems to have been a disgraceful transaction. Dr. Monck has been imprisoned until he can procure ball for \$6200.

These calamities do not befall us without good reason. We have much to learn, and progress is frequently made by dint of much path and suffering. Although we have communion with the Spirit world and it might be supposed that we of all people in the world, with our advantages bught to gostraight, since we can obtain the highest direction, yet it is evident that we go very wrong, and are as prone to error as our brethrem who do not seek spirit-communion. There is a providence watching over all men, not over a favored few alone; the knowledge we possess is destined for the whole human race, and if we have not as yes learned the proper way to present it to our follow-creatures, we must be taught. They also must be mentally swayed, and learn a few useful lessons, and through the closed doors of their hatred, disgust, and enraged opposition, the sword of truth will probably strike, cleaving them to the heart, and forcing them to acknowledge the hand of God. It is by hand to hand lighting the battle is frequently won, and we learn to respect an enemy hitherto despised when we witnesses his walor. Frequently also we do not know how strong our enemy is until we see his forces deployed on the field of bettle. Our enemies have to learn how strong are we Spiritualists whom they would crush out utterly; and we have to learn how better to engage their admiration of the seasing rap, seeing furniture dance about, and listening to the sunnoi-ations of a

granted that spirits do return and manifes' their presence amongst us, what is the good then of it? Does this sort of thing make a man any better? It is usual then to point to Soir-itualistic literature, and tell people to read and study up the subject; but they may not feel in-clined to read, or they may be so taken up with the affairs of this life as not to find time for anything but newspapers. The business man of the world must read as he runs, or he can not read at all. And so it too often hap-pens that inquirers leave our physical seances, which we may call the constantly open doors of our temple, with a confemptions shrug of the shoulders, and the thought, loudly expressed—"Bpiritualism, forsooth! A cantankerous noise! A conjuring show, which you pressed—"Spiritualism, forsooth! A cantan-kerous noise! A conjuring show, which you are expected to investigate with your eyes blinded in pitch darkness, and your ears deaf-ened by noise. If the spirits of the departed do visit our earth for only such folly as this, better they staid away!" We have all heard such remarks, and under the circumstance remarks, and under the circumstance

they are very natural.

We may be sure that we require to learn much as to our manner of cultivating and exercising the divine gifts of mediumship. We do not rank them high enough; as mediums (of course there are many bright exceptions) we do not work sufficiently for our own spirwe do not work sumisative for our own spiritual elevation—ix this particular we are surpassed immeasurably by the Indian devotee who spends his life in the subjugation of the flesh, that the spirit may have greater power. We would not counsel extremes of asceticism, but it is the duty of all mediums, as well as other people, to aim at the highest spuritual state of purity and perfection it is possible to reach in this life. For this reason, because reach in this life. For this reason, because we fall to do as we ought (I repeat there are many bright exceptions) for this reason trials and tribulations befall us, for we must all as a body suffer in the misfortunes which have so undeservedly befallen some of our members. But in the clashing together of opposite interests, in the wordy warfare which will follow upon this great trial, and be excited by the persecutions levelled at us. Spiritualists, and our struggles for the free exercise of our faith, from these clashings and contentions, myrlads of sparks of truth will be struck out, and a knowledge of what Spiritualism really is in ite highige of what Spiritualism really is in its high

edge of what Spiritualism really is in its high-est form, must necessarily be spread.

We also shall by degrees learn, perhaps bit-terly, our lesson as to now to aid the spirits to present their manifestations on the physical plane with more external feasity, order, and seemliness; that there may be no ungraceful, or absurd exhibitions of ignorance, fanaticism, or anything which may shock refinement, or disappoint ah intellectual mind seeking for something superior to what every day life pro-something superior to what every day life prosomething superior to what every day life produces,—a mething which may sure becoming to a soul which has shaken off the flesh, and with it all earthliness. As we demand a higher order of manifestations, so may we hope to get them,—"Ask and ye shall receive!" No doubt the powers overhead, the glerious oright els who watch over the destinies of men. sfiairs as to compel human society to purify itself,—no doubt these have thrown down into our midst these apples of discord, that in contending together we shall learn of each other, and re-move stumbling blocks in the way of advancing knowledge. In this manner are man forced to act and reset hope each other to advancing knowledge. In this mann r are men forced to act and react upon each other to their mutual benefit.

I note with admiration and joy the frequent material stion of our, I may truly say, worshiped Washington; he, who of have been elevated to the rank of a God, for his truly God-like gifts and schlevements on the earth plane. I look upon this fact as very significant at this period of A merica's history. One hundred years ago he, in the flesh, was working for the emancipation of his fellowcountrymen from a hateful tyrauny; and now during this hundredth anniversary of Ameri-can freedom, he descends from his heaven to can freedom, he descends from his neaven to work for the emancipation of his countrymen from the thraildom of ignorance,—that ignor-ance of things spiritual which is death to the soul. Still he toils, the undying spirit, for the advancement of freedom, and would prove to man by his return the truths of Spiritualism, man by his return the traths of spiritualism, the greatest engine of man a freedom ever given to earth. He shows us that even in his heaven of angelic happiness his beloved America is not forgotten, but that still he works for her advancement; he shows that the happiness of angels is inextricably mixed up with the happiness of humanity in the firsh,—that love happiness of humanity in the firsh,—that love happiness of humanity in the firsh,—that love happiness of humanity in the n-sa,—that love never dies, but sits even the angels to works of compassionate helpfulness towards us grop-ers left behind; that thee Fither's spirit lives in his children, and that these our rises brethren, filled with the Father's love find their highest glory in working for those folling after them on the road to heaven. These are the lessons taught us in this gracious return of our noble on the road to heaven. These are the lessons taught us in this gracious return of our mobile Washington into our midst in a fishly form,—praised and glorided be his name forever! Not has he forgotten a daughter of America living in forced exile in Old Eagland, for on two occasions has he presented his beloved face here in my rooms, materializing through Mr. Arthur Colman. The calm benevolent face was seen by us in thrilling perfection, the same beautiful countenance whose pictured presentment I used to dream over when a little girl, wondering when I should be able to read those many pages of dry history-contained in Bearks' Life of Washington,—a present from my father, a man thoroughly imbued with the spirit of an old revolutionary hero, who fought under General Jackson at the famous battle of New Ocleans, and from whom doubtless I inherited my great love, and I may any worship of Washington introduced himself to me through my own powers of clairand-tence, and clairson that the found it hard to believe that so

great an honor had been paid me. He has not failed to visit me (requently since, and crowned his gracious kindness by material Tais was last Spring, before I izing here. This was last Spring, be think he had materialized in America. sorry I did not been the date of the first ap-pearance. I am not surprised at his visiting Bastian and Taylor's, for I well remember Johuny Gray's delighted admiration over the Johnny Gray's deligated admiration over the beauty of the materialisation. Johnny was with us on that occasion, and probably assisted in the operation. Now 1 am not holding sennces, and ambhus deprived of one of the greatest loys of my life.

ENGLISH NOTES AND JOTTINGS.

Dr. Slade's Persecution.

BY GRORGE PARMER, AUTHOR OF "LIGHT IN THE VALURY," "BE ORIENTA-LUE." "SPIRITUAL. ISM AND CHRISTIANITY, STO, BTO.

The practical in Spiritualism in a worldly sense is exceptional. The world cries cui bone and by that it means that though it may have kicked over some tables in a doubtful sort of way, it has not made money more plentiful, or enriched its disciples. This in a sense is true, and its workers have suffered persecution true, and its workers have suffered persecution for their advocacy of truths, which more or less are unwelcome to the vested interests of "respectable" society. The heroes and benefactors of humanity are never understood or appreciated until the grave has hidden them from sight, and then men glorify the heroes whom their forefathers tried to ruin. So wags the foolish world, building monuments to the prophets whom its previous ages have stoned and never learning to treat its benefactors with respect and credit while in the flesh. Such, however, cheerfully perform their task despite the unwilling race they bless, and as it has been with every fresh discovery of science, so now is it with Modern Spiritualism. Contumely and abuse are the chief rewards of

Contumely and abuse are the chief rewards of our apostles and workers, obtaining little of this world's goods, they bravely toll on, content to rece: we their reward in something better than the mere worldling seeks for.

The details of the Biade persecution are too well-known to require repetition, but one or two thoughts occur to which I should like to give expression. In summing up, Mr. Plowers, the magistrate who tried the case, emphatically insisted upon the seconition of the fact that the whole affair turned upon the evidence of Professor Lankester and Dr. Bunkin, and that he could not, however much he might desire it, judically receive the testimony of the witnesses for the defense, because it referred to nameses for the defense, because it referred to what took place in Dr. Slade's presence on other occasions that that upon which the offence against the law is alleged to have taken place.; Taking these facts into consideration; that as Dr. Slade could not give evidence in justification of himself, there was practically justification of himself, there was practically no defense possible, also the animus with which the persecution has been conducted, there remains no hope of any other decision than that at which Mr. Flowers arrived, viz: the conviction of Dr. Slade, and the consequent sentence to three month's imprisonment in the House of Correction with hard labor.

Commenting upon this phase of the late trial, the Daily News very justly and liberally remarks that Mr. Flowers had two sets of withesees of equal honesty and truthfuliness be-fore him. Prof Lankester and Dr. Donkin, rowed disbelievers in Spiritualism, swore to facts, by which, if their observations were cor-rect, the charge of imposture is made out. On the other hand, Mr Wallace, Mr. Massey, Dr. Wyld, and other witnesses of position and education, came forward to testify to things which took place in their presence, under conditions which astisfied them that imposture was impossible." But Mr. Flowers does not speculate on such matters. He "must decide according to the well-known course of nature." according to the well known course of nature, and as it is conceded by the materialists of this "Christian" land to be no part of the well this "Christian" land to be no part of the well-known course of nature for spirits to write messages upon a slate, when such a thing is said to have been done, the presumption of course must be that the medium has written it himself. "Therefore," says the Daily Ness, "he (Mr. Flowers) accepts the prosecutor's testimony, not because it outweight the evidence for the defense, but because as to what took place on a particular occasion, it is uncontradicted."

dicted."

9tr. Bergeant Cox, himself a magistrate on the London bench, thus referred to the trial at a recent session of the Psychological Society. He characterizes it as an attempt "not to punish Dr. Slade, but to discredit through him all psychological phenomens, the proof of whose existence was destruction to the doctrines of Materialism. The desire and the design was existence was destruction to the doctrines of Materialism. The desire and the design was to bring into discredit the authority of Barrett, Wallace, Orookes, Lindsay, Rayleigh, and the other members of the Royal Society, who have acknowledged the reality of some, at least, of the psychological phenomens, and above all to deter by dread of popular ridicule other persons from procuring investigations, which, it found to be true, they feit to be fatal to their own reputations. But such hopes have been grieviously disappointed. Whether Dr. Sinde be or be not in all respects guilty or guiltiese, upon which it is no part of my duty to off ir an opinion here, certain it is that the trial has had the unlooked for effect of directing the attention of the whole public to the fact that phenomens are asserted to exist, and by a great number of competent investigators are declared to be true, and of the reality of which every person may, if he pheases, satisfy himself by some impaction, which sweeps away now and forever the dark and debasing doctrines of the Materialists, who have preached so persistently that soul was but a supersti-

tion, man but an automatom, mind but cretion, present existence purely animal, and the future a blank. Such an Issue of an atthe future a blank. Such an issue of an at-tempt to put down psychology by process of law is a mighty triumph for our science, and will be commemorated in its annals as a new starting point in its onward march."

Spiritualists would, I am afraid, have allively

Spiritualists would, I am afraid, have allively time of it if the wishes of the majority of the members of the Oxford Union Society could be carried into effect. This socity is composed of professors and graduates of the various colleges which in the aggregate compose the Oxford University, and I quote the following that it may become a part of the history of Spiritualism. On Thursday evening, Nov. 2nd. Mr. C. Wade, of Magdalen, introduced the following motion: "That Spiritualism is an imposture and demands legal suppression." The following amendment was proposed by Mr. Poulton, of Iesus: "Fhat this house considering Spiritualism as an imposture, looks upon the spead of scientific teaching as the only-efering Spiritualism as in imposture, looks upon the spaced of scientific teaching as the only of decolors method of climinating its degenerating effects." The amendment was lost, 20 voting for and 41 against it. Mr. Hoyles, Christ Church, then moved another amendment as follows: "That in the opinion of this house, the phenomena adduced by Mr. Crooks demand further investigation." This amendment was also lost, 37 voting against and 83 for it. The house then divided on the original motion which was carried by 23, the members being, for 45, against 23. All comment may safely be left to the hand of time. Spiritualists can afford to wait, being well assured of the ultimate result. "He who laughs last, laughs best," laughs last, laughs best,'

Matter and Spirit.

ED. JOURNAL:-In a previous issue an article ED. JOURNAL:—In a previous issue an article appears under the above caption from the pen of O. H. P. Kinney, which deserves notice because of a kind of false reasoning which is beccuing very much in fashion, and is exceedingly apt to deceive, and in fact does deceive all but the most cautious of thinking men and women; a kind of reasoning which discards the miracles of Old Orthodoxy, as well as the mystery of the hasty generalizers of this generation; the latter proving that an unknown mystery of the hasty generalizers of this generation; the latter proving that an unknown quantity must be what they say it to because some other one is admitted to be an unknown quantity, just as the former was able to prove anything he chose because God was able to de all things. Yesterday a Methodist minister asserted that "there was no more violation of law in Ohrist-raising the dead than in the commonest thing of every day life." The proof of his proposition was that "we do not know how a tree grown." Mr. Kinney discards the mysterious and bases his argument on the known facts of nature. His proposition is mysterious and bases his argument on the known facts of nature. His proposition is that the "spiritual entity" precedes and is the cause of the "material physical organism." His proof is that two begs, one impregnated and one not, are just alike no far as any "microscope or chemical analysis" shows, and yet one will hatch and the other will not. His conclusion is that the invisible germ which was in the one egg and wanting in the other was the spiritual entity of the future chicken, and out of the food within its reach constructs a physical likeness of tself, and no other power does thus construct it. Very well, this is all in accordance with nature, and nobody dare go back on nature now-a-days. dare go back on nature now-s-days.

Bear in mind all the time that the proposiis the cause of the physical organism and not the result of it, and we laquide where this spiritual entity was before it was put into the egg? If it be not a result of organisation, then must it have always existed, for there is nothmust it have always eximed, for here is noth-ing else by which it might have fleen made. A good hen will lay one hundred and eighty eggs in a year. What a multitude of chicken entities there must have been! And how have they been transmitted?

entities there must have been! And how have they been transmitted?

According to this doctrine the germ entity all comes from the rooster, and how, then, seeing that he can only dispose of as many germs as his family of hens can lay eggs, is he to provide spiritual entities for uncounted millions of future chickens? Being a cause and not a result, they can not be prepared as wanted. We next come to his assertion that no difference exists in the two eggs, because no chemical or microscopic examination shows such difference. It is true that in many cases adence is unable to detect the different forms of living tisque; in others it can be done. Belence can distinguish between the blood of a man had that of a sheep, but may not the flash of one chicken from another. Both eggs were alive; both the impregnated and the non-impregnated, for one will resist decomposition as long as the other, and both were organized. Therefore Mf. K. stuitifies his own proposition again, for if his germ entity be as he says it is, the "life principle," then the non-impregnated egg ought not be alive.

Again, he presumes too much because scientific analysis falls, to detect a difference when none exists. Trees germ entities are very small, and human organs or instruments can only reach to a certain dis ance into the infinitismal jworld. We know that a stalk of corn actually is a physical organism, but suppose some being to exist as much larger and with instruments as much coarser as we are larger than the "spiritual entity" of a chicken's egg, and the publical were presented to this great being to ascertain by checkical analysis which if either, the Earth or Jupiter, had a stalk of corn growing upon it. He might fail in his showing, and yet the corn is here and not upon the plasset Jupiter.

Again, Mr. Kinney asserts that his spiritual entity "produces a physical organism in perfect likeness of itself," therefore after the germ Concludes an page to. ocording to this doctrine the germ entity

EX ORIENTE LUX:

Or the Connection of Spiritualism With the Bibles, Faith, and Savlors of the World.

By George Farmer, of England, Author of "Spiritualism and Christianity, Their Mutual Relationships, Parallels and Contrasts," Etc., etc.

SIXTE ARTICLS !

INDIA: -THE SACRED B OX 1 OF THE BRAHMANIO PERCOD.

(Continued.)

The Ramsyana and Mahabharata form to-gether with the Puranas, the most popular of the Hindoo sacred books. I will deal first

THE BAMAYANA.

which was written long previous to the Maha-bharata. It has been aptly called the "Hisd of the East" from its great resemblance to the fam-ous epic; indeed so closely do the two poems resemble each other, that the Hisd is now supsed to be but a copy of the Ramayana, the antiquity of that poem over the illad being in-contestable. The Ramayana is the work of one author—Vahniki—and is a narration of the exploits of Rams, the seventh avatar or in-carnation of Vishnu. Vahniki commences by carnation of vianus. Vannist commences by describing the descent of Brahma to inspire him in writing the poem, and then proceeds to recount the history of Rama's incarnation. Mixed with much that is foolish there are passages of remarkable tenderness and grace, and as an illustration of such portions, I quote the following learners.

following legend.

Rama's father had in a moment of weakness promised to grant one of his queens any two boons she might please to ask, and she jeslous that Rama might supplant her own somen the throne, requested his banishment. When he one the remorse of the king is great, and re rises before him the memory of a death

is gone the remorse of the king is great, and there rises before him the memory of a death which he had accidentally caused when a young man. In his remorse he exclaims:

"On, Brahm! thy justice is inexorable! With thee sin involves sorrow, as seed the fruit; no alonement, no remorse can preclude the law. From his own weakness man draws the power-to pity and forgive; but those who are sinless can not pardon sin.

"I am very old; scarcely does my heart beat. I know it is because the loy hand of Yama is laid upon it—and my son is not here. My eyes are yolm. There is, as it were a mist before thim; I know the shadow of the death-God is upon me,—and Rama is not here! My limbs are feeble, my blood is growing chill. I draw breath hardly—more hardly every moment. My heart—this failing heart—is gaspling for my son. My eyet—these fading eyes—are athirst to see him once-sgain. Alas I'my i'pal my son! on! my son!

Thou art just, O. Brahm! "Thou art just, O, Branm:
"I heard an old man once on his death-bed—
as I am now on mine—cry with his feeble arms
extended yearningly: "Come to me, my son!"
and there was no answer, and the fault was

"It was long ago; I was young then—I had not learnt the fellowship of all living things; suffering had not taught me mercy, nor sorrow

"One day in the pleasant season of rains, my bow swung across my shoulders, I stro'led down to the Barayu, the sleepy river.

"The surrounding peacefulness and calm appealed to me, and bade me forbear to mar

appealed to me, and bade me forbear to mar
this harmony. But in those days I was insensible to such pleadings.

"I was proud of my skill in taking successful
aim, guided only by the indications of sound,
the object of my pursuit being hidden from
me. Accordingly I placed myself in ambush
and presently, preparing my bow steatibly I
shot off an arrow in the direction of the sound.
I heard the hissing dart tear through, the air.
There was a second's pause; and then. O horror! the calm beauty of the evening was randared hidsous by a human shrick!

ror! the caim beauty of suc evening and the caim beauty of suc evening and the caim beauty of suc evening and the cary.

"Alas! I am stricken!—I am dead! cried the cay.

voice; and aghest my soul re-chood the cay.

"I could not bear it. Trembling with anguish and remorse I sprang forth from my hiding place, and found a poor youth stretched on the river's brink. His face was livid, and from his side issued a little stream of blood.

"Beside him I flung me on my knees, and wrung my hands and cursed the hour of my

"Tall me stranger. Initered the dying boy,
who love all living creatures; I from whom
the wild saimals do not fice when I pass them
to forest. Willingly I have done wrong
so none. I live here with my aged father; he
is blind, and I wait on him. I came here with
my pitcher to seek water for him. Alasi when
I am dead, who will care for the old man?
Ohl crust strategr. why have you been so old: Oh! cruel stranger, why have you been so piti-'Oh live!' I cried; 'live! live! I am a skilled

archer; there are some who praise me for it, as though it were a grand thing to destroy life! I came here to the river Barayu because

life! I came here to the river Barsy because I know the wild animals quench thely thirst at even; and I was hidden behind younder bush. I have sinned; I have been crue! and hard of heart, but I have not merited this hideous gailt. Oh, for very pity do not die!

"He answered me with inefishle mildness:

"I believe you,' he said—and there came a superhuman light into his large patient eyet—"I am sare that you are in grievous sorrow, and I pity you. But thus has the Universal Father willed to show you the necessary guilt the destruction of life involves. To the heedless, each different creature seems a being with distinct hopes, and fears, and aims, confined to the slight shell he calls himself. Were this so, a life blotted out would be no great matter; for who ceases to be does not repel existence. But as in the sensible world is no essential gap between the different forms of matter, so there is no void to such between life and life, and between the different forms of matter, so there is no void to such between life and life, and make each soul differ from soul otherwise than in outward manifestation. As also the changed position of a single object alters the relative position of all other things, so does one death disturb the whole order of life; but here is not merely the shifting of unconscious relationships, but the rupture of hallowed attachments, the isocration of supreme affections?

"ife had raised himself into a sitting posture whilst apeaking; but at the last words, he sank back, and, but for my sustaining a m, had fallen on the ground. The light faded from his countenance, and over his lips crept that fatal blueness which reveals the kiss of

rama.

"For me," he said faintly, 'I must die—already the chill is stealing over me! Oh,
stranger, I would not that 'my father, in his
prief, should curse thee for this orime thou
ides the its wittingly. Seek him, then, at once;
kneel to him and say, "He forgave me!" Perchange then he will forbear to curse thee.

"Then he gave one sigh, and with a last pitying look at my despairing face, expire!!

"I sprang up and fled; I knew that I stood

outside the dead boy's home.

"A voice called from within, 'Art thou there at length? Oh, I am thankful. The time seemed long without thee. Ya'uedatta, why didst thou stay so long, my son?'

"Then I came forward and spoke rapidly in my soil." tride the dead boy's ho

mv grief: "'é am not your son; my name is Dasaratha; my father is king of Oyodhya. I am the most miserable of ment I sought to-day the excitement of the chase; I came to the shores of the lonely Sarayu and hid myself behind a bush. I had never heard that there were human beings in these desolate wilds; I thought only the wild beasts of the forest came down at even, to the cool river, to drink; that was why I hid myself behind the bush. My arrow struck your son—and—he died! I tell you it was unawares; I prayed him bitterly to live; I had gladly given my life to purchase his! He knew that it was unawares; he forgavé me;—but, alas, he died!"
"He stood before me, his poor sightless eyes distended, his face from his to meant stillness; he gasped once or twice, then he said feebly:
"Of whom are you speaking? I am an old man; I am blind; I have an only son."
"Then with sudden vehemence: "Where is my coll's con!"

en with sudden vehemence: 'Where is

"From the ground at his feet, I answered " 'Deadf

"Then the wretched father threw his hands up above bis bead.

up above his head.

"'Dead!' he shricked; 'dead, before me i my
boy dead! No, no. I did not hear you aright
—I am old; you did not say my boy was dead!
A short while since he went forth to fetch water; I heard him singing as he went. "I am an old blind man, and have no joy in life save my son—save my son. That was why I said just now it was not possible; I believe in God for my part—I know it is not possible! I mistrok

my part—I know it is not possible! I mistook your words; or perohance you did but lest with me? That was wrong—I am too old! He will be back soon—it is not a great way to the river, I told you! He has gone thither to fetch me water—ne—he will be here anon." "I answered him only by my sobs.

"'Monster! oried the old man grasping my arm in a sudden passion of despair, why don't you answer me? If this be indeed true, and my only son, my only son has perished by your hand, how dare you face my wrathful shon;? What care I whether your crime were voluntary or no since it has left me desolate? Do you despise a Brahmin's curse that you are here!"

"From the dust at his feet I answered him:
"He bade me come; lying in my arms, very
feeble he said, "Kneel to my father and say he
forgave me, and perchance then he will ferbest to curse thee." They were the last words ere he died

"Then he burst out a weeping.
"Lesd me,' he cried, 'lead me to my son! He
is not quite dead perhaps; he has fainted; my
voice may awaken him from his deep trance,
or if he has indeed passed into the silent
world, Yama will pity me and give me back
my son. Show me where he lies.

world, Fains will pay me where he lies.

"And so I wound my arm about the old man's waist, and brought him to the river's bank where lay the innocent youth quite stiff and dead, near to the shuddering reeds. The poor father laid him down beside the corpse, and sought to chafe the rigid limbs with his weak immediate the corpse, and sought to chafe the rigid limbs with his weak

tremulous hands
"'Ysjandattai light of my soul,' he wept,
'speak one word to thy old blind father, only
one. On, return, return; but for a little hour
return to me, and we will depart together. I
had died long since, Ysjandatta, but for thoe;
I waited—waited,—I was tired and very weak,
but I could not die and leave my boy!' And
now it is thou, oh, son who hast forsaken the
old blind man! old blind man!

"So pressing his withered face against the still placid countynance of the dead, the vet-eran spent himself in wild entreaties and pite-

eran spent himself in wild entreaties and piteous complaints.

"At length exhaustion and his great feebleness, hushed the rebellious tempest of his
grief; and he wept tranquilly as do the clouds
after the lightening has spent its fire and the
thunder hur'ad forth its rage. Then to the
memory of Yajnadatta we performed the ceremony, of lustrous waters, and having piled
high the boughs of scented wood, we laid the
young anchorite tenderly on his last earthly
couch.

"And as the fire enveloped in a should of

"And as the fire enveloped, in a shroud of gold, the body Yama thought to dishonor by his defiling touch, floating upwards to the su-pernal asure, the spirit of Yajnadatta lingered a while like an ethereal cloud in mid air. And as the kindly dews fell softly from the bosom of the morning, consoling words floated down wards to cheer the aged mourner.

""Thy loneliness is not for long, father, not for long! The all merciful father will soon stop thee whith his hand and say, 'Life is too heavy for these stooping shoulders; I will remove the burthen! Rest thou, poor old man! and then shall even the memory of thy sorrow he no more

"But for Dasartha is more cause for pity. A man's deeds are more memorable than his sufferings; he ceases so very soon to feel—and then his joys and griefs are as though they had not been, but his actions which are the reason of his life remain. I sorrow less for thee than for Dasartha.

He spoke truly; in a few days tended loving-ly by me, the old man died, and his anguish was no more. And I after these long years am bending now beneath the guerdon of my

SUPERSTITION.

The Thunder Spirit-A Tradition of the seneca Indians.

Herno, the great Thunder Spirit, had his lodge behind the sheet of water that pours down at the Falls of Nisgara. For a very long time he dwelt there, astonishing the Indians with stunning peals, but never venturing forth to practice his strange art, before their eyes. They could hear him, and knew he was there, but never, as yet had he been seen—nor is it at all likely that he, or the effects of the sun, ever would have been seen, but for a little incident, the results of which brought him forth. forth.

A young and beautiful maiden, residing at Seneca village, just above the fall, had been con-tracted in marriage by her father to an old man of disagreeable manners and hideous person. She at once resolved to seek death, rather than drag out the life of misery which such a union might bring about; and with this object in view, she launched forth from the village in a

view, ane issueded forth from the village in a bark cance, singing her own death song, until she took the awful leap.

But death was not ready for her. Herno, the Thunder Spirit, happened to be wide awaks, and when he saw her coming down among the teaming waters, he coolly caught her in his blanket, and conveyed her to his home behind the falls. home behind the falls.

Of course, the maiden had romance enough about her to be grateful for all this, more especially when she found she was entirely beyond the reach of the monster her "cruel part-ent" had selected to comfort ber through life. She fell upon the neck of the Thunderer, and wept sweet tears. The tears softened his stern

heart, and led him to smooth back, if not to toy with, her golden treases. In short, to hur-ry through a long story, they got to billing and cooing, they fell in love, they made the inter-esting affair known to each other, and the wronged, though beautiful maiden, became the wife of Herno, the Thunder Spirit. And, as a mainter of course she was very happy.

the wife of Herno, the Thunder Spirit. And, as a matter of course, she was very happy.

About this time the Seneess of the village above the falls were visited with a pestilence, which swept them off by hundreds, and while some prayed to the Great Spirit for help, others gathered around the cataract and sent in their petitions to Herno. The tale of their sufferings moved the Thunderer, and he sent the maiden forth to tell her people that a monstrous serpent was dwelling beneath their village, just below the surface of the ground; that it was depending upon their bodies for food, and that it came forth at the end of every moon and poisoned the waters, in order that they might die and be buried within its reach.

As soon as the Indians learned this, they pulled up and moved to snother locality; one sequently, when the great serpent poisoned the waters as usual, the earth brought him no food. This was an affair so strange that he

food. This was an aftair so strange that he crawled forth to see what it meant, when, to his surprise, he found the village was descried.

With many curses on the head of the Thumderer, as the author of his misfortune, the serpent took the trail of the retreating Indians, and started away in hot pursuit.

The maiden still loved her people, and when the servest moving on to effect their

The maiden still loved her people, and when she saw the serpent moving on to effect their further destruction, she appealed to her husband to arrest him. Herno was not quite deaf to her entreaties; and so he stepped forth from his hiding-place and launched a histing bolt after the serpent, which struck him just as he was endeavoring to cross the narrows some distance above the fells.

distance above the falls.

The wound produced was a fatal one, and the great mouster floated down the stream and lodged upon the verge of the cataract, stretching nearly from above to above. The swift waters were dammed up by the obstruction, but they finally broke through the rocks behind, and thus the whole top of the falls upon which the anake rested was precipitated with

which the anake rested was precipitated with it into the abyss below, excepting a small portion, which is now known as Goat Island. It almost entirely ruined the home of the Thunderer—for it reduced the great space behind the waters to a very narrow compass. He still occupies it as a sleeping apartment, however, and you may now hear him snoring under there, if you stand on the shore; but if he would exercise himself in his favorite passes.

under there, if you stand on the shore; but if he would exercise himself in his favorite pastime of throwing thunderbolts, he is forced to come forth into space less limited.

Unreasonable as this myth may sound, there can be no doubt but that the Senecas believed every word of it. When they were to be met with in the Nisgara county, they pointed out a place near the mouth of Cayuga Oreek, where the banks were shelved out in a semi-circular form, and declared that it had been done by the serpent, in his death throes, after having been wounded by Herno's thunderbolt. And to this tradition may be attributed their oustom of putting away their dead upon scaffolds above the ground, instead of burying them.

THE FLOWER MEDIUM.

A Visit to the Centennial-Philadelphia Mediums-The Clergy , Criticised.

BY D HULBURT, M. D.

Mn. Eprron:-It was our intention to write Am. Edition:—It was our intention to write a few lines for the readers of the Journal on the subject of our recent visit to the Centennial, and give a detailed account of the worders we had seen, but in looking over the matter we unterly falled to find anything but has

we will therefore give a brief account of our will therefore give a brief account of our wife and seri four week's visit. We spent the first week on the Centennial Grounds; the first Babbath we accepted an invitation from a dear brother who reales in Philadelphia, to dear brother who resides in Philadelphis, to stend his church, to listen to the voice of God, if I may so speak, as it is heard in the city conveyed to us by his ministers. We took our seats in the Presbyterian church. The minister, a young man of talent and pre-possessing appearance, took for his text, "I am the resurrection," and from thence went on with the old story of the violated law, the necessity of justice, the infinite sagriface for necessity of justice, the infinite sacrifice for an infinite crime, to satisfy a God of infinite justices and infinite kindness, and to appears his infinite wrath, and to remove from man the infinite punishment, of his infinite crime, in having a progenitor who ate an apple against the orders of this infinite being.

Having heard enough of this infinite non-sense, which we had heard an infinite number of times before, and presuming that your read-ers are acquainted with the plous routine, we line further reference to it.

After the exercises closed, our good brother gave us an introduction to the prescher, who gave us an introduction to the preacher, who favored us with a somewhat protracted interview, in which we freely criticised the application of his text; we found him much more liberal out of, than in, his pulpit; verily we had reason to believe that this good man's voice in the not far distant future, will be heard proclaiming the true gospel as taught by our elder brother; and we think we see his pecole emancipated from error, and he reaping a golden harvest as his reward.

On the morning of the second distribute of care

golden harvest as his reward.

On the morning of the second Subbath of our stay in the city, we took seats in Lincoln Hall, to hear the voice of God through the organism of Dr. Maxwell, of Chicago, au inspirational speaker. He spoke to an audience of upwards of three hundred people, as the spirit gave him utterance. The voice of God, through Dr. M., had a different sound from (perhaps the more popular voice of the preceding Sab. the more popular voice of) the preceding Sab-bath, for it seems that a preacher may become popular by preaching error as well as by giv-ing utterance to sublime truths. But whatever is born of the spirit of truth will survive.

is born or the spirit or truth will survive.

"To be, or not to be," is the question with
us; so we invariably follow Paul's instructions,
"prove all things and hold fast to that which
is good." In accordance with this practice,
on the Monday evening following, we attended by invitation, one of Mrs. Thayer's scances
held at the private residence of Mr. Chase, one
of the most wealthy and respectable citizens
of Philadelphia.

We will state what we heard and saw at that

We will state what we heard and saw at the meeting without note or comment.

The scance was held on the second floor; there were present about twenty-five persons, nearly all strangers to each other. A table about twelve or fourteen feet in length was placed in the center of the room; many of us examined most minutely the room and furniture, which latter comisted of the table and chairs only. When we had taken our seats round the table, the windows and doors were closed and fastened inside. We know this, for we examined them. The exercises then commenced with an invocation the most solemn and beautiful we ever heard uttered, followed by singling. Nearer my God to Thee."

After sitting for about half an hour, Mrs. H's lap was filled with flowers of the choicest varieties, which soon commenced to fall in great abundance on the table from one end to The scance was held on the second floor;

the other; these flowers were fresh as though they had been gathered but a moment before, the roots attached to which, the moist earth ad-hered. But the most astounding manifestation of the evening, was that of a white dove, alive and sprightly was placed in the lap of a lady who sat opposite us at the table; this lady kept the bird and took it home with her when the seame concluded. Some half dozen sparrows and a concluded were also in some investories

the bird and took it home with her when the seance concluded. Bome half dozen sparrows and a canary bird were also in some mysterious and unsecountable manner brought into the room and flaw about quite lively.

The next evening we attended a so-called materialistiz circle of the Holmeses, No. 6. Fourteenth Bouth Washington Bouare; present wenty or thirty shrewd investigators, who were also visitors to the Centennial. The scance was held in a large room on the second floor of a brick building.

A small room called a cabinet, was partitioned off in one corner; the two sides therefore were composed of the walls of the house, and its shape was a right angle triangle. The partition facing the audience was composed of black walnut boards. Leading into this cabinet were two doors, the one into the cabinet proper, the other into a cage-of from wire, which stood immediately inside the door and within the triangular room or cabinet referred to. There was no other way of ingress or egress. to. There was no other way of ingress or egress but through this door.

A number of skeptics determined to detect

but through this door.

A number of skeptics determined to detect the fraud, if there was any, constituted themselves a committee of investigation, and examined the cabinet and room generally. On being satisfied that the walls were of solid brick and not the least chance for imposition, Mr. Holmes took his seat in the cage, and the sudience took their seats in front of the two doors. Some unimportant demonstrations soon took place, which I shall not stop to describe, when there walked out of the cabinet a child of about ten years old, dressed in white, the expression of whose countenance was pleasant and cheerful. She retired in a few moments, but soon returned led by an old man with hald head, bent with age. He bowed to the audience and retired with the little girl. Boon a beautiful lady walked out into the room. She was dressed in white with dark sash. She was recognized by a gentleman from Massachusetts, who though a doubter, had been told, if he came to Philadelphia, this lady, his relative would materialise so as to be recognized. He declared himself convinced that his relative was there in proper person. She approached him twice with affectionate greetings.

When he retired, a man, or as Josephus is

Bee approached him twice with affectionate greetings.

When she retired, a man, or as Josephus is made to say, "If it be lawful to call him a man," dressed in oriental costume, walked forth. He appeared to be some forty or fifty years of age. He spoke in a loud distinct voice, "I suppose you all know who I am?" We replied that we did not. He said he was John Morgan. He answered various questions put to him on a variety of subjects; gave directions about the lights in the room, etc. He came and went several times; on each return be had something important to say, and at length bade us good night. A few of us followed him into the cabinet almost immediately, but we found nothing there.

e found nothing there.

Now, Mr. Editor, we, who heard and saw, Now, Mr. Editor, we, who heard and saw, claim that we possess the ordinary intelligence of human beings, and we are satisfied that we have not deceived ourselves nor suffered ourselves to be deceived by others. Therefore whence come those flowers, birds and individuals; it is said that "distance lends enchantment to the view," and the distart critic may enchant himself with the idea that we were cheated by a cleaver trief; but we who were on the section of the trief; but we who were on the section of the trief; but we have were cheated by a cleaver trief; but we who were on the section of the later trief; but we have were cheated by a cleaver trief; but we have were cheated by a cleaver trief; but we have were cheated by a cleaver trief; but we have were the same of the did not say how soon or how late after) should do even greater works than he did; may it not be that those are some of the works that he referred to.

Being well satisfied with our visit to Phila Being well satisfied with our visit to Phila-delphia, we spent a week in visiting friends.in the country. The fusite of the leaves, the gen-tle ripple of the streams, the sights, the per-fumes, all spoke a far different voice from the prescuep-in-the city. They whispered to us, "Be happy" The gentle winds which rustled in the leaves, and the noise of the bubbling waters seemed, to say, "Rejoice, rejoice!" Even the perfume of the flowers appeared to have a whisper of delight,—"Let us also add to thy plessures; deck thyself with our beau-ties, and our perfumes."

In the city we learned the religion of man, which is full of despair. In the country we learned the religion of nature, or, perhaps, to speak more properly, of that power whose goodness designed, and whose skill executed. Sturgis, Mich.

Communication.

We held a circle at my house in the evening during the third week of August, 1876. The circle consisted of Mr. M. B. Bmith (medium) and wife, myself and wife, my son Charlie and daughter Ids. My daughter Msy was in the room to assist in singing. After singing several pieces of music, the medium was entranced and controlled by one when attended to the controlled by the room to assist in singing. After singing several pieces of music, the medium was entranced and controlled by one whom atturst we thought to have died with delirium tremens, but as the seance proceeded, we perceived it was by a person who had been insane. The usual screams of despair, pathetic pleadings, efforts to hide from frightful objects, etc., succeeded. Then came 'aimless wanderings about the room, examining doors and articles of furniture, occasionally springing away in fright. Then again followed a frightful scene of screaming and cries of "Doral Dosal come and save me, they're coming?" Beising Ida's hand she examined her, and said, "You are not Dora; you are good—but you are not Dora; if you was you could save me." Directly the delirium left, and she fainted and sank down exhausted. We placed pillows for her; she called for peppermint, took a little, ast up in the chair, and said: "I would like to talk some to you. I would like to talk some to you. To what do was refere?" you. I would like tell me why this is?"

tell me why this is?"

"To what do you refer?"

"Why, I was mad—and then I died—and then I was mad again; just now, I mean,"

"Yes, I can. When you first return to earth, you have the same feelings you had when you passed away, but it will not recur again. Have you ever been to such places before?"

"Yes, I have been to places where they have been holding circles."

"Did you ever control?"

"No, this is the first time I have ever controlled a medium."

"That is it; the first control sometimes brings the same feelings as those at death; but it will wear away."
"I do not see as a relation of my earth expe

rience would do any good."
"I think it would; I should like to hear
it." Bpeaking to Ida, she says, "Are you
married?".

"I was married once. I was once young, but I loved, and was loved in return. We married. We had one child, a daughter. We called her Dora. When she was six months old my husband died. I bote up under it as well as I could. I believed God had dona it. I believed He had a right to do it. I thought it my duty as a Christian to be resigned; but

it was so hard. But I had Dora left. I loved her, O how I loved my child! She was beautiful. She was accomplished. And here I may remark we lacked nothing of this world's goods. Everything that could be dene for her education, was done. But at the sixe of nincteen, she was laid upon a bed of sickness. I called the physician. I neglected nothing. He gave me no hope. A council was called. Nothing was spared. They told me she must die, /Sill I had one resource left. It was prayer to God. 'I had been taught to pray. I believed in prayer. I believed God could do all things. I believed he would hear me. I had lived a Christian. I had tried to be good, I believe I was good. I went to him, and O how I did pray. I told him Dora must not die; she was not prepared to die. She was a good girl, but she had not been converted; if she died now she would go to Hell. I could not bear it; I asked God to bring her back, and I cromised to neither eat nor sleep till it was accomplished. But God did not bring her back. Then I was mad. Ohi I was so mad. I cursed God. I told him if he was able to bring her back and would not, he was not a good God. I said I would go to Hell, too, and be with Dora, rather than go to Heaven without my child; Heaven would be no Heaven without my child; Heaven would be no Heaven to me. But it was not true, Dora was not in Hell. I have found Dora here, she was good; we are together, and are happy." it was so hard. But I had Dora left. I loved

together, and are happy."
"You was m staken?"
"I was mistaken! And now how am I to get back! Oh! I do not see how I am to get back."

get back? Oh! I do not see how I am to get back."

When she was partly through her story she had arisen and leaned against the wall, saying she believed she could talk better. I said: "Sit in the chair. We will sing, and I think you will see your way back." She sat down, we formed a circle and sang, at her request, a song we were singing when she first came. When we had finished she hed quietly left control. When she was in her paroxysm, I was cut to the quick at her suffering, and said: "This must be stopped;" meaning that we mortals must remove the causes of insanity and prevent this trouble. But when at the close, I found it was the teaching of an erroneous doctrine that was the cause of this, I said: "By the help of God I will help correct this matter that has not only caused many to lose their reason, but planted life-long sorrow in the breasts of others. Here is her unvarnished statement. I lay it before the public, hoping every lover of mankind will place this paper before the eyes of all who will goad it. Oould people have witnessed the depth of ferfor and sincerity, coupled with the character of the spirit, it seems to me no one could doubt the genuineness of control, or truth of the statement."

O. H. Dorr.

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SHORT SERMONS.

A Scientific Departure Chemistry.

BY THOMAS COOK.

Science bows the knee to no creeds, dogmas or isms, not even Spiritualism. Nor does true and genuine Spiritualism require it to; but uniting hand in hand with it triumphantly trav-els on through her flowery fields and garlanded bowers, conquering and to conquer with the invincible aword of eternal and infinite truth. Hence all subjects tend to the great truth. Hence all subjects tend to the great scientific ocean of truth, which is Chemistry, as all rivers tend to the sea. In harmony therefore with this great primary fundamental the direction and cotherefore with this great primary functionand co-law and truth of nature, by direction and co-operation with my blessed angelic friends and guardians. I have taken the New Departure of introducing chemical facts and chemical exguardians. I have taken the New Exparture of introducing chemical facts and chemical experiments into my lectures to aid in demonstrating scientifically the indestructibility of matter and the immortality of the soul, and the effect is truly wonderful. With Chemistry to aid ins, the facts of which are in harmony with the spiritual teachings of Jesus, as I have abundant Scripture to prove, I can take the bull of Orthodoxy by the horns and secure him more firmly than the old dragon was chained in the bottomless pit. I am enabled to give facts, one of which I can triumphantly claim is worth all the theories, isms or dogmas ever given from Moses to Henry Ward Beccher. I have delivered sourses of lectures in this State during the two months I have been here in Fairmount, Toneanoxie, Diamond, Malven, in Fairmount, Tonganoxie, Diamond, Malven, Burlington, Avon, Emporia, Abilene, Salina, Hope, and am now delivering a course in Junction City. With my chemical experiments it is much easier to/get an audience, as they afford amusement as well as instruction. My address for a few weeks will be Tongan-oxie, Leavenworth County, Kansas; perma-nent address No. 828 West Lake Street, Chica-

Press Comments on

"Heroines of Free Thought," by Sara A. Underwood.

The world does not abound in books narrat;

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The world does not abound in books narratying the deeds and uttering the praises of women, but at the same time volume upon volume of the most interesting nature have had for their exclusive theme the eminent women of the world. The heroines of history have touched the deepest sympathy and aroused the keenest powers of the ablest writers of every age. The result is that they are delineated—for good or for ill—with a marked degree of vigor that seldom characterises the biographies of men. True, there are accessories to every woman that afford the artist faller scope for his brush, but even saide from this we find the character standing out in bolder relief.

In the present work each woman is suggestive of a finely cut cameo. Each stands out alone and distinct. Each subject has been chosen with care, and then brought face to face with the reader in all the reality of life. We have nlosty without the 'held of vigor. None of these women are not already faciliar to the people, while many of them have ever previously found "faithful and loving chroniclers," but such is the presentation, and so much that has heretofore been kept in the shadow is brought to light, that one can not fall to regard each, to a great extent, is a new aspect. Moreover, at no time could a publication which she is flitted to occupy, seem to call for some enthusiastic and attractive record of the lives and achievements of some of those women who have distinguished themselved in their various occupations and conditions in life. The women delineated in this "Heroines of Free Thought" are each and all calculated, to a great degree, to make an impression for good upon the women of the inflance of woman. to a great degree, to make an impression for good upon the women of the land, and to de-velop and strengthen the influence of woman, and her share in the privileges and responsi-bilities of buman life.—Chicago Times.

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Books Received.

WATER LILIES. New York: The National Tem-perance Society and Publishing House. Price \$150.

THE COMPLETE AMERICAN TRAPPER, or, The Tricks of Trapping and Trap Making. By Wm. H. Gibson. New York: James Miller.

THE SKELETON IN ARMOR. By H. W. Long-fellow. Illustrated by Mary A. Hallock. J. R. Osgood & Co., Boston.

Magazine Notices.

POPULAR SCIENCE MONTHLY.—(D. Appleton & Co., 549 and 551 Broadway, New York). Contents. Fermentation and its Bearings on the Phenomena of Disease; The Protection of Buildings from Lightning; Mormoniam from a Mormon Point of View; More Concerning Mechanical tools (Illustrated); What American Zoologists have Done for Evolution; The Laws of Health; Canine Bagacity; Prof. Huxley's Lectures, II. (Illust.); On Variation in the Moths; The Constancy of Motion; Sketch of Prof. A. M. Mayer (With Portrait.); Correspondence; Editor's Table; Literary Notices; Execularly; Notes.

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—Vol. X, No. 3 Contents. The History of Philosophy in Outline; Hedonism and Utilitarianism; Bolence in Government; The Basis of Induction, J. Lachelier (translation); Kant's Authropology (translation); Book Notices Comprising a Review of Brinton's The Riligitous Sentiment, Its Source and Aim; Frothingham's Transcendentslism in New England. The present number has been long delayed, but is fully equal in interest to its predecessors. Terms \$3.00 per year. Issued quarterly. Address wm. T. Harris, St. Luis, Mo., Box 2898.

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THE GALLEY.—(Bheldon & Co., New York).
Contents. Madcap Violet, Chaps. XL., XLI., XLII., and XLIII: Aften Long Years: The Biory of Aspasia; Le Cure; People and Pietures at the Fair; The Bite of Constantinople; The Fail of Leaves; Prof. Boffmann's "Folly;" A Chapter in the History of Art in America; Macaulay; Laborare est Orare; Oriental Legends, Biam; Mutual Criticism; Gettysburg, Reply to Gen. Howard, by Gen. Winfield B. Hancock; Pride; Tit for Tai; Drift Wood; Beientific Miscellany; Current Literature; Nebul®.

THE ATLANTIC.—(H. O. Houghton & Co., Boston, Hurd & Houghton, New York). Con-tains Au Ode for the Fourth of July, 1876, by James Russell Lowell, which occupies nearby James Russell Lowell, which occupies nearly seven pages; a Group of Poems by T. B. Aldrich; A Brilliant Discussion of Daniel Deronda, in the form of a Conversation, by Henry James, Jr.; An Amusing Story entitled The Canvasser's Tale, by Mark Twain; A Paper on Municipal Indebtedness, by Charles Hale; Bome Crumbs of Travel, by J. W. De Forest; A Sketch of A Colorado Road, by H. H.; A Graphic Description of Sir William Phips' Attack on Quebec, by Francis Parkman; And further Installments of The American, Old Woman's Gossip, and Characteristics of the International Fair.

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Boriener's Monthly.—(Scribner & Co., N. Y). Contents. Bay Shooting (Ilius.); Mr. Quatty's Great Speech (Ilius.); Maidenhood; Our Diplomates and Consuls; Single-Uelled Plants (Ilius.); Lafsyette College (Ilius.); A Péculiar Case; We Love but Few; Pane Pictures; Toad Land, R bohdale (Ilius.); Au American in Turkistan (Ilius.); Nicholas Minturn, Chaps. I and II, (Ilius.); Saunterings about Constantinople; Auticipation; Pulfilment; Philip Nolan's Priends, or Bhow Your Passports, Chap. XXXVIII.—end; That Less o' Lowrie's, Chaps. XIV., XV., XVI; Topics of the Time; The Old Cabinet; Home and Boctoty; Gulture and Progress; The World's Work; Bric s-Brac.

Vicx's Floral Guids for 1877.—(James Vick, Rochester, N. T). We abstain as a rule from noticing publications intended as advertising vehicles by the publisher, but in the case of Mr. Vick, who sends out his beautiful quarterly at 25 cents a year, we always make an exception and we can do no better than quote him to show the design of the work:

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ECLEOTIC MAGASINE -The Contents of the number are portrait of Gen. Joseph R. Hawley, President of the Centennial Commission.
The portrait is accompanied by a brief sketch
of Gen. Hawley's life; Automatism and Evoludon, by Charles Etam, M. D; Daniel Deronda; The Two Chancellors; Prince Gorischakda; The Two Chancellors; Prince Gortschakoff and Prince Blemarck; Astronomy in America, by Richard A. Prostor. B. A., F. R. B.;
Primavers, by W. W. Story; Kefir Weddings
and Kafir Kraals, by Lady Burker; Charlotte
Bronte; A. Monograph; The American Centensry, by Horace White; When the Sea was
Young; The Story of a Life; Fairy Plays; The
Bywaws of Bookmaking; Islam, by L. Mason;
The Planet Saturn's Dark Ring, by Richard A. Proctor, B. A. F. R. S.; An American Cooperative Community: and The Walting Angel.
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PRERNOLOGICAL JOURNAL—(S. R. Wells & Co., New York). Contents. Liarriet Martinesu. (Portrait); Conscience—Morbid and Excessive; The Man of One Idea; The Lesson of the Fair; W. W. Hall, M. D., iste. Editor of Hall's Journal of Health, (Portrait); Observations and Experiments as to the Function of the Cerebelluni; Another Consideration of some Apparent Inconsistencies; Who would be a Woman't Climbing Plants for the House (Illua); The Way it Ended—Conclusion; The Ex-Convict and his Remarkable Work; A new Work on Social Science; Abigail Scott Duniway (Portrait); How to Teach, Partial Development Gives Partial Skill; An English Savant on American Science; How to Draw, Ohap, VI, General Expression and Character (Illua); Peacemaker Grange—Concluded; Wm. H. Leininger, Inventor (Portrait); Man's Proper Drink; How Atmospheric Dust Occasions Disease (Illua); Hygienic Counsel for Schools; The True Economy of Right Living; Monthly Scientific Record; Editorial and Current Items; Poetry; Our Menjorial Bureau; Wisdom—Mirth, Library, Publishers' Department.

ONE BY ONE.

BY MRS PITMAN.

One by one, I count, As the miser counts his gold, For they are my own jewels, And I wear them in my soul.

One by one the rose-leaves Bud, and bloom and fade away, While many a tangled brier Freta my heart with grief to day.

One by one they've vanished,
All those dreamy castles fair,
That hope so high uplified
In the balmy Summer air.

One by one, I gather Up these threads of tatter'd fate, And try to weave, but tremble, Lest they, too, should snap and break

Is it strange I count them As the miser counts his gold? Bo few the loves that linger Btill, to light my darkened soul!

MOHAMMEDANIS AND CHRIS-. TIANITY.

Religion in Turkey-Customs of the People-Lecture by a Native Armenlan at Waukegan.

Gregory Michaelian, anative Armenian from Asiastic Turkey, delivered a lecture lately at Waukegan, at a Union meeting in the Con-gregational Church, about the customs and re-

gregational Cource, about the customs and religion of his people, especially about Mohammedanism and Coristianity in the East.

'The Turkish Empire, he said, is great, extending far to the East, including Arabia,
Evypt, and most of Northern Africa.

England wants this empire, and will spend
a hundred millions of dollars rather than lose
than Eastern determined to have it that it, but Russia is determined to have it that ahe may control the commerce of the Black and Mediterranean Beas and of the great

In European Turkey the people are 2 000 000 Mohammedan and 10,000,000 Greek Unris-tians, who hate each other and do not assimi-

The Mohammedans, the minority, rule the Christians with rigor, demanding large poven-ues of them, hence the present insurrection, which is their struggle for civil and religious

In Asiatte Turkey 2 000 000 are Greek Christians, while the rest are mostly Mohammedans. The Armenians are the old settlers, the Turks

The Armenians are the old estiters, the Turks are the invaders and of recent origin. In all the empire-the people live in cities and villages, never scattered as in this corn'ry. Farmers go five, ten, even fifty miles to their farms, work a few days and return to their homes. The ruling class are called Osmanlis, never Turks there, only when they quarrel and vituperate each other severely; for Turk, a term of op probrium, means a wild, mean barbarian; so they are greatly offended to be called Turks. Their cities, very different from ours, are divided so that people of each nationality have a corner for themselves. The Greeks have their corner, the Armenians their corner, the Protestants theirs, and the Mollems theirs, which is always the best part. Each people keeps separate from the others, as the English from the French, speaks its own language, as its own schools, churches, habits and style of living. Boys lometimes cross the national line and fight, but can not understand the language ing. Boy sometimes cross the national line and fight, but can not understand the language of the other party. No person is allowed to go out of his corner of the city into that of another nation, especially at night, except the Moslems, who are privileged people, rule the country and can go where they please.

country and can go where they please.

The Greek Christians are picture worshipers, fill theigr churches and cover the walls with pictures. Each worshiper entering a Greek Church buys a wax candle, lights and sticks it on the wall by the Dicture which he wishes to honor. Then he worships, makes crosses and various motions, says prayers, so the exercises are more various and novel than those of any theater. The Moslems go in numbers to witness these strange modes of worship, but allow no infidels to enter their mosques.

A Protestant chapel so plain, with only a

low no infidels to enter their morques.

A Protestant chapel, so plais, with only a desk and a Bible on it, is a wonderful thing in Turkey, and this way of worshiping God seems sensible to Mohemmedans and most easily was them, though they have not allowed Protestants to hang bells in their bhapels until lately, lest theirs should be called a Caristian country. All that is valuable in the Koran was taken from the Bible, the ideas of purity, paradise, punishment, God sind duty, hence is an ofishoot of Christianity/and hence the Moslems, if educated, would philosophize and rise above the religion of the Koran to be Christians. Bo schools and tha Bible will bring the millions of Turkey a righ civilization. Only ignorance keeps them Mohammedans.

A Moslem quarreling with a Christian says this is our sountry, you must keep still and obey ma, my words are law, yours never. Their coffee houses are news depots, i. e., the

Turks having no daily newspapers, congregate after breakfast in these to sip coffee and smoke, and get news, ideas from each other. Statesmen sit beside farmers to get news and

exchange opinions, so to keep posted.

The Turks hate whisky and all corts of wine so only Greek Christians drink and get drunk. Christians are not allowed to accumulate Constians are not allowed to accumulate property lest they depose the Moslems and become rulers. One Caristian, a banker in Constantinople, became very wealthy. When the Turks confiscated his property and threatened to kill or imprison him he fied to England, having only a valuable ring as his trea ure, but after several years returned as an Englishman and was poisoped. Bo Turkey stands right in the way of pro

gress, and must come up to the standard of this age or be absorbed into other nations. Constantinople is the center of the world, of its commerce, interests, people, and wer The condition of females is deplorable. schools and missions of the American Board are doing a noble and widespread work in Tur-

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LOOK TO TOUR | SUBSCRIPTIONS.

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CHICAGO BATURDAY, DECEMBER 9, 1876.

KNOWLEDGE IS THE TRUE SAVIOR.

Can Spiritualists Organize Without a Declaration of Faith? It so, is there Anything to be Gained Thereby?

"THINK FOR YOURSELF AND EXPERSS THAT THOUGHT!

PRES TROUGHT WILL GIVE US TRUTH! !"

We concluded our last article upon the subject embraced in the above caption, with the following questions, and intimated that we should consider the subject in the next issues, and that it was more than probable that we should widely differ in our conclusions from the friends of the "new movement,"

But how shall we organized inquires the What can we say that we may not find to be a fallacy as we learn more of the Philosophy of Life? Is not a knowledge of spirit-communion, and are not the facts we gain from the spirits in regard to the immortality of the soul and its destiny, and its occupation in the Spirit-world, and the nature of that world, a religion? and is it not necessary for us to declare something about Jesus of Nasareth, or our belief in God, as other religious people have done before?

How shall we organized inquires the reader. Insamuch as we are in the habit of thinking for ourself and expressing our thoughts, because we know that free thought will give us truth, we proceed to say that Spiritualists should organize on a basis that will recognize the inslienable right of every member of the association formed, to think for himself and express that right, insemuch as free thought will give him

Bearing these truths in mind always, no assumption should be made by the organizers or by the organic body, either by preamble declaration of faith, platform of principles, or in any other manner to the effect that they are ascious of a deep religious nature in man." That is an assumption a finality. How ridioalous it would have been for our friends of the "New Movement" to have declared that they are conscious of a deep fear in the nature of all children to enter a grave-yard on a dark night. And yet that consciousness which takes cognisance "of a deep religious nature in man," would with like evidence take cognizance of the fear in the nature of all children. to enter a graveyard on a dark night. Both propositions are apparently true. But only in appearance, is it true in either case. When the parents, preachers and friends teach the children the Philosophy of Life, instead of religious fallacies, they will manifest no such

If we had space in our paper to take up the subject of religion and trace it back step by step through past ages, we should find first re-ligious prejudice, which is now manifested by one sect towards another-never united as a whole, only when they have a common enemy to oppose in the form of some thought that conlots with the fundamental dogmas of all re ligions, like Spiritualism for 'instance, at the sent day. Now the spirit of intolerance is nainly spent in denunciations, vile—and perceentions which when carried to the extreme only deprives men and women of social easie, or ocessionally of physical liberty, as in the case of Abner Kneeland, in Massachusetta, less than forty years ago; and now again attempted in the case of Dr. Henry Siade, who is proceed at the instance of a Fellow of the Royal Society of Ragiand, before an Ragilah police

magistrate. If the will of the combined opposers of Spiritualism is confirmed, Slade will be imprisoned, as Kneeland was, which may Heaven forfend.

But if we had space for recounting the his tory of religious persecutions in the past, we should not go back but a century to find men, women and children persecuted by devout Christians for witchcraft-the death penalty often inflicted by ignorant religionists, and by them claimed to be by the divine command-"thou shalt not suffer a witch to live." Those lawmakers and those ignorant devotees would with one voice have declared that they were conscious of a deep religious nature in man.

If we were to go back to the days when the English statutes were passed by the English Parliament, which now sanction the argest and punishment of an American gentleman for vagrancy, (because he was a medium for spiritual phenomens), we should find the gallows, the rack, the thumbscrews, the faggots, the fire, and numerous other instruments of torture reserted to, not only to compel men and women to confess that they were ."conscious of a deep religious nature in man" but specific dogmas, even to the effect that all should "recognise in Jesus of Nazareth the spiritual leader of men."

Go back of those days, tracing the way through fields besprinkled with blood and blackened with faggots and fires, whitened only here and there by the bleaching bones of slaughtered heretics, and we find the dogmas of the contending religionists everywhere set. tling the questions for the people,"that there is a deep religious nature in man," and a recognition "of Jesus of Nazareth as a spiritual leader of men."

But as we still go back in religious history, tracing our way through fields of carnage and dark damp dungeons for the torture of heretics, we find the recognition of "Jesus of Nazareth as a spiritual leader of men," less and less recognized, until we get to a point where we find him like Blade, in the custody of the law as a disturber of the peace.

The boasted intelligence of the English, has not raised them above that religious nature whose God declared "thou shalt not suf fer a witch to live," The Nazarene was not only accused of necromancy-casting out devils by the power of the Prince of devils, but of blasphemy and a disturber of the peace. As those old statutes for capital punishment for such crimes had not been modified, as has been the case to some extent in England, the Nasarene was crucified, while Slade is only imprisoned and put to hard labor. And yet this deep religious nature, that our friends of the new movement find in man, lies at the basis of the persecutions in both cases.

There are people in the world who look up on this "deep religious nature in man," as they do the sediment in sweet cider and wine, the better (for the cider and wine) for being worked out.

But we still trace the religious history of the world back half a century before the crucifixion of the Nazarene, and then, according to the theory of our friends of the New Movement, men had no "spiritual leader." He was not born! What a sad condition the world was in! Who can contemplate the scene without shedding briny tears of sympathy for the poor hell doomed men, women and children that inhabited the earth for all time (that it was inhabitable) down to the birth of the babe in the manger, in the land of Judea, eighteen hundred and seventy-six years ago! Ali sinners were without a spiritual leader, down to that

What a discovery that was for the savans to make, who assembled at Philadelphia in July last, in the name of a "New Movement" for the Spiritualists of the evening of the 19th

A "New Movement?" If so, it reminds us of the movement of that little fish (about as much of a fish, as the "New Movement" is like genuine progressive Spiritualism), craws back: wards through mill dams and lets all of the water out. A movement in the wrong direction-a movement backwards.

But let us hurry along back in the line indicated by our friends at Philadelphia-tracing the religious fossils from age to age, until we get back to those benighted people who through fear worshiped the Sun as a great and good spirit, because his rays were warm and comforting, and tended to much that produced pleasure to their physical bodies, when he smiled upon them in Spring and Summer, and who, as they supposed, was angry towards them during the cold storms of winter. To fiatter their daity and appears his wrath even as they flattered and coaxed the most brutal of their race, whom they feared and at heart hated these ignorant barbarians, with whom all systems of religion had their origin, really sup posed that all the calamities that befell them was the result of offences which they had unwittingly committed towards the great spirit, and for which he was angry towards them. And as they coaxed and made presents to one of their own tribe whom they feared, to they coaxed and made presents of the little they possessed, to appears the wrath of their great spirit. And as Spring time came, they really supposed that he was/getting good natured, as a result of their coaxing and offerings.

As ages rolled on certain chiefs of the tribes ssumed to know all about the great spirit, and told their followers just what he required.

This increased their influence and in time the chiefs become High Priests also, and when not leading the tribe to battle ministered at the altars,'as the confidents of the Great Spirit. And thus was first established the presumption that man is by nature a religious be ing. We deny it.

Man in infancy is destitute of knowledge, timid, confiding and weak-even so with mankind in the early ages of the genus home. Like children they were ignorant creatures of circumstances, who could not reason from cause

to effect, but confided in whatever some one of their tribe in whom they had confidence, told them. The more marvelous the story told, the more of the ignorant people then as now, believed it.

The outlines of every system of religion now believed in, corresponds with the original ides that the Great Spirit was angry with the people and must be coaxed, flattered and coquetted, to the end of securing his good will. Even the idea of the "infinite sacrifice" of, one of the trinity is an offshoot of the same basilar thought. And to say nothing worse of the Philadelphia, so-called, "New Movement," it is ridiculous for intelligent men to sak the great body of Spiritualists to call the adoption of the statement that we are "conscious of sideep religious nature in man," and that "we recognize in Jesus of Nazareth the spiritual leader of men," a "New Movement."

Why, the first proposition is as old as barbarism, and the second is as old as the Christian system of religion, which is based upon the former, that was born of a myth.

Hence we say without fear of successful con tradiction, that a knowledge of spirit communion, and the facts gained from spirits in regard to the immortality of the soul, its destiny, occupation in the Spirit-world, and the nature of that world, is not a religion. Mor is it necessary for Spiritualists to make any declarations about Jesus of Nazareth.

The knowledge we get upon any and all subjects tends to develop our minds to an apprehension of the Philosophy of Life.

Knowledge banishes from the mind every fallacy that is assumed as the basis of relig-

Jesus of Nazareth, though a great and good nedlum, gave utterance to no thought that was not already a conceded axiom in moral ethics, and as such had been taught in the schools of thinkers for ages before his birth. Then why say "we recognize in Jesus of Nazareth the spiritual leader of men?"

But how shall we organize if we do not revamp an old theological slipper, either in a platform, statement of aims, or declaration of principles?

We hope every reader has ere this been im pressed with a plan of organization so simple that its members will be as free (in the organization as out of it,) to think for themselves and express that thought, with a full expectation that free thought will give him truth!

RE-INCARNATION.

The Absurdity of the Doctrine.

A prominent medium has psychomotrized us, (the Associate Editor) and in doing so she came to the conclusion that we, had lived in ages past, and that then we were a "grand old artist!" The theory of re-incarnation is in accordance with the belief of Allan Kardee, and many of the French Spiritualists. We have no recollection of delineating on canvas those superb paintings which were executed in ancient times, and if we lived in the age of Pericles, sat by the side of, and caressed Cleops tra, walked the streets of Herculaneum and Pompeii, or surveyed the emptions of Vesuvius with Pliny, we have no recollection of any event connected therewith. We take great pleasure in bathing-take to it as naturally as a duck to water, and ; are fond of fish, and feel a great interest in reading about whales, and If we "ever" lived in the past, (which we doubt) we are sure that we were incarnated in "Jonah !"

We are inclined to doubt the assertion of the medium that when incarnated in ancient times, we were ay artist, and we have good reasons on which to base our conclusion. For several weeks we brought all the artistic talent we possessed to a focus on a friend, and finally we thought that we had executed a splendid likeness of him, and animated with a friendly feeling, we selected an appropriate opportuni ty to present it to him. He took it in his hands; he looked at it carefully; he surveyed it with an opera glass, and then with a smile laid it down on the table. We had not yet told him what we intended it to represent, and requested him to tell us what it was. Smilingly he took it up, and glancing at us said,-Do you think I don't know what that is? Whylit is an animal called the assi" Oh! re-incarnation! Now, if we were an eminent artist, we would like to know it. To be misinformed, and led astray; to be induced to waste twenty-five cents in pencils, and spend two months on the likeness of a very dear friend, and then have him pronounce the results of our labor an ass-it is too bad!

If we were not an artist, we must have been Jonah, on account of our fondness for fish, and proclivities for water, and aptitude at prophesying. We are sure we were not Abraham, for we are not fond of maid servants, and never thought of treating any living per son as badly as he did Hagar. We were not reincarnated in Job, for we are sure we should have remembered those troublesome boils and rebeilious carbuncles that broke loose in a grand carnival on his person. Had we been Noah we think we should still have a vivid realization of the incident when the camel got its "back up," of which we have not now the faintest recollection. We were not Balaam, for we have no remembrance whatever of the ask. We don't think we were John the Bap tist, for if we had been, we would have dined off of locusts and wild honey during the past grasshopper years; on the contrary we have a great aversion to such a diet. Had we been Jacob, we believe we would still know that we wrestled on one occasion, and had we been Moses, we would have a vivid remembrance of having seen the Lord. We would almost swear that we were not Moah; we certainly should have remembered getting drunk, and our beastial conduct on that occasion would come up vividly in our mind. 'We were not originally Mozart, the distinguished musi-

cian for the only tune we can play successfully is "Pop Goes the Wessel," and the only one the plano will respond to when we touch its keys is "Old Dan Tucker," We were not David, because we can't dance either the round or square dances, and when we do attempt to do so, one leg does the dancing, or kicking rather, it being "game," while the other stands still-to take items we suppose. It is considered dangerous for any one to dance in the same set with us.

If we were incarnated in an ancient artist, we ought to have some recollection of the bast. Surely we have deteriorated since then, for in attempting to paint a likeness of a near and dear friend, he recognized our efforts as a poor specimen of an animal. Certainly, if we excelled as an artist in ancient times, why should we be such a failure as one now? This rounding out business, through repeated re-incarnations, don't work well.

Nature don't go backward, in order to im. prove. If spirit-life is superior to this in grandeur and loveliness superior to it in all that is beautiful-in all that can contribute to the happiness of the human soul, why the necessity to return to a much lower sphere of existence, in order, to perfect the nature; to develop the mind and all the finer sensibilities of the soul? Does the scientist return to his primary primer in order to increase his store of knowledge? Does the mathematician after years of patient toil in solving those grand problems connected with the movements of the planetary system, leave them in disgust to restudy the simple rules of addition? Place the sliver dolla? in the muddy pool, and it loses its brightness. Incase the diamond in a thin cost of play, and how soon those beautiful scintillations are suppressed. And, indeed, compel the wise old sage to come back to earth, and incase his spirit in a mud ball, (his body) and all the grandeur of his soul is eclipsed, his knowledge gained by years of experience is blotted out, and he finds himself again a poor struggling mortal.

But, then, spirits teach re-incarnation. Allan Kardec and others inculcate it, and even some advanced spirits claim they have lived on earth several times. We send to the Spiritworld the novelist, those who wrote romances -narratives of imaginary existences, and who peopled the world with fairy castles, fairy people, fairy adventures, etc., and whose love for the fiction still prevails; they return to this earth and find the love of the marvelous still prominent in the minds of the people, and they feed them on just what they desire to receive.

In being re-incarnated man loses his individuality; as well blot out his previous existence it is a perfect blank. Should the wise old sage of spirit-life, with thoughts fisshing with divine luster, with a soul radiant with knowledge, enriched by instructions received from the highest spheres, each re-incarnation, and at the same time retain his knowledge to impart to humanity here, then there would be some sense in his movement; but the moment he is re-incarnated the vast store house of wisdom he has accumulated is blotted out-it vanishes, and he, poor puny mortal, has nothing new to impart to the plodding ones of this mundane sphere. Such being the case, re lacarnation to him is a curse, a knowledge-destroyer, and at the same time confers no benefit on his fellow man.

This doctrine of re-incarnation is rubblehattic rubbish, has no philosophy for its basis, no superstructure on which it can stand the test of reason, and is simply presented to this side of life, just as Dickens or Fenimore Cooper would give forth a novel "founded on truth"-that is a shadow of truth. If re-incarnation is true, how it would confuse relationship, how it would disrupture family ties, and annihilate all theories in reference to the origin of life. Human souls originate only in one way. They commence with an atemic germ in the womb, they scintillate with life there, they fissh forth the emotions of the mother, and the idea that Plato, Socrates, Demosthenes or Mopart, can compress their spirit to an atomic basis expand again with natural growth, is too absurd for a moment's notice.

The spirit in being re-incarnated returns to absolute darkness and ignorance. Indeed, how would the renowned Olcero appear in the person of that monstrosity, a human being that lives in this state, and walks on all fours, and has all the traits of a bear! - In being re-incarnated spirits run a great risk. They may find themselves idiotic-the lamp of reason completely extinguished-or perhaps struggling with adverse circumstances all through life, they die a miserable death. But mediums say re-incarnation is true! Common sense, philosophy, and intuitive perception declare firmly it is false. To allow it would be a subver sion of natural law. The infinitesimal cell that beams with life in the mother's womb, was not intended for the home of Casar or Brutus; but for a germ of immortal life not heretofore unhered into existence. If Casar or Brutus can dethrone that law, crowd that immortal germ saide, and systematically implant themselves in a new soil, as it were, then the original intentions of nature can be subverted. and there is nothing certain in existence What think you, mothers, you on whom the sacred responsibility of maternity rests, of such a monstrous law? If true, you may be nursing one who was a Judas, a Haynau, a Cleopatra or even the worst flend that ever existed!

Indeed, we regard re-incarnation as the greatest of absurdities. It is surely a mon, strous doctrine, paimed off by novel loving spirits, those who have not the capacity to understand its absurdity, or that breath of knowledge enabling them to see that it has no be whatever on which to rest. If we were in ancient times a grand old artist; as a medium asserts, why so destitute of all artistic taste now, scarcely being able to distinguish different colors? The beautiful rose don't go back to darkness to renew its colors; to get fresh rain-

bow tinted hues. When it had become a fulf blown rose its mission was ended. But man never ceases to bloom in knowledge; each year adds additional beauty to that grand blossom of his nature, that never ceases to scintillate with the fresh ideas obtained. In order to be reincarnated be must extinguish himself, and in a thief like manner force his way into an atomic germ that nature never assigned to him. Again, imagine Plate in the arms of a mother. All his vast knowledge blotted out; all those grand ideas that adorn the pages of history that originated from his mind, are no longer his; he is now a sniveling infant, knowing less and more helpless than the young of the animal kingdom. Indeed, the re-incarnation ideas of Allan Kardec are inferior to Bunyan's Pilgrim's Progress. His ideas on that subject are too puerile to find many converts in this day and age of the world.

Bills Must Be Paid.

We have a great deal of money due us of more than one year's standing, that must be promptly paid.

We are determined to make a clean sceep, We know we are not doing justice to ourself, nor are those who ower doing us or themselves justice by longer delaying payment.

All who remit dues, so that they reach this office before the first day of 'December of the present year, together with six months in advance, will receive credit the same as if the advance payment had been made. Those who do not pay before Dec. 1st, will be required to most their bills at full rates of \$3.65 a year, and the same will be placed in the hands of collectors, who will take immediate steps to enforce collection.

We are determined not to be bankrupted on account of the negligence of those subscribers who would forever continue to take the Jour-HAL on credit, -some of, whom do not even remit the postage. It is but little for each to meet, but to us in the aggregate, it is success or bankruptcy.

Bome subscribers who are well off, owe for the JOURNAL for experal years, others who are not very well of, can pay, but failed do so from year to year, through uncorranted nepligence. To all such we say in the spirit of kindness, we can not longer wait for our pay; remit and save half a dollar a year together with cost of collection.

Justice to ourself demands this emphatic appeal and announcement, and we mean it for all who now owe one year and upwards for the Jounnal; and every one who receives the paper is expected to pay for it, as much as he or she would be expected to pay for a pound of coffee delivered by the grocer, unless the paper is marked P, (which signifies free) at the end of the address on the margin of each number of the paper, or on the wrapper. Any one by consulting the instructions at the head of the editorial column of each issue can, in a moment, see exactly when the time for which payment has been made was out.

If any one supposes he or she is getting the paper free where it is not marked F. To at once undecessed; and if the paper is not wanted, remit what is due and order it discontinued. This is business, and it is the only way to guarantee the continued publication of any newspaper, the RELIGIO-PHILOSOPHICAL JOUR-HAL not excepted.

All the libel suits that the germans advocates of nastiness can institute, are of the least possible moment, when contrasted with anxiety caused by delinquent subscribers.

Impostors.

BRO. J. K. McGINKIS of Moline, Ill., suggests that Spiritualists organize under the name of "Progressive Spiritualists," and thinks we are rather severe upon the bogus "West End"-Boston mediam, and many oth-

We are sorry to witness so much fraud practiced among genuine mediums, for some phases of mediumship. They are more to be shunned than out and out imposters. They are forfeitall claims to respect, as they, like dealers in counterfeit money, barter the genuine for large amounts of the bogus.

That class of impostors take advantage of the genuine, to ingratiate themselves into the favor of Spiritualists but to deceive them in the end, and when caught deceiving, pretend that the spirits made them do it, and we are sorry to say some give credence to their lies.

These deceptive scoundrels are ready to sell out at any time to the churches and go to exposing Spiritualism, so soon as they can get an offer of "thirty pieces of silver." expose their own tricks only, but they claim it to be an exposure of all there is of spirit manifestations, and a majority of their dupes believe them.

We are determined to expose the scoundrels until we compel them to quit imposing upon Spiritualists, and again we say to our reads beware of all traveling pretended mediums, unless you have them well endorsed by the Ru-LIGIO PHILOSOPHICAL JOURNAL, and remember that an endorsement by those who certify to the feats of mediums is not our endorsement. Some think we endorsed the pretended carrying of Witheford from . Chleago to Madisonnot so, but far from it. We simply published what he and others said upon the subject. We believe it to have been 'a shallow, puerile deception on his part, with a hope that it would give him character in other places, and our belief has been confirmed by his conduct in other cities since that time. That he duped honest investigators into an endorsement of the genineness of the supposed spiritual phenomena we doubt not. We know Witheford has mediumistic powers, and in the spirit of kindness entreated him to confine himself to the genuine. Our advice was disregarded, with the vain hope, as we believe, that he could suc ly imitate better spirit manifestations than he was a medium for, and that his sudiences would accept the spurious se genuins.

Philadelphia Pepartment

BY..... HENRY T CHILD M D Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia

WHAT IS MAN?

. Man Spirlimlly.

BUMBER XXXIII

We have spoken of God under two conditions, first as the all-pervading and permesting principle, existing throughout infinity, beyond our power of comprehension, but as the poet says:

"Whose body nature is, and God the soul."

But our most familiar recognition of this dual principle which we call God,—our Father and Mother, is in their expression through the infinite variety of forms in pature from the ntless suns and worlds that roll through the infinity of space, to the minutest atom of matter, each and all of which, are like their matter, each and all of which, are like their eternal Author, gowerned by fixed and immu-table laws, a fact which is now being accep-ted and appreciated by all the intelligent minds of earth, and we rejoice to know that minds of earth, and we rejoice to know that Spiritualism has done more than anything else to remove the idea of the possibility of any-thing being outside of the donain of law. Hence the word miracle to-day only means admirable or wonderful, and does not convey the idea that anything is beyond the domain of law, though we may not comprehend all the

The principles which we call nature in the mineral, the vegetable, the animal and the these different channels, ever varying according to the form through which they flow. All intelligence comes from God, and is always expressed through, and modified by the forms of matter through which it comes. Thus the intelligence that is expressed by the countless worlds that roll on forever in the infinitude of space, is that they are governed by the most perfect and harmonious laws, and as the poet says: -

"They are forever singing as they shrine, The hand that made us is divine."

The evidences of design and intelligence, and the beautiful adaptation in the various co-partments of nature, which are sometimes spoken of as special providences, are but the barmonious working of established laws, and these will be much more apparent when the material world reaches higher and more promaterial world resches higher and more pro-gressive conditions. The aggregation of mat-ter, and especially the formation of crystals, is not the result of blind impulse, but of intel-ligent law, which is the voice of God. In the domain of life this voice displays more intelligence with plants; the potato will send out its long white shoot in a dark cellar in the di-rection of any opening through which light comes; and those plants which send out tendrils, always direct these towards a support, and if there be but one of these and that be removed to the opposite side before the tendril has reached it, the plant will cause it to turn towards the support. We clip the following from an exchange:

towards the support. We clip the following from an exchange:

"It is well known that plants sleep at night; but their hours of sleep are a matter of habig, and may be disturbed artificially. A French chemist subjected a sensitive plant to an exceedingly trying course of discipline, by completely changing its hours—exposing it to a bright light at night, so as to prevent sleep, and putting it in a dark room during the day. The plant appeared to be much puzzled and The plant appeared to be much puzzled and disturbed at first. It opened and closed its leaves irregularly, sometimes nodding, in spite of the artificial sun that shed its beams at midnight, and sometimes waking up, from the force of habit, to find the chamber dark in spite of the time of day. But after an obvi-ous struggle the plant submitted to the change, and turned day into night without any apparent ill effecte

In animate nature we find still greater evidences of intelligence, or the voice of God, speaking through these; we have the ancient proverb? "Go to the ant thou sluggard." The prudent forethought of these in providing for winter early attracted the attention of man-

Volumes have been written to show the intelligence of this voice speaking through the insect triber. We have only room for two il-

M Skalweit writes to a German naturalist's M Skalweit writes to a German naturalist's journal that last summer he observed a waspinging about a writing deak near an open window. There were some steel penholders on the deak, and the wasp went into one of othe tubes. It soon began to bring in small cateribilars, building each in with earthly pasts till the tube was full. In each cell also an egg was deposited. M. Skalweit took away this holder and out another in its place. This was holder and put another in its place. This was likwise filled by the wasp, though in rainy weather and at night the window was closed. Four holders were thus filled. Opening the holders at the end of August, M. Skalweit found the larve grown and the caterpillar

consumed.

It is well-known to fruit growers that the finest fruits are very often subject to the attacks of insects. A gentleman who had a very valuable plum tree, noticed that the fruit on a limb which grew over a stream of water was sound; he tried the experiment of piscing water under the other limbs and succeeded in obtaining sound fruit from all the next year.

A naturalist would give the following explanation: A little black beetle, not so long as your finger nail, on a warm afternoon in the Bpring when the "hasy clouds, pale relics of a recent storm have drawn their thin gray shadows out upon the sky and curtained it in beauty," feeling that the hour of her dissolution was at hand, and that but one duty remained, that of providing a place for her off spring and depositing her eggs, she files up upon the tree on which the young fruit is setting, and looking around upon the beautiful say overhead, the green fields and flowers around her, she exclaims in her insect language. "Oh God thou hast made a beautiful world for me to dwell in! I thank thee that I live. Here will I plant the germs of my unbornachildren that I shall never see, but lovingly and trustingly I leave them to thee," pausing a moment and looking down into the waters below, true to her maternal instincts, she says, "This will not do, the fruit is good, the tree is beautiful, but the water will drown my children," and away she files to find a safer place to peopsit her eggs.

Innumerable instances of the voice of God, A naturalist would give the following expla-

7 .

Innumerable instances of the voice of God, speaking in various degrees of intelligence are to be found as we ascend in the scale of animated nature. The entire scope of natural history abounds with these; the thoughtful mind, directed in this channel, will find rich fields for study. These voices all point towards man, the crowning work of God on earth, as the one inrough whom this voice is heard most clearly.

NOT CHANGED BUT GLORIFIED. Not changed but glorified, oh, beautious lan-

For those who weep, Mourning the loss of some dear face departed, Fallen asleep.

Hushed into silence, never to comfort The hearts of men, Gone, like the sunshine of another country, Beyond our ken

Oh, dearest dead, we saw thy white soul shin-Behind the face,
Bright with the beauty and celestial glory
Of immortal grace.

What wonder that we stumble, faint and weep-

And sick with fears,
Bince thou hast left us—all alone with sorrow,
And blind with tears ?

Can it be possible no words shall welcome Our coming feet?

How will it look, that face that we have cher-When next we meet?

Will it be changed, so glorified and saintly,
That we shall know it not?
Will there be nothing that shall say, "I love And I have not forgot?"

Oh, faithless heart, the same loved face trans-Shall meet thee there,

Less sad. less wistful, in immortal beauty Divinely fair. The mortal veil, washed pure with many weep-

ings,
Is rent away,
And the great soul that sat within its prison

Hath found the day. In the clear morning of that other country,
In paradise,
With the same face that we have loved and

cherished She shall arise! Let us be patient, we who morn, with weep-

Bome vanished face,
The Lord has taken, but to add more beauty,
And a diviner grace.

And we shall find once more, beyond earth's 8WOTTOB Beyond these skins,
In the fair city of the "sure foundation,"
Those heavenly eyes;

With the same welcome shining through their That met us here;

Ryes, from whose beauty God has banished And wiped away the tear.

Think of us dearest ones, while o'er life's

Waters

We seek the land.

Missing thy voice, thy touch, and the true helping

Of thy pure hand;

Till, through the storm and tempest, safely anchored
Just on the other side,

We find thy dear face looking through death's wa, Not changed but glorified. T. P. M.

J. W. BROADY sends \$5 00 and does not give his P. O. address.

B. Gasaway sends \$3 00 to this office, but does not give his P. O. address. DANIEL WHITE, M. D. of St. Louis, Mo.,

has removed his office to 1021 Washington Avenue

CAPT. H. H. BROWN spoke at Roscoe, Ills., last Bunday, and desires to make further engagements. Address him at Rockford, Ill.

MRs. Louise Comes, inspirational lecturer, will receive calls to lecture, for small compensation and expenses. Address her at 175 W. Michigan St., Indianapolis, Ind.

Business.

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 Wa bash ave., Chicago. n9t18

DR. T. ORMSBER IS now traveling; his appointments will appear in this paper, and he may be addressed in care of RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago,

MRs ANDREWS, the well known medium of Cascade, New York, has an advertisement in another column, which will, no doubt, interest

There is nothing like leather Shoes with a SILVER TIP for children. They never wear through at the toes. Also try Wire Quilted Boles.

Another New Picture. Another New Picture.

The Queen City Mexsograph Co., of Cincinnati, Ohio; offer in another column of this paper another beautiful picture, produced by a new art, entitled "The Crown of Roses." This new art is exciting great curiosity, and none are able to determine how the picture is made. Their first picture, "The Cross of Roses," was picked up at once. Bend your 50 cents at once as left instructions, and you will get in return a beautiful picture, made you can't tell how that will excite your wonder that it can be furnished so low.

Doubt and Faith.

Doubt and Faith.

How many of us when suffering from chronic disease on being recommended to try some foreign remedy almost-exclaim with the sick king "are not Abans and Pharphar rivers of Damascus equal to all the waters of Jordan?" and we fail to accomplish a cure. The Turkish Bath, medicated Vapors and Electric agencies used by Dr. G. C. Bomers and Mrs. Bomers, at the Grand Pacific Hotel, Chicago, have been instrumental in restoring to health thousands of people, who had they followed the usual course, would be to-day in their grave. These are the finest baths in the West, and for the treatment of chronic and nervous disorders, and the diseases of females have no equal.

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Esclose One Dollar, with name and age. Address E. F. Butterfield, M.D., Byracuse, N. Y. Curas averay Cara or Prime. [Singless]

WILL MR KENTON OR KINTON, who lectured in DeaMoines some three years since, return by mail to my address a volume of Lizzle Doten's poems with fugitive pieces attached thereto, taken by mistaker E. M. Davis. thereto, taken by mistake? E. M. Davis,
[11] 1118 Center St., Des Moines, Ia.

LITTELL'S LIVING AGE FOR 1877. This standard periodical, now over thirty-three years old, doubtless affords the most compre-hensive and, all things considered; the cheapestime and of keeping well informed in the best literature of the day. To this fact, more gen-erally recognized every year, may be attributed its continued and increasing success. The ablest living writers in science, fiction,

The ablest living writers in science, notion, history, biography, philosophy, poetry, theology, politics, criticism and art, are represented in its pages. A list of some of them will be found in the prospectus published in another column, aftording a sufficient evidence of the quality of the magazine, while in quantity of reading it is unapproached by any other periodical.

For the new year an extra offer is made to For the new year an extra offer is made to all new subscribers, and reduced clubbing rates with other periodicals are also given, by which a subscriber is, at remarkably small cost, put in possession of the cream of both home and foreign literature. Our resders who are selecting their periodicals for the year would do well to examine the prospectus. There can hardly be any other way of obtaining so cheaply or conveniently so much of the ing so cheaply or conveniently so much of the best work of the best minds of the time.

J V MANSFIELD, TROT MEDIUM -- SPAWERS sealed letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. REGISTER YOUR LETTERS. v2164:52

The Wonderful Healer and Clairvoyaut-Mrs. C. M. Morrison.

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

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

Specifics for Epilepsy and Neuralgia, Address Mrs. C. M. Morrison, P. O. Box 2519, Boston, Mass.

Residence No. 4 Euclid street. Take Grove Hall and Dorchester street cars. v20n16t18 .

Spirits Materialize and Cure the Patient. Two Witnesses of the Transfiguration.

MRS BLAIR THE SPIRIT ARTIST WAS THE SUB JECT TREATED.

DEAR MRS. ROBINSON, 394 Dearborn Street, Chicago, Ili.—I tried your remedies, and thus far I am much better.—I must tell you the strange facts in regard to my treatment by the spirits. I was quite sick when your letter containing magnetized paper and prescription came, hence I did not observe the clause to "sleep slone," and as a friend from Ohio-Mrs. Ellen Smith, was here on a visit to me, we slept together. I applied the papers to my head as directed and went to sleep.

We were both awakened at the same time by

We were both awakened at the same time by what seemed to be the door opening. We then both saw two white figures approaching our bed (and we knew our door was accurely locked before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairavoyant vision on my part (and Ellen is no medium at all), but the spirits were so fully materialized we thought them to be persons in earth life. One of them, the first figure approaching, was a tall dark complexioned man, with long white hair and beard, to took his place directly over our heads and laid his hand on my forehead, the other was a young Indian girl. She went to the back side of the bed and raised up the blankets and tried to make Mrs. Smith get out of the bed, but not until her acreams had brought me to my feet, did the spirit drop the bedding? but We were both awakened at the same time by my feet, did the spirit drop the bedding but she kept waving her hand for her (Ellen) to go away. Instead of fading away, they passed out at the door, and the instant they did so I went to the door and found it locked. The next night we had a similar experience, only we were not frightened the second time. I am alone now and feel I am getting better. I had got discouraged, for I have been sick and us ing medicine for two years, to no effect. I have used magnetized papers from five different physicians, but never the materialized spirit before.

I had boome skeptical in regard to magnetized papers, but have now to admit its virtue in enabling spirits ic aid the sick, and I have faith and hope that the spirits will help me, as I can alone do nothing. I am now far

me, as I can alone do nothing. I am now far better, may God's best angels ever attend you is my grateful prayer.

Affectionately Yours,
LUTTE M BLAIR.

Room Bottom, Mass., Oct. 18th, '76.

The above is a true, statement of facts as witnessed by me.

ELLEN M. SMITH. of Bellevue, Ohio.

Diagnosing and Curing Diseases.

OAKLAND, Cal., Sept. 14, '76. MRs. A. H. ROBINSON, Chicago, Ili.

MRA A. H. ROBINSON, Chicago, Ill.

My DEAR MADAM:—By accident I am in receipt of the RELIGIO-PHILOSOPHICAL JOURNAL, containing your advertisement, in which you propose to diagnose cases by a lock of patient's hair, and prescribe the remedies. I have a son 8 years old last January, and with this I inclose a lock of his hair. Can you diagnose his case and tell me his trouble? If so, I will have you treat him. If you can't do it, I want nothing to do with the treatment, as I have been foeled too badly and spent too much coin, to be gulled much more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not even forward the fee for diagnosis, but if you see fit to act on this, and if correct, you may charge me five or ten prices for the prescriptions. If you see fit to write me or act on this, tell me what are his troubles and peculiarities. I am a skeptic. If you see fit to notice this, do so, if not; I am out only a stamp.

I remain most traily yours.

Mra. Robinson diagnosed the ease, and here

Mrs. Robinson diagnosed the case, and here is the reply:-OAKLAND, Alameda Co., Cal. Sept. 29, "76

MRs. ROBINSON, Chicago, Ill.

Miss. Ronneson, Chloago, Ill.

My Dran Madam:—Yours of 22d inst. is at hand. Your diagnosis of his case is very correct, and beats me as I had/no faith in your pretended powers, I herewith inciose your fee and desire the proper prescription. Seeing with me is believing. I will act as you prescribe.

Respectfully yours,

John Corres.

Cases which nad been given up as incurable by regular physicians.

Bylvester Stebhins, Knoxville, Illa., writes Beptember 1 th, 1876:—Mns. A. H. Rohns. son, 894 S. Dearborn Street, Chicago, Illa. "After using your prescriptions a few days, it affords me much pleasure to report a decided improvement in my complicated series of all-

James Nicholas, writing from Gemer, Allen County, Ohio, October 7th, 1876, says;— "Mrs. Robinson—Some time ago I sent to you in regard to my wife. Your prescriptions arrived in due time, from which she has received much benefit. I send again to you as every time you prescribe she is helped very

Sept. 21, 1876 Wm. F. Baird, Fort Griffio, Texas, (writes) Mrs. R., "Dear Madam:-Mrs. Barah Baird, for whom you prescribed at this place a few weeks since, is evidently better after following your treatment."

Wonderful Success in Healing the Blck.

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

During the years 1874 and 1875, Mrs. Robin son treated 6449 patients by letter, and over 2000, who called upon her in person. A ma-jority of these cases had been given up as in-curable by the regular attending physicians— most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO. -10:-

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a breaf stajement of the sex, ase, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent pracerpition and remedy for eradicating the disease, and permanently caring all curable cases.

Uf berself she claims so knowledge of the healing art, but when her spirit-puldes are brought as reapport with a sick person, through her mediumahly, they never full to sive immediate and permanent relief, in curable cases, through the prelifies and asposites forces latent in the system and in nature. This prescription is sent by mall, and be it an internal or an external application, is anomaly expended to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes conflictance of.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required, should 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. Robertson slac, through her mediumahly, dignoses, the disease of any one who calls such be the

any changes that may be apparent in a remaining, diag-the disease of any one who calls upon her at her noses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accompilah the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but is a psychometric and business medium. Trans:—Diagnosis and first prescription, Ex.00; each subsequent one, \$1.00. Psychometric Delineation of character, \$1.00. Answering business-tettars, \$1.00. The money should accompany the application to insure a re-tity.

money should accompany the applications to insure a re-tly.

ESP Hereafter, all charity applications, to insure a re-ply, must contain one dollar, to defray the expenses of reporter, amonuments, and postage.

N.B.—Max. Bourseou will hereafter give no propose stitings to one one. If privacy is required, it must be by-letter, accompanied with the usual fee; and terms above stated, must be strictly compiled with, or no notice will be taken of letters sent.

Mrs. Hobinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all list forms, is for sale at this office. Bent to
sary part of the country by mail, on receipt of \$1.00. It
is warranted to cure the most inveterate user of the weed,
when the directions on each box are followed. Newspapers and quacks will tail you that this antidote is made
from sentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
bealth to use it. Ars. Bobiesson's Tobacco salidate immeup the system and restores it to its normal condition, as
it was before imbibling the hankering desire for a poisoncus weed. It is a remedy presented by a band of chemists iong in spirit-life, and is warranted to be perfectly
harmless.

This House will pay any chemist one themeous decilors
who will, upon analyzing this remedy, find one particle
of gentian root, or any other poisonous drug in it.
Address Hariston's Princocorprant I oursances House,
Chicago, Il., either for wholessie orders, single boxes or
local assencies.

Bew Advertigements.

CENTS MAILED WITH THIS NOTICE TO DR. C. R. SYKES, 169 Madisen St., Chicago, will return the "True Theory of Catarrh," and full in-fermation of a "Bure Cure." Cut this cat. viinistis"

THREE NUMBERS OF THE

American Bee Journal THOS. G. NEWMAN, 184 Clark st., CHICAGO.

HAPPY NEW YEAR.

BPIERIGH Holiday Novehites! New Year's Flories; New Year's Pre-ents: New Year's Pictures. Eew Year's Monc: New Year's Cabinet Germa; New Year's Caromos; New Year's Pastines. New Year's Pre-try; New Year's Chromo Bockmarks: New Year's Prostry; New Year's Chromo Bockmarks: New Year's Floreschold; New Tear's Fashions. New Year's Greetings, and other Hohiday Novelius, with Irre Literary Gemp and Foll rise Patterns, in the Spiendid Holiday Sanney Number of Demonays's Monward, Mawassen, 15 cts., post free. Yearly, \$3, with a Spiendid Freenium. Do not fail to see or send for the Jannary Number, with the beautiful Cabinet and Aritste Oh Chromoe, worth reveral times the coat of the Marasine. Sold everywhere.

MUSICAL.



ORGANS FOR CHRISTMAS.
Fire new style cases sweetest quality of tone, \$100 to
150 \$500 to \$500; terms \$55 cas h and \$10 monthly.
Quarterly payments on pisness or organs received if
leatred. Ud in-to uncents to ken in exchange.
Anything to m. ke-rade lively.
REHD'S TEMPLE OF MUSIC,
95 Yan Buren St.

(Out this out and sense it in your letter-R. P. Jo.)

The MOST EMINENT LIVING AUTHORISM such as Prof Max Muller, Prof. Tyndail, Rt. Bon, W. E. Uladstone, Dr. W. B. Carpenter, Prof. Buxley, R. A. Proctor, Frances Power Cobbe, The Duke of Argyll, Jiss. A Fronde, Mrs. Muloch, Mrs. Atexander, Mins. Mrs. Atexander, Mins. Mrs. Cliphant, Mrs. Atexander, Mins. Mrs. Cliphant, Mrs. Authory Trollope, Matthew Arnold, Henry Bingsley, W. Mitory, Aughbach; Hushin, Carlyle, Tennyson, Browning, and many others, are represented in the pages of

Littell's Living Age.

