Cruth wears no mask, bows at no human shrine, seeks neither place nor applaase; she only usks a bearing.

the finest white lace, apparently, and she allowed me to touch and carefully examine it.

It was worn over a crimson dress

 $\mathbf{V}(\mathbf{o})$ is a property of

S. S. JONES, Editor, Publisher and Proprietor.

OHICAGO, SEPTEMBER 16, 1876

SLOW A YMAR, IN ADVANCE: (

NO. 1

THE SPIRIT WORLD.

Answer to T. J. Stevenson's Com-· ... munication.

In reply to your criticism, I would say that the article, Location of the Spirit-world, not only seems to, but most emphatically does, disegree with the old seven sphere theory; such an idea being discountenanced by progressive Spiritualists, the term sphere designating an arbitrary division the same as you would designate the different spheres of society on earth; the sphere having no definite lo-cation. But the sricle does not disagree es-sentially with A. J. Davis.

After Lucy had ascertained the fact that the

After Lucy had ascertained the fact that the planets Neptune. Uranus, Saturn and six of his moons, the moons of Jupiter and the Sun are Spirit-worlds, while Mercury, Venus, Mars, Jupiter and two of Saturn's moons are material ones like our Earth, you say: "This would be inferred by many who are acquainted with the character, the visibility of portions of the Spirit-world with the fact that part of the luminous stars we see in the neavens, are Spirit-worlds, then it might have been inferred that some of our luminous planets also are Spirit-worlds. Most spiritualistic writers have supposed the Spirit-world to be near to us, yet invisible to our eyes, and have taken pains to show the perfect consistency of its invisibility with its near location.

But was it ever inferred? What do those who are acquainted with astronomy infer? The eminent English astronomer, Prof. R. A. Proctor, says: "The Sun is an Immense body, glowing with an enormous intensity of heat." Of Jupiter, he says: "It must be at a heat corresponding to that of red-hot iron." Of the moons that: "They may be bodies well lighted, though not intended to supply light to the planet. All the satellites can not supply the planet with one-sixteenth of the light which we get from the full moon. They are illu-minated by the small sun of Jupiter, which is but the one-twenty fifth part of our flux in

Of Saturn he thinks we may safely say that: "The surface of the planet is glowing with a

ruddy heat."
Prof. C. A. Young, says: "The Bun is very

hot." And so many others. Mr. Louis Figurer, in his book, The To-morrow of Death, theorises, that the human spirit after leaving the natural body, goes through a series of purifying changes until after a lapse of about a thousand years he reaches the Sun, which he finds in a state of incandescence, yet a most congenial abode. He allows the Sun to be a flery body, but remains allent about the planets. This is a modification of the seven sphere theory, the concentric spheres surround-

ing the Sun. Now, in view of such teachings and theories, would any one who had acquaintance with astronomy, be led to infer that Saturn and Uranus are Spirit-worlds?

Camille, Flammarion and Julius Verne, both highly imaginative minds, have drawn many inferences and conjectures concerning the future life and its abode, yet nothing in any way resembling the discoveries of

Or did you, who appear to be acquainted with astronomy, ever infer anything of the

Does Lucy offer you inferences and conjectures, or discovered facts? Do you envy Lucy her discoveries?

The discrepancy between the statement of Lucy that Venus is inhabited, while Prof. Hare says the Earth is the first planet from the Bun that is inhabited, is no doubt owing to the fact that Prof. Have had not complete control of his medium when the statement was written. