Ernth wears no mask, bows at no human shrine, seeks neither place nor applanse : she only asks a hearing.

VOL XXI

FUELDERS AND PROPRIETOR.

OHICAGO, DECEMBER 30, 1876.

SLOS A YEAR, IN ADVANCE:

NO 16

To One Gitted with Second-Sight.

RESPECTFULLY DEDICATED TO MISS LOTTIN FOWLER, BY MALCOLM TAYLOR

A glorious gift is yours, my friend, A glorious gift is yours! A sense does not on light depend, Nor lowering lid obscures.

An eye that in the darkest hour Perceives the soul's pure gem, That deep in human dust does cover Fit for Love's disdem.

You smile to see the blossom bloom Beneath the chilly snow, And view beyond apparent gloom The sun's irradiate glow

You scan the past's dark, winding maso, The present's pale pervade; And pierce the future's vali to gaze On coming light and shade.

You watch the dimpled cherub dream, And smile in guileless mirth, Then flit away, like stray sunbeam, To pass the second birth.

You mark the aged spirit weak, A weary of the storm,
With years of patient waiting meek,
Go out from its frail form.

You know the secrets of the heart. You read the silent mind, And penetrate the inmost part O! man, the truth to flad.

But best of all you can discern The dear ones gone before, ho oft, in constant love, return To those they loved of yore.

And oft in visions do you wend Where Life's pure fountain pours,
A glorious gift is yours, my friend,
A glorious gift is yours!

O prophet soul! your part, your power, To beings blest belongs; By angels given in loving dower, To those who suffer wrongs.

Buch sight is earned too doubly dear,
For them no sleep is given;
Those piercing eyes must look as clear
Through well, as well as heaven.

DARWINISM.

My Book-Reviwer Reviewed .- The Decline of Darwinism - Shakespeare not the Outcome of Sunshine - Monkeys not the Makers of Men and Women.

BY J M PREBLES.

ED. JOURNAL:—The extensive review appearing in your Journal November 11th, of my late publication—"The Conflict Between Spiritualism and Darwinism"—received at a late day my careful attention. And knowing your willingness to give both—in fact, I may say all parties a fair and impartial hearing, I tender the following as a running criticism upon my Darwinian reviewer's review. In the opening paragraph he says: "This is

Mr. Pecbles' first attempt to grapple with a scientific subject in a scientific manner." Granted—but I give full assurance that it shall t be the last

not be the last

Objecting to my calling Darwinians "Surface thinkers," my reviewer declares that the "great Darwin stands without a peer." This passage would excite only laughter in London. passage would excite only laughter in London. Charles Darwin is only a laborious fact-gatherer, and any ordinary man with good eyes can do that. Belentific greatness consists far less in picking up facts than in deciphering and so arranging them as to draw therefrom legitimate deductions.

In this latter, Mr. Darwin is a failure. He also fails in his generalisations, and in his attempts at logic. Thomas Carlyls, after recently pronouncing the Darwinian doctrine.

tempts at logic. Thomas Carlyls, after re-cently pronouncing the Darwinian doctrine, the "gospel of dirt," states that he had known "three generations of the Darwin-all ordi-nary men!" It was from calm deliberation nary men!" It was from calm deliberation that I denominated this class of men surface-thinkers. They are such. They deal with matter, with feesils, with shells, and with the surfaces of things generally. If they could be induced to study Prof. Danton's "Boul of

hings," they would possess far more know-dge, and manifest much less arrogaboe. My reviewer's effort to press A. R. Wallace My reviewer's effort to press A. R. Wallace into his service, really amused me. I have the honor of this gentleman's acquaintance and friendahlp. He is an evolutionist, but not a Darwinian. I know the rock on which they split. These are among Alfred R. Wallace's published words: "No advance whatever has been made for a considerable number of years in detecting the time or the mode of man's origin. | * As man's mental and moral nature, as his capacities and Expirations are so infinitely raised above the before, so his origin is due to distinct and infiner agencies than such as have effected their development." Upon this point then, I leave my reviewer sitting at the feet of a master in science!

If not the Magnus Apole, I had considered my reviewer as the begundes of a fair-minded, critic. That this opinion was too heatily formed will appear more and more evident as we pass along. "If," says this reviewer, "Spir-

itualism is true"—but; why this "If ?" Is not spirit communion an established fact? He then adds: "It is an adjunct of that theory"

— (Darwinism.) How belitting to Spiritualism;—think of it, Spiritualism an adjunct"—that is, an inferior attacks of Darwinism, which teaches the descent of men

and women from monkeys!

Again he says: "We object most seriously to
Mr Peebles arraying Spiritualism against scinee." That is just what I have not done. That is just what I have not done But I have arrayed Spiritualism against Dar-winism squarely, and I feel abundantly competent to maintain my position. Darwinism is not a science, but a conjecture—a baseless hypothesis. Hence, Huxley says: "I accept Dirwin's hypothesis, provisionally, in exactly the same way as I accept any other hypothe-

BYOLUTION DEFISED.

"Mr. Peebles draws," says this critic, " sharp distinction between Darwinism and evolution, but in what it consists he fails en-tirely to tell." I did not "tell," because I presumed something upon the general intelligence of readers, and especially journalistic review-ers. Let me briefly hurriedly state them: that ers. Let me orien pre-existing God-atoms, soul-evolution implies pre-existing God-atoms, soul-nerms, cells, monads, types, physical matter and spiritual substance; all these, and more, to be evolved from; and further, that a superior-force, which I denominate Divine Spirit acting evolved therefrom the various forms d individualized entities that people and measureless spaces. These typal forms each and all, follow their legitimate lines of progress. They leap no organic chasms. The acorn, however choicely planted and cultured, never produced an orange-tree. The serpent is always serpent, though, under favorable conditions, improving in siz; and ser-pentine qualitic. The monkey is always a brutal monkey; and man, standing upon the apex of the pyramid, is slways man; though by the law of evolution, ever unfolding mentally, morally and spiritually.

DARWINI'M DEFINED.

Passing minor differences, Darwinism proper, teaches that out of a protoplasmic realm of sea slime there came "one or a few forms," "simple organisms producing complex organisms; and, that "light individual differences sufficed for the work, and are, probably, the sole differences which are effective in the production of new species." (Animals and plants under domestication. Vol. 2: p. 192) Darwin further teaches, in substance, that from marine-slime, from the larve, or grubs of existing ascidians, (low hermaparodite creatures, resembling tadpoles in shape) there came a "group of fishes, as lowly organized as the lancelet;" and from these, reptiles, birds, animals, monkeys, meni Briefly told, as the lancelet;" and from these, repilles, birds, animals, monkeys, men! Briefly told, lower species produced higher species—the grub being, distant fathers of the monkey—and the monkey, fathers of the man! These are the veritable words of Mr. Darwin. "The Simisdae then branch off into two great-stems, the New World and the Old World monkey. the Naw World and the Old World monkeys, and from the latter, at a remote period, man, the wonder and glory of the universe, proceeded." This is putting the theory into a nutshell—from Asiatic monkeys man proceed. ed! But if this were so in the past, why is it not so now a days? And further, if men pro-ceeded from monkeys, then monkeys and men constitute one species, for only one and the same species can propagate and perpetuate their off-prings. The above is Darwinism. I am an evolutionist, but not a Darwinian.

OUR DESCENT FROM HAIRY BRITONS.

This writer's cold assertions, that my "au-thorities belonged to the past;" that I "do not

that I "betake myself to metaphysics, out of appear to comprehend the Darwinian theory;" that I "betake myself to metaphysics, out of harm's way." etc., are bits of cheap impudence, utterly unworthy any candid reviewer of books. How true, that only the few can rise above prejudice—above the pet theories they may have adopted to cherish and cuddle. "Mr. Peebles will admit," says this writer, "that we are descended from ble Anglo Baxon and hairy Britons." Exactly so—but what the that to do with the question? The Anglo-Baxon savages were parts and portions of the human species, and I believe in the "descent," or more properly, the escent and unfoldment of the human species. Bat Darwinists believe in the "transition;" that is, in the transmutation of one species into another—tadpoles into in the "transition i" that is, in the transmuta-tion of one species into another—tadpoles into apes—apes into men! This is my reviewer's position. And again, "how," he very blandly "asks, "Does Mr. Peebles know there are any soul germs?" In the same manner, that this reviewer in winter time knows there are oak germs in the scorns of the forest, awaiting the spring-time conditions of growth and development.

Among other fault-findings and scolding accusations of this book reviewer are the following: "Mr. Peebles treads the well-worn path of his predecestors," and his fort is in "quotations from them." It is true that I quoted from my scientific predecessors, and it is further true that the quotations were correct, and that I gave those authors full credit. This I deem a much more hone able method than to prig; or in any way, take the carefully gathered facts and hard-samed theories of others; and manipulating, condensing, and varying the language, claim them as my own. Beers can understand.

DISTINCTION BETWEEN PLANTS AND ANDMALS. Producing arguments and treating of the line of demarcation between plants and reating of the mals, I quoted from Prof. Wyville Thomson, who, after giving general reasons, says: "This, then, is the broad and practical distinction between the vegetable and the animal ringdoms." By reviewer, referring to this matter, not only makes Prof. Thomson stultify himself, but

exhibits a most daring, unscrupulousness by breaking into the middle of, and appropriating a certain number of lines in one of the Pro-fessor's passages, thus knowing the context, and wrenching away the true and full meaning of the paragraph. The theory must be a desperate one, that can resort to such a trick. Plants do not lift their roots out of the soil and traverse fields and forests as do animalsdo not build up their structures as do animals; nor do their organisms have, or admit of a nervo reflex action.

DIVERENCES BETWEEN AMIMALS AND MEN. . Specifying some of the distinctions and demarcations between animals and men, I said: "The greatest of living linguists, Max Mul-ler, declares that 'Language is the true barrier between man and beast.' Aristotle said, 'Anibatween man and beast. Aristotic said, 'Ani-mals had voice, but man alone had speech.' Huxley assures us that 'Brutes have feelings, but not conscious trains of thought.' 'Man alone uses tools for high and noble

Man alone cooks and seasons his food improvement.

'Man alone understands and makes use of fire. Han alone tames and uses animals for ser-

'Man alone employs the language of moral thought and reason

'Man alone seeks to consciously compre-hend himself, and the capacities of his being. 'Man alone can appreciate the abstract ideas that relate to moral law and moral duty.

'Man alone believes in God, a future con-scious existence, and the soul's eternal unfold ment.

This reviewer, grappling with only one of the above specifications,—that of language— pronounces (that prince of living linguists and lexicographers,) Max Muller's position, an "old hackneyed objection." Modest—is he not?

really puzzles me to comprehend how any one understanding the science and the common affluities of languages, and especially a professional reviewer, could so blunder as to confound the various sounds, expressive of the emotions of animals, with the intelligent language of Caucasiana, "Is not the roar of the lion," he inquires, "understood by all the animals of the jungle?" I do not know. If I was a lion, probably I could tell. No doubt the roar of the lion is heard by all of the animals of the lion is heard by all of the animals of the forest; and it is the rumbling of the thunder. But who would think of denominating thunder a language? He also refers to "bleating lambs;" to "anis and bees;" and he might have added the gruntings of hogs—awake or saleep! And these,—these amotions—constitute language—do they! If so, please inform one understanding the science and the com us how can they be improved into nouns, verbs, adjectives, and alassified as in human speech? And further can this reviewer help us to some of the primitive roots of this brute language? The trath is, there is not an in-stance on record of any animal speaking, or even attempting to learn to speak in logical language. Sound is not speech.

A SHRPHERD DOG THAT TALKS. This reviewer continues—"When Mr. Pee-bles says, (pp. 29 of his "Conflict between Darwinism and Spiritualism") man only ar-ranges ideas, and then logically expresses them," he contradlets the experience of every one who has observed the ways and habits of animals." This is a bare assertion; and mine to the contrary, it quite as authoritative! But he adds.—"The writer has a shepherd dog, that if Mr. Peebles will take the pains to watch for an hour, will convince him that at dog, that if Mr. Peebles will take the pains to watch for an hour, will convince him that at least one animal can arrange ideas, i. e reason, and logically express them." To the above, I have to say, that I have carefully "hatched" that very "shepherd dog," and I know him the very mean dog—a dog that his master brutally-bests—a dog so devoid of all gratitude that he'll actually growl at the hand that gives him bread;—and a dog, that so far as I've observed, has never arranged a train of ideas, nor served, has never arranged a train of ideas, nor "logically expressed the same." If this fam-ous shepherd dog will stand up, however, and ous-shepherd dog will stand up, however, and confess to smittings of conscience for the meat he has stolen; and then solemnly and distinct-ly say, "I am a dog;" it will be convincing proof to me that he is set a dog. But willing to be convinced, I suggest that the master be-gins at once to Darwinianize and educate this shapkerd dog no to this caucial test—that is shepherd dog up to this crucial test—that is, to the distinctive and logical expression of adotal

BACIAL DEPROTS IN SPEE

In the opinion of this reviewer, "Mr. Pee-bles makes a mistake when he says, p. 29— the 'babes of the lowest tribes of Australians bles makes a mistake when he says, p. 29—
the babes of the lowest tribes of Australians
and Africans, transported to Eagland and
brought up in that country; speak excellent
Eaglish; " for the defect in their organs of
speech, says this writer, 'can never entirely be
overcome." It is my reviewer—not me—that
makes the mistake, and a most ogregatious one
it is! I have spent months in Australia. And
while steing and conversing with these blackskinned Bashmen, English residents in Melbourne have pointed me to their servants
(the Australian natives), who, taken into their
families when children, and there growing up,
speak as good English, so far as enunplation
is concerned as Englishmen themselves. I
make this statement without fear of contradiction from any intelligent source! It is knowledge on my part, gained from travel; and I
insist that no man shall out his ignorance, or
any man's hear say into the scales as against
this direct knowledge of mine—The Indian
who squats in a wig-wam of poles and planks
and looks out upon the world through a knothole, should not measure the wider vision of
others by his own; not presume to criticise
works upon typography or geography. GOD, METAPHYSICS, AND IMMORTALITY.

So determined is this reviewer to disagree with me upon every point presented in my late publication, that he even faults me for reserving to the "broad way of metaphysics." I plead guilty. And inasmuch as metaphysics relate directly to mind and the different methods of reasoning I could not as a reasoner well dispense with them. And further, I confess, to a lurking belief that metaphysics are just as much superior to physics as mind is superior to matter; intelligence to epsomsalt, and plumaged birds to the crumbling shells that held them for a season. Metaphysics embraces the higher departments of mental and moral science.

And then again, my reference to God so troubled this reviewer, that he very innocently inquires-"How, does Mr. Peebles know about God?' Possibly in the same way that think ers and scientists know about space. And is not this latter a necessity? I do not now call to mind any writer of eminence that was dis-pensed with God. True; this Divine Presence True; this Divine Presono may be known and spoken of under diff rent may be known and spoken of under diff-rent names. Jesus denominated it "Our Father;" Proclus, "Question;" Z mmerman, "Intelligent Force;" and Tyndail, "Pqtency." There is in matter, says he, "the promise and potexcy. of every form of life." Birauss writes of the "Universum;" M. Comte of the "Divine Humanity," and Spencer learnedly about the "Unknownable," to convince us that we do not have that we know anothing of the "University." know that we know anything of the "Ua-knowable." Herbert Bpencer's conclusion by the way is comparable to Dr. Birnther's who stoully argued that, "Because one or two in-dividuals had died from the impactation of cherry stones in the appendix cermiformia; therefore there was no God." Precious little respect can I have for this Godless, Christless, irreligious, and I may add, blatant Darwinian materialism, that would annihilate God, ignore moral responsibility, and blot out immortality and all for the purpose of showing that some slushy ses-slime became Shakespears, and that a few old Asiatic monkeys became the fathers of immortal men! Bagland's best thinkers are rapidly turning their minds to-wards metaphysics, "without the aid of which," said John Stuart Mill, "science can

not stand upon solld foundations DARWINISM A SHULLY SHALLY THROBY.

It is becoming more and more evident that the ablest men of the world, whatever their past inclinations were, now feel that the pro-toplasmic ses-slime theory of Darwin is utter-ly inadequate to account for all of the phenomena that have been produced; amongst which, are intelligence, will, moral power, and the graces of Caucasian civilization. To state the matter squarely, Darwiniam has not for a foundation even one demonstrated principle of philosophy or science. It is a scheme—a bun-dle of assumptions connected only by conjec-tures. Even Darwin himself admits that "The great chasm between man and his nearest al-lies can not be bridged over by any extinct or living species," (Descent of Man, Vol I, pp. 200) His pupils pretend to bridge this chasm.

Dirwinism is a theory;—and a theory sufficiently shallow to put the effect before the cause—the stream before the fountain; and to make the lesser, without the addition of any

new element or principle, produce the greater.

Darwiniam derives entity from non-entity tion from inertia-consciousness from uncon sciousness-moral reason from blind instinct

sciousness—moral reason from blind instinct
—spirit from matter, and Caucasian men and
women from long-tailed spes.

Dawiniam now on the declips, is old and
grayed with folly. It was taught, in one of its
forms at least, by Democritus, and his ambitious pupil, Theogenes. "When I listen to
the language of Darwinian evolutionists,"
says Max Muller, "I almost imagine I am listening to one of the ancient hymns of the Ve da, and that we shall soen have to say again.

in the beginning there was the golden egg!"
Though Darwinians differ considerably among themselves, none of them should suppose for a moment that their theory is original unless mode of presentation constitutes originality. Neither should they feel that in any way, it solves the mighty problems of existence. Ascidians and one-nostriled lampreys can not become men; nor can matter become mind: Iron is not infellect—nor on the way to it. Phosphorus though in the brain does not think. Physical matter is not the man; but the garment the man wears. As an evolu-tionist, I admit that the physical particles of matter, (through diverse methods under the actions of spirit) have come up through the lower kingdoms, mineral, vegetable, animal— but these physical particles and atoms, howbut hese physical particles and atoms, however shaped, do not constitute the man—but
the temple the man tarries in for a season! On
the otner hand, Darwiniam stripped of all useless verbiage, teaches that man,—essential
man—man, body, soul and spirit, was fathered
by and proceeded from monkeys! I am not
a Darwinian—my reviewer is.

Finally, in as much as this gentleman, judging by his review of my "Conflict between
Bpiritualism and Darwinism," is both an artreme specialist and debater, I condially in the

-tye, insist, that he reply to this review of
mine, adding such proofs of Darwiniam as he
may deem pertinent, putting thereto his full
signature. My rejoinder shall be forthcoming.

3. M. Punnia.

824 Lombard St., San Francisco, Cal.

824 Lombard St., San Francisco, Cal.

"This forty page pamphlet of Mr. Ppebles', enti-tled, "The Conflict between Darwinism and Spirit-ualism," is for sale at this Office; price 30 cents.

Pulpit Narrowness.

Among the sermons printed in our issue of yesterday was one preached by a clergyman of the Methodist denomination in this city upon the recent Brooklyn calamity, which, in this the recent Brooklyn calamity, which, in this day of thought, and knowledge, and freedom from superstition, must have caused a shock from superstition, must have caused a shock to every one who read it. Stated brisfly, the theme of this sermon was the bold declaration that the burning of the theatre and the roasting of the victima gathered within its walls was a visitation of God. The reason for this wisitation is to be found in the astonishing statement: "Would it be said that a gracious Providence had nothing to do with the fact that Talmage's church was burned just an bour before the morning service, thus prevent. bour before the morning service, thus prevent-ing great destruction of life?" Of course, but one inference can be drawn from this remarkable juxtaposition of owents, namely, that Talmage's charabwag burned without des ruction of the because his congregation is composed of good people, and that the Brooklyn Theatre was burned, while it was crowded, because the rudience was made in of shorts or had not been the redience. audience was made up of sinners or bad peo-ple. But way, if both these confligrations were visitations of God, was it necessary to burn Taimage's church at all, since the people are good; and why, in the second place, if it be wrong to go to the theatre, were 1 900 of the bad ones allowed to escape and 300 to be burned? It will not do to answer this quas-tion by specifying it as 4me of the Divine mys-teries. If this clergyman has authority to assume that God personally visited this calamiassume that God personally visited this calamity upon the theatre, he certainly will not strain his authority by assuming to explain why any discrimination was made. Again, if he assumes that the salvation of Mr. Teimage's people was owing to the interposition of Divine Providence, how will be explain the loss of life in the Santiago Cathedral during the hours of service, the horror of the Holyoke Church dissater in New England a war or two ago: the kills. aster in New England a year or two ago; the kill-ing, malming, and mangling of hundreds of Bun-day school children in New York recently, and numerous other similar disasters to people engaged in the very service of worshipping God while He was showering His wrath down apon them! The intelligent readers of The Tribans, how-

ever, and the intelligent public everywhere, will hardly care to meet this clergyman with will hardly care to meet this ciergyman was serious arguments. His statement will only be met with a sorrowful protest against their nar-rowness and want of charity. The kind of doctrine which he advances would have been doctrine which he advances would have been believed by the superstitious laity of past centuries, but intelligent Christians are rejecting them more and more every day. As people become acquainted with the ordinances governing the universe, with the principles of science, with the laws of health, with the inex-orable regulations of Nature in fire and storm, orable regulations of Nature in fire and storm, and all natural phenomens, with the penalties that inevitably await the violation of these laws, and the failure to adopt precautions and proper remedies, they recognize the inevitability and immutability of Nature in all her operations, and the question at once asserts itself. Why did God give man his intelligence, his senses, his instinct, his brain, except to appreciate these laws, to duderstand them, and to obey them? They recognize that the Great First Cause works through general laws, and that the minor laws of the universe are made apparent to man, and the necessity for obeying that the minor laws of the universe are made apparent to man, and the necessity for obeying them enforced by the penalty of pain, whence it is that under similar circumstances there would have been the same loss of life in the Brooklyn Theatre if the audience had been composed of mints? The same theory which would assume the calamits at Brooklyn to be would have been the same loss of life in the Brooklyn Theatre if the audience had been composed of saints? The same theory which would assume the calamity at Brooklyn to be a visitation of God must assign the same cause to all calamities,—to the destruction of life by lightning, tornadoes, explosions, cyclones, shipwreck, the plague, cholera, and all epidemics,—to the decimation of an army by war, or the destruction of an individual by disease which he has incurred by his own improdence. This would place upon the throne of the universe a being breathing fire and slaughter. verse a being breathing fire and slaughter, and characterized by qualities of hate, wrath, and rengeance, surpassing even the attributes of the most wrathful gods of mythology. In one respect it is to be regretted that such a doctrine should be presched from the pulpit at doctrine should be presched from the pulpit at this time. It is mischisvous, because thousands of people know it is fallacious, and, being fallacious, it only tends to throw doubt upon other doctrines. If a public teacher of religion will deceive in one thing, may he not deceive in others? Would it not be more prudent and discress for such teachers to keep abreast with scientific knowledge and the progress of human thought, and to know the feelings and convictions of the people whom they seek to instruct, before they advance superstitions of past ages?—Ohioago Tribune.

That Suit.

The suit of Victoria C. Woodhull, against S. S. Jones, editor of the RELEGIO-PHILOSOFEE CAL JOURNAL, of Chicago, is eliciting the attention of the public. To those who take any interest in the questions involved, or in the subject of Spiritualism, the JOURNAL is a valuable paper. Holding no fellowship with the so-called "social freedom" of the Woodhull stamp, it is an able advocate of the philo soohical and phenomenal teachings of m Bpiritualism. It is a weekly, sight-pace pa-per, price \$3 15 per annum. Send for specimen copy.—Popusousk (Brastol, Conn.) Valley Ga-Gasette.

THE PLANCHETTE.

The Mysteries of the Little Instrument-Its Wonderful Exploits-Its Miraculous Tests, etc.

CONCLUDED.

2. Answers which he did not know were in this mind, but supposes they must have been. Thus, in his own language, while commenting on the answers to questione respecting Mary O— and her brothers: "Nor can I account for the answer 'unhappy,' unless unconscious ly to myself there passed through my mind that vague fear so common to us all, when we have not incurred about Triends of whom we have not

that vague fear so common to us all when we inquire about friends of whom we have not heard for years."

3. Answers which he not only knows he had not in his mind when the questions were asked, but which were directly contrary to his mind or opinion. Such were answers to several of the questions occurring in the conversation about Mary O—, as, "better be dead;" "unhappy;" fault "partly herself;" has "one" brother; which latter statement was so directly contrary to his mind that he even pronounced it "false," until he thought to inquire. "How many did she have?"

4. Answers which were not only not in his

quire. "How many did she have?"

4. Answers which were not only not in his mind, but which he directly pronounces false, and thus dismisses them. Badb, for instance, is the answer "Nobody knows," to the question, "Where is Mary C——?" "That this," may be, "was false, is evident on the very face.

With this analysis of the leading phenomena cited by Mr. H. before us, let us look at the wonderful things which "electricity and magnetism" are made to accomplish.

I do not dispute that there is such a power

of the human mind as that known as clairvoy-ance. I have made too many proofs of this to doubt it. But I have had qually positive to doubt it. But I nave had quarry positive proofs that the development of its phonomena is dependent upon certain necessary conditions, among which are, that the agent of them, in order to be able to reveal the secret thoughts of another, must possess by nature peculiar nervous susceptibilities enabling his psychic emanations, so to speak, to sympa thetically coalesce with those of the person whose thoughts and internal mental states are to be the subject of investigation. But this sympathetic coalescence cannot take place where there is the slighest psychic regulation where there is the signest psychic recursion or antagonism to the clairvoyant on the part of the interrogating party. Moreover, even when all these conditions are present, nothing can be correctly read from the mind of the questioner, unless there is on his mind a clear and district definition of the matters of which he seeks to be told. he seeks to be told.

But even in class No. 1 of the above series

we find that electricity, hitherto believed to be only an imponderable and impersonal finic, has, upon M. H. a theory, been able to accom-pliab the revealment of secret thoughts entire plish the revealment of secret thoughts entirely independent of all these conditions. It is distinctly stated that those young persons whose hands were on the Planchette knew nothing whatever of the matters which formed the several subjects of inquiry; and, for ought that is stated to the contrary, they appear to be perfectly awake and in their normal state. In addition to this, it is to be observed that Mr. Headley here appears in the assumed state. In addition to this, it is to be observed that Mr. Headley here appears in the assumed character of a captious, contentious, and somewhat irritating questioner, which, whether he intended it or not, was entirely the opposite of that harmonious and sympathetic interflow of mental states known in other cases to he necessary to a successful claimway and to il w of mental states known in other cases to be necessary to a successful clairvoyant diag-nosis of inward thoughts. And yet electrici-ty overleaps all these obstacles, seizes facts that occurred many years previous, some of them known only to Mr. H. and his wife-tothers only to Mr. H. himself, and instantly flashes forth the appropriate answer! Here is science! If there is no other phenomena con-nected with Pianchette, this alone might well challenge the attention of philosephers!

challenge the attention of philosopheral

But if this is wonderful, what shall we think
of the achievements of the same electricity and magnetism in revealing facts of the second class—facts which the questioner him-self did not and does not now know were in his mind, but only supposes they must have been? Think of a diffused element of nature, which from two dawn of creation had been blind and dead, and only passively obedient to certain laws of equilibrium, suddenly assum-ing intelligence and volition, burrowing into a ing intelligence and volition, burrowing into a man's brains, rummaging among ten thousand thoughts, emotions, and experiences stored up in the archives of the memory, and finally coming to the mere fossil of a (supposed) experience from which the last vestige of memory-life had departed, and seising this incident, it moves the little board with an intelligent volition, and lo, the fact stands revealed.

And again, what of that sales collicant in

And again, what of that spicy colled y in which Plauchette writes the words "devil," "devil's brother," "stir fires," "broll you," etc. ? Oh, Mr. H. tells us, "That was owing to the irritation of the mediums, their horror and fright, their superstition, and their repugnance of the questions that were being asked."
Curious, is it not? to see electricity seizing hold of this irritation, that horror, the other fright, and such and such a superstition, re pugnance, and disgust, and, carefully arrang-ing these mental emotions, building them up by a mysterious mason work into a distinctly defined and sharply pronounced individuality, with a peculiar moral and intellectual charac with a peculiar moral and intellectual character of its own, differing more from each and all of the parties present in the fieth than any one of the latter differed from another? And this individuality, too, putting firth a volition which was not their volition, moving the Planchette which they did not move, making and arranging latters which they did not make and arranging letters which they did not make and arrange, writing intelligent words and sentences which they did not write, and then causing this creation to assume the name and character of a regularly built "devil."-a character which appears to have been so far from these young persons' minds that they were unwilling to look it in the face, and were solely afraid of it! Surely, if electricity can do all this, then electricity itself is the devil, and the less mankind have to do with it the

But more wonderful still. It oppears that electricity can give answers, of which not even the slightest elements previously existed in the mind of the questioner or any of the company, and which were even diametrically company, and wance were even diametrically contrary to his mind; as in the answers of class No. 8. Here electricity swings loose, and, becoming completely independent, commences business on its own hook. Not only so, but it even goes so far beyond the sphere of Mr. H.'s mind as to fib a little, giving at least the same answers which this writer. least two answers which this writer pro-nounced false, as noted in class No. 4-tuns-giving a still more signal display of its indedent powers of invention—naughty inven-

pendent powers of invention—naughty inven-tion, though it was.

Beriously, had not my friend Headley better employ his fiee talents in giving us another clever book or two about "Washington and his Generals," and leave Mr. Pianchette, and that more wonderful personage, Mr. Electrici-ty, to take care of themselves?

We are obliged here to part company with Mr. H., and pass on for the purpose of having a few words under this same head with the

reverend author of "Planchelta or Solvit-Rapping Made Rusy," in the Ladies Repository I find it difficult to get at the idea of this writer, if indeed he himself has any definite

idea on the surject. By the title of his article, however, and several expressions that occur in the bidy of it, he seems to associate the per-formances of the Planchette with a somewha extensive class of phenomens, in which spirit rappings, table tippings, etc., are included

He says:
"Twelve years ago I took pains to study the
matter, and at that time I came to conclusions that are every day being proved to be true. I was soon satisfied that as regarded 'trance mediums,' the cause was due to one third trickery, one-third partial insanity or monomania, and the remainder animal magnetism. I have since learned that opium and hashis (indian homp) played an important part. It was proved that young ladies purchased writ-ten speeches which they delivered under the influence of hashish."

He then goes on to speak of galvanism, magnetism, electricity, animal magnetism, and the odylic force; but, so far as we can see, without proving any necessary connection be tween these forces or either of them, and the subject which he aims to clucidate. Quoting a former article of his, he continues:

a former article of his, he continues:

"The magnetizer of whom I spoke (an exposer of rappings) threw himself into magnetic connection with the table, and willed it to move hither and thither. The will in this case seemed to be a powerful battery, putting its subject into life. Now I suggest that this power be applied to machinery. We will get us a large propelling wheel, to which we will confect our machinery. We will then engage a company of mediums who shall get into rapport with one wheel, and stand willing the wheel on in its evolutions.

* It a table may be made to spin around the room why

wheel on in its evolutions. " " If a table may be made to spin around the room why may not a wheel be made to turn as well?"

The writer certainly deserves credit for their sage suggestion, and a patent for his machine; but whether he will succeed in making it operate satisfactorily without calling into requisition the monomania, the hashish, and the opium, remains to be seen. He then goes on to describe Planchette, and afterwards continues:

"The mysterious little creature is called "The mysterious little creature is called Planchette, and is no humbug. And it conforms to all the customs of the old time tipping-tables. The operator magnetises Planchette, and by a mysterious will-power causes it to shawer questions. Before giving illustrations, we may as well state the laws that seem to govern it. First, It will always answer contour the answer. if the operator knows the answer. While it will answer other/questions, in all the experiments I have ever engaged in, it has pever answered correctly. Third: If a person standing by, who has strong magnetic powers, asks a question, Planchette will answer. But in all cases, in our experiments, some raling mind must have knowledge of what the answer should be, if a correct answer is returned."

In reply to the above, we assert, First, That the operator does not magnetize the board at all, nor does he exercise any will power over it, causing it to answer questions; and if he it, causing it to answer questions; and if he did thus cause it to answer only those questions whose answers are already in his mind, what marvel is there in it, more than there is in my pen being caused by my will-power to trace these words and sentences? Becondly. If by his second and third specifications of the suphis second and third specifications of the sup-posed laws which govern Planchette, he means to imply that it will not tell, and tell with re-markable correctness, things that were never known or dreamed of by the operator, the questioner, or any one present in visible form, then he simply mistakes, as can be testified thousands, in the most positive manner. But the great essential question is, not so much whether answers given under such and such circumstances can be correct, as whether an swers and communications can be given at swers and communications can be given at all, which have no origin in the minds of the persons engaged in the experiment, and which must hence be referred to some outside intelligencet

The writer under view, after all, scknow ledge his imcompetency to unravel this sub

ject, saying:
"There are mysteries in Pianchette. No one is ready to explain the mayterious connection between the mind and the little maone is ready to explain the insperious connection between the mind and the little machine, but there can no longer be any doubt that these curious phenomens, table tsping and al', are produced by magnetism and electricity. * It is useless to ignore these things, or to laugh at them. It were better to account for them, and subject the inflaence, to the power of man. * When some scient fic man will condescend to toy with Planchette, we shall have the curtain drawn aside behind which the spirits have operated these years, and this calamitous spirit-rapping manis will destroy no longer."

One might also regret that this latter thought did not occur to the writer before he commenced his article, in which case, by a little patient waiting for this ideal and very condescending scientide man, we might have been spared this distribe of j imble electricity, magnetism, will-power, opium, hashish, mone-

magnetism, will-power, opium, hashish, mon-mania, and driving wheels.

BLACTRICITY HAS NOTHING TO DO WITH IT.

From much and varied observation and exexperiment in reference to the performances of Planchette, and of kindred phenomens, now extending over a period of over twenty years, I here record my denial, in the most emphatic manner, that electricity or magne-ism, properly so called has anything to do with the mystery at all, and call for the proof with the mystery at all, and call for the proof that it has. That a certain psycho-dynamic agency closely allied to, and in some of its modifications perhaps identical with, Reichenbach's "Ode." or odylic force, may have some mediatorial part to play in the effair, I no not dispute, nor yet, for the present, do I sfirm. But though this agency has sometimes been identified with what, for the want of a better term, has been called "animal magnetiam," it has yet to be proved, I believe, that there are any of the properties of the magnet, or of any of the properties of the magnet, or of magnetism, about it, even so much at would suffice to attract the most comminuted iron filings. It is remarkable that the assertion or hypothesis that electricity or magnetism is concerned in the production of the phenomeconcerned in the production of the phenome-na in question, has never yet had an origin in any high scient fix authority. This is account-ed for by the fact that those who are properly acquainted with this agency, and who have the proper apparatus at their command, can demonstrate the truth or falsily of such a hypothesis with the greatest case. For an experiment, place your Planchette upon a sparatus of glass, or some other non-conducting plate of glass, or some other non-conducting substance. Attach to it a common pith-ball electrometer, and then let your medium place his hands upon the board. If electricity equal to the force even of a small fraction of a to the force even of a small fraction of a grain passes from the medium to the board the pith-ball, to that extent, will be deflected from its position. By means of the Terrior Balance electrometer, invented by Coulomb the presence of almost the smallest conceiva the presence of almost the smallest conceiva-ble fraction of a grain of electrical force in your Planchette or your table might be de-tected; and with these delicate tests within reach, tell us not that the movements in ques-tion are caused by electricity till you have proved it positively and beyond all dispute.— William Fishbough in Human Nature.

On the Use of Fluorescent Rays and the Light from Vacuum Tubes at Materialization Seauces.

BY LE COMPR DE BULLET.

[F.om the London Spirites ist.]

Allow me to write to you upon a subject which I consider important to these who hold regular seances, or who are interested in the wonderful phenomena of Spiritualism. I will be brief as possible.

The ordinary lights employed at material sa-tion scances have always, in my experience, been a drawback to complete manifestations. This must also be the experience of Spiritual-tation processing and approximation of the control This must also be the experience of Spiritualistic investigators in general, except in cases of extraordinary and concentrated medial power. To overcome the difficulty, I have been constantly searching for an appropriate light. I have used every description of ordinary light having had lamps made expressly of all conceivable shapes, sizes, and colors, together with appliances for subduing and softening the rare smitted but ever with the same unwith appliances for subduing and softening the rays emitted, but ever with the same unsatisfactory results. It would seem that all light produced by combustion is objectionable, and the philosophy of this I have not yet solved. But about two months ago the idea crossed my mind of trying the electrical light by the induction spark in an approximate vacuum. Accordingly I ordered one of Ruhm korff's coil; giving a spark of 0 05 centimetre, and two cells of a blohromate of notash battery, each cell of the capacity of 5 litres, or a little over a gallon. The sine and carbon plates were attached to a rod, for the purpose of raising them out of the selid, or of depressing them, and the spark was given in a Gelssing them, and the spark was given in a Gelssing them, and the spark was given in a Gelssing them. ing them, and the spark was given in a Gelas-ier's tube, containing a concentric spiral tube, of about 00 9 centimetre in diameter. A ni of about 00 9 centimetre in diameter. A nitrogen vacuum was contained in the spiral, and the globe enclosing the spiral was filled with a solution of sulphate of quinine. The tube is about 15 leathes long, and is fixed upon a pedestal, about 10 inches high.

After a series of experiments, I have succeeded in producing a beautiful pink and blue light to completely lluminate the whole room, so as to make the smallest of jects blearly visible. The illumination may be compared to

light to completely lluminate the whole from, so as to make the smallest of jots blearly visible. The illumination may be compared to that given by a bright, full moon. The success has been most satisfactory and I may well say this, as I have used the light every day now for six weeks. The spirits face it and stare at it, without the least shrinking. I may add that my experiments are made in a small room about 15 ft, by 10 ft, in dimensions. I have also used a similar globe, with the spiral made of uranium glass, whilst the globe was filled with nitrate of uranium, or some other flaorescent liquid, and the light produced an awered admirably. The whole apparatus is placed upon a table, with the tubes in a vertical position in relation to the curtain in front of the opening from which the spirits emerge. The entire apparatus can be made here in Paris, at a very reasonable price, especially the tubes, which require to be constructed with great care.

Those acquainted with electricity understand and can easily fit up-and manage the appara-tus, but the uninitiated should consult an elec-trician, who will readily instruct them how to proceed, and how to avoid the powerful shocks given by a Ruhmkorfi's coil of the size requir-ed. To guard against all such danger, I have had the poles of my coil covered with a class ed. a To guard against all such danger. I have had the poles of my coil covered with a glass cap, and the wires with a good insulating substance. I use the bichromate of potash battery because of its simplicity and cleanliness, and particularly as it gives no nitrous acid or other noxious emanations whatever. The intensity of the light is increased or diminished as required, by turning a commutator.

Bince I have used this light, our scances have improved in a wonderful manner in all respects. Before starting the light it is best to remain a few minutes in darkness; by so to ing the power to see all objects in the room is gained at once by the dilation of the pupil of the eye; otherwise from ten to fifteen minutes are necessary for the eye to see clearly by the

are necessary for the eye to see clearly by the subdued light.

Reflecting a few days back on the similarity in appearance of this light to that sometimes brought by the spirital themselvas, I thought that perhaps I might make use of mine in the dark scances, when spirits materaliz: around the ta ble, and upon asking the question of them, the answer was that it might be used with success answer was that it might be used with accoess to make them visible dider such conditions. I have, therefore, opered a small coil battery and tube to be fixed in a light case of about 6 by 3 by 4 inches, with a handle, so that the spirit may hold the case and start the light when he is ready for it. In a few days I will make a tiel of the light and it. The result is when he is ready for it. In a row days I will make a trial of this light, and it the result is satisfactory I will communicate it to you. If by any means we can be enabled to suddenly illuminate a room during a dark seance (the spirits permitting it), and to show several spirits at the time around the table. It would be a grand point gained against scepticism.

Hotel de l'Athenee, Rue Scribe, Paris.

Exeter, Nebraska.

The Liberalists of Exeter, Nebrasks, have formed a Society, for the purposes set forth in the following Declaration of Principles: 'For purposes of mutual improvements and for dissemination of what we believe to be truth, we whose names are hereto subscribed, agree to act in our individual and collective capacities in a manner that shall show that cancilies in a manner that shall show that, while we avoid so far as possible the disturbance of any one or all in their right to maintain and enjoy their individual opinions, we yet reserve the right of freedom of speech, and expression of opinion in all cases; and for the furtherance of those ideas, we severally agree to the following Declaration of Principles and objects as our Constitution:

1st. This Organization shall be called The Liberal Society of Exeter, and its officers shall

1st. This Organ station shall be called The Liberal Society of Exeter, and its officers shall be a President, Vice-President, Secretary, Treasurer, and Board of Finance, who shall hold their offices for one year, or until their successors are chosen, unless by resignation, removal, or death, any office may become vacant, then their successor or successors shall be chosen to fill the unexpired term of the predecessor. The duties of the above named (filters shall be such as usually devolve upon such; filters to perform.

2 id. That we will sid in the work as set forth in the forceoing. Declaration, by assist-

suchic filters to perform.

Sid. That we will sid in the work as set forth in the foregoing Declaration, by assisting to procure and pay for the services of such speakers and lecturers as we may feel sole to procure, who are known to be in the main in accord in sentiment with this Society.

Srd. That though we have neither creed, confession of faith, nor ritual, we declare and religion together have always been disastrous to mankind, and that we will at all times, and in all places resist any such unhallowed alli-and.

4th. That the introduction of any book as a 4th. That the introduction of any book as a text book that teaches, or is supposed to teach any dogma or particular religious tenet into our common schools as a reading or text book, deserves, and will receive the condemnation of all right thinking minds.

5th. That the object of the so called National Reform Society to foist God into the Constitution of the United States, asserting that Jesus is the Raler of the Nationa, and that the Bible is the fountain of all law, is a com-

plete subversion of the basis on which all governments resty and that is "that all governments derive their just powers from the consent of the governed, and that they originate in the consent of the governed alone."

6th. That as one of the officets of the National Reform Society is only a repetition of the cry of a class of men who can not exist without class legislation for their support.

without class legislation for their support, it deserves the stern rebuke of every well wisher

7th. And be it further declared, that for the maintenance of Civil and Religious Liberty, which from the machinations now in process which from the machinations now in process of development are sorely threatened, we pledge ourselves to sustain and transmit to a fature generation pure as they came to us. And though we may not proscribe and ostracise those who may differ from us in opinion, we yet will seek to enlighten the ignorant and convince the enemy that the path they are treading leads alke to the destruction of all.

8th. That as we are what we profess to be, Liberalists, we cordisily invite all without regard to name or belief, who are in accord with us in the dissemination of Liberalism as held by the advanced thinkers of the age, to come

by the advanced thinkers of the age, to come forth and join us in our efforts for the social. moral and political regeneration of the pe

9th. That this Constitution may be amend ed by a vote of a majority of the members pres ent, notice of such proposed amendment having been filed with the Secretary at that last preceding regular meeting.
B. F. DRANE, Pres.

W. N. FADLING, Bec.

Rev. W. E. Copeland has lectured twice before the Boclety. He is a good speaker and
capable of striking hard blows at the "God in
the Constitution." Will speak again in one
month from the 21st of November. Bubject:
"The Mound Builders." Mr. Copeland's Post
Office Address is Lincoln, Neb. Let him be kept at work.

MATERIALIZATION.

Communication from Captain J. H.

BRO. JONES: -On the evening of Nov. 15th, I was present at a remarkable seance held at Aucora. N. J., Wm. Eddy, medium. It had rained during part of the day and the evening was damp and cold, so that I supposed we should have but few, if any, good manifestations. But all present were agreeably surprised when after a short time spent in singing, Mrs. Exton made her appearance, coming out side the curtain, and in her clear shrill voice telling us that although the weather was so bad, and it was difficult to material m, yet they would do the best possible. She then addresswould do the best possible. She then addressed Mr. Frank Ripley, saying: "Frank, so you intend to leave, in the morning," and after some rather personal remarks, said, "Our sympathies will go with you, and sithough you may have hard times and find rough places, stand up like a man and your spirit-friends will be with you to assist and cheer you on the way."

Be was followed by a young lady spirit, Roma L. who came to bid her mother good-

Emma L., who came to bid her mother good by, as she also was about to leave on the morn by, as she also was about to leave on the morning train. Then there appeared in the doorway of the cabinet the form of a nude female standing upon the left leg, the right amputated just above the knee, the stump tattered and torn; the left hand resting upon the casing of the door and the right hand holding the curtain aside so that all had a full view of the whole figure. Bhe stood there before us about two minutes, while Mrs. Exton's voice from within the cabinet declared this to be the "Goddess of Liberty," and a true representation of liberty as now existing in our land. Naked and maimed, shattered and torn were the liberties of this people, but this was not all, for after liberty came justice, represented by a fer-sie clothed in a long white robe; she stood outside the curtain with her left armend hand depressed and the right elevated, with small scales between the thumb and foreflager small scales between the thumb and forefluge of the right hand, the beam of the scales on a line parallel with her arms, representing, as Mrs. Exton said, that there was no justice in the land. She remained about the same time as liberty, when dropping her arms she entered the esbinet.

The fifth one was a negro woman, the mother of a girl who was present. She also addressed Mr. Ripley, saying that although she had not appeared friendly, yet she wished him every success, and hoped he would be able to overcome all obstacles and be of great use to the Spirit-world. Following her came (to many present) the familiar face of the Witch of the Mountain. After some personal re-marks addressed to Mr. Willis West, Wm. Eddy's brother-in-law, she said: "The sun of the coming spring will see the people of this land engaged in war [she probably meant a war of words], and the field weltering in blood. The times were coming when woman need the strong arm of man to enfold a tect her from the persecutions of church and priest, for the struggle commenced on a politi-cal basis, would end in a religious war, and fanaticism guided by priestly hands would stop at no means in order to deprive the peo-ple of their liberties, and subsert justice to their own ends. Then the man of truth their own ends. Then the man of truth would need all his strength, and all he could obtain from the Spirit world, in order to stem the tide that would, if possible, blot out both liberty and justice, and banish them from the

Would men be then found nobly battling for the right, or would they supinely lay down their arms, and be enslaved by those who seel to become their masters?

"Hand to hand and shoulder to shoulder they should stand, fighting bravely for truth and for liberty/in thought, word and act, and for that justice which was every man's due. The time of trial was at hand, and she hoped every man who heard her voice would be found bravely battling for truth, and for those principles that would give liberty to all, and distribute justice righteously among the people, for with the blossing of God and the help of the Spirit world, truth, liberty and justice should prevail is the land."

One who claimed to be my daughter came 'Hand to hand and shoulder to shoulder

One who claimed to be my daughter came next. Her dress was of a greyish color and her features not well defined. Mrs. Brown described her, and when she spoke of her long hair, the spirit placed her hand in her hair and drew it out in order to show its length. Bhe spoke in a very low whisper, Mrs. B. who sat nearest the cabinet repeating her words to me.

This spirit had only three weeks of earth-life, having been twenty five years in the Spirit world, and sppeared as a young woman, and to better advantage than on the previous even ing, which was the first time she had ever ma-One who claimed to be my daughter came

ing, which was the first time she had ever ma

The next was a lady who had often mater-The next was a lady who had often materialised and was immediately recognized by Mr. Blatherwick as his wife. Bhe spoke a few words to him bidding him to cheer up and look at the bright side of things, for better days would come.

Next a gentleman appeared whom Mr. Ripley called Mr. Biratton. He answered to that name, and in a plain clear voice addressed a few personal remarks to Mr. R.

Mr. Brown followed and closed the seance

with a few personal remarks to parties present, and a short address. He referred to what had been said by the Witch of the Mountains, had been said by the Witch of the Mountains, and called upon all to stand firm for the cause of truth in the trying times that where to come; speke as had Mrs. Eaton at the evening of the difficulty that new comers experienced in materializing, expecially during such stormy weather, when it was somewhat difficult for those who had often materialized to do so sagain. Inviting the friends and neighbors, and all present to come again the following evening, and invoking God's blessing to be with and rest upon all, he closed this most remarkable seance.

markable scance.
The rain storm continued for several days. The rain storm continued for several days, and while or joying the hospitality of Mr. Braulding's home. I found in an old-scrap hook a copy of Washington's vision at Valley Forge, and as it so fully coincided with the views expressed at the above seance. I copied it, and hope (should you publish it), that its perusal will cause many who now wish to disunite this Union to stop and think, over the Witch's prophesy and Washington's vision.

J. H. Y. J. H. Y.

New Orleans.

IN A TRANCE.

A Young Girl Apparently Dies and Lies in a Trance for Three Days.

A very peculiar case of suspended animation, or supposed death, has occurred in the eastern portion of the city. The case is that of a young lady named Laura Rathsfield, who lives with her mother on Green St., a few doors above Clay. The girl is just 17 years of age, and until a few days ago enjuyed good health. On last Baturday—yesterday a week ago—she was taken with a rushing of blood to the head, the effects of which resembled epilepsy or sits. Bhe continued to grow worse, and Monday she took her bed, and during the night, when the spasms came more frequent. and Monday she took her bed, and during the night, when the spasms came more frequently, and each one severer than its predecessor, the patient became delirious and did not recover consciousness again. The sufferer continued to grow worse till about seven o'clock Wedgesday, when she rapidly began to sink, and about gleven o'clock all signs of life were extinct.

extinct.
The supposed corpse was dressed for the The supposed corpse was dressed for the grave and placed in a c flid during the afternoon preparatory to burial. She remained in
this condition till some of the samily thought
they discovered indications of returning life.
The mother of the girl and others present hastened to gather about the coffer, who she believing that he could see something to indicate
resuscitation. Upon the advice of a physician
the bridy was removed from the casket and
placed on a lounge in front of the fire, where
it has remained since.

At the time of this writing, it is three days
and six hours since respiration ceased, but no

and six hours since respiration ceased, but no further evidences of death have marked the body. On the contrary, those who have watched beside the girl seem to think that she is not dead, but lying in a trance. On Friday the lips parted slightly, leaving the teeth visible, and a death like pallor which had overspread the face soon after she was placed in the coffin, disappeared and her usual color returned. As a further evidence to support the theory of those who hope that she may still live, it was noticed that her breast resumed its usual softness and the natural color returned, this part of the body having been discolored from the effects of spasms and acquired a stiffness pe-culiar to dead boiles. Hir feet, which had swelled to nearly double their size, have also resumed their natural proportions during the

Dr J. L. Mason, the physician attending the patient in her illness, is of the opinion that death, if death it is, resulted from catalepsv, a species of epilepsy or fits. He is much purz'ed species of epilepsy or fis. He is much purz'ed over the strange and unaccountable condition of the body, and is unable to give the case a satisfactory solution. Several physicians of the neighborhood and those of the City Hospital have visited the ifficted family, hoping to resuctiate the girl, but all restoratives spulied thus far have proved unavailing. It is the opinion of many that if she was really dead mortification would have set in ere this. The body is kept near a brisk fire, which would mortification would have set in ere this. The body is kept near a brisk fire, which would counteract the preserving effects of the cold weather. The mother of the girl, who has constantly watched by her side, is still hopeful that her daughter will yet return to life. She says that the body does not have that sensation to the touch peculiar to dead bodies, and she is further strengthened in her hope by the fact that it is not uniformly cold.

fact that it is not uniformly cold.

The girl was of preposessing appearance, of medium height and size, dark bair and dark complexion, and seemed to have been a great favorite of all who knew her. Beveral physicians on to day propose to ap-

ply a galvanic battery and test the virtue of that remedy as a means of resuscitation. The case, taken all in all, is one of the most remarkable on record, and is attracting great attention among the medical profession wherever it has become known.—Sunday Argus, Louisville, Ky.

IS SHE DRAD OR ASLEEP!

Up to last night no change whatever had been noted in the case of the young lady, Lau-ra Bathsfield, reported on Bundey as having been in a catalepsy since last Wednesday. The mother of the girl and a few friends keep constant watch over the body, but so far have not-ed no change. The mother, however, is still confident, and believes that her daughter will yet revive. Physicians who were at the house on Sanday and yesterday are unable to explain the mystery, but unite in the opinion that the girl is dead.

The notice in the papers Sunday sattract duniversal attention, and fully 1,000 people called at the house during the day, at times quite a crowd being around the door. The callers became so frequent and numerous that it was found necessary to close the house to all. The front gate was fastened the side gate locked, and door bell muffled, and no one was admitted yesterday, not even the reporters .- Louis-

THE BATTLE CREEK



MEDIUMS.

LETTER FROM DR A NEWTON HONEYBROOK ILL

"The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he would send forth laborers into

Bao Jones:—If the above text was true eighteen hundred years ago, it is true to day. We know this is so. We know and feel its salient points—the want of a greater number of active, true and willing instruments in the hands of

true and willing instruments in the hands of high and intelligent spirits.

Through the ir flox of spirit influences, the world is fast becoming mediumistic. There are a large number of persons of fine medium-istic powers, who would be willing to-enter the field, if they possessed moral courage enough, and their circumstances in life would enable them to meet the rebuffs, scoffs and persecutions of popular religionists. I know. persecutions of popular religionists. I know. persecutions of popular religionists. I know, and have known many such. I know of several not many miles away, who keep their light hid under a bushel, and are tremblingly alive, lest they be suspected as Spirithalists. I know several individuals who are open Spiritualists and fine mediams in private circles, who, through business relations and personal interest, resist every invitation and importunity to so before the public

portunity to go before the public.

There is quite a number of this class of me diums scattered through the country, and some of whom, by a little encouragement, might be induced to appear in public. In this connec-tion, I would recommend to friends of Spirittion, I would recommend to friends of Spiritualism, James Keck, of Montgomery, Ill. He is a man not far from thirty, very intelligent, and of high moral attainments. He is a fine trance medium, and might be of great use in the spiritual ranks. I became acquainted with him several years ago. From time to time I have urged him to go before the public as a lecturer, in as much as his controls have striven to force him there. Having suffered striven to force him there. Having suffered so much from detraction and persecution by religionists, and fearing he would not meet with sufficient support, he has resisted the importunities of friends, both in and out of the form. He has tried various kinds of business, and he met with reserves in them all. Some and has met with reverses in them all. Some and as met with reverses in them all some two months ago he made me a visit. He was then a traveling agent. He remained with me two days. I invited in some friends, and we held several very interesting circles. The wine of consolation and the bread of life were profusely meeted out to us. I again urged him to go into the lecture field. He said if he did not succeed in the business he was then engaged in, he did not know but he would be obliged to do so. I received a letter from him a few days since, and we will see by a few quotations how well he has succeeded. He says: 'I have been laboring hard to find business enough to make a liv ng. Every thing in business line seems to be clogged with me. I have almost came to the conclusion to quit everything else, and place myself into the field, to be used by my spirit guides, for the benefit of those in mental darkness, trusting that my spirit guides will make me successful in opening the eyes of the spiritually blind, and liberating those who are bound by chains

and itoerating those who are cound by chains of bigotry. Is there any way you can assist me to make the beginning?

I will further say, that Bro. Keck is a poor man, has a small family, and a worthy companion, who must have the comforts of life. Those Spiritualistic societies who are in need of a good lecturer, can obtain his services by addressing

James Krck,

Montropery, Illinois.

Montgomery, Illinos.

BEMARKS.

We are acquainted with Bro. Keck, and with pleasure endorse all that Bro. Newton says about him

We trust that the Spiritualists will soon be gin to organize, and give employment, not only to Bro. Keck, but also to all ether good, honest trance and inspirational speakers, who may desire to engage in lecturing and organiz ing societies.

We are now prepared to supply the demand for a superior quality of record books, of 800 pages, each which contains articles of association, by laws, and form of record. Lecturers. who are disposed to aid in organizing, will be furnished with such books at the regular trade discount, without regard to the number of books they may take at one time.

Od Force, What?

BY JULIUS A WILLARD [AGE 84]

En Journal:—In your issue of Nove 25 h, on page 82 is the question, "Odic force, What?" as the caption of an article from the "Britan Journal of Photography." If the phenomena, as reported in that article, was orcasioned by, or has any relation to "Odinic force" (as I am disposed to term it), then all the phenomena reported as the production of spirits, are to be accounted for on the same principle; and Odinic force is a wonderful mething; and by me the question is reiterated Ounce Force What?"

.

In the year 1851, Prof. J. R Buchanan, then In the year 1851. Prof. J. R. Buchanan, then of Cincinnati, was publishing a periodical, that he entitled "The Journal of Man". In the November number of that periodical, was published what was probably the first account of the Od force given to the American public. Here is a short extract: "Baron Von Reichbach," a German Scientist, "in the course of his researches, became aware of a certain power, undreamed of by modern physiologists, pervading both living beings and inert matter, to which he gave the arbitrary name of Od Whatever this was, it could be seen and felt; though only persons of a certain (reisxed or though only persons of a certain (relaxed or irritable) temperament, were capable of perceiving it " He soon discovered that the whole body possessed these Od qualities, and that the one side of a person was pol-ar to the other; that is to say one's right side bears the same relation to the left, as the neg-ative and positive sides of a horse-shoe mag-

The present writer does not possess that "certain temperament" that enables him to feel and see this wonderful imponderable; but feel and see this wonderful imponderable; but he has taken a lively interest in experimenting with it, and, from a multitude of very curious facts, will detail to you a few of them. By it can be told, with certainty, the sex who may have written any paper or letter when only the blank side of that paper is in the operator's view; premising, however, that the writing was executed by the right hand. If a letter of each sex were under that, and one was written by the left hand, and the other by the right, the sex of the writers could not be distinguished.

It discloses the fact that the writer of a line or a page, across the paper, magnetizes so much of the paper as is written upon, and polarizes it, so that one side of the pages is positive and the other negative; and more than that, on turning the paper over, the side or

edge of the paper that was positive on the written side, is now found negative, and sice cersa Given any number of eggs, the Od will cersa Given any number of eggs, the Od will detect the sex of each, so that the poultry-raiser may stock his yard with just the sex he chooses. Again, those eggs that have never been fertifized, will form a third class, and can never hatch. The writer came in possession of a large butterfly. On experiment, the Od decided it was a female. In a few days after, she produced some forty edgs.

By this same principle it will be found that everything of the earth—as metals, glass, porcelain, etc., is pol zed, as is the needle, by term restrial magnetism. And every leaf of plant or tree has its mate; the one positive, the other negative.

or tree has its mate; the one positive, the other negative.

A whole page of your paper might be filled with facts and experiments, and then the subject would not be exhausted.

And now, Mr. Editor, "On ponce, what?"

JULIUS A WILLARD

2027 Fillers Street Chicago.

827 Fulton Street, Chicago.

Tight Boots and Chatlog Corns are Arousing the Universalists.

ED. JOURNAL:-"I have frequent opportuni. ties, of reading the Journal, by the favor of friends who are Spiritualists and Universalists: I look over the 'Voices from the People' with interest. I have marked the unfairness of secular, and even denominational papers, when referring to Spiritualism. I noticed that you, in referring to Rev. S. Watson, wherein you differ from him, use only kind language; at least as far as I have read, calling him a Caristian and Spiritualist. This is the candor and liberality that should be.

I was surprised to read your remarks following the paragraph, 'Practical Penance with Peas and Pins.' You say the Universalists believe that each one is punished for his sins on the earth. I shall not now undertake to consider what that proposition may mean, but whatever it is designed to mean, it is lisble to mislead the mind, especially in connection with what follows. Now, the statement of a well-known writer and defender of Uai-yersalism is this: 'That which gives the system its name, is, that good shall triumph over evil. All souls shall arrive at a state of holiness, and consequent happiness. This is the destiny God has prepared for all his earthly destiny God has prepared for all his earthly children. This doctrine does not pretend to decide what periods of discipline and suffering must clapse before this is accomplished and realised. It only affirms that this shall be the hast result. I believe that every Universalisy minister will agree to this as being a correct statement. If so, it seems to me to include Spiritualists. I have never heard a dissent from this on the part of Spiritualists. I have known many Spiritualists, men and women with as good a physicagnomy and as well. en, with as good a physiognomy, and as well shaped head as is commonly seen. I have read papers and books, and I have siwsys found among Bpiritualists an assent to the above statement of Universalism. So I con-

above statement of Universalism. So I conclude that Spiritualists are Universalists though some Universalists though the light of Spiritualists.

What will Rev. M. Gardner, of Mt. Dade, Texas, think of thir? He has been in the Universalist ministry for many years. I have seen his name in Spiritualists' papers in Universalists' papers, also, in which he has been favorably referred to.

When you go on to say that a man who

When you go on to say that a man who wears tight boots and thereby chafes his corns and renders them sore and painful, is thereby and renders them sore and painful, is thereby paying the penalty for having swindled his neighbors out of a thousand dollars, or for the commission of some other offense, I feel like saying, Surely, Brother Jonas, this is too seri ous a matter to joke about, especially as there are men in the popular sects that are willing to make just such statements. But no intelli-gent, Universalist from Paul down, ever taught accepting like it.

acything like it.
Universalism teaches that there is a connec tion between sin and suffering as, between

You, Bro. Jones, may live in all the upright-You, Bro. Jones, may live in all the uprightness which Sciritualism teaches, coming up to the Golden Rule, as far as your deslings with man are concerned; but if you violate the law with respect to your own feet, you will suffiche penalty; while the man that has wronged others, but wears roomy boots, and otherway takes care of his health, will escape those bodily sches and ills. But there is certain retribution for him sither here, or in the future, life. If he escapes through life without treslising retribution and making restitution, I leave it to the seers to tell his awful condition in the future. I think some of them can tell. But sconer or later good will triumph over evil. This is Universalism.

H. N Вгвоко "

Is the Devil Dead?

BROTHER JOHES:-I see that there are many

opinions in regard to that prince of darkness, the Dovil, stirred up and eliminated by the ar-ticles, "Is the Devil Dead?" These opinions ticles, "Is the Devil Dead?" These opinions are based on evidence, that is either superficial or substantial, that are presemied to the individuals, and as the testimony, so the verdict. Many believe and teach that the Devil is a reality; others that he is a myth.

Man according to his training and modes of thought, recognizes what are termed the principles of good and evil. Some teach that evil is the Devil: therefore if evilds a nationals it.

is the Devil: therefore, if evil is a principle, it is a realty; hence the Devil is a realty; and stands in opposition to the good; and as a sequence, the antagonism between the Christian God and Devil.

Man has yet to learn that many things ac-cepted as realities, are but relative terms and canditions, resulting from given causes. Lience he must look for, and determine causes, before he can have a clear judgment on any given

What we term evil, is the effect of a prior

what we term evil, is the effect of a prior cause. Antagonistic effects may be produced from the same cause or motor moving in opposite directions from a given point. Hence one who is acquainted with the imode or way, having the requisite knowledge, may produce feelings of happiness or misery upon the organism of others as the operator chooses, both conditions being produced by the same power moving in different directions for the accomplishment of the ends in view.

The recognition of the fact, that different effects result from the same cause moving in different channels, will clucidate many of the mysteries, and problems that perplex man, and lead him to a realization of capacities and powers that he now ascribes to "the Gods." As humanity collectively of individually fill up the measure of their capacities and powers, in a given direction, the God and Davil of the so called Christian world will be numbered with the things of the past ages, while man moves on to the higher sitalnments, the possibilities of which flash athwart the vision of the prophetic soul.

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J. H. FOREMAN Manchester, Illa.

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of the organs, and possesses a controlling power over the nervous eveten. The remarkable cures 'effected by VEGETINE have indue d many physicians and apotencaries whom we know to precribe and use it in their own families. In fact, VEGETINE is the best remedy yet discovered for the above diseases, and is the only reliable BLOOD PURIS's REM yet placed a efore the public.

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saving our soa's life. Hele now tryes so I age; for the last two years he has suffered from necrosis of his leg caused by scrotious afficion, and was so far reduced that nearly all who saw him/thought als scowory impossible. A council of able palaticians could give us but the faints t hop of his ever hailying, two of the numer declaring that he was beyond the reach of human remedies, that even amputation could no eave him, as he has not vigor except he endure the operation. Just then we common red g ving him VH.BETINE, and from that time to the present to has been continuously improving. He has lately resumed his stanles, thrown away his crutches and care and walks about oncer fully and strong. Though there is still at me discharge from the opening there is not in the declarate from the opening the him was income where the fallest condicate that in a little time he will be perfectly cured. He has taken about three doesn bottles of VEGETINE, but lately uses out little as he declares that he is too well to be taking medicine.

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In making remittances for subscription, always process a draft on New York, or Chicago, or Post-Orrica Sonar Oznan, if possible. When neither of these can be procured, send the money, but alsays in a Repitered Lefter. The registration fee has been reduced to ten cents, and the present registration system has been found, by the postal authorities, to be virtually an absolute protection sgainst losses by mail. All. Post-matters are obliged in register letters when requested to do so.

do 60.

Let Those sending money to this office for the Joensess, or a new subscription, and write all proper names about Papers are forwarded and the control of the sense and the sense and the sense are subscription.

re are forwarded until an explicit order is received publisher for their discontinuance, and until pay As publisher for their discontinuance, and until pay if of all arrearages is made, as required by law. In names ENTERED on the subscription books, with the first payment in advance,

LOOK TO TOUR SUBSCRIPTIONS.

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

this office.

Upon the margin of each paper, or upon the weapper will be found a statement of the time to which part upon has been made. For instance, if John Smith has we to I Dec. 1873, it will be mailed, "J. Smith 1 Dec. &" I he has only paid to I Dec. 1876, it will stand thus; "J dmith 1 Dec. 4."

LOCATION.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE Is 127 Fourth Avenue.

Is 204 Dearbyrs, near Harrison street, two blocks south, and the fin where of the south and east fronts of the new Onstein House and Post-office.

Birangers, who wish to ride by public conveyance, will leave the State street horse cars or the Clark street omnibuses, at Harrison street.

CHICAGO, SATURDAY, DECEMBER 50, 1875.

KNOWLEDGE IS THE TRUE SAVIOR.

Benefits Resulting from Organization.

THIRK FOR TOURSELY AND EXPRESS THAT

THOUGHT PRES THOUGHT WILL GIVE US TRUTH! ["

As we in substance have often said, there are millions of people in the United States and millions more scattered throughout the civi lized world, who have received evidence of the truth of the immortality of the soul, and the power of spirits to communicate with loved ones of earth, who from Bunday to Bunday, with their families listen to preaching de nunciatory of that fact; and not only denunciatory but extremely defamatory to the character of all who believe in the giorious truth of open communion with the angelic spheres. And yet men and women thus defamed pay large sums of money to sustain such preach ing; not because they have the least respect for the preacher or his preaching, but to main tain social caste in society.

Men and women are social beings, and church organizations are well adapted to a cultivation to the social nature. There are social ties in sectarian organisations, which makes people feel and say it is our church-we are broth ers and sisters-we are at home with our people. This feeling grows stronger and stronger as members multiply and objects of a common interest present themselves for united efforts. It is in the midst of the assembled brethren, where deeds of charity are set on foot and car ried into execution

We have no complaint to make against the social nature of mankind, and we verily be lieve that all church organisations, all philanthropic associations, such as Free Masons, Odd Fellowship, and all other organizations which bring men and women into closer social rela tions, are the result of growth in intelligence, and mankind have been rendered better and happier thereby.

In view of this, let the Spiritualists together with as many liberalists, who desire to get knowledge in regard to the after life, unite in local societies upon a basis so free and unre stricted that the utmost harmony will preval in thought and expression.

Let everything be conducted in such an ex emplary manner that no voice can; in truth and justice, be raised against your society. In this way the large class that we have before referred to as now giving moral and pecuniary support to church dogmas which they do no believe in, will soon be your ablest and best supporters. If all such do not unite with you at first, it is no sign that they may not do so with in a twelve month-more or less

But by all means when Spiritualists set out to inaugurate a society in any town or city, take the utmost pains to see, not only all avowed Spiritualists, but all liberal minded men and women and give them an invitation to join you in such an organic effort.

With the broad free platform, where every one is at liberty to think for himself, and ex press that thought, many (if invited) will join, in view of obtaining greater light upon the subject of the *Philosophy of Life*, and yet would protest that they are not Spiritualists.

Let an effort be made to bring into your asociations that great and rapidly increasing moss unlie with a church governed by onable doymas, and hampered by creeds afessions of faith.

There is a latent power now scattered broadcast, that needs but to be aggregated into local societies, and used harmoniously for the promotion of general intelligence, to revolutionize the world of thought, and usher in that mellennium that prophets have forseen and poets sang about, for long centures in the past,

Let no one fear that Spiritualists have any other motive in view in organizing, than the enlightenment of the mind and the elevation of human character, by the removal of the heavy burdens that ignorance and superstition have imposed.

Spiritualists recognize all that is good, be it in or out of churches, as of intrinsic value, and worthy of being treasured up in their societies, as real capital.

Spiritualists are no agrarians that would fit every man and woman to one pattern, but oulte to the contrary—they recognise individual rights as inalienable.

In view of these thoughts and millions more let the friends of progress speedily take steps for organising into local societies-steps for social gathering-for lectures and seances, and for communion with the loved ones gone before. How easy a matter it would be for a society, even if it was composed of but few members, to develop in their midst one or more good mediums as trance speakers, test, materialisation, and free communion with the loved ones in spirit-life. With these results the effect upon the minds of the people would be most favorable for the investigation of the Philosophy of Lafe, which is soon to supercede all phases of dogmatic religion.

Those friends who make a move for organising should spare no pains to enlist all the wiscet and best liberal element in the town or city, for the purpose of harmony and strength; remembering that every liberal mind is receptive to truth, and a man or woman, may be none the less a friend to your movement, because he or she has not yet received evidence of the truth of the immortality of the soul and open spirit communion of immortals with mortals.

But let us say in conclusion, now is the time to organize and hold conference meetings, and as soon as practicable secure regular Sunday lectures. Home speakers will make your conferences exceedingly interesting, instructive, and useful.

Give us the Key!

Not only have we Bearched after God, explained the Pathway from Earth to Spirit-life, and explored the vast regions of his Satanic Me jesty, the Devil, but for over two years we have been examining libraries, peering down deep into psychology, magnetism and od force, and critically examined the nervous system. the mind and soul, endeavoring to find a mysterious key with which we could enter the grand vestibule of nature, the dome of creation, and while listening to the music of the spheres and the moving machinery of worlds. be enabled to comprehend those mysterious laws through the instrumentality of which a man becomes, as it were, a God. We have listened to the inspiration of Cora L. V. Tappan-Richmond-heard the declaration of Franklin and Baron Von Humbolt, that advanced spirits were planet-builders, and controlled worlds and systems of worlds, yet we never have been able to discover the magic key for which we have been so intently looking.

When Franklin drew electricity from the storm-cloud, and played with the forked lightning and the flerce thunderbolt, when his experiments were terminated, he gave the key thereof to the world, and to-day his name stands enshrined in the hearts of the American

people. When Morse sent his thoughts flashing along the wires, like so many fairles, illuminating the earth with the grandeur of bis ideas and the sublimity of his conceptions, he handed forth the key to his remarkable discoveries and brilliant achievements, and to-day his

name is honored by all ! When Cadmus invented letters, thereby introducing a new era in history, and presenting a torch to humanity that continues to burn with greater brilliancy as each year expires, he magnanimously handed forth the key, and every body was loud in his praise.

When Columbus had within his own mind demonstrated the existence, as it were, of a new world, he did not conceal the key that enabled him to arrive at a definite conclusion, but freely gave it to all.

When Guttenberg discovered the art of printing, and thereby gave birth to a fountain, whose gurgling waters have moved along in sweet malody, until now they have encompass every nation with an Ocean of Knowledge, he benignly gave the key to those who desired it and though derided at first, to-day his name stands engraved on the highest pinnacle of

When the gifted Copernious, inspired by an gelic visitants, had evolved in his own mind sublime astronomical truths, with a soul beam ing with a love of truth, he handed the key to the world, and the aspiring minds could then unlock the mystic doors, and discern the revolution of the heavenly bodies. He was compelled to hide his manuscript for twelve years, knowing fully well that the religious intoler ance and fariaticism of his time, would not permit its publication. Bigots would not at first scoopt the key that enabled him to discern the movements of worlds and systems of

When Galileo, inspired by the angels, and with a soul illuminated with the sublime grandear of creation, presented to the inquiring minds of his age a treatise sustaining the views promulgated by Copernieus, in consequence of the infernal Jesuit Fathers of the Christian Church, he was compelled to secrete the key that he held in his hand, and which would unlock one of the doors that led into the inner chamber of nature. Seven dignitaries of the church, Christian devils, devotees of ignorance

and bigotry, would not receive his key. Even Luther, who threw an infistand at the Devil, and who was a religious gymnast, said if the key was not secreted, that when once put into the lock of the door that it was designed to open, it would overthrow the Bible, and utterly demolish the various religious branches that had sprung from it.

The religious ignoramuses of ancient times believed that the angels of heaven possessed super-human power, and pushed the moontand sun around the earth. Any key that presented a different theory was broken at once into a thousand fragments, hung on the gibbet, crushed beneath stones, burned beneath faggots, or cast off of a precipitous embankment, and its resuscitation delayed for years.

These magic keys that lead into the inner shrine of nature, are not constructed in a minute. Copernicus was twenty-three years in collecting material for his De Resolutionibus. and then be retained the manuscript for thirteen years, before he considered it proper to present his key to the world. That superb mathematician, Newton, devoted more than twenty-three years to the preparation of his Principia, and then, having the key perfected, presented it to the inquiring minds around him. Kepler was equally as patient and persevering in his endeavors. Bir Charles Lyell pursued his geological inquiries for twenty years before he thought of handing forth his key to the doors of nature. Men of brilliant genius and untiring perseverance are constantly constructing keys to present to humanity. One opens the doors that lead to the gental sun; another to the slivery moon; another to the brilliant planets; another to those flery comets that go careering through space

Humanity to-day are constantly moulding keys. The astronomer desires to open still wider the doors that lead to the starry sones, so that he even can hear the pulsations of worlds in space, and come nearer to the grand First Cause. The microscopist is continually peering into nature, not only examining the various species of animalcules, but those vegetable germs which belong to the cryptogamous order, and of which there are over 5,000 varie, ties, and which furnish food in the human system for an endless number of animal parasites.

We are eager to find a key-it is in exist-ence-it is in the possession of certain parties, and they have carefully concealed it, and refuse to give it to humanity.

The world needs more light. A mother and her darling babe starye to death, while the sound of the church bells send forth their plaintive strains, vanishing in mocking whispers as they strike the miserable cot where the death rattle is heard. Prayers are uttered, and as they move forth tremulosaly on the passing breeze, they finally reach the room wherein the Death-angel stands, and they only echo a derisive laugh, as the babe breathes its last, clasped to the bosom of its mother. Think of such a scene. Actual starvation! A mother and her darling babe dying by inches; feeling the pangs of hunger day after day, until the vital forces vanish-eaten away by inches! But we are not looking for the key that will, banish poverty, crime, and intemperance; it is another key; a key, that it is claimed, leads into the very Dome of Nature. that unlocks her mystic gates, and presents to the admiring gase the holy of holies. Have you such a key? If so, withhold it not, for we are in pursuit of it.

To be Continued.)

Missionary Work.

Bro. James Keck, of Montgomery, Kane Co., Ill., will devote his time to lecturing, healing, the sick, and aiding the friends in organising local societies. Mr. Keck is a gentleman of ability, a good speaker, a good magnetic healer, and an honorable man, who should be heartily sustained by Spiritualists wherever he goes. He has a small family to support, hence will, for the present, confine his missionary labors to the northern part of Illinois during the present winter.

Compensation in anything that will help support his family will be gratefully received by Bro. Keck: and he will receive new subscriptions for the RELIGIO PHILOSOPHICAL JOURNAL and LITTLE BOUGUST.

The Voice of Angels.

This little paper as will be seen by the an nouncement in our advertising columns, is about to be issued semi-monthly, and the price increased to one dollar and fifty cents a year. Brother Dinamore is evidently making a succass of his venture. May he roll up a large list the coming year.

Letters of Fellowship.

On the 18th day of Dec. 1876, the RELIGIO PHILOSOPHICAL BOOLETY granted letters of Fellowship and Ordination to Brother Ass Warren and Sister O. F. Warren, Waterloo, Iowa, authorizing them to solemnize marriages in due form of law.

Regular Subscriptions [Only.

With the year we close all trial subscription for the RELIGIO-PHILOSOPHICAL JOURNAL The regular price is now \$3.15 a year. That covers postage, which has to be prepaid.

We have sunk a great deal of money in gi ing trial subscribers terms below actual cost.

We have, just incurred great expense in an entire new outfit, and must look sharp for our finances, or be compelled to do as most other spiritual papers have done before—suspend eperations. That we do not intend to do. even if we have to answer to a libel suit every

by exerting themselves to circulate the Joun-

NAL and LITTLE BOUQUET; and those who are in debt for the former, will place us under renewed obligations by remitting dues at once.

A Vision-What is the Interpretation?

On the morning of Nov. 7th, last (election day), a distinguished medium related the following vision, which she said had been that norning presented to her.

She said, "I seemed to be looking out upon the most dark and fearfully terrific clouds that I ever beheld. The clouds tumbled one upon another as if swayed by a most violent tornado. So fearful was the aspect that I trembled with fear.

"As I gazed upon this terrific commotion in the elements, high above and across the horizon, I beheld shadowy outlines of letters, but too much obscured by the darkness and commotion of the clouds to be read.

"My attention," said this medium, "was fastened upon these letters, and by slow degrees a silver lining to the terrific clouds began to present itself, and the commotion in the elements slowly subsided, and the letters began to light up and become more visible. Bill there was too much motion and darkness to determine the sentence written as it were by the finger of the Almighty in the open firms ment of the heavens.

"As I gazed upon the same," said the medium, "the storm subsided, the elements became calmer and calmer, and the letters rounded out in bold relief and were the most beautiful in form and artistic display of anything I ever saw.

"Now my vision not only rested upon the most lovely clouds lighted up from the rays of the sun, then illuminating them in the back ground, but the letters which had assumed a brilliancy, but of a deep-blood red color, could be plainly read."

GOD BLESS OUR COUNTRY!

URION NOW AND FOR BYER! !" The medium said, "This is but a meager out line of the vision presented. There was a display of beauty and, rich accompaniment to these prominent and indelible festures of the vision, which I only retain as a fact but so dreamlike and indistinct that I can not now bring them to my memory, so as to describe But said she, "the the enchanting scenery." main features of the vision I shall never forgeL"

"What does it mean?" said she. One of the listeners replied, "Ot this is election day. It may be a vision symbolically representing something appartaining to political matters. Time will tell."

What did the vision foreshadow? The wisdom of a Daniel might give the interpretation. The country is full of modern Daniels, some of whom may be able to interpret the meaning.

Good News:-Education in Spain

Made Obligatory! SUBMARINE TELEGRAPHIC NEWS.

MADRID, Dec: 10th:-The law has passed the Cortese, making education obligatory.

The entering wedge is being set in the old priest ridden countries for essential reforms that may soon outstrip this and other Protestant countries, unless more attention is paid to the demands of the rising generation, and less scrambling for official positions among the ignorant and unworthy politicians, whose soul desire is to get hold of the contents of the treasury-towns, cities and states.

The money that has been stolen from the public treasuries within the last ten years, would have given a good common-school education to every child that now remains uneducated in the United States.

Banish ignorance by making education compulsory, and the hosts of ignorant servile tools that now do the bidding of corrupt politicians would disappear, and their places would be occupied by intelligent meh and women.

Let Spiritualists everywhere awake to importance of this one movement in particular, and as you organise, remember that "know ledge is the true savior," and see to it that you unitedly put forth an effort for the education of every living child. If parents neglect to perform that duty to their children, public guardians should attend to it.

Let Spiritualists in their new organic efforts bring the subject prominently before the publie, and continue to agitate thought upon this great reformatory measure, until the proper legislation is secured. Let history pides us right upon that subject, and it will do much to retrieve our cause from the odium of past follles.

Kansas City, Mo.

Mrs. Nettle M P. Fox is lecturing with great success at Kansas City. A paper published there says: (2

'The morning's subject was of the speaker's own choosing, but, as is the custom with Mrs. Fex, the audience in the evening were invited to suggest their own theme. Some fifteen subjects were handed up and read to those assembled, who, by uplifted hands, voted on that which pleased them most. "What is Spiritualism, and What is its Practical Value?" received the most votes. It was indeed a most happy selection, as it is a question of interest to Christians, skeptics, atheists, materialists and even Spiritualists. Thus, without any previous preparations, after the last notes of the excellent choir had died away. Mrs. Fox arose, and in a calm, clear tone, and with a most beautiful voice and gestures, at once commanded the attention of her hearers, who sat as if spell bound for an hour, when they could contain themselves no longer, and by one spontaneous impulse gave vent to their Our friends everywhere will greatly oblige us | pent up feelings by a hearty encore, which was repeated at three different times.

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 stosep. We know we are not doing justice to ourself, nor are those who owe, doing us or themselves justice by longer delaying payment.

All who remit dues, so that they reach this office before the last day of December of the present year, 1876, together with six months in advance, will receive credit the same as if the ad cance payment had been made. Those who do not pay before Jan. 1st, will be required to meet their bills at full rates of \$8 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 cradit, -come 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.

Some subscribers who are well off, owe for the Journal for several years, others who are not very well off, can pay, but fall to do so from year to year, through unwarranted negligence 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

Justice to ourself demands this emphatic appeal and ahnouncement, and we mean it for all who now owe one year and upwards for the Journal; 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 F, (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 wade was out.

If any one supposes he or she is getting the paper free where it is not marked F, he 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 advoof nastiness can institute, are of the least possible moment, when contrasted with anxiety caused by delinquent subscribers.

No Post Office Address.

Balow is given a list of subscribers who in remitting have failed to name their ADDRESS, and whom we can not therefore CREDIT or comply with their wishes. It is almost impossible to find a name on our huge list unless we have the Post Office address:

	have the Post Office	address:	-
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١	v . v	1879.	
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	R. W. Bowman	March 11	5.00
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1	B W. Alderman	11 97	8.00 7.75
:	A. J. Kinny	4 28	5.00
	W. S. Hand	** 29	1 00
1	W. S. Hand E. W Austin	H 99	5 00.
1	D. Cornwell	Dec. 8	.30

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Philadelphia Pepartment

HENRY T CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 534 Race St., Philadelphia.

Religious Liberty.

One of the most interesting events in con-nection with the Centennial transpired on the nection with the Centennial transpired on the 30th of November, Thanksgiving Day. It was the presentation of a beautiful marble statue, which was made in Rome, by M. Ezekiel, a young American sculptor, and is eleven feet high, weighing fifteen tons, and covi-\$20, -00. The work consists of a group, of which the chief figure is a female, representing America, clothed in simple and classic costume, and bearing upon her breast a shield, with the stars and stripes in relisf. Her left hand rests upon the fasces, the scrolls of the Constitution and a wreath of laurel. The right arm is extended in forbidden gesture. On the right, and partially sheltered by America, stands a nude boy, symbolizing Faith, with his head and one hand lifted appealingly to Heaven, while the other sustains a vessel, in his head and one hand lifted appealingly to Heaven, while the other sustains a vessel, in which is shown the undying flame of religion. On the other side, and at the feet of the central figure, is an eagle, with talons buried deep in the neck of a monster serpent. Intolerance, whose body is colled partly around the bundle of rods, and extends to the rear of the group, finally protruding from beneath the flowing garment of America.

The design was to have presented this on the

garment of America.

The design was to have presented this on the 5th of July last, but owing to unavoidable circumstances, it was not ready until this time.

This monument is situated in Belmont Avenue in front of Horticultural Hall, and directly opposite the statue of Columbus, which was presented by the Italian citizens, and is one of the finest works of art in the country.

The liberal elements of this country which have been and must continue to be arraved

have been and must continue to be arrayed firmly against the bigotry and intolerance of scotarianism, have a strong ally in the Jow-ish denomination, and we believe if all will join hands harmoniously this country will be saved from the perils and sufferings which must result from the acknowledgement of a sectarian God in the Constitution, and a State religion which would be the next step.

A large number of liberals were present at the unveiling of this statue. We present our readers with one of the addresses delivered on this occasion by Adolph L Banger, Esq.:

RELIGIOUS LIBERTY.

At the last convention of the Independent Order of Benai Berith, held at Chicago, in the month of January, 1874, a resolution was adopted, by which the Order decided that, under its supervision and management, a piece of Statuary should be unveiled on the One Hundreth Anniversary of American Independence, in commemoration of Religious Liberty. Mindful that one of the missions undertaken by the Order, was to devalop and elevate the by the Order, was to develop and elevate the mental and moral character of our race, by a liberal support of science and art, and the inliberal support of science and art, and the in-culcation of the holiest and purest principles of philanthrophy, honor, and patriotism, the con-vention properly assumed the duty of giving effect to a sentiment, not only inherent to the Irraelites of America, but universal among all people of enlightenment. We believed that the recognition of the principles of Religious Liberty should be made historic, and its influ-ence, under which so many have found happi-ness, be suitably acknowledged. Unforseen difficulties have delayed the ceremonies of pre-contation beyond the time originally fixed. centation beyond the time originally fixed. But we are glad that we are able to erect and dedicate this monument before the expiration of this Centennial.

Here, then, we stand to-day, to signalise the triumph of an idea, which has shed more luttee on our Country's history, than the noblest deeds of its warlike heroes. For these have found their way of glory over prostrate forms and through fields of carnage. In their table is heard the state of the state and through fields of carnage. In their trails is heard the cry of the distressed, and the wall of the widowed and the fatherless. Dearer than the boon of liberty bequeathed to us by our ancestral sires, is that precious gift of Relisious Freedom, whereby our manhood/is reaffirmed before heaven, and that misguided and dangerous zeal which would plant faith in blood, has been forever blasted and annihilated. Here, on this day, of general Thanksgiving, when a whole nation stands in praise before the Great Giver of good, and Father of all mankind, come we to join in their devotions, and to commemorate the wisdom of the founders of our Republic It is not in our special character of Jews that

It is not in our special character of Jews that we offer this tribute, for we do not conceive that it is strictly as Jews that we enjoy Relig-ious Liberty, that being a blessing which is of-fered freely to all. In other countries, progress ious Liberty, that being a blessing which is offered freely to all. In other countries, progress
has been made in toleration, from time to
time, by the gradual removal of disabilities.
But it is the crowning glory of our Constitution, that it guarantees perfect religious equality to all, not from passing reasons of expediency, but on the high ground of justice and
humanity. And great as must be our admiration of the wisdom of the fathers in acting upon such lofty views, it can not but bestill further enhanced, when we reflect how
completely these ideas were at variance with
the spirit of the times and the opinions then
universally prevalent. A republican form of
government, although in those days rare, was
not altogether without encouraging precedent;
but a government entirely renouncing all official connection with religion, was an unheard
of anomaly, deemed impossible to establish or
maintain.

maintain.

We have, therefore, no special cause to express our gratitude for blessings which are shared in common by all the people of this government, nor do we profess any distinctive character as members of a great community; for in all matters affecting our rights and privileges as editions the question of sees must be character as members of a great community; for in all matters affecting our rights and privileges as citizens, the question of race must be left in the background. We come together with this our gift-offering, amidst the general festivity, to cement a closer union with our fellow countrymen, and joyfully to manifest our sympathy and hearty co-operation in their commemoration of this national event. While contributing this testimonial as an evidence of our spepreciation of that religious liberty which is voucheafed to the people of every creed and, nationality who erjoy the protection of this Government, we may properly urge our rights to equality with every citizen of the nation, and disclaim the idea that we are exercising our powers by mere sufference or toleration.

The object of every good government is to protect the persons and property of its subjects, and in guarateeing freedom of conscience the nation has its widest choice in the special of able citizens to administer the laws find to defend the State. In thus being admitted to a perfect equality with their fellow-men, the Jews have, contributed to the wealth, the culture, and the progress of the country, and wherever the opportunity has been afforded for the active exercise of their talents or their virtues, they have perven that, in every worthy quality of the heart or act of the intellect, they are the peers of their associates.

We must ever acknowledge that one of the greatest bleasings of this country is the absence

of an Established Church. Despite the unwise and unpatriotic efforts of those who would in troduce sectarianism into the constitution, it troduce sectarianism into the constitution, it is certain that the wisdom displayed by the founders of this government in rejecting any religious test as a qualification for the exercise of the full rights of citizenship, and in their solemn enactment, by which any interference with the free exercise of religion is prohibited, will endure to their eternal praise, and, in time, be acknowledged by the adoption of the same human sentiment among the chartered same human sontiment among the chartered rights of every civilized community. So far as these attempts to violate the constitution-al guaranty of religious freedom affect Juda-iam, this monument is our answer, and this

al guaranty of religious freedom effect Judaism, this monument is our answer, and this
our protest against any unlawful encroachment
upon the civil rights of American freemen.
Within a few feet from this spot, and a like
spirit from the awakened echoes of the past,
stands the heroic figure of Columbus, once,
like the Jews, the victim of prejudice and pursued by the relentiess malice of his enemies.
To day renowned in history and vindicated
throughout the world. In the same year that
marked the banishment of the Jews from the
land of their dearest treasures, Columbus discovered this new world and opened a home for
the oppressed of all nations. What more fitting companion of his presence here than this
sculptured genius of Religious Liberty, the gift
of a once proscribed race who taught the world
toleration? For, in their greatest glery, and of a once prescribed race who taught the world toleration? For, in their greatest glory, and whan-they possessed every element of power, and were the sovereign rulers of their domin-ions, the Jews welcomed the stranger within their gates, and their holy Temple was ever open to him as their own faith. Form time im memorial they have been the bearers and dis-seminators of the spirit of forbearance and tol-teration, and they who have suffered most from eration, and they who have suffered most from persecution for conscience same, are peculiarly entitled to be the sponsors of this material emonvision to be the sponsors of this material em-bodiment of the principles they have advocated, and which a benign government has en-grafted as a fundamental element of its national life. Let us hope that peace and good counse

will continue to prevail and preserve us in barmony and brotherhood, that the blessings of freedom may be handed down to posterity, and that in the next Centennial our descend-ents will still celebrate the triumph of Relig-ious Liberty as a glorious nation, still united, happy and free. happy and free. "O, Ship of State!
O, Union, strong and great!
Humanity, with all its fears,
With all the hopes of future years,
Is banging breathless on thy fate!
We know what Master laid thy keel,
What workmen wrought thy ribs of steel,

Whit workmen wrought, thy rios of steel,
Whit made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge, and what a heat,
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
The fit he shaping of the sail. Tis but the flapping of the rock;

Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea! Our hearts, our hopes, are all with thee, Our hearts, our hopes, our prayers, our tears, Our faith triumphant o'er our fears, Are all with thee-ar all with theel"

Prof. Nadall and His Ald.

A Methodist minister by the name of Nadall with a colored man as an aid, are, as we are informed, contemplating going to Iowa, professedly to practice mediumship by a few shallow tricks, such as suspending a small coin to a hair and tinkling it in a tumbler. Then be says he will sponge off a slate with alcohol, and having a slate pencil in the sponge he will write the name of some deseased person known to the audience, which writing will appear on the slate as the alcohol dries off.

He proposes to play off numerous other sim ilar tricks simply to deceive any one who receives and gobbles down without question an Orthodox "plan of salvation"— vicarious atonement by God's suffering death on a cross. Heme we advise all Spiritualists to let the church people be the sole patrons of the above named exposer of his own shallow tricks.

Methodism is certainly running "emptins" when it resorts to such means to crush out angelic communion, which the great John Wesley, the father of Metuodism, so strenuously advocated.

BROTHER FIRMER DOUGHERTY, of Crawfords ville, Ind., we see by our exchanges, has been recommended by the Independent Central Committee for the office of Representative, made vacant by death.

B. F. Underwood lectured at Toledo, Iowa, Dec. 9th, 10th and 13th, at Ottumwa, Iowa, on 18th, 14th and 15th.

he can be found, for six months, at Ann Ar bor, Mich. In speaking of Prof. Pope last week, we used the mitiais, "T. P. A." His name is

DR. FRANK T. RIPLEY wishes us to say that

T. B. A. Pope. B. F. Underwood will lecture at Denver Colorado, December 20th to the 25th.

Bustness.

What other preparations fail to do, Hall's Hair Renewer surely adcomplishes. It renews the hair and especially restores its color when gray and faded. As a dressing it is unsurpassed, making the hair moist, soft and glossy. The most economical preparation ever offered, its effects remain a long time, and those who have made a trial of h will never use any other.—Advertiser and Union, Fredonic, N. Y.

Our readers will be grateful for the room given to the advertisement this week to the famous Steam Washer of Mr. Tilton. We are prepared to recommend this invention as all the advertiser and manufacturer claims for it, and every family should order one at once. It saves woman's toll and thus saves her life. It more than pays for itself in a very short time by the saving of fabrics, that by the old process of washing were worn out more than by actual service. The washing has been hitherto a great wear and test upon garments than the wearing itself. The new Steam Washer secures a clear gain to all who use it. The advertiser, Mr. Tilton, is a thoroughly reliable gentleman, and will perform all he promises. — McOodest Recorder, Pattourph, Ps.

DR. WILLIAM CLEVELAND has returned to Chicago and opened an office at his residence, No 550 Wabash ave., where he will be pleased to see his old friends and all in need of his professional services.

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 We bash ave., Chicago. 1911

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.

J V MANSFIELD, Tast Medium—answers sealed letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. Regeten

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. Enclose One Dollar, with name and age. Ad-dress E. F. Butterfield, M.D., Syracuse, N. Y. CURBS BYERY CARR OF PILES.

DRAPHESS RELIEVED No medicine. Book free. G. J. Wood, Madison, Ind.

The Old and New Plan.

Medical men do not deny that many chronic diseases formerly unsuccessfully treated by medicines have been, since the haroduction of Electricity, Turkish and other Medicated Baths, found curable by one or the ether of these means. Unfortunately, their use has been too frequently in the hands of ignorant pretenders, and thus their grand qualities in a measure reduced. The finest institution in the West, embracing all the varied classes of Bath and Electric treatment, will be found at the Grand Pacific Hotel, Ghicagos under the direction of Dr. G. C. Somers and Mrs. Somers, and there we would recommend all chronic sufferers to go.

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

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

Diagnosis by Letter. Inclose Lock of Pa tient's Hair and \$1.00. Give Age and Bex. REMEDIES sent by mail 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.

DRAR MES. RORIMSON, 894 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 magnetised paper and prescription came, hence I did not observe the clause to "sleep alone," 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 what seemed to be the door opening. We then both saw two white figures approaching our bed (and we knew our door was securely locked before retiring), as the figures approached we both gave a scream at the same time, hence it was no clairs voyant vision on my part (and DEAR MES. ROBINSON, 894 Dearborn Street,

we both gave a scream at the same time, hence it was no clairavoyant vision on my part (and Bilen is no medium at all), but the spirits were so fully materialised 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, he took his place directly over our heads and laid his hand on my forebead; 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 screams had brought me to my feet, did the spirit drop the bedding; but he keed was the state of the bed. my feet, did the spirit drop the bedding; but ahe kept waving her handlor 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 using medicine for two years, to no effect. I have used magnetised papers from five different physicians, but never saw a materialized ent physicians, but never saw a materialised spirit before. I had boome skeptical in regard to

I had become skeptical in regard to magnetized papers, but have now to admit its virtue in enabling spirits to 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 better, may God's best angels ever attend you is my grateful prayer.

Affectionately Yours,

LOTES M. BLAIR.

Book Bottom, Mass., Oct. 16th, 78.

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

CILER M. BETTE, of Bellevue, Ohio.

Diagnosing and Curing Diseases.

OAKLAND, Cal., Sept. 14, '76. MRS. A. H. ROBINSON, Chicago, Ill.

MES. 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 fooled too/badly and spent too much coin, to be gulled mach more. I am willing and able to pay any reasonable price if he can be benefited. I am so faithless that I will not 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 exact on this, tall me what are his troubles and poculiarities, I am a skeptic. If you see fit to notice this, do so, if not, I am out only a stamp.

I remain most truly yours.

Mrs. Robinson diagnosed the case, and here is the reply :-

OKLAND, Alameda Co., Cal. Sept. 29, '76 MRS. ROBINSON, Chicago, Ill.

My DRAB MADAM :-- Yours of 29d inst. is at hand. Your diagnosis of his case is very cor-rect, and beats me as I had no faith in your pretended powers. I herewith inclose your fee and desire the proper prescription. Seeing with me is believing. I will act as you pre-Respectfully yours, John Cuntis. scribe.

TRETIMONIALA.

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

Bylvester Stebbins, Kroxville, Illa., writes September 1 ith, 1876:—Mrs. A. H. Rohm. son, 394 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 Gomer, 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 mach."

Bept. 21, 1876. Wm. F. Baird, Fort Griffin, 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 Bick.

The cures performed in all para of the coun try through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bibls. 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. Robinson treated 6443 patients by letter, and over 9000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrss. Robinson's treatment, without a change from the first, preacription. the first, prescription.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

-:0:-

MRS. HOBINBON, while under spirit coefficient of 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 circle it he sessential object in view rather than to gratify idle curiotity, the
better practice is to send along with a lock of hair, a
buel statement of the sex, age, leading symptoms, and
the length of time the patient has been sick; when she
will, without delay, return a most potent prescription and
remedy for eradicating the disease, and permanently
curing all curable cases.

Of berself she claims no knowledge of the healing art,
but when her spirit-guides are brought as respect with
a sick person, through her mediumahip, they never fall
to sive immediate and permanent relief, in curable cases,
through the postites and separate forces istent in the
system and in nature. This prescription is sum; by sasil,
and be it as internal or an external application, it sends
be given or applien preclassly be directed in the accompanying letter of instructions, however simple it may
seem to be; rumember it is not the quantity of the compount, but the chemical effect that is produced, that
science takes cognizance of.

One prescription is smally sufficient, but in éyes the
patient is not permanently cursed by one prescription, the
supplication for a second, or more if required, should be
made in about len days after the last, each time stating
any changes that may, be apparent in the symptoms of
the disease.

Mrs. Housewer also, through her mediumsing, diagnoses, the disease of any one who calls upon her at her
residence. The facility with which the spirits controlling
for a coccupitation and stress in the symptometric and boatness medium.

Taxus:—Diagnosts and first presentation, to have a
repity, must contain one dollar, to defray the expenses of

ply.

BEF Hereafter, all charity applications, to haure a reply, must contain one dollar, to defray the expenses of reporter, consensants, and postage.

R.B.—Mas. ROBLESON will hereafter give me priced stitlings to any one. If privacy is required, it must be by inter, accompanied with the small be; and terms above stated, must be strictly compiled with, or no notice will be taken of jetters sent.

Mrs. Hobinson's Tobacco Antidote.

The above named sure remedy for the appetits for to-bacco in all its forms, is for sale at this office. Beat to any part of the country by mail, on receipt of \$3.00. It is warranted to cure the most inveterate near of the weed, when the directions on each box are followed. Newspa-ses and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no rem-edy for the appetite for tobacco, but it is in jurious to health to use it. Now. Robinson's Tobacco Antigots tones up the grystem and restores it to its normal condition, as it was before tankling the hapkening desiry for a potan-ous weed. It is a remedy presented by a band of cham-ists long in spirit-life, and is warranted to be perfectly harmless.

harmies.
This House will pay any chemist one thousand delice who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.
Address Emissio Functionwings. Fortigeness House Onlong, Ill., other, for wholessie orders, single boxes o total agreedes.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobasso Antidote.

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

Tama City, Iowa, Mar. 20, 76.

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

Tama City, Iowa. Feb. 10, 75.

Mrs. A. H. Robinson.—After using Tobacco for more than 35 years, I got a box of your agent, W. F. Burley, and if has cured me from using the same. Tobacco asers try it.

JAMES TROSSHIPSE.

Tama City, Iowa, April 10, 75.

Mrs. A. H. Robinson.—This is to certify that I procured a box of your Tobacco Anti-dots from W. F. Burlley, and it has cured me ours using tobacco, after using it for years. ORANIAM GASH.

Tama City, Iowa, Feb. 18, 76.
Prices—83.00 Prin Boz.
Address Razano-Pricionormical
in House, Chicago, III.

Agents supplied (on receipt of the pay)
at \$12 per dense boxes, and sent free of charge.
Mrs. A. H. Robinson.—I used one box of
your Tobacco Antidote in April, 1875, and it

effectually cured me from using tobacco. W. LECHARD. Tama City, Iowa, Mar. 10, 76

J. J. MILLER writing to Mrs. A. H. Robinson. In regard to cures performed through her mediumship, says that he was referred to her by his Uncle speed, who lives near Homer in Texas. He said in his letter to me, you have performed some of the most wonderful cares on record, and advised me to give you a tria. He did the writing for a man who had a cancer on his nose, and that you actually cured it, so that now it is sound and well.

Hazlehurst, Miss. May 1, '76.

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

The following case of a perfect cure of the pernicious habit of using asrcotics by Mrs. A. H. Robinson, 894 Dearborn St., Chicago, is published by consent. Here follows the cor-

published by consent. Here follows the correspondence is full upon the subject:

MRS. ROBINSON, 894 Dearborn St., Chicago,

—DEAR MADAN:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$2500 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

G. W. Gallaway.

581 W. Erie St., Chicago, Ill., Nov. 4, 75.

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

LETTER TO HER EROTHER STATING HEM CARE:

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

Your clairer,

AGBESTAT'S HEALTH GUIDE BOW YEADY and LETTER TO HER PROTHER STATING HES CASE .

GABRITT'S HEALTH GUIDS now ready and for sale at the office of this paper. Price, \$1 00. BARWER OF LIGHT for sale at the office of A. C. LIGHT, Tayloraville, Cal. \$1.00

Bew Savertisements.

THE WOM STHAD AND COOK HOOK family receipts given each month are worth more than the whole year's subscription.

NO YOUR OWN PRINTING. Outfits from \$1 up.

GOLDING & CO. Manf's. Fort Hill Sq. 1



The Golden Time for Agents! Liberal Cash commissions paid. Boys and girls are all a work for the Wide A wake Holls! Fair, and subscribe cagerty. Specimen numbers, il cents, List of Doll's Fair prizes, posters, etc. See Jattle girls who will act as agenta receive in addition a full set of Doll's upon sending their P. O. ador, and Nov Wide A wakes rombes in full concerning the Doll's Fair, and O. O. Hardon, A. D. Batte, Kr.

Write to D. LOTHROP & Co., Borton Man. Illustrated Catalogue of 800 choice Cooks published by Means D. L. & Co., from

ANNOUNCEMENT.

THEE VOICE OF ANGELS, a new monthly, ed., ited and managed by Syramy, is issued the let and lith of each month from its office of publication. 5 Dwight st., Boston, Mass. Terms, yearly in Styano, \$1.00 Less time proportionally same. All letters and matter for the paper must be addressed (postpaid) to the undersured. Specimen copies free. N. k.—To all who take an interest in disseminating the great truths underlying the spiritual phisoophy, if they will send me a list of names of their friends and acquaintances, who appreciate the same, we will send us precimen copy to each, that they can determine wi send a spectmen copy to each, that they can determine upon its merits. "THE HALO," an autobiography of the undersigned for sale as above. Free, \$1.597 postage 25 cents.

D. C. DENSMORE. [v90m38tf] Publisher, Voice or ARCHIA.

Medicinal and Healing Circles AT CASCADE, N. Y.

MRS. MARY ANDREWS,

The Materializing Medium.

DR. BAXTER one of the Bana having the control of this medium derives to amorace that on and after Dec. 1st next, he will be prepared to diagnose and cure discuss, by rpirit manipulations in the dark circles, and also by magnetic irratment through the medium when

entranced. The usual circles will be continued by George Jack-son, the control for miscellaneous manifestations, viinitals.

Ayer's Cherry Pectoral, For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Ashma, AND CONSUMPTION.



Bronchitis, Aghma, AND
CONSUMPTION.

The Tsw compositions which have won the considerace of mankind and become bousehold words, smoog not only one will have the considerace of mankind and become bousehold words, smoog not only one will have extraordinary virtues. Perhaps no one ever secured so wife a reputation, or maintained, it so long as Avan's Chekray Protoral. It has been known to the public about forty years by a long continued series of marvelloss cures, that have won for its considerace in taill indeed, the CHERRY PROTORAL has yeally robbed these dangerous discusses of their terrors, to a great cheed, the CHERRY PROTORAL has yeally robbed these dangerous discusses of their terrors, to a great cheed, and given a feeling of immunity from their fixed effects, that is well founded if the remedy be taken in essaon. Every family should have it in their closes for the ready and prompt relief of its members. Blokness, suffering, find even life is saved by this timely protection. The president activates by its timely protection is stored by its timely use in schilden attacks.

PREPARED BY

DP. J. C. AYER & CO., Lowell, Mass.,

Provided and Inspiritual Chemists.

Dr. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. SOLD BY ALL DEUGGISTS AND DEALERS IN

väliniöt öm

Poices from the People.

Angens will. Bless the Berrolent Julia H. Cleveland, of Horleon, Wis., writes.—Mr. Jones, Editor of the Little Bouquet, enclosed please fied ten ce tak, for which I wish you to send a sample copy of the Little Bouquet of Adele Donehue, Harlcon, Wis., box 123. If sir, you will permit me, I will tell you the story of this most unfortunate girl. Bee is an riphan; her mother died when she was only a few weeks old. Her father went South about the time the rebellion broke out, and has never been heard of since. Previous to her birth her mother was attacked by a cross cow and badly hurt. When the roor child was Jorn, she was a lightful object to behold. Bhe has eyes just like an enraged cow; they look as if they were starting from her head. When she is sgitated or angry the muscles on her neck swell out, and her eyes look more like an angry cow's than a girl's. Belong so d formed, no one would take the child when her father disappeared. At length, by the kindness of a Catholic pricatable was received into the Home of the Frieuless, at Chicago. She stayed there until the great free, when the building was burned. She had a sister living in Memphis, and she sent for her, but when she came to see the poor child, she was so shock d that she would not keep her, and sent her back to Horicon, and left the poor child to get her living as best she could. Bhe would stay wherever the people would keep her over night—getting a crust where she could—like a stray dog. O, the life she led is too dreadful to think pf! She had hardly clothes enough to cover her body, and was the langhing stock and sport of all the rude boys. As she grew older and could work, she was a slave and drudge to every one that had a dirty job to do; thus she lived kicked about like a dog, till two years ago when she came to me. She thenhad scarcely rags enough to conceal her nekedness. She could not read a word; in fact she knew nothing, only to do dirty jobs of out door work. She had got old enough to feel the horror of her situation, and she came to me and b

the poor orphan. We will put Adele's name on the free list, and she shall Have the LITTIE BOUQUET free until she srrives at womanhood; and may she study its precepts well, until she becomes familiar

with the Philosophy of Life, which it tesches.

The "pough, unseemly exterior contains the germ of "infinite pos-ibilities," and it is our opinion that on entering the spi itual sphere of life she will be far in stone of those who now give her but shrugs of shoulders, crusts of bread and unseemly toil, if our Spiritu list friends do their duty. Knooledis in the true swift, life over the content of the conten duty. Knowledge is the true savior! If the owner of the vicious submit that straced the mother, had possessed sufficient knowledge of the effect that might follow from allowing such an animal to run at large, he would not have drue so.

How many of the well to-do Spiritualists will send one dollar to the poor but beareolen! laply who has volunte ered to give this poor child a home, to be used in clothing and educating this unfortunate or-show! duty. Knowledge is the true savior! If the owner of

Remember, friends, that under the same circumatances, you or your children might have shared the same fate. Remember her, we entreat you, and angels will bless you.

TRUE.—Hallucination and imposture, too, have prevailed to an slamming extent in the ranks of Spiritualism.—Col. Olcott, in Scientist.

True, every word of it. Spiritualists, however, are becoming daily more critical. Poor chemicals never will permit the chemist to perform brilliant experiments, and mediums destitute of honor and integrity, don't add any luster to the ranks of integrity, don't add any luster to the ranks/of Staritualists. Hallucinations are frequent, and that which is the result of disordered action is attributed to spirits. It is related by a French anihor that an Italian lady had a constant tink ling in her left ear, which increased dhily, and which she compared to the ringing of a bell. Becoming quite melancholy in consequence, she went to a dentist in Frorence, who happly thought of striking, one by one, all her teeth with a small hammer. As the hammer, in striking the eye-tooth of the upper jaw, occasioned at every stroke a tinkling sensation, he regarded that tooth as the seat of the evil, and therefore extracted it, when the lady was at once relieved from the annoyance that had troubled her. On sawing the to th longitudinally, a little osseous concretion was found: itudinally, a little osseous concretion was found in the cavity suspended to the nutritive artery, and resembling the clapper of a bell. Many would have regarded this phenomena as caused by

have regarded this phenomena as caused by spirits.

BRIEF MENYIONS—E. W. H. Beck. of Delphi, Indiana, speaks in high terms of the JOURNAL and its work. Mrs. J. R. Perry, of Gien Haven, Mich., says.—"I was never more pleased with your paper than at the present time." S. W. Richmond, of Wichita, Kan., speaks in high terms of that place as a favorable point for emigrants to settle. Z. Peffley, of Lodoga, Ind., says.—"I would be giad to have some good medium give us a course of lectures." Will not some one respond? V. Phillips, of Delta, N. Y., refers to John Wilcox's Book, and sake our opinion in reference to certain points therein. Had we the book, we might, perhaps, answer his questions.

BWEDENBORD.—The visitation of Swedenborg through various stages of spiritual existence was not wholly that of the actual seer. Semetimes it descended to the region of psychologic course by a certain class of spirits who impressed upon him the intensity of their state of unhappiness or misery, and he supposed he had seen hell. This nevertheless did not do away with the fact that it was a genuine spiritual manifestation, but it does away with the scula subservity, as a permanent

a genuine spiritual manifestation, but it does away with the actual authority, as a permanent place, of that which is seen and revealed — Mrs. Cora Tappan-Richmond.

No doubt many of the scenes that were present ed to the vision of Swedenborg were of a psychol ogic character; but that is no reason why they should be considered false, though false they be He said that in some of the hells "there are brothels which are disgusting to the sight, filled with every kind of filth and excrement." The condition of people here determine their condition in spirit-life. Some live in holes of licentiousness here, and why not there if they so desire. heaven is within 'u.," why not hell also.

OAIRO, GA.—Judge J. G. Tyers writes.—Prof. J. Edwin Churchill has been here and has delivered a course of his scientific lectures to great acceptance. He is on his way to Florida to spend the Winter, and labor for the cause of

spend the winter, and theor for the cause of truth. *

"What's in a Name?—The plous Cincinnati Inquirer, and the evangelized Democraf, are holding up their plous heads in holy horrors tool. Ingersoli, as an "infidel," History informs us that Thomas Jefferson, the author of the Declaration of Independence, and father of the Democratic party, was an Infidel. John Adams, a signer of the Declaration of Independence, was an Infidel. Benjamin Franklin, a signer of the Declaration of Independence, was an infidel. Thomas Pains, one of the most distinguished of the Revolutionary patriots, was an Infidel. And Jefferson says, in his "Notes on Virginia," that even Washington himself was an Infidel. In fact a very considerable number of the leading and wheest politicians of to-day are Infidels.—Common Session.

Those who established slavery in the South, however, were not infidels, but Christians. Take your choice,

A Subscrimm writes.—Enclosed find \$3 15 to pay that which is due on the Journal, or in other words, to pay for 'be Journal one year, commencing August, 1876 and running to August, 1877. It is the first time in my life that I have been in debt for a paper of any kind, and I should not now be, if I had not been almost destroyed physically, mentally, financially and spiritually, by the base treachery of a free lover who troyed phis carry, mentally, mancially and spiritually, by the base treachery of a free lover who cruelly deserted me. I hope you will excare me for not paying before. I have done the best I could under the circumstances. I hope that you, with the assistance of the angels will prevail against the blighting, soul destroying curse called Free-love, which is the cruel bane of life.

You are culte archaeble. If every one was as

You are quite excusable. If every one was as prompt in remitiling as you have been, not a word of complaint would ever be ultered

In regard to your domestic troubles, your case is but one of tens of thousands, not among Spirit nalist alone by any means, and yet the infamous course pursued by those who declared Socialized money freedom free-low-to be germane to Spi itualism, have been the legitimate cause of bringing the reproach of the whole infamy upon our suggister or the suggest of the proceedings pending sgainst us in court at the instance of the uphoiders of the advocates of the infamy. Thank heaven the Raileto-Philosophical Journal has driven the infamous doctrine from Spiritualism back to bpil, from whence it came, and no open advocates for its germansness to Spiritualism can be found this side of that sulphurous region.—Ed. Journal. nalist alone by any means; and yet the infamon

REPORTS OF MESTINGS .- Give us only a brief REPORTS OF MEETINGS.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 13; then commencing at 1 and adjourning at 5, 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.

The Bible. The spirit of Romanism is against the Bible in any form in the schools, and there never will be recurity to our institutions until its use is absolutely guaranteed by law. A terrible mistake is made whenever an inch is granted to massage is made whenever an inco. is granted to wards suppressing its use in our schools. If Protestants yield one inch, their enemies will take yard. It never will be 'merry world' here til every school-room, rich and noor; has its Biblifree and untrammelled — National Protestant.

The spirit of common sense is against the use of the Bible in our public schools, and any effort of the Protestant Churches to introduce it there will be resisted to the bitter end. What think you of a little stil reading thore obscene passages that are as full of readings as a pile of decaying meat is of stench. Catholicism, while it would expel the Protestant Bible from the schools, would introduce its own damnatic religion, which is equally as bad. It is true, as an another we l'says, that 'Rome is collecting here and throughout the United States those border of priests and moreks and nums whom the nations of Europe and South America, and even Mexico, are driving forth with just indignation and intense loathing from their abores. Let not there dark hosts of bigotry, superstition, and cruelty fled our simplicity an advantage to them. The time has come to withstand Rome. Let every American Protestant, every carnest advoca's of civil and religious freedom, every advocate of recubican institutions, be found at his post, and let the cryring out throughout the land, 'Down with the political power of Popery!'' While we oppose the encroschments of the Catholics, we must also resist the efforts of the pestiferous Froe estants to have God engrafted into the Constitution. a little girl reading thore obscene passages that into the Constitution.

into the Constitution.

Organization.—W. A. Brice, of Tonganoxie, Kan, writes—A great deal, you know, has been written and said about organization. I have long seen great or simple necessities to be met and regarded. Looking back calmiy over the great past, i see quite pisiniy what it has been in a revolutionary and civil point of view. Rise, decline, and decay have followed each other in a sure and gradual succession. And war has ever been the sorry cause of all instional downfalt. The future promises no better, unless something nobler, stronger, kindlier, and more intelligent is grown up and priperlusted by means of a better growth and culture than the world has ever yet known or realized.

**ERMERISM.—Returning to my available.

NEMERISM.—Returning to my experience at my friend's house in Westmesth, the girl there meamerised passed on the second occasion into a state of deeper sleep or trance, wherein no sepsation whatever was experienced unless accompanied by pressure over the spebrows of the subject. When the pressure of the degers was removed, the girl fell back in her chair unterly unconscious of all around, and had lost all control over her voluntary muscles. On resupplying the pressure. the styl fell back in her chair uiterly unconscious of all around, and had lost all control over her voluntary muscles. On reapplying the pressure, though her eees remained closed, the sat up and answered questions readily, but the manner in which she suswered them, her acts and expressions, were capable of wonderful diversity by merely sitering the place on the h ad where the pressure was applied. So sudden and marked were the changes produced by a movement of the fingers that the operation seemed very like playing on some musical instrument. I mention these facts simply to sak whether a careful and systematic study of them might not throw some additional light on the localization of the functions of the brain. For extracrdinary as it may appear that moderate pressure on the skull could produce any local irritation of the brain, yet it must be borne in mind that we are here dealing with the brain in an abnormal condition, probably a state of unstable equilibrium, so that a slight disturbance might produce an altogether disproportionate effect. Here, too, one sees a recognition by physiologists of some of the "contemptible" assertions made by phrenologists; it is hardly ever the case that widely apread popular notions are altogether flight, but it is also hardly ever the tion by physiologists of some of the "contemptible" assertions made by phrenologists; it is hardly
ever the case that widely apread popular notions
are altogether right, but it is also hardly ever the
case that they are altogether wrong, or destitute
of any foundation. On a third occasion the subject, after passing through what has been termed
the biological and phrenological states, become at
length keeply and wonderfully sensitive to the
voice or also of the operator. It was impossible
for the latter to call the girl by her name, however faintly and inaudicity to those around, without at once eliciting a prompt response. Even
when the operator left the house, and at intervals
called the girl's name, at the same time indicating the fact by signs to those within signs, she
still responded, more and more faintly, it is true,
as the distance became greater. This extraordinery and unustarial shubbility simplied me greatly, as it exceeded anything I had bears or as,
and I regretted being unable, at the time, the carry
out more experiments in this direction. W. B.
Burret, is London Spiritualist.

Meemeriam is very closely silited to spiritual

Mesmeriam is very closely allifed to spiritual phenomens, and if the operator can cause such extreme sensitiveness in his subject, how much more delicate must be the vibrations in the bratt of the latter when surrounded by a circle of ap rite who can concentrate their combined onfurnce upwho can concentrate their combined union as upon him. It is difficult, however, to tell what produces the measuric steep at cert logitimes, for the subject seems to go into it spontaneously. Humanlity have much to learn on this subject. According to a Freedo witter in the "Annales du Magnetisme annual," says that magnetism was duly practiced in the temple of Isls, of Osliris and Serspis. In these temples the present treated the sick and cured tham by magnetic manipulation or by other means producing symnambulism.

The Succession Suprement says. "T. A. Staward.

THE SUCCESS OF SPIRITUALISM. -T. A. Stewart. of Kendaliville, Ind., writes.—There is a demand for pheromenal Bpiritualism as given by various kin...s of mediums, such as clairvoyants, seers, physical and materialisation. But this demand largely depends on the novel curiosity of investigalargely depends on the novel curiosity of investigators, and not on the substantial Spiritualists.
Three out of four of the multitude who take about
his phenomens, never try to understand the philosophy. True the majority of mankind are on
the hypothetical plane or suppositive assumptions
and allegations are common among so-called reasoners. Only a bare minority of thinkers are on
the argelical plain, and can compare objects with
objects correctly. This is the reason why metaobjects correctly. This is the reason why metaphysical or scientific philosophical or profound
argument from the press and rostrum is so little
appreciated. Spiritualism can never become solid or permanant in the mines of the people until
svolution has advanced the masses beyond their
present condition of more novel gratification; only
to call for the wonderful and then call it Dovil, deception, trick or delusion. The Religionsophical Journal, Banner of Light, and Brother Watson's Magazine, are the only three periodicals now, with perhaps one or two for our children. The few books read or circulated among us, that are philosophical, shows that Spiritualism was born as one out of due time for mankind generally. We are glad for the advent of spirit intercommunion, but sorry that the many are so slow

communion, but sorry that the many are so slow to go down to the bed-rock of its true foundation Give us more protound investigators and less o the wonder scokers, and then there will be work the wonder-scekers, and then there will be workers who will support our literature, and instead of three papers, there will be a call for many, which will be well sustained; and rather than pay out sixty mill one annually to priest in these United States, to hear repeated from Sunday to Sunday the same o d stereotyped dogmas, the ten or twenty lecturers now ready to quit the field of Spiritualism, will be supported with half a living. During the past few months some five of our lecturers turned out politicians; others doctors, common laborers, until the number remaining are bardly a corporal's guard, and growing less for want of support by the people.

What Dr. Barbitt, of Science Hall. Announ-

bardly a corporal's guard, and growing less for want of support by the people.

What Dr. Babbitt, of Science Hall, Announces.—Dr. E. D. Babbitt, of Science Hall, NewYork, announces that he has been able to capture the sunlight with its different colors upon paper; that thus it is shown to be an actual substance, moving in connection with vibratory action; that of the seven colors of the solar spectrum the red and orange are especially thermal or heating in their nature, the yellow luminous and somewhat thermal, while the green, blue, indigo and violet at the cold ond of the spectrum are electrical, but may produce very great beat in connection with the thermal colors, which are their real affinities. He moreover states that light, strained through different colored panes of glass and sometimes aided by a lens to bring the rays to a focus, is among the safest, most peactrating and most powerful of all healing agencies, the red being alimitating to the arterial blood and the best for cold extremities, the purple being best adapted to animate veins and capillaries and dormant digestive organs, the yellow to be laxative and cheering; while the the yellow to be laxative and cheering; while the blde-and wholet, the most exquisite of all in their action, are the most soothing and visalising to the brain and nervous system—N. Y. World.

There is, no doubt, a potency in light. It is

generally admitted by scientific men-in fact math ematically proved by Dr. Lardeer by a series of experiments—that light is produced by innumeraves emanating from a luminous body, "no indeed, trembling in our taugible atmosphere, but in a subtler and infinitely less medium which pervades it space, and which exists even in the interior of the densest solids and liquids." Many eminent men have experimented on the influence of colored light on disease, etc. Dr. Ponza tried it successfully in the treatment of the insane at the asylum at Alexandria. In a chamber illuminated asylum at Alexandria In a chamber illuminated with blue light, a highly excited mad man became calm in an bour. We are glad Bro Babbitt has taken hold of this matter. Good results will follow from his investigations.

taken hold of this matter. Good results will follow from his investigations.

RIPTON, VT.—Samuel Damon writes.—I have seen in the Journal much in relation to the descriptions and whereabouts of that old serpent called the Devil or Satan. Some have come very near having him caught and brought to your office, so as to claim the \$750 reward for his apprehension and delivery, but after all have seen nothing but his track! That is it—can see nothing but his track! That is it—can see nothing but his track! That is it—can see nothing but his track! But I see in all this fun and bluster about his Devilable, that a great mistake is made as to what he is, and where he is to be found. Andrew Jackson Davis in his "Voice to Mankind," has very plainly described his Devilable and the place where he is, and how he can be destroyed; but his description, and;method of destruction of his Satanic Majesty is lost sight of in dont-careativeness which the isolated, antagonistic, monopoly of interest has thrown around us. I have often remarked, "That each one is for himself, and the Devil for us all." Paul very justly remarked that "The love of money is the root of all ceil." Well, what is that but the Devil! You can not go much beyond the root—the germ. The way to kill the Devil for mankind to associate their interest together; have a unity, a univergal unity of interest, and then each one will have all others to care for them, and no one will want for the comforts of ille. others to care for them, and no one will want for the comforts of life.

Our Schools.-The attack of papiets upon our OUR SCHOOLS.—The stack of papiets upon our public schools is adroit and persistent. They aim to destroy them nd establish papal schools supported by public tex. If they can degrade their character and silenate Protestants from their support, their success is assured. They do not fear the influence of the Bible in the schools, nor do they object to religious instructions in them. They claim, rather, that there should be more of it, that schools should be conducted exclusively by she church, and that the public funds should be appropriated for the support of clerical teachers. They want sectarian schools, and hope to get treem by first making public schools so bad, so dest tute of moral worth sat to turn all Christian people against them, an create a general demand for sectarian schools.—Baptis Union.

You can take your choice between the bigoted

Protestant, who insists that the Bible with its pure morality, exalted precepts, vulgarity and genera nastluess, shall be read in the public schools, and the Catholic who desires to introduce his peculiar religion as a branch to be taught to the young. Between the two we see but little difference. One le just about as eulpable as the other; between the two there is just about as much difference as that existing between the man who deliberately murders a friend, and one who maliciously kills a boon companion.

A WORTHY ACT .-- W. L. Baird, of Eureka, Nev., writes.—One more of my young friends has come to the conclusion that she would like to read the grand old Journal, for one year as a trial subscriber. The young lady, Miss Ada M. Courtney, is one of my neices, and as I wish all the young people in our broad land to learn the truth, and be able to maintain it against all opposition, and believing the Journal to be one of the great levers of truth, I am willing to forego some luxury or even a comfort, in order to make one young mind wiser or better; and I believe that I can safely assert that not a few of the sider portion of this part of the great Republic, need knowledge as well as the younger portion; but then they have their teachers and their fine church edifices, and the Sabbata Schools, but what do we see on Sunday morning when the church bell lings? Not the men and boys going to church; no, they go to the salons and gambling rooms. All, or nearly all, of them belong to the Mother church, and most of them first see light and life on the green isle from which St. Patrick is said to have hustled the salotes account years ago.

SPIRITUALISM. - And now we have to draw a few SPIRITUALISM.—And now we have to draw a few practical conclusions ere we close. Spritualism sums up its advantages in two directions; first, that direction which is completed in the demonstration of immortality to those who live in the world to-day and who doubt the fact; of course to all who do not doubt the fact of immortality, Splritualism in that respect is valueless. But on the other hand it brings down to your knowledge the great cardinal fact; that you are making the here in this world, and that you are making the here in this world, and that you are making the foundation of a future desting while here. It is, these, spiratelly, intellectually, and physically, an equivational movement, or it is nothing.—J. J.

comtaglism teaches also that the spirit realm surround tal searth, and those who closely minister to the inhabitante upon it, are drawn thither on erranes of pleasure and duty. It teaches, too that all our sets are known, and that it is impos sible to escape the penalty of a transgressed

GRAHAM, OHIO.-Rial Sweetland writes.must thank you for your indulgence in-continuing my paper; it has cheered me in many dark hours and inspired me, with fresh hopes; the Journal has been a constant weekly visitor at my house for seven or eight years; we would be lost without it.

TRANSPORTATION IN SPIRIT-LIFE.—Tes; that paper authorizes the spirit who is leader of the vehicle, or any one to whom he may consign it, to apply to any of the spirits of this group for a favor or favors equivalent. There is no law compelling or necessitating spirits to pay for iransportation, only the natural law of inherent justice, which requires all transactions to be upon the reciprocal order of mutual equivalency. While we waiked along the grassy, winding avenues, I

could indistinctly see spirits passing along or waiting in their gardens or houses; but I saw children more distinctly walking and running in merry playfulness. There were no fences to divide the grounds; a narrow lane or walk between low terraces were the boundaries most frequently used; occasionally only a terrace constituted the division line. We entered a division of ground, and approached a bower house built in a style resembling the "Swiss cottage style." There was a profusion of verandas wreathed in flowering vines. As we came near, two lovely children came bounding out, and with merry laughter selzed Orphale's bands; he kissed them, saying something in a low tone; they then disappeared in something in a low tone; they then disappeared in the shrubbery.—Spirit, in Voice of Angels.

The Spirit-world being a counterpart of this, the above parration seems reasonable. Henry J. Ray mond, when first going to spirit-life, traveled somewhat differently. He says in "Strange Visi

somewhat differently. He says in "Strange Visitors," I allowed myself to be guided, and we, soon found ourselves in a great belt of light of a pale rose color, in which we sailed seemingly without any effort, moving the hands and arms at times, and at other times folding them across our breast." Of course they have different methods of traveling there, the same as in earth-life!

DECORAH, IOWA.—Mrs. H. S. Weiser writes.—I fully agree with you that materialising mediums should insist upon test conditions. Certainly those who attend their seances should. Why not sllow some one in the cabinet with them. I have no patience with people being so credulous as to lay-all trickery to spirits. The idea is simply abourd to say when a mediam is actually personating our departed ones, that they were led into it by spirits.

BURLINGAME, KAN—Hon. J. Rogers writes.

ating our departed ones, that they were led into it by spirits.

BURLINGAME, KAN.—Hon. J. Rogers writes.—For several years ilpaid \$100.00 per annum for preaching, and i cld hot get as much philosophy or common sense, or real life, in one year as I sometimes get in one number of the Journal.

A Musical Producy.—There is a little fellow of our acquaintanca, in this city, not yet five years of age, who has recently developed a musical tailent that is really surprising. Without any instruction whatever he can play any simple tune on the plano, which he may have heard whistled or olayed by any one else. Some of the tunes which he performs are "Kankee Doodle," "Tell Aunt Rhods," "Old Hunefed," and others. His mother, the other day, was rocking the baby to sleep and humming the tune of "Greenville," when he at once sat down to the plano and played it correctly. The other day he attended the funeral of one of his relatives, where they had sleg ng as one of the exercises. Upon returning home, he played the tune which was sung, without difficulty. He has good time, and whenever he makes the slightest error, immediately corrects it himself without any promoting. It is indeed a remarkable case has good time, and whenever he makes the slight-esterror, immediately corrects it himself without any prompting. It is indeed a remarkable case that one so young, and who until recently has never taken any interest in music, should exhibit such proficiency. We shall watch his course with considerable interest.—Cops Ann (Mass.) Adver-tiser.

He is undoubtedly a musical medium, although his performances are given when he is apparently in his normal condition. Prodigies are simply the result of prenatal influences. As a severe fright of a mother in Georgia, at witnessing her child in danger from a feroclous hog, caused her unborn child to have its body covered with coarse bris-tles, so will au impression made under peculiar circumstances, develop the unborn child for a mu sician, poet, mathematician, etc., and at the wame time render it subject to spirit influences. The son of Prof. Anderson, the artist, when only eighteen months old, drew a most beautiful like ness of a mouse and a grasshopper. Verily the days of miracles are not yet over

days of miracles are not yet over.

FORT SCOTT, KAN.—R. McDowell writes.—If Jesus' healing and clairvoyant powers made him a God, are not those that have and use the same powers, little tods, or are those that worship Jesus idolatars? I find that I possess great healing power, and so wonderful are the curse that I would not risk my reputation for truth and veracity to tell of them, it I had not the proof right here to prove the fact.—I have been trying to get subscribers for the Journal for the last eight years, and have paid more then five dollars of my own money to send it to new subscribers. I am deeply intgrested in your noble efforts for the spread of truth.

COMPLIMENTARY.—Miss. Hattie Saylea, Secretary, Grand Rapida, Mich., writes.—we desire to aunounce through your columns, but with regret, the departure of Mrs. Graves, of Berlin, Mich., one of our most worthy and able speakers, and as a memorial of respect and esteem for her good works in our midst, we as a Society return our sincere thanks, Moping the good angels will watch and guide those aged Tootsteps, and be a shining light to her through her decilining years. They also desire to announce to all lovers of this beautiful philosophy, that ohe can not speak too highly of this lady and her gifts. Her mind seems imbued with all that is noble and grand as betokened by both word and acts.

MAIDEN ROCK, WIS—Geo. Taylor writes—

MAIDEN ROCK, WIS -Geo. Taylor writes. MAIDEN ROCK, WIS—Geo. Taylor writes.—We can't allow the opportunity to pass without saying a word in favor of the Journal. We use it instead of the Old Bible to fortify ourselves against our Orthodox inquisitors, and think we have bettered ourself in the exchange, for although the old Bible can take the lead of us in blood and thunder stories of rapine, murder and debauebery, our Bible, which is common sense and the Journau, exceeds it in teaching a religion of peace and harmony, and repudiates a God that is in the butcher business, who could only be proputated and pacified when he was mad by the smell of burning flesh and according blood, (Gen. will: 21). viii: 21).

EXTRACTS FROM A LETTER BY J. H. W. TOOHRY. EXTRACTS FROM A LETTER BY J. H. W. TOOHEY,

—In speaking of the Christian Spiritualist Organization in the State of New Hampshire, Brother
Toohey says:—The particular person who engineered the Spiritualists of that State into "Christian Spiritualists," it would be difficult to name.

Bo far as it is a fact, it is simply a reaction on the

Bo'far as it is a fact, it is simply a reaction on the following circumstances:—

1st, the "Whatever is, is right" theory had a run in that fisate, as in Vermont and Massachusetta, meeting with opposition from the first. The theory fell into disuse and neglect, as A. B. Child gave up writing for the Ranser of Light.

3sd. Woodhullism took its place, however, and had a much more practical bearing, because it brought issues into the hpiritual circles, conventions and societies, ending in set opposition and antagonism.

tions and societies, ending in set opposition and antagonism.

Bcd. This culminated in dislike to the Hull movement, which came as a sequel to the Woodhull beginning. Moses had spoken in different places in the State, holding the while one camp meeting. During this time there was developing that kind of feeling which culminated in the personal injury of Moses, and the virtual ignoring of him and his in most of the meeting, State and local. A faw places still invite Moses or Daniel, but the supporters are faw, and fewer still have the necessary money to upthful their ministrations.

4th This state of things has had its influence in more ways than one. For instance, there is a young man by the name of Fuller, who has been in some sort, the Missionary of that State during the passing year. He was in sympathy with the Hulls when he went there, but soon after wrote to Moses that he had changed his opinions about Social Freedom, becoming one of the signers of the call for the Christian organization party. It is after this series of experiences that James E. Bruce came to the front in New Hampahire to give his influence to the Christian organization movement. Of the nature and tenor of that influence, you can form an opinion, if you read his letter of correction to Moses Hull, in the Ornettle of Nov. ment. Of the nature and tenor of that influence, you can form an opinion, if you read his letter of correction to Moses Hull, in the Orusthis of Nov. 25th, 1876. But I do not learn from it, or any other source, that the Spiritualists of New Hampshire are Christian in any sense. Bruce, himself, igaores the name in say sense but the philosophic, as others of the party do. In fact, I can not see any sense in the assumption of some of the signers to the call, as f-know they have been Social-freedomites up to a very late date—without they have been converted.

nave been converted.

Goo.—We are imperfect; we are 'the finite; we are the caused. There must be One who is the completement of our being, the infinite of our finitude, the perfection of our imperfection; a mind which gives us that which we have not for our-solves—Decories.

Since his day there has been no less than 1,000, fefinitions of God from prominent sojet

tivines and fools, and strange to say, they are all of equal merit, -the one given by the fool equally as sensible as that given by the scientist; in fact, it is impossible to bring an infinite God horde to the conception of man by the mere play of words; words can't define him any more than they could describe a picture upon which no mortal's eyes ever rested.

New York Cathedral.—The stained glass windows have reached the special attention of the cardinal. There are about thirty six of those, all of which have been made in France, and, with the exception of the two larger ones, have each cost \$900 in gold. Half of them have been prepared by M. Lorin, of Chartres, France, and the other half by M. Boly, of the same country. The first of these gives a historical scene, and represents Bt. Henry, emperor of Germany, in battle. He is seen on horseback, victorious, under the guidance of an angel who appeared in front of the battle. The second shows Bt. Bernard in the act of preaching the second crusade, at Chartres, in 1140, during the reign of Louis VI. The saint is seen preaching to the multitude, who, overcome by his wonderful powers, stand begging to be allowed to fight under the bamer of the cross and to don the costume of the crusaders. The third window is a representation of the martyrdem of Bt. Laurent. The saint is extended on a gate under which a large fire is blazing, and judges are standing behind him. The fourth painting represents the Brothers of their order to Fope Benedict XIII.—New York Tribune. NEW YORK CATHEDRAL -The stained glass ing the statutes of their order to Pope Bene-dict XIII. - New York Tribune.

This fige building, which will not cost less than \$1,000 000 will not be taxed; just as if God is so impecualous that he must be regarded as an infinite "dead-head." Tax churches; by all means tax them. God is disgusted with being regarded as a dead-head. The Pope, however, controls the Catholics; but, says Col. Thistleton, in his "Illustrated Jolly Giant:-What a change! It has taken four hundred years to make it, four hundred years of talk, and toil, and strife, and burning, and blood. The Pope has not fallen like a lamb led to the slaughter. But like a monatrous savage beast that tears and bites and rends his adversaries, even in his death struggle. But he has failen nevertheless, and never to rise sgain."

MOLINE, ILL Jus K. McGinnis writes: I have not the slighest objection to sour exposing fraudulant medical, but I do object to you or any person else doing so, simply to be statement of an individual or a News paper Reporter, and indulge in a wholesale slaughter of investigators, because they take the liberty to be their own lidges.

We are very careful in our estimate of others. It is only when we have conclusive evidence that a medium is a fraud, that we announce so to the public. Newspaper reporters are very useful somethimes in exposing impostors. It was the critical reporter of the Boston Herald that found are. Beanett's confederate concealed in the floor. She had deceived Spiritualists for months, but could not evade the scrutinizing eye of the reporter.

"One of the most damaging arguments against Spiritualism has been the odd, meaningless, and ungrammatical message reported to the public. They could not believe, such words were from the other world."—Christian Life, a Unitarian Journal.

So long as ungrammatical men will persist in dying, and carrying to the spirit-world their errors with them, just so long will this side of life be annoyed by their influence. There are indeed very few men who can cover one page of foolscap paper with their thoughts without a few serious blunders connected therewith. A late critic says:-"Burke, in one of his noblest passages; writes, 'The more accurately we search, the stronger traces we find of his wisdom who made it,' when he should have written, 'of the wisdom of him who made it.' Macaulay, who, when reviewing, tears an author to pieces for an error in grem mar, perpetrates the following: 'In a depressed state, if less than a million of tons are produced." Gibbon blunders out, 'The richness of her arms and apparel were conspicuous.' Even Blair, who thought himself a critic among critics, and was considered at one time the very pink of accuracy, wrote, 'how far each of the three great epic poets have distinguished themselves." An ordinary writer, after this, may take heart of grace, if he finds he has tripped in his grammar."

What better can we expect of spirits when such distinguished characters will persist in aking dunces of themselves when putting their thoughts on paper?

MRS S. A. ROGRES HYDER is nowlengaged in Lewiston, Maine, for a few weeks, but will start for California by first of January. Would like to hear from friends on the Pacific coast that need a speaker, test, clairvoyant and business mediums. Address Lewiston, Maine,

business mediums. Address Lewiston, Maine, PLANGETTE—I have myself occasionally used the planchette, and the moment I put my hands on it, the thing moved itself without my influence. On one occasion the planchette began to write, and when I read what was written, it was the name of a person who was not the least in my thoughts. I did not know what had been written until I had taken up the paper and read it. Whenever I take up the planchette it instaltly goes on in that way. Miss Rether in Survitualist. -Miss Becker in Spiritualist.

Planchette, under the hands of mediumistic persons, perform some wonderful fests. Whenever it commences to move, the operator will generally find that his hands and arms are somewhat numb. There are thousands of mediamistic persons in the country for whom planchette will give some remarkable tests.

THE SCRIPTURES -Wm. Johnson, of Dixon Corner, Oat., places great reliance in the Beriptures. They contain evidence to him of divine inspiration.

LOUISVILLE, KY .-- Val Speed writes: I congratulate you on your success in fighting and exposing impostors; give us facts, no fancies. I very much dislike to hear that some Spiritualists will even go so far as to cheat tha publisher of a Spiritual paper out of his just

Spiritualism has its share of drift wood, or disreputable characters, and it is not at all strange they prove dishonest even to us. They probably have not shaken from their nature all the odious features of the church to which they belonged. Let us hope for a change on their part soon.