Jan 1, 1877, The Living American spon its 1882 votems, with the continued commendation of the best men and journals of the country, and with constantly it creating, necess.

In 1877 it will furnish to its readers the productions of the forement anthors above named and amany others; embracing the choicest arrial and shor tosies by the Leading Foreign Novelists, an amount

Thapproached by any other Periodical

Unapproached by any other reriodical in the world, of the most valuable it any and actentific matter of the day from the pens of the leading Kasanjista. Meleminta Critica Discoverers, and Kiltors, representing every department of knowledge and rogress.

The Lyre Aut. Hawhich its only empetion, "Eyens Payunday," has been merged, is a workly magazine of staty four paces, giving more than

double column schare pures of reading matter yearly, it is selected in an inexpensive form, considering its serious of matter, with free-bores, owing to its weekly issue and with a statisfactory completeness at mixed by no other publication, the hist Resays, Reviews Criticisms, Tales, Natches of Travis and Dis overy Poetry, Netwithe, Bloomathical Historical and Political Independent in an interest people of Person Person Person in the control of the property of the people o

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TO ALL AND OFFER FOR 1877. 21

To all new subscribers for 1177, will be sent qualit the six numbers of deed, containing, with "ber valuable matter, the first brisingants of a ree "..." In a valuable of a ree "..." In Parquis, or Locate, " h & RORGE B ACDONALD, how appearing in 7 set Lying Aug from advance sheets.

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Journal.

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LATETY IMPROVED. Every iron and its attack move heavily Nickel Plated and bighty Four-heat The cheepest, Explorement, and best Glossing, Finite and Crimping loyel in the world, list low price places it within the reage of every family, while its beautiful appearance, evident practicability and manifest superiority over all others, ensures its sale

in every house.

The cut allowe shows the fron restire with its handle behind the fluing toud, showing its Rounded Point for troning gathers. Its Funcating Pace and Giossing Reel. On the boars are the Futing and Crimping Plates, the former to be need in conjunction with the course board, and the fluing and the fluing seal the fluing and the fluing seal that the seal the fluing seal that the seal that

former to be used in conjunction with the course board, and the tine or crimping plates with the tiner board standing behind the Iren. The fine hists shows the mode of attachment to the Iren. The fine hists shows the mode of attachment to the Iron, which is so simply that a child can adjust them properly.

We want agent in every County in the Union, for this beautiful, us ful and sales his entice, to whom exclusive agencies will be given on the most liberal terms, affording an unearpared opportunity to make money.

Our limited space does not permit of an explanation of the metric of the long, nor an outline of the advantageous terms upon which we grant agencies; therefore to give us an opportunity to explain mose fully the Iron and our terms, we sak all who read this to send their address on a notatic and, and receipt of which we will send thread and our terms, we sak all who read this to send their address on a notatic and, and receipt of which we will send thread the complete, which all state mental and leading the complete, with all statements, ordering where we have no agent may have an Iron to see and test, a sample 'complete, with all statements, altred to not we guarantee) on will be delighted with it.

House the top of the body of the body of the complete in the send of the complete of the comple

SEND US to a rece of persons likely to sub-scribe and we will send you a beautiful chromo-in gill, frame and a 10, 64 col. line paper free for 5 mos. Agants wanted. Address, KREPALL & Oc., Boston, Rass.

GOTHIC TURNACE For warping dwellings, Schools and Churchés. Uses Coal or Wood. Combines many improvements in Heatings, Economy, Durability, Furity of Alr. Great refucios in prices. Send for catalogue.

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E IWGEN OVER FARTS APPROVED. ABSORD ALL MALARIA."

FROM THE STREET.

They positively cure the worst cases of Liver, Lette.

Heart. Ridrey, Spine. Budder and Wends allments.

Fysobepais. Pilloueness. Conferences. Soveness at pit of

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Headache, Chille and Fever, Dumb Agne, Restlesses, etc., may be entirely enacleated by westing one of

our Pads. Many of our best claimens can attent to their

morth. THE LIVER AND LUNG PAD, \$2.47

WOMB PAD FOR PEMALE WEAKNESS, \$2. WOMB PAD FOR PEMALE WEAKNESS, \$2. BBT Ask your Druggists for "Guye or's Carastys Fad, and table to cities, or encions the price in a satis raddrawed."

B. F. SINYDEE & Co., Manufactures and Proposition of the Co., Manufactures and Proposition of the Co., Leubrille; Browning & Sion. Indianapolis; and D. Prik, Cincinnati, who made against, and city drugsting generally. KIDNEY AND SPINAL PAD, \$8.

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Boices from the Beople.

IMPOSTORS -Is is a well known fact that were there no genuine greenbacks in the country, counterfeiting would cease at once. It is the genuine articles that renders the counterfeit available. It

terfeiting would cease at once. It is the genuine articles that renders the counterfeit available. It is the same with Spiritualism. Without those genuine manifestations which emanate from spirits importers would soon vanish from the field. The counterfeit invariably follows in the trail of the genuine article. It owes its existence to the latter. Even Mrs. Bennett, the first-class fraud of Boston, deceived the very elect, apparently. According to the Boston Herald, Charles Foster, the world-renowned medium, was also taken in allither by her. It appears from that paper that he both endorsed sudfrepudiated her pretensions, first declaring her to be a true medium and afterwards an usmitigated fraud. He indorsed her paraffine gloves and writing as of spiritual origin, and in one instance designated the hands from which a pair of gloves were taken. As the names corresponded with those in the mind of the person who had received the gloves, it was reasonably regarded as a somewhat remarkable test.

LETTER FROM MRS. JACOS MARTIX, OF CAIRO, ILL.—Ever since I first read the proceedings of "National Conference of Spiritualists," I have been full of the sentiments expressed by you in the last JOURNAL. I can not therefore deny my-self the pleasure of thanking you for your kindness in saying, and saying so well, precisely what hundreds of Spiritualists will be glad to have said. No true liberal can occupy the platform adopted by the Philadelphia convention. It is only broad enough for Spiritualists will be glad to have said. No true liberal can occupy the platform adopted by the Philadelphia convention. It is only broad enough for Spiritualists will be glad to have said. No true liberal can occupy the platform adopted by the Philadelphia convention. It is only broad enough for Spiritualists will be glad to have said. They do not recognize "Jesus of Nazareth as the spiritual leader of man," etc., nor do they recognize him in anyway. Many of them doubt the existence of such a person, either human or divine. How impossible the to organize under such conditions. Their incon-sistency and hypocrisy would be no more glaring, were they to join an orthodox church. Truly, "let no man be deceived upon the subject;" the organization flavors of sectarianism. Let me thank you once more for your honest, open, and sensible remarks.

SPIRITUAL BEINGS .- I have sat by the window SPIRITUAL BRINGS.—I have sat by the window, and mused upon the dusky landscape, watching the lights disappear one by one from the distant, village; and the moon rising in her silent majesty, and leading up all the silvery pomp of heaven. As I have gazed upon these quiet graves and shadowy lawns, allvered over and imperfectly lighted by dewy moonshine, my mind has been crowded by "thick-coming fancies" concerning those spiritual beings which walk the earth unseen both when we wake and when we sleep.—Washington Irwing.

often Irring.

The ed me philosopher as he gazes forth on the vast ocean of human beings throbbing with active life, and from whom scintillations emanate that contain every degree of beauty and splendor, has his mind illuminated with the thought that as each one disappears from his view in death, they reappear on the spiritual side of life, the same as the seed vanishes into a flower, or the accorn into a magnificent oak.

WOODLAND, CAL.—Mary J. Bennett writes.— While I live I must have the Journal to read; it is one of the luxuries that I enjoy in this life. My hope is sure and steadfast.

THAT YOUNG MEDIUM .- As Is well known, Mrs. Kate Fox, the one who formerly resided at Hydesville, N. Y., and through whom the raps first origwille, N. Y., and through whom the raps first originated in this country, was married to K. F. Jencken, a distinguished gentleman of London, England. They have a little boy how three years of age, and who is a wonderful medium. The apirities gave the following measage through his mother's mediumship, as published in the London Spiritualist: "Years before this dear boy was born, we predicted his future. Now, at three years old, you have the holy joy of seeing a beautiful promising child, far beyond his years in intellect, far brighter than other children of his age, more delicate in brain, more sensitive, more intellectual. We have some important words of advice to give to you on this his third birth-day. Never say an unkind word to him, be firm, but never rebuke so as to woused his sensitive nature; let him only hear from all his surroundings that which is refined in character. His little brain stores every word away; guard him from all lowering intercourse. Bear in mind that some day he will act upon the teachings he now garcers lo; guide him with gentle words, always let his reason guide him; and if you do this all we have predicted of this singularly gifted child will come true. We love, him dearly; we shall always cafe for him, our prophet, our messenger between the two worlds. God bless him God bless also little Henry, who will have his great duties as one of the brightest stars in England to perform. Do by him the same. God bless and prosper his parents." insted in this country, was married to K. F. Jenck

ST. PAUL, MINN.—Harrison Welch writes.—
And allow me to add that I consider your fearjess
outspoken—JOURNAL, has done more than any
other to uphoid Spiritualism, by encouraging and
attengthening Spiritualists in their efforts to liva
down the evils, the parasites, which would eling
to and either deform or dwarf its perfect proportions.

THE CHURCH AND SCIENCE.—There was no idea of the certain, all depended upon divine pleasure—or displeasure rather; heaven was full of inconsistent malevolence, and earth of ignoronce. Everything was done to appeare the divine wrath; every only calamity was caused by the size. Everything was done to appease the divine wrath; every public calsmity was caused by the sins of the people; by a failure to pay tithes, or for having, even in secret, felt a disrespect for a priest. To the poor multitude the earth was a kind of exchanted forest, full of demons ready to devour, and theological serpents lurking with infinite power to fascinate and torture the unhappy and impotent roul. Life to them was a dim and mysterious abyrinth, in which they wandered weary and lost, guided by priests as bewildered weary and lost, guided by priests as bewildered as themselves, without throwing that at every step the Ariadne of reason offered them the long-lost clue.

— Col. R. G. Ingersoll.

— Breaking of the warfare against science, Count.

Speaking of the warfare against science Count. ess Calthness says,-"When it was proposed to light London with gas, no less, a man than Sir Walter Scott printed his protest against the ridioulous attempt to light the streets of a city with smoks. What was reported by a committee of the House of Commons against railways? And who has not heard of the seom encountered by the first advocate of vaccination, and of voccanio telegraph? Still those discoveries have all made their way, as Spiritualism will do ere long, for mothing can resist the collective evidence in its

nothing can resist the collective evidence in its tayor.

LA JUNTA, COL.—W. C. Gibbous writes.—
Having just enjoyed a soul cheering feast, I feel like acknowledging it. I have just returned from the Buffalo Range in the Indian country and Northern Texas, where I have been for several months to recroit my health, in that wild country, and hunt buffalo. On returning to Granada, I found some donen copies of the old standard bearer, the Britisho-Philosophical Journal Eagerly I scanned them over, then arranged and read them more thoroughly. Contending emotions fill my soul as I read those pages. I felt so much the force of the words Brother N, B. Starrawotts to me once,—"Bpiritualism has come to stay." Spurious mediumahlp, like other evils has its work to perform; the true only shines the brighter by contrast. Humbugs and pretended exposers uxer a strengthening infinence on the philosophic mind, for we have laid aside all previous faith for the ever abiding and absolute knowledge of life immortal and communion with apirits.

drita.

Districtives.—Mrs. Jennie S. Rudd in reply to question in regard to eciminals, etc., says.—"Or ther, why does not the Spirit-world organization to a detective force, rush up and down the land bring criminals to justice? There are various soons why spirits do not act as detectives. Ightly has the questioner spoken in regard to a hanging question. Surely there can be no oree use made of man than to hang him, for you a not hang the spirit, and you only send it out

into the Spirit world to enable it to do more mis-chief than it would had it remained in the body. In earthly life it does not make it just be-cause one man commits a murder that a hundred men shall commit another by hanging."

SALEM, OR.—G. W. Lawson writes.—Spirits will go averywhere; the cause has to be exhibited in court and camp, I suppose.

CLAIRVOTANTS - Spiritualism PROFESSIONAL when devoted to high and holy 'purposes, to the advancement of humanity, and to the amelioration of the suffering, is sure to be attractive. But every city is cursed by a set of fortune-tailing clairvoyants, who sail under the garb of Spiritualism, and who for a dollar, will "reveal your fortune" about as sensibly as a goose. Some of them will even go into an annormal trance, and then look out for "breakers," for their advice is about as correct as the lunatic who imagines him self Gen. Grant. Some of them practice their "clairvovance" as a bait to "licentious practices," and sometimes their controls carry on for years awindling operations, having first gained, the confidence of their victim by a few tests, and then leading them on to ruin. Those mediums whose aspirations are high and holy, who read books containing beautiful fisabes of poetry and high moral ideas, will attract around them an order of spirits who are above any awindling operations, and from whom no decett come. Look out, we say for some of the professional clairvoyants of our city, for one gentleman of honesty and integrity, and whom we well knew, was swindled out of \$1,000 in a very short time;by following the advice of one of these chariatans, in making investments. of the suffering, is sure to be attractive. But

DE RUYTER N Y -Julya Hill writes -There has been within the last few weeks a medium de-veloped here among us of extraordinary qualities. His name is Leroy Howes.

IMPOSTORS -A Spiritual medium gave a seauc Importons —A opiritual medium gave a seance or circle one evening, when the pretended spirit of an Indian girl appeared and jabbered in her native tongue. Bome of the company, at least the Spiritual portion of it, believed in the genuineness of the beavely vision; but certain akeptics who doubted, went to work and tore up the floor and there found the spirit in the shape of a young woman, who had communicated with the sudience by means of tubes passing up through the floor! The discovery was not less comical than humiliating, to think that men and women in Boston, the "Athens of America," could, at this time of day, be guiled by such a silly humbug! The medium and her confederate have not been sent to the House of Correction for swindling, (I understand they have grown rich by this busiunderstand they have grown rich by this busi-ness,) but did you ever hear or read of people who were more credulous than those who believed that these spiritual manifestations were actually gen-ulne.—T. P. in Boston Investigator.

The lovestigator man should not fall to recognize the fact, that the counterfeit owes its existence to the genuine article. If there was no pure sugar, you would never hear of the counterterfelt article that sometimes contains a poison that is detrimental to health. The existence of impostors shows that their very life, as it were, depends upon those genuine mediums residing in all parts of our country. Mrs. Bennett is not a medium, and her bogus "seances" we regard as one of the most laughfole jokes of the season. Thieves, cut-throats, licentious characters, prison-birds and deep-dyed rescals, go to work, and with their machinery, a little diffe ent from that used by Mrs. Bennett, counterfelt our greenbacks, expecting to secure thereby a competency. Mrs. Bennett's object was undoubtedly the same. She was a first-class counterfeiter, she did her work under the garb of secrecy; she took the genuine article, greenbacks, for her counterfeit Spiritualism, and why should she not be compelled to disgorge, or follow Jacobs to the penitentiary. In commenting ou the above article, the Editor of the Investigator says: "Indeed Spiritualism itself, terfeit article that sometimes contains a polson Investigator says: "Indeed Spirituatism itself, comparatively speaking, is progress, because it discards fully as the basis of its distinctive docqueends found as the basis of its distinctive doc-trine, (continued exis ence.) and claims to be founded on knowledge. Thus, theoretically, at least, Spiritualism takes high and commanding ground; and if it is true, practically, then it should be accepted like any other fact of nature, for what she teaches must be worthy of our ap-proval and support."

FOREST CITY LOWA. B. W. C.

FOREST CITY, IGWA -B. W. Cos writes.I lectured at Algona, lows, to large audiences,
and considerable interest was manifested by the and considerable interest was manifested by the people,—so deep in fact, was the interest felt, that they appointed Mr. lugam, the banker, their treasurer, and made arrangements to deposit with him one hundred dollars to help pay expenses of a test medium to visit that place, and left the matter in my hands, with the understanding that I should procure the services of one as soon as possible. I am not in favor of adopting any creed, be it Christiau, Pagan, or otherwise, but I am in favor of laying a foundation broad enough upon which to rear a structure that will hold the world.

Will some good test medium correspond with Bro. Coe.

Bro. Coe.

BUNDAY.—I propose that the American Government change the Sabbath to any day of the week except the Jewish or Michammedan Sabbath day. The Pagan Sunday, is of all others, the most improper. As a Shaker, I and my people observe it as a day of rest, as rigidly as any people. As an American citizen, proclaiming liberty of conscience to all mankind, I protest signing the sectarian superstition of closing the World's Exposition on Sunday. It is not the true scriptural Sabbath. The Government did right in blowing up Hell Gate on the Sabbath. Now let the Christian clergy blow up the Gates of Hell, open the World's Exposition, free of expense to the world's poor, on the remaining Sabbath days. Then we may keep any day, and as many Sabbath days as we please, unmolested. And we—Jews, Quakers, Catholics, Materialists, Athelets, and Protestants please, unmolested. And we—Jews, Quakers Catbolics, Materialists, Athelets, and Protestant —will unite and keep any day the American Gov ernment may appoint as a day of rest to man beast and cook.—Elder F. W. Evans, of the Moun Lebanon Shakers, N. Y.

My good brother, that is progress. Your sentiments strike a responsive chord in our soul. But how is it that you seek progress in one direction, and reject it in another? Don't the Bible say, and reject it in another? Don't the Bible say, "Salute one another with a holy kiss? The church of Christ salute you." The Shakers ignore kissing although they know that it is a natural law, "That krised lips lose to sweetness," and yet the cherry lips of the Shaker is dies are allowed to waste their sweetness on the desert air, and nobody wenetted thereby. Even a clergyman was arrested for kissing a lady in the absence of her husband, but he was not convicted, becaus the jury were in doubt, whether the kiss was no one of the kind which the Apostles were enjoine one of the kind which the Aposties were enjoined to give. He ought to have been seen to the penitentiary for stealing a kiss. But Elder Evans may insist that kissing leads to licentiousness. The harm does not lie in the kiss itself, but the intention of either the kisser or kissee. Knowing as Elder Evans does, that kissed lips lose no sweetness, he should recognize the smallme fact that where purity of motives exist that no harm whatever can rise to the kisser or kissee, and that a great deal of happiness might result therefrom. We hope to hear from our good brother on this subject.

subject.

EDDYVILLE, IOWA.—John Wilcox writes.—
Thomas Walker, the "Boy Orator" and Inspirational speaker, the wonder and admiration of all
who hear him, after delivering three lectures in
this city to crowded houses and delighted audiences, was telegraphed the last night (Nor. 9th.) by
J. M. Peebles to join him immediately at Oscoola,
Iowa, for the purpose of arranging to go with him
on his second tour around the world.

on his second tour around the world.

The numerical strength of the Catholic Church in this country has heretofore been an enigma not easily solved. The Catholic World, a magazine of high character and ability, has published a semi-official estimate of the strength of that church in the United States, which may be regarded as securate. A hundred years ago there were in this country not ever twenty five priests of that church; in 1800 the number had increased to about forty, and in 1800 the number was sugmented to 282. In 1845 the number was 800. The article further shows that in the decade from 1865 to 1875 the number of priests nearly doubled, having increased from 8,817 to 4,808. At the close of 1875 these were, according to the official faures from the various diocesses, 5,075 priests, 1,272 colesiastical students, and 6,525 Catholic churches and chapels in the United States. There are also 33

theological seminaries, 63 colleges, 537 academies and select schools, 1,615 parochial schools, 214 asylume, and 96 hospitals under the control of the Catholic hierarchy in the United States.—Inter-

That Catholicism is making rapid progress in this country, no one doubts. That denomination furnishes more criminals for our prisons than all other churches combined. In 1871 there were 31. 196 committals of all denominations in Ireland, 26,639 of them were Roman Catholics. The devotees of Catholicism are generally ignoract and superstitious, and blindly obey every mandate of

REFORTS OF MERTINGS—Give us only a bdef synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 12; then commencing at 1 and adjourning at 25, and so on. They simply would like to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly.

WILMINGTON, DELAWARE.—H. James writes.—I was one of the original subscribers to the Journal, and continued my subscription up to the 25th of March, 1874, when I had it discontinued and commenced taking it from a news agent here. Lately the agent "got religion," and now he refuses to touch what he considers as the unclean thing. Verily,

"He strain-d at a goat—the simple sonl—But guiped the camel all down whole."

Surely, we would like to fully understand the

Surely, we would like to fully understand the chemical changes necessary for a person to under go to get religion. Wherein he in different would baffle the scientist to tell.

How the Earl of Dunbar consulted a MaDium.—Bower records that Patrick, the eventh
Harl of Dunbar, in 1285, jestingly asked Thomas
of Ersildoun, commonly called the Rhymer,"
whether any remarkable event would transpire on
the morrow. The bard replied in the mystical
annuage of prophecy, "Alas for to-morrow, a day
of calamity and mirery! Before the twelfth hour
shell be heard, a blast so whemment that it shall
exceed those of any former period—a blast which
shall strike the nations with amaziment—shall
humble what is pround, and what is fierce
shall level with the ground! The sorest wind
and tempest that ever was heard of in Scotand." Thereupon, says the Rev. J. M.
Wilson, Thomas went to bed, leaving his prediction to be fulfilled either by accident or the weath
er! At the ninth hour, nothing having taken
place, his lordship upbraided the poet as animpostor, but at the twelfth a messenger, with horse
covered with foam, brought the news of the death
of King Alexander III, by a fall from his horse at
Kinghorn.—London Spiritualist.

Here we have an example where a spirit could HOW THE EARL OF DUNBAR CONSULTED A ME

Here we have an example where a spirit could absolutely predict the future twelve hours in advance, knowing that the King would fall from his borse. Or had not the spirits arranged to cause his death at the time designated? Henry J. Raymond, a spirit, says in "Birange Visitors," "Blanding face to face, and walking side by side, as I have done for the last few days with this man, Lincoln, raised as some suppose for the special purpose of freeing the sisves—a martyr for principle—I find that he ecjoys as a good joke, this martyrdom, and I have also ascertained the solumn fact that he was removed not by God, but by spirit polit clans, God's agenta." In the case of Lincoln, his mind was prepared for the catastrophe by dreams and visions; in other words, spirits predicted the event, then went to work to make their prediction true; something like the negro clairwoyant who told his neighbor that within ten days he would have some chickens stolen; the coming night he visited his neighbor's house and carried off some of his finest poultry.

COLONY, KAN—Jas, H. Lewis writes.—The horse. Or had not the spirits arranged to cause

COLONY, KAN.—Jas. H. Lewis writes.—The JOURNAL suits my idea of a fearless exponent of truth. We have been in hot water ever since the JOURNAL came into the house. There is not a Spiritualist within ten miles that I know of. The next day after the JOURNAL came, the man whom I live with, Mr. P., forbid his father-in-law ever speaking of Spiritualism in the presence of his (P.'a) family; next he requested me not to speak of that subject while in his family. We told him we would not, but that if he or his folks, or the presence ever spoke against Spiritualism in our hearing, then we should give them our opinion of the matter. So they have turned us over 1st the care of their theological "what is it." We have, a planchette. I place one hand on it; after a while it becomes cold, and then the planchette begins to draw or make fantastic marks. draw or make fantastic marks.

A GURSTION.—Now, why is it that some of the writers in the RELIGIO-PHILOSOPHICAL JOURNAL spend the most of their time in abuse of the church, the Bible, Bible times, the Bible men, and even Christ himself? Please give reason through the Journal.

And why is it that you have not courage enough to attach your name to the question you ask? We suppose the reason that some of the writers of the JOURNAL pursue the course they do, is beallude to. They jadge from their own standpoint.

allude to. They indige from their own standpoint.

GUARDIANARIP.—Yet there is not one of you but has got a recording angel by your side; not one of you but has got some loved one watching o'er you, touching you with the touch of love, and ofttimes bending down to give you the spirit-kiss. Then we beg and entreat you to look well to the actions of life; look well to each thought; let it not come like's shadow o'er the soul, er be reflected back to the angel-world, but rather let each thought be pure and bright, like the pages of an unlettered book.—Mrs. Jennie Rudd, in Banner of Light.

This every word of it. Yet boy poweless.

guardian angels are many times to accomplish what humanity desire. The poor care-worn moth er bending over the midnight lamp, stitching, stitching her life away to gain bread for her little ones, prays for assistance, but it comes only as she gives her strength, yea, her life, to her merciless employers, for a mere pittance. The angels less employers, for a mere pittance. The angels bend over, her, watch each sigh, see each weary pulsation, yet can afford her no relief only as they find means to impress the benevolent hearts of others to easist her. Humanity must be elevated so that each one becomes a guardian angel for those less fortunate than himself, assisting them, encouraging them, dividing his prosperity with them, and doing all he can to refine their natures; then there will be far less suffering on earth than at present. If guardian angels had the power, there would be no cases of absolute want—mere shadows of fuman beings stitching their life away for a niggardiy support. The plous orthodox relies sltogether ly support. The pious orthodox relies altogether on God, and he falls; and that one-that leans alto-gether on angel guardianship will sometimes be allowed to fall, that he may thereby become self-

Enclosed you will find the amount due you for the Journal. It is a sacrifice for me to take it these hard times; but I feel as if I could not do without it, as it comes each week laden with its golden truths. MITCHELL, IND .- Hattle N. Burton writes

But that "sacrifice," my dear friend, will eventually ultimate in your good, and you will feel fully compensated for every effort made to sustain the Journal, and to obtain spiritual food for your

BENJ. FRANKLIN.—Rev. John S. C. Abbot says of Franklin: "Bsoj. Franklin discarded Jesus Christ as an authoritative teacher, and yet he made strenuous efforts to attain moral perfection. "."
Delam has never presented to the worfd an apositic more worthy of homage than Benjamin Frank-

If alive to-day, he would be an ardent and devoted Spiritualist. He assisted in inaugurating the 'raps," at Hydesville, N. Y. He was a piones

MONTECELLO, IOA.—Chauncey Mead writes.— My time has not quite expired, but I may as well remit now as any time. I consider myself a life subscriber to the JOURNAL.

OHELSEA, MASS.--A. Cunningham writes Of late this vicinity (for you and your many the sands of readers must know that Chelses is clo

ly contiguous to the great metropolis of New Edgland), has been/greatly stirred by the exposure of Mrs. Bennett, who for purposes of selfah gain, professes to have deliberately practiced the most heartless kind of fraud upon the public, and now after being caught, turns round and laughs at her dupes and victims. Her cheek is only equalled by her unscrupulousness. Bit richly deserves to experience the full penalty of the law for swinding. The political fever which now rages so fiercely has eclipsed or rather consumed the attention which otherwise would be given to a New York celebrity now in Boston, Mr. W. Irving Bishop, who last Saturday night drew a large audience to witness a pretended exposers of mediumistic tricks. To a Spiritualist, his so-called expose was too preposterously gausy to merit five migute attention, yet all the the daily press of the "flud" ventilated his doings to the extent of a column aplece. Though performing in Boston, ostensibly under the auspices of several distinguished gentlemen, and in behalf of a charitable dauke of special importance and popularity, the preservation fund for the "Old Bouth," the whole off ir was worked up, names obtained and all, by fhose directly in Bishop's interest. It will be an interesting item to know exactly how much the Old couth Church receives from their traveling trickster, especially if he had the handling of the funds. This Mr. Bishop belongs to the tribe of Ba-dwis, Bi-, Meliville Fav, Von Vieck, Queen and their lik. In private he admits having menumistic gifts, while in public he repudiates them in toto. His challenge of a thousand dollars to do by mere human agency, whatever any professed medium candoby supermundane aid, was promptly accepted, agency, whatever any professed medium can to by supermundane aid, was promptly accepted, but as promptly declined by Mr. Bishop, on the ground that his acceptor was a juggler.

You are right in your estimation of Mrs. Bennett and Blahop. But what of the the following, an interview of a Boston Herald reporter with Mrs.

Question to Sunflower could not help you?

Question—80 Sunflower could not help you? Who did?

Mrs. Bennett—Mrs. Hardy, most of all.
Question—Were not figures shown?

Mrs. Bennett—Some thought they saw a figure or two; but with a peculiar smile] only faces and hands showed. When the seance was going on Mrs. Hardy wanted all to go up so that the apirit would touch them. She went up and said she felt the touch of Bundower as tangibly as if it were le life, and while there grunted and uttered sounds to imitate Sunflower's voice. Indeed she did all she could to prevent an utter failure of the seance, and I toanked her heartly after it was over for what she had her heartly after it was over for what she had here. as I considered she had helped me out of a tight piace. And yet when I reflected upon it, I concludeded that after all, if I was to be shown up, what would become of her wax moulds?

Question—80 that, after all, the very name of Sunflower said Mrs. Hardy's timely aid did the business for you that night?

Mrs. Besnett—It, did. Sunflower was splendid, and if she had been there I would have been vindicated.

Mrs. Bennett—It did. Bunflower was splendid, and if she had been there I would have been vindi-

It must be remembered that "Sunflower was

Mrs. Bennett's confederate.

SOUTH ADAMS, MASS.—James M. Carter writes.—I had rather do without one meal a day than be deprived of the good old Journal. I hardly think that you will get that "old Devil" just yet." He has been h re ever since last winter, and he has had a gay old time of it; don't know how long he will stay, but think he will leave his business with some agent and go to some other place.

That poor "old Devil" has had a hard time of It ever since he overcome God in the Garden of Eden; up to the present moment, his name has been in every one's mouth while his body has really been nowhere.

NEW YORK CITY.—Edwin Leach writes.—I have just finished reading the May number of the LITTLE BOUQUET, and although an old man of 57 years, I find in it excellent food for those of mature years, as well as the little folks. Now, lest I should miss some of the good things published therein since May last, breake send me the back numbers from and including June last and onward.

Many thanks, brother, for your kind regards. The LITTLE BOUGUET should be introduced into every family of Spiritualists. Each number contains food for those of mature years as well as the young.

TECUMBEH, NEV.—H. G. Heilig writes.—I am always glad to see the JOURNAL so prompt, and well stored with good logic.

Many thanks, brother, for your timely remittance. Were all our subscribers as prompt in remitting their sees to us, as we are presenting them the Journal, how much smoother our business relations would run. Let us all hope for a permanent improvement in business matters all over the world.

Is Polygamy a Bible doctrine? We think it is. Hitchcock in his Analysis of the Bible thinks monogamy is imbiled in Gen. ii: 24, and vi: 13, and in Math. xix: 56, and Mark x: 78; but admits that polygamy was practiced by the ratriarchs. Gideon, the Judge, had many wives, and more children than Brigham Young; he had seventy sons. See Judges ville 20. Baul had a plurality of wives. So David ind eighteen and Solomon had seven hundred wives. Reboboam had eighteen wives and three score concubines. Nearly all the saints had a weakness for concubines! "Polygamy," says Hitchcock, "was not prohibited by Moses." On the contrary, there are express laws, regulating and encouraging it. See Levilicus xviii: 18, and Num. xxxi and xxxii. It is mere guess work to talk of certain texes enjoining monogamy by im-Is POLYGAMY a Bible doctrine? We think it is. Num. xxxi and xxxii. It is mere guess work to talk of certain teres enjoining monogamy by im-plication. We have heard it said that the one wife system was to-be inferred because of the creation of one man and one woman. But one male and fe-male of each animal and insect whre created at the beginning; but it is well known that nearly all ani-mals bridg insects are are polygonolis. Most mals, birds, insects, etc., are polygamous. Most of the animals went into the ark in pairs. So, that of the animals went into the ark in pairs. So, that if monogamy is to be implied in the creation, it is equally as applicable to brutes as to man. The short and truth of it is, that we are indebted to Greek civiliastion for the institutions of monogamy; and, if Christ, by the few isolated passages aliuded to, had reference to one wife he but repeated what Greece had enjoined by precept, example and law hundreds of years before his day; what the Roman moralists taught and Roman legislators demanded at the very moment, and in the very country, and of the very people he was talking tol—Common Sense.

In the New Testament we meet with no testinony in favor of polygamy; in the "Old," however, the case is different. There it is to a great degree sanctioned. The Hindoo law allows a man to have as many wives as he can sustain. hammed allowed his follower, to have each four wives. 0

THE PLANET JUPITER.—He then described certain characteristics concerning the soil, trees, plants, and animals. He said some of the animals bore shapes which, upon the earth, he could find nothing that would afford comparison. Every tree bore fruits which, by the collective wisdom of the inhabitants and their spirit guide, were discovered to contain something useful either as a food, or medicine.—F. F. Buxton, a Spirit, in London Spiritualist. THE PLANET JUPITER.—He then described cer

The trees of earth contain the same characteristics. Don't think Jupiter is ahead of us much in that respect. According to Dr. Woldrich (as stated by the Somnambulist Lucy) the moons of Jupi ter shine with that bright mellow light, assum delicate rainbow tints, each one, however, having a certain predominant color, the largest being a bright red, the second purple and golden, the third green, and the last and least, but prettiest, ifferent shades of blue." Let us hope that our next moon may come forth with a color that will outshine in beauty of tints those of Jupiter. Dr. Sherman and Prof. Lyon claim that there is a "moon" now in process of formation, not far from this earth. When they discover the open Polar ses, we will believe the "moon story." BHELBY, IA.—J. H. Shively writes:—X have the whole community here to fight alone in defense of Spiritualism.

With the aid of the JOURNAL and your own energy and talents, you may rest assured that you can withstand any assault the orthodox can make upon you.

HUMAN BOUL.—There are, however, a small number of persons, who, as it were, detach thely souls from the body, and addict themselves with the utmost anxiety and diligence, selves with the utmost anxiety and diligence, to the study of the nature of the g ds. The presentiments of men like these are derived not from divine inspiration, but from human reas h; for, from a contemplation of nature they satisficate things to come—as deluges of water and the future defisgration, at some time or other, of heaven and earth.—Gove.

Cleero had a slight conception of the wonderful powers and capabilities of the human soul, when he made the above statement, Lucy," the somnambulist, when her soul was sent forth by Dr. Woldrich, did not study the nature of the gods particularly, but she traveled in the heavens, and calmly surveyed the external scenery of the different planets. If she had been vindictive in nature and physically gross, she could have visited her enemies when they were sleeping, and induced the nightmare, troublesome dreams or visions of terror. Little does the world generally know of the wonderful powers of the human soul,

QUINCY, ILLS.-A. B., Wilhelm writes:-Noucing in your Journal on account of a se-ance that was held at Mr. Harts, at which I was present, your paper represented it to be in Milwaukee. This is to inform you that it was in this city, at 608 Hampshire street. The gentlemen are all well known residents here.

Important -The display of the wondrous powers of modern mediumship is, as yet, but in its infavoy, and considering the ill-usage to which mediums have been and are still subject, from so-called friends and foer, it is marvel-ons that so much has been accomplished, making the fullest allowance for cases of imposture or fraud, which I believe are few and far be-tween, and are probably more due to the de-sire of mediums to satisfy the cravings of cu-rically, and the demands of sitters—who must have something for their money—than to wicked intention, there remains a number of wicked intention, there remains a number of highly gifted mediums who, if surrounded with sympathetic spirits in and out of the flesh, possess powers which can be utilized for the resolution of the greatest problems present-ed to the human mind. Without trespassing further, I proceed to narrate the facts of the memorable sitting referred to — Wm. Oxby, in Spiritualist.

In this country the cases of fraud and impostures " are not few and far between." The salvation of Spiritualism depends on the vigorous attack of all the spiritual papers upon frauds wherever found. This putting cream on an impostor, is what injures Spiritualism, Mrs. Bennett, of Boston, and other impostors, who have obtained money fraudulently, should be incarcerated with Jacobs, in prison. Not until these vagabonds are punished, will Spiritualism be protected from their raids. Under the present circumstances Spiritualism is an attractive field for those who think they can successfully deceive the public. Let it be known that those who swindle the public shall be punished, and then there will be fewer Mrs. etts than now.

BROOKLYN, N. Y .- Dr. Thomas J. Lawis writes:—After 1800 years of creed Olffistianity more poverty and crime exists in London and more poverty and crime exists in London and Paris than ever known before, thus showing it to be a priestcraft swindle and unworthy of recognition by persons holding themselves to be possessed of intelligence and morality.—
The following scrap clearly illustrates but one out of many thousand similar cases: "A sad story was told at a coroner's inquest held in Southwark. England, the other day, when Southwark, England, the other Henry Carney, 85 years of age, formerly a wholesale leather merchant in the borough, described the incidents of his wife's death from starvation. He stated that he could not call to his memory the time when any meat was in the house; and two Abstractly biscuits ed the total amount of food taken by his wife during two or three days prior to her death. The deceased was 75 years old."

Our Brother is mistaken in regard to England. Pauperism seems to be on the decrease there, if statistics can be relied upon. In France, the war of course had a demoralizing influence. She will soon recover from that.

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EXPERIENCES

JUDGE J. W. EDMONDS,

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Spiritual Communication.

Mn. Eprron:—This morning as I was reading Dr. Crowell's great work, I came to this

passage:

"Their (that is, the spirit's) love and affection often impel them to approach their friends, and reassume these conditions (earth conditions) and make efforts to alleviate the sufferings or promote the happiness of their friends; but if in time they find they can not accomplish their purposes, they repeat their visits conditions promise more favorable results, knowing that the trials and sufferings which they fail to lighten will ultimately prove beneficial to their friends. Happy spirits find it they fall to lighten will ultimately prove one-deish to their friends. Happy spirits find it necessary to submit to this wise law of their existence; their happiness in heaven must not be massed by too deep solicitude for their mortal friends; but this does not in any degree diminish their ardent and pure love for them, nor the watchful care they continue to exercise over them."

I was forcibly reminded of the truth of this assistion not many days ago. I am spending the winter in Memphis for the purpose of in-vestigation; I am alone, and far from home; but my spirit husband appears to be always with me, and ready to communicate. But one day I had an attack of home sickness, and was only relieved by a violent fit of weeping. Soon after, through a fine writing medium, I thus addressed my husband:
"Were you with me while I was weeping?"
"No."

"Not Why not?"

"I had to leave you then."
"Why, I thought you were especially with
me when I am in trouble."

"Mary, I saw that you were going to in-dulge in a fit of crying, and I had to leave you.

dulge in a fit of crying, and I had to leave you. I can not bear it, it makes me unhappy. Besides I knew you would feel better after it."

Think of this, ye who nurse your grief, and reproach yourselves when, though clad in "the sables of wee," you indulge in harmless mirth. The friend for whom you mourn, if he could speak, would say to you, "Cease this immoderate grief; it makes me unhappy."

My husband has so often requested me to "lighten my mourning," that I have done so, notwithstanding my natural fear of Mrs. Grundy, whom I only dread when the subject of her remarks would involve a suspicion of want of loyalty to the dear ones "gone be-

want of loyalty to the dear ones "gone he

To Gen. Lee, I said: "I want you to tell us about your entrance into the Spirit world. Did any of your soldiers meet you?"