BERLIN, MICH.—Mrs. B Graves writes:—
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MOTHER KISSED ME IN MY DREAM.
REST FOR THE WEARE.
DREAMING TO NIGHT 4.
HOME ABOVE—(Air: "Home Again.")
HOME OF THE ANGELS—(Air: "Star of the Komtag.")
LOVE AT HOME.
HOME, SWEET HOME.
SOMETHING SWEET TO THINK OF—By Ord1007.

WAITING BY THE RIVER.
NEARER MY GOD TO THEE.
ERROR'S TEACHINGS SHALL MOULDER EN
THE GRAVE—(Air: ("John Browy, Ne
SWEET NISTER SPIRIT COME—(Air: America.)
DO THE SPIRITS OF LOVED ONES COME
'ROUND US—Air: "Dothey miss me at Home.")
A LIGHT IN THE WINDOW.
MESSENGER'S ANGELS—(Air: "Star Spangled
Banner.") Binner.")
I HEAR THE ANGELS SINGING—(Air: "B

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Still Tenanted.

BY HIRAM RICH.

Old house, how desolate thy life!
Nay, life and death alike have fied;
Nor thrift, nor any song within,
Nor daily thought for daily bread,

The daw is nightly on thy hearth,
Yet something sweeter to thee clings,
And some who enter think they hear
The murmur of departing wings.

No doubt within the chambers there N it by the wall, nor through the gate— Uncounted tenants come, to whom The house is not so desolate.

To them the walls are white and warm, The chimneys lure the laughing films, The bride and groom take happy hands, The new-born babe awalls a name.

Who knows what far-off journeyers At night return with winged feet, To cool their fever in the brook, haunt the mesdow, clover sweet?

And yet the morning mowers find No foot-print in the grass they mow, The water's clear, unwritten song he water's clear, unwritten song Is not of things that come or go.

Tis not forsaken rooms slone That unseen people love to tread, N if in the moments only when That day's cluded cares are dead.

To every home, or high or low, Bome unimagined guests repair, Who come unseen to break and bless The bread and oil they never share.

THE BROOKLYN DISASTER.

Private Circle Seance with J. V. Mansfield.

BY HON. A. O W CARTER.

Yesterday, at our private circle seance, with our friend Mansfield, the medium, I thought I would, if possible and practicable, call up-some of the victims of the terrible Brooklyn Theatre disaster of last Tuesday night, which Theatre disaster of last Tuesday night, which seemed to have cast such a gloom over both our metropolitan, citie. Accordingly, I first called upon United Burroughs, the actor; and wrote him a question as to the disaster, and his own sudden departure. No reply came from him, but an old friend of mine intervened with a reply which, however, is of little importance. I then thought of the other actor, H. B. Hurdock, who was a victim of the calamity, and wrote as follows, folding up the paper and scaling it with mucilage:

"H. S. Munnock, the actor:—If you can.

"H. S MURDOCK, the actor:—If you can, please tell me acout the Brooklyn Theatre disaster, and particularly the manner of your death or departure to the other world. A. G. W. Canten."

It was some length of time before an an-It was some length of time before an answer came. Tae medium manipulated the folded and sealed paper, and finally left his place, and coming over to me, asked me to take hold of the paper with one hand with him, and with my other take hold of his other hand, and place my foot against his, and thus form a battery. This was done, and soon his hand having hold of the paper began to shake somewhat violently, and he exclaimed "all right." He then went to his table, and sitting down in his chair, wrote the following answer to my request on the same place of paper:

"Oan it be! can it be! that I have this on.

"Can it be! can it be! that I have this op-'Can it be! can it be! that I have this opportunity of returning to earth so soon after
my leave of it in a most painful way? Well,
friend Carter, it was to have been so, or it
would not have thus happened. What a speccaclewas yesterday witnessed by the spirits of
those bodies who periahed with me Tuesday
night; they followed their mangled and crisped remains to the common burying ground. ed remains to the common burying ground— the ditch—s sight I hope never to behold

I was stiff of by the dense smoke, and died before the fire touched me. My attempt to save a portion of my wardrobe was my great mistake. Tell Kate she was lucky to escape as she did. Judge, I thank you for allowing me to thus express myself.

H. S. MURDOCK.

H 8. MURDOCK.

I then asked the spirit whom he meant by Kats, and he immediately wrote at the end of his communication, in the same back-hand writing, as was the whole of his communication—Kate Claxton.

I thought I would venture another question to him on another piece of paper, which after carefully folding and sealing, I laid before the medium. This was it:

AM 15:

"H. S. Mundon, the actor:—So glad that you can communicate. Now please tell me more particularly about the manner of your sudden departure; and tell me about your companion Claude Barroughs, if you can."

Very soon after, in the usual way, this answer was written by the medium:

"Thank you again, dear Carter, for this nother attempt to speak, although my control

is limited.

I could not say exactly where I dropped my body. I wondered about after the smoke became so dense I could not see my hand before me. I made an attempt to get at the dressing room, but in that failed. I think I fell near the stairs, but could not state postitively.

tively. I cannot say more now. H. S. MURDOCK." Thus it will be seen that I procured two sensible communications from the spirit of one of the chief victims of the awful calamity sensible communications from the spirit of one of the chief victims of the awful calamity of last Tuesday night, on the following Benday. It is astonishing that Murdock was able to write so well as is shown. Burely, one would think that just born into the world of epirits, amidst so much apparent confusion and dismay, it would be very difficult for a spirit so to compose himself as to be able to return and write such sensible and apposite communications to us still on earth, and then see, too, his composed memory of his own position and condition at the time of the fire, and the main, with the conclusions of those who found his mangled, and crisped body; and again, his remembrance of Kate, and her luck in escaping as the did—and he bid me tell her so—and when asked by me whom he means by Kate, he writes Kate Claxton. There were two actrises named "Kate" who escaped — Kate Girard, and Kate Claxton. He means the latter, and so wrote very plainly. Have we not a right to conclude and affirm before this world, that the spirit world to which we all go after death, is very near and close to us; and without a doubt the time is soon coming, when we all will realise this, and be better men and women in such glorious realisation.

But I was auxious to hear from the other actor who perished in the fitnes, and socordingly wrote in the usual way.

"CLAUDE BURROUGHE, the fitnes, and accordingly wrote in the usual way.

"CLAUDE BURROUGHE, the fitnes, and secordingly wrote in the usual way.

CLAUDE BURROUGHS, the actor:-Your fel-

low actor Mardock has communicated to me. I will call upon you again to tell me about the Brooklyn Theatre disaster, and the manner of your departure, particulary.

A. G. W. Carten."

And this enswer, singularly enough, from n old friend, and of the same profession as Mr. Burroughs, came:

Mr. Burroughs, came:

"My dear Judge Carter:—I am perfectly aware how much this, may seem an intrusion on my part, but as Claude is not able to control any one reliably, at this time, he begs of me to respond for him.

He and his friend H. S. Murdock were together until the last. They even took each other's hands after they fell not to rise again. Claude in his rose, and Murdock in his times.

other's hands after they fell not to rise again.
Cloude in his rags, and Murdock in his tinsel.
Fearful was the eight, but it has passed and
may it be a warning to bad managers. Mrs.
Conway well says: 'Had she lived those cisterns would not have been allowed to be
empty' Claude will sneak for himself, after
awhile, but not now. Your friend.
CHARLOTTE CUSHMAN."

Here we have then, Charlotte Cuahman, the renowned actress, intervening for her feeble friend, Claude Burrougha. She addressed me familiarly, (we knew each other in this life) and tells me that, "as Claude is not able to control reliably at this time, he begs of her to respond for him," and she does so, and answers my-question appositely. She refers to the two actors together in death—one "in rags," and the other "in tinsel"—in the dress in which they had been acting their parts in the play of the "Two Orphana". This is curious indeed, manifesting much knowledge of details; and then the admonition to "bad managers," and the introduction of Mrs. Conway, the former careful manager of this Brooklyn Theatre, in whose presence this disaster would not probably have occurred, for Here we have then, Charlotte Cushman, the Brooklyn Theatre, in whose presence this dis-sater would not probably have occurred, for-water would have been on hand, and abun-dantly supplied. All this is very remarkable indeed, and gives us much room for profound, thought and reflection. What friends we must have on the other side, and how soon, after our departure hence, we will be among them; have them about us and around us, ready and willing to do everything for us. Birroughs and Murdock; without a doubt, have been and are now surrounded by many—many of their professional brothers and sisters ilke Miss Oushman and Mrs. Oonway—administerof their professional brothers and sisters like Miss Cushman and Mrs. Conway—administering to their every possible comfort, and giving to them help and aid, in their new birth in the other world. How consoling, how comforting, how bilissful the knowledge that when we go hence, we go among most loving and loveable friends. This will be heaven—this will be

our heaven. Anxious to hear from some of the other ylo

tims, and not knowing names, I wrote as fol-lows, and folded and sealed the paper:
"To any one or more of the victims of the Brooklyn Theatre disaster: I would like to hear from any one of you, or more, who are able to communicate about the Brooklyn Theatre disaster.

A. G. W. CARTER." And this answer came:

"This is kind of you, a total stranger to ex-tend so broad a call. I will say I was one of the late victims; with me several of my dear family perished in the flames. We all perish-ed from suffocation—Deborah, Lens and Mary, and Phillip and Morris Solomo 1. We all perished, four

LENA SOLOMOR' In looking over the list of victims in last Friday's New York Herold, I find all these names of the same family—"Bolomon." The five members of the same family perished together, suffocated by the smoke of the fismes; and thus, says Lena, one of these five—now spirits—to me, writing to me in answer to my "broad call" through a mortal, spiritual medium. Surely we must be convinced after. dium. Surely we must be convinced after what is said in this writing, that mortals im-mediately after death, enter spirit-life, and then can return and communicate to those they have left behind them. This is a truth, and a fact-who can, who

will deny it now!

INNER-LIFE

Communication of William Pitt, Through the Mediumship of Helen M Dodge.

At a time when the world is agitate has been within the past few years with the investigation of this phenomens, it becomes us
who can do so to come forward and proclaim
its truth, and spread the glorious revelations
all over the earth, leading the blind where they
may see, the ignorant where they shall understand; and when we have convinced one soul stand; and when we have convinced one soul of the doctrine of spirit power, this one may be a means of many beholding the path that leads to the Summer land; and that in it we invisi-bles return to say we live beyond the pall and the shreud, the bier and the cold grave whose the shreud, the bier and the cold grave whose chilliness makes the strong man tremble and remember this, too, will be my resting place, the last home of the form; but the soul, the immortal spark that lived in the body, where has that fled, and whither will mine go, when the chord is loosened—oh, whither? Thus man reasons to day, and to morrow the heart may be still and cold within his breast, and the spirit freed from its bondage, and it is of this journey or his abiding place, that all mortals try to learn—many by reading the Bible; some by reading the RELIGIO PHILOSOFERGAL JOUR MAL SCIENTIST, or BARREN OF LIGHT; those last mentioned not taking much interest in Christ mentioned not taking much interest in Christ crucied, or his resurrection on the third day. A man having that name might have been crucified, and if he was he also would have

crucified, and if he was he also would have risen to a brighter world, but in regard to his being a saving ordinance, why, the whole story sounds like a leaf from the books of Jules Verne—"To the Center of the Earth," "A Trip to the Moon," "Under the Bess," or "Around the World in Eighty Days;" any of these are not more inconsistent. Thomas Paine did more for the benefit of mankind when he gave to the public his "Age of Reason" than any one man has ever done, in re-

Paine did more for the benefit of manking when he gave to the public his "Age of Reason" than any one man has ever done, in regard to this point of salvation singe his time. He was not afráid to denounce the Bible in the most bitter terms, and explain to a blind people that they were relying on a rotten creed, and his words were true. He came near losing, his life for the knowledge he gave unto the world, but a good Father kept him in His hands and he was saved, and to day in Spiritlife he proclaims the wonders and the beauties of the doctrine of spirit-communion.

Most of our great minds were always in doubt while on earth, in regard to this religion taught them from infancy, and if they kept allence in regard to its truth or untruthfulness, it was because they wished to go with the current—and believe what they chose—while hone were the wiser. It is really of very little account to the pure in heart what they believe, for the being whose life is fall of noble deeds, need have no fear for the life to come—the souls of the just have their reward whether they believe in the Koran, or worship idols, it is all the same; they will be taken to a beautiful home and be happy; but the spirit who believes in this doctrine, and has these qualities above mentioned, enters a more exalted sphere and progresses faster than one who is

not a believer in this divine revelation. If it was possible to convince mortals that they must do good always, and not evil if they would be happy in another state of existence, and that they could do good by believing in this doctrine, and walking in the path that the pure spirit points out, the earth would become an Elen; but you will hear some one sak, "How are we to know a pure spirit?" I have but this to easy in reply to all such questions: A human being possessed of an ordinary amount of common sense, knows when good advice is given, just as walls as they know wine from water; fr m the fullness of the not a believer in this divine revelation. good advice is given, just as well as they know wine from water; fr m the fullness of the heart the mouth speaketh, and if the words are noble thoughts, sentiments that sink desply into the soul; if they elevate and turn the mind heavenward, we know that that spirit is true and good, a reflection from the divine power that governs the universe. On the oth-

power that governs the universe. On the other hand the spirit that is impure, unholy, unjust, can not speak such thoughts back to the world; at least not until he has been purified, and therefore mortals can in nearly all cases be convinced whether a good person is talking to them or a bad one. Sometimes they may be deceived where only a line or two is spoken to them, but not where long pages are written. There is another point to be looked at also; let all people be careful of the medium they employ, for on this depends as much or more the good or bad advice they receive, for a medium whose life is immoral, whose thoughts are impure, will attract spirits like them, therefore let all be careful to whom they go for messages from another world. In the first place a person who is of high moral tone, whose life is a scene of purity, can not be convirolled by spirits of a low order; this is an impossibility, therefore let him or her seek those who are like pearls, and they shall receive possibility, therefore let him or her seek those who are like pearis, and they shall receive pearis I assure you; by the fruit shall ye judge the tree, and it will be a righteous judgment. Too many people have labored under the idea that all mediums could be controlled by any class of persons, whether they were refused or uncultivated. It is not to; the medium who is of careless habits, who associates with the low, uneducated, whose life is not a model of purity, cap never attract the great and good minds that have passed to Bpirit-life. There is instances where good and refused spirits have sent messages through such an organism, but it was necessity—it was because they could find no other, and the great desire to communicate with the world made them accept a position that was very distasteful, but when other mediums were perfected, those of a higher ortion that was very distasteful, but when other mediums were perfected, those of a higher or der, that moment they left, and let their place be filled by those who did not consult personal worth. I will admit that there are at the present time, mediums who possess wonderful power—writing mediums, whose lives are a daily diagrace to themselves and to the cause they are engaged in, but these persons rarely if ever write one page, for they are controlled by all kinds of people, and write only a few hurried lines that would shame a native to behold after he had written it, and all the information they get is of a local character. They are a sort of local column to a daily paper of not an envisible reputation, still their power is are a sort of local column to a daily paper on not an envisible reputation, still their power is wonderful, but it is used by illiterate people nearly always, unless some lady or gentleman of refinement asks for a message from a noble spirit, and in that case they come forward and write a few words, but it is unsatisfactory. We want a pure soul; we want a pure life;

We want a pure soul; we want a pure life; we want a mind whose thoughts are noble and exalted, a person who cares little for the vani-ties of the world, and who is particular about associates; in short I might as well come to the plain truth; we are aristocratic and take pride in the assertion, and we will not when we can avoid it, write through any other organism than one whom we know is of the same opinion we have expressed. Many are waiting my pleasure to communicate with you, since your band is so large, and (we write several pages irstead of as many lines), your time is fully occupied, so I only add to this page, my signature.

WILLIAM PITT.

. William Pitt. Barl of Chatham.

My Own Declaration of Principles.

The fact of spirit communion now being permanently established in the minds of a large number of spiritually illumined souls, the time seems to be nearing for a goodly number of fully prepare; recipients who will make a legitinate use of the following incontrovertible truths:

ing incontrovertible truths.

First.—None but qual d ad angel missionaries sent to earth by order of the courts of heaven, are permitted to sot as guardian spirits, or as controllers of spiritual manifestations.

Becond.—These angel missionaries represent by various modes, our relatives, friends and distinguished persons, refunctionly as they

distinguished persons principally as they were in earth-life, with their peculiarities and deformities, which representations are believed by the majority of Spiritualists to be the identical spirits of those represented, or the manifestations. festations thereof.

Third .- in consideration of the truth of the foregoing declarations we must conclude that when our relatives, friends, and all who are born into spirit-life, go immediately to the spiritual sphere proper, which the writer believes exists in the form of a transparant belt (opake to spirit) just beyond the limits of our atmosphere, and do not return to earth until permitted to do so by angel guides. Fourth.—The book called "The Diakks."

Fourth.—The book called "The Diakks," and written by A. J. Davis, I verily believe was dictated by wise angels, and intended as a stepping-stone to a higher philosophy by showing that "Diakks" spirits are sent to earth by "Divine permission" as a means of developing the intellects of mortals, and when mortals shall have advanced this step they will easily comprehend the truth of these declarations.

Fifth —The further conclusions are that "Diaka" spirits are really so other than push if delays.

akka" spirits are really no other than qual find angel missioneries who are governed by su-pernal law in all manifestations however much they may represent the character of "evi spirits or vandals embodied or disembodied.

Bixth.—Furthermore, guardian angels do, 12 wisdom in certain cases and by order of the angel courts, impel mortals to commit what mundane law designates criminal acts; and mundane law designates oriminal acts; and also, in various ways, are instrumental in causing human suffering without violating the supernal law-of their commission, such sfill ction being necessary to spiritual development and the felicitous enjoyment of the immortal soul. Moreover, such angel missionaries respond to prayer invoking relief from disease and other afflictions, only, as an exception to a general principle though such angel missionaries may have a perfect knowledge of the means of relief. The same law obtains in relation to catastrophes and their direful consequences.

tastrophes and their direful consequences. tastrophes and their direful consequences.

Beventh.—Angel missionaries never present to the mortal world a new truth without its being accompanied with some form of disputation, at first, as a means of compelling, not only an exercise of judgment as to what is true or untrue, but the decision or solution is just what mortal mind is capable of producing. Angels do not decide for us any question, or solve any problems, therefore all decisions of questions or solution of problems presented by controlling spirits, are only of mun dane authority. Furthermore, there has never been a new truth—s truth that has not in all previous ages, been handed down from on high revealed only through

prepared receptacles (mediums) of the mor-tal world, and the progress, reception and utilisation of such new truth or discovery is mainly dependent upon the power or capabili-ties of the receptive medium to promulgate said revelation, and the receptive capacity of mortal minds for such revelation.

mortal minds for such revelation.

Eighth.—Angel guardians impress the minds of their wards in such direction as the minds of such wards are naturally inclined whether in the direction of good or evil dee is, in accordance with a superneil law pertaining to the process of intellectual and spiritual development. The good being positive, in due process of time, overcomes the "evil" resulting in successive and progressive unfoldings with correspondingly increased and increasing enjoyment, unendingly onward.

Ninth.—No ratiable information.

Ninth.—No reliable information can be ob-tained from controlling spirits through mortal media in relation to criminal acts of mortals without a violation of supernal law in rela-tion sthereto, on the part of such controlling spirits, or, as a rare exception to a general

Tenth.—The foregoing declaration of prin-ples utterly annihilate any "Devil" other than such as is legitimately interwoven into the divine economy and which serves as an indis-pensible purpose in the process of intellectual development, and spiritual unfoldment.

devalopment, and spiritual unfoldment.

The writer of the foregoing declaration of principles was the recipient of the truths therein contained, during, and after passing an ordeal for spiritual development, such ordeal lasting some fourteen days and nights with angel missionaries, daring all of which time he was perfectly clairandient and supposed at first, that he was sufrounded by a band of evil spirits, but learned during the ordeal that the supposed evillability were representations, were supposed eviljspirits were representations, were produced by qualified angel miss'onaries, sent to earth by order of the courts of the spiritual

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D G MOSHER.

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