"Dear lady, countless numbers of my fallen

braves were waiting for me beyond the crystal tide and many of my dear family connections were ready to take charge of my spirit when it left the body. I crossed over the beautiful river in perfect safety, and landed on the shore rnity. There my crown and robes await

"Who placed the crown upon your head?"
"Who placed the crown upon your head?"
"Our noble Wasnington; he was standing ready with my garments of the purest white, and side by side we marched away to our respective destinies. It is indeed a grand theme which would require very much time to de-

tall."

"Do you wish to send a special message to those of your army who are still upon earth?"
(Here came a dark spirit again, and I said.
"Let us lift our hearts to God in silent prayer to God to send help to drive him away." This was a great mistake; for the moment we show-ed him sympathy, and felt a strong desire to have him delivered from his dark prison, he

ocased to molest us, and became penitent.)

After a pause, I saked "Gen. Lee, can
you now resume your communication?" "Yes, madam. I scarcely know what mes-sage would be appropriate for my dear South-ern people. It grieves me sorely to see so many skeptics among them."

"Perhaps we had better wait till another time when that dark spirit will not interrupt

Yes, I will remain till I can give you munication.

"One thing more, Gen. Lee. I have a spirit photograph of a confederate officer, can you tell me whose it is?"

"Bring the picture, and place it on the ta-ble." (This was done.)
"Do you know it, Gen. Lee?" (Evil spirit came, and wrote, "Bhindler." "Oh," said I, "You can not deceive me now; we will pray for you, but will not listen to you any more."
"I don't want your prayers," he wrote.)
After a pause, I said, "Can you tell me now,

Gen. Leet' Yes, that is 8."

What 8.7

-, of the Home Guards, Mary Thank you; I have been anxious to find

cut. He was often seen with me at the Eddys.
I will write to his friends. Will you appoint
a time to finish your communication?" "This afternoon, at half-past four, I will give you a message. We will pray Almighty God to deliver us from an interruption by evil

spirita."
"One thing more, Gan. Lee. Do you know
Mrs. Youngs, the piano medium?"
"Yes, she is a relative of mine."
"Is she a true medium?"

"Is she assisted and controlled by Dr. Frank

lin;"
"Yes, he is her controlling zpirit."
(Afternoon, half-past four.) !" Gen. Lee, are you ready for us?"
"Welcome, kind ladies to the circle."
"Gen. Lee, we consider this a great honor, for I suppose it is no flattery to say that you are the idol of the Southern people."
"I am the honored person, ladies, to be called to this select circle. I have a word of greeting to my brave Southern people, and return

ed to this select circle. I have a word of greeting to my brave Southern people, and return
my sincere thanks for their high appreciation
of me. Though my glorious banner no longer
waves over the proad and brave Southern
land, it is a sweet consolation that it was not
furled in disgrace to us. Our brave little band
fought nobly, and deserved credit for their
great strength and valor. Ours was a glorious
cause, and deserved a better fate than we received." (A pause.)

"What is your occupation in the Spiritworld?"

"I am a General in command of our soldiers here. We have no wars here, but then I see that my soldiers discharge fathfully their re-spective duties—that is, in their ministrations

spective duties—that is, in their ministrations to earth, and the lower spheres. My position, dear madam, is more exalted than in earth-life; that is, the duties are more sacred."

"You command the soldiers who passed

"You command the soldiers who passed away during the late war?"
"Yes, and numbers of others."
"What is Gen. Washington's occupation?"
"He commands the soldiers who passed away long, long ago."

"He commands the soldiers who passed away long, long ago."

"When Gen. Washington placed the crown upon your head, did he say mything to you?"

"He said, 'wear this bright crown in honor of your meritorious life on earth.' I was decked in the purest robes, and went out with our Father Washington to view the beauties of eternity. Dearladies, I would not return to earth in mortality. It is a glorious change from an, sorrow, grief and misfortune, to a life of eternal bliss and luxury. No cares,

no pains, no heartaches, but a peaceful, quiet

"Are you acquainted with my husband?"
"Yes, madam." "May I have the privilege of seeing you

those who shall convey my spirit "Yes, madam; I shall be happy to greet you

on this glorious shore.

"May I have this communication published ?

"We feel very grateful to you for making us the channels of communication." "Thanks for your kindness; I am unworthy the honor and reverence bestowed upon me by

the dear Bouthern people."
(The medium.) "Gen. Lee, do you know my father? He was in your army."
"Yes, I knew him in earth-life, and we are together now, with a great number of my dear

(Mrs. 8.) "When soldiers are suddenly kill-

d, are they at first unconscious?"
"They are stunned, and awake in a different scene entirely. And now, dear ladies, I will bid you a kind adies."

The above communication was received in Texas, and since I came to Memphis, through a fine medium for independent siate writing, I have been assured by my spirit husband, Rev. R. D. Shindler, that it is genuine, though Gen. Lee was very much annoyed by the interruptions of the dark spirit.

M. D. S.

REMARKS:-- The foregoing communication was sent to this House for publication in the JOURNAL, by an estimable lady, who vouches for its genuineness. We with pleasure give it place. It gives the reader knowledge in regard to the fact that a great diversity of opinions prevail on the spiritual plane of life, even as they do here, and however much they may differ, each is equally sincere in his convic tions, and perhaps there as on the material plane of life performs the mission that destiny renders inevitable. - [ED. JOURNAL.

FOREIGN SPIRITUALISM.

An Hour With the Spirits at Sand hurst, Victoria.

[The Bendigo Advertiser.]

Having heard a great deal said about Mrs. P. the spiritual medium of Castlemaine, I joined with a few others in an invitation to her and her husband to be present at a seance with the members and friends of the Bandhurst Energetic Circle. The invitation was accepted for Tuesday evening, the 4th inst., in the usual place of meeting of that now well-known circle. There were present as the clock struck 7, eleven members, Mr. and Mrs. P., and nine other visitors, making in all twenty-two ladies and gentlemen. Although there was a down-pour of rain at the hour of meeting, yet every one was present to the minute, showing that it must be no ordinary matter which could bring so many persons from their homes on such a night. I was introduced to Mr. and Mrs. P. by the Ohairman, who seemed in his element, and I found them both very nice, agreeable people. Mr. P. holds a most respectable position in the General Postoffice, and Mrs. P. is a private medium, deriving no personal benefit whatever from the strange power with which she is gifted. Bite is a very pleasant-looking lady, of about thirty years of age, of middle stature, and agreeable manners. Bhe was very cordially received by all present, and seemed quits at home with everybody. bring so many persons from their homes on and seemed quite at home with everybody. There was rather a fine-toned cabinet organ in and seemed the room, and a gentleman well up in his pro-fession presided at it, very materially adding to the harmony of the seance by his fine play-ing of some of the choicest music from, I should say, a rather extensive repertoire. Mrs. P. was taken into a back apartment, and care-fully searched by two of the lade without. fully searched by two of the lady visitors, and a mosquito-net bag, into which she was placed at the beginning of the seance, was also examined by some of the gentlemen, but nothing of a clandestine nature was found about either. A gentleman visitor looked the door and kept the beautiful of the seance. the key until the close of the seance. Every-thing, so far, seemed square and above board. After the chairman had made a short speech After the chairman had made a short speech to those present, pointing out the absurdity of supposing that a number of respectable persons would sit regularly twice a week for a series of years "for the delightful purpose of deceiving themselves and friends," all hands in the circle were joined, Mrs. P. being seated bet ween the two chairmen, with her back to a large cabinet used by the spirits for making themselves visible in; and a gentleman tied the bag after Mrs. P. was enveloped in it. The Lord's Prayer was said and hymns sung in the dark, for the candles had all been blown out. dark, for the candles had all been blown orit Mrs. P. still in her normal state reported that her spirit friends were pushing her towards the cabinet, and, in a little, she added, they had lifted her on her chair into it, a by no means light thing for a spirit to do. Mrs. P. seemed now to be a good deal convulsed, and while the circle were singing a noise as of something falling on the table was heard. A light was struck, and to the astonishment of all there, sure enough, was a large quantity of flowers, some being on the table and a few on the floor. It was noticed too that there for the floor. It was noticed too that these flowers were all wet. Mrs. P. came forward and examined them, and at once declared that they were hers, and that she had put them into a vase resting on the mantispiece of what she called her... 'front room' at Castlemaine.

and ealled her. "Front room" at Castlemaine. The whole circle then stood up, and with Mr. and Mrs. P. solemnly declared in the sight of God that they had no conscious act or part in bringing these flowers there. After the excitement had died down a little, Mrs. P. moved back into the cabinet, the lights were blown out, and the seance was resumed. Mrs. P. now out, and the seance was resumed. Mrs. P. now called out that the spirits had taken away her net bag, and in a few minutes she became entranced—a most unusual thing with her. I was told. Just as the circle was concluding the singing of a hymn, a sharp, metallic thud was heard on the table, and at the same moment both chairmen full the mealing received. both chairmen felt themselves receives all ght blow on their wrists from the article which had blow on their wrists from the article which had fallen. On lighting up it was discovered to be a crystal vase, and with a few drops of water still in it. Mr. P. Syonce claimed it as his, and on Mrs. P. awakening from her abnormal state, she said it was she vase in which the flowers were which had been deposited on the flowers were and carried them away. The not bag too was no where to be found. As you may well suppose all was now excitement and astonishment, for in the presence of such facts and under such test conditions fraud was out of the question. Here was before our eyes fresh flowers, and a crystal vase, which it was averted had been brought from Castlemaine, a distance by road of at least twenty five miles, and, as the crow files, I think, of some twenty miles into a locked up room by invisible beings, who, as the Unairman remarked, "must be endowed with intelligence and mechanical power."

power."
What were they? Were they spirits, as was claimed for them; or what? Did such a method of traveling not beat the telegraph and rallway together; and might it not yet be utilised when

the conditions which controlled it were better known, into the service of man. These and such-like observations were made by some present at the sight of these strange, and certainly wonderful manifestations. It was now resolved that the two chairmen should hold Mrs. P. by the hands, and the circle also all to join their hands, and see if "the spirits" would bring back her earrings. They rapped out that they would be brought, and accordingly in a minutes both fell on the table in front of few minutes both fell on the table in front of Mrs. P. On lighting up there they were. The table siso told that the spirits had taken the mosquito bag back to Mrs. P.'s house at Castlemaine. The two ladies re searched Mrs. P. at her husband's request, but no neiting was found about her. Her husband sat during the seance at the other end of the circle. The chairman, I may state, received a letter the next day that the net bag had been found by Mrs. P. on her bed at 11 o'clock a. m 1 Mr. P. also forwarded the said bag to the ehairman, who reports that it is still knotted at the tor wan reports that it is still knotted at the top as the gentleman knotted it in the circle when placed upon Mrs. P. As this bag could not be found in any part of Mrs. P.'s house when they arrived home by the first train on Wednesday morning, accompanied by a Sandhurst gentleman, sent to search for it with them, it is presumed by those acquainted with the fit-ful character of the phenomena that the spirits must have afterwards controlled Mrs. P., and then dropped it where she found it. As Mrs. P.'s scance was now over, the medium of the Energetic Grole, who had been scated beside the visitors throughout the scance, was invited to enter the cabinet for a few minutes a request with which he very kindly complied, with a view of letting Mr. and Mrs. P., and the other visitors see Kung's light. On his becoming entranced, a weird looking phosphore-scent light appeared in front of the cabinet and visible to all present. It moved up and down, and then assumed a globular shape; and was, apparently, covered with white gauze; Mrs. P. declaring that she saws face behind it, and both her and the chairman reported seeing a white draped figure standing outside the cabinet noon which the reflection of King's light fell. I may add that during the singing of the fell. I may add that during the singing of the Te Deum several heard a gruff voice, like that of a man, as if speaking to Mrs. P. when she was inside the cabinet, and that lady on comving out of her trance could scarcely believe but that some member of the circle had been standing by her talking to her, as ahe reported seeing a tall, dark man speaking to her in the cabinet. You will understand, sir, that I have merely reported these things as they came un-der my own observation, leaving you and your readers to draw their own deductions from them. The phenomena, so far as I could see, were genuine. I could not believe in any one present being guilty of the baseness of imposing upon the credulity of his fellow creatures on so sacred a sutject, fraught as it is with so momentous results to mankind; and whatever conclusion may be drawn, for my own part I can truly say that I spent a most pleasant evening with the spirits and Spiritualists, and came away deeply and favorably impressed with all I saw and heard. In the language of Hamlet, I was made to mentally exclaim, on viewing these wonders of "the people from the other world," evidently "there are more things in heaven and earth than are dreamt of in our philosophy."

Tricksters Thick as Blackberries.

BRO. S. S. JONES-Sir:-You will please pardon me for asking you the following question. Do you know a man calling himself George Everett, one of the "greatest materializing mediums in the world," etc., etc. He held forth last night to a crowded house in the city of Norfalk, some 800 or 250 people present. He proposed to show spirit hands, faces, and forms, in open gas light. The iron ring, handouff and rope tricks were well done, to the satisfaction of everybody. He called then for four ladies from the audience to come upon the stage, as it was impossible for him to proceed further unless he could have them, as it required the negative as well as positive influence to proceed. No ladies would respond, consequently this brought the seance to a close. I met a gentleman to-day who saw him last week in Richmond, Va.; there the ladies went upon the stage with no further demonstration. Of course we were all very much disappointed. He, Everett, spoke of being in your city, and there being no mention George Everett, one of the "greatest materialing in your city, and there being no mention of him in the Journal, I wish you to inform the many readers of your paper what you think of him. We want a materializing medi-Respectfully, JACOB J. WILLIAMS.

Portsmouth, Va. That is a trick of his trade, making a call upon ladies to come upon the platform. He does not expect them to come. If they do he then trumps up another excuse—generally the s noisy, and his agent claim they have "broken the conditions," and Livingston-alsos Everett, or some other name, assumed for the occasion, steps out at a back door, and the next heard of him is at a place 500 or more miles away, gathering another crowd by flaming hand-bills. Spiritualists would be gulled less by tricksters, if more of them read the Rurasio Purrosopurous, Journ. NAL, which does not fear "hurting the cause" by exposing such, who do Spiritualism more injury than all other causes com-bined. We detected one last week by the name of C. E. Watkins, who has been, as we are informed,traveling and imposing upon the people South and West of here. We shall give facts of his doings next week.

Look at Him.

G. F. Honron, of East Trumbull, Ohio. owes three years subscription for the Journay. We sent him a bill for collection, offering to take the regular advance price if he would pay without further delay. He replied to the col-lector who presented the bill,—"If you insist upon trying to collect it, go ahead; I have not got as much as the law will allow me.

This is a man whose character for integrity is not to be envied. If the man had been honest and poor, we should have sent the paper to him free, on request. But when a manideliberately continues to take a paper, (we prepaying postage) three years, and then insultingly dodges behind an exemption law, when the bill is presented, while he in fact in worth more money than half the subscribers who make prompt payments, is too mean to be tolerated without at least an attempt to col lect our honest dues. We hope the world does not furnish another of that kind.

MRS. CORA & V. RICHMOND, entertained a house full of her friends at her residence No. 158 Park Avenue, on Friday evening the 24th tilt. These weekly receptions by this popular lecturer, are proving a decided success, and afford great pleasure to her numerous acquaintances. Among the numerous attendants were Hon. Thomas Richmond, Hon. W. W. Chandler and Mrs. Chandler, Doctor Jackson, Doctor Ormsbee, Col. McFarren, Mrs. Keeler and Miss McAllister, the celebrated musical medium, who kindly gave the company an exhibition of her wonderful powers. A marked feature of this evening, as it has been of others, was enacted by Mrs. Richmond, under control, which was the giving to each person present who had not thus been previously favored, a name drawn from the floral, mineral, or other departments of nature, accompanied by an explanatory prelude in rhyme; these names are intended to in some degree indicate the character of the recipient,

JUDGE HOLBROOK addressed the Philosoph ical Society of this city on Saturday evening Nov. 26th. The Judge is an able advocate of our cause, and his lectures are always well recolved.

In these days of exposures and imposters it is indeed refreshing to read such a book as Dr. Wolfe's Startling Facts, containing as it does voluminous and clear accounts of phenomena obtained under absolute test conditions.

(Concluded from Pirst Page page)

is deposited in the egg it must produce, if it produces anything, a likness of itself; and we will take no unfair advantage, and admit that monstrosities shall not be used against him. But how if two widely different animals may be produced from the same egg at will, by simply a choice of food? Buch is the fact in the honey bee; the same egg may be hatched a worker, which is neither male or female or queen, by choice of feeding after the egg is laid. And how, is it with the "spiritual entitles" in generation by division? That is, cutting an animal in pieces and each piece becomes a perfect animal. Let us draw the line a little closer between unproven theories and demonstrated facts. My theory is that life, or if you choose, spiritual entity, is a function of matter, a result of organization, and that both eggs were alive with the mother's life, and both eggs were alive with the mother's life, and within the one was another organism produced by the cock, being from the first moment when it was deposited in the egg and perhaps before, a chicken, just as much or just as truly as it was after it was hatched. It did not have legs, feathers or wings all the time, and neither does the tadpole have legs; but it is a frog all the time. According to my theory also the spiritual entity being a creature of organ'zution ceases, and goes out of existence with it. tion ceases, and goes out of existence with it, and is no more.

GRO. B. PARSONS. M. D. Hooper, Neb.

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The Materializing Medium.

DR BAXTER one of the Bana having the control of this medium desires to announce that on and after Dec. lat next, he will be prepared to diagnose and core discases. by white manupulations in the dark circles, and also by magnetic treatment through the medium when extranocal.

The usual circles will be continued by George Jack-on the control for miscellaneous manifestations.

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THE BEST EVIDENCE.

THE BEST EVIDENCE.

The following letter from Rev. B. S. B. st. Pastor of M. R. Chuch, N. il, z. Mass., will be read with interest by many physiciane. Also, there sufferying from the same direase as a flicted in sold of the Nov. B. S. Best. No person came for this testimory, as there is no doubt about the caratyre powers of VEGETINZ:

NATE. ESS.. San. 1. 1874

Mr. H. R. Syswiss: Dear St.—We have good reason for regarding your VEGETINE a medicine of the greatest value. We feel as ured that it has been the means of savine our sold if the He is now if years of age; for the last two years be has suffered from necrosts of his leg. caused by accordious affection, and was so far reduced that nearly all who saw aim thought his recovery impossible. A council of able physikians could give us but the fainte thopp of his ver railying, two of the number decising that he was beyond the reach of human remedies, that even amputation could no save bun, as he not rigor energh to ender the operation Just theh we commanded giving him VEJSTINE, and from that time to the pieces: the has been contunously improving. Though there is still a me disease for the arrows.

Though there is still a me disease for the the opening where itself ilm was lanced, we have the fallest confidence that in a little time he will be perfectly cred.

He has taken about three doesen bottles of VEGETINE, but listly uses but little, as he delares that he is too well to be taking medicine.

taking medicine.

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ST JAMES HOTEL METROPOLITAN HOTEL 0



· (Site of old St. James Hotel.) J. N. STRONG, Proprietor. CHICAGO. J. J. STRONG, Manager. Corner State and Washington Streets.

to say that while extending to the general public every court of our dictate they will welcome to their local with especia JOUREAL, and their friends and will make their comfort and age to be prepared to give them all the information they seed,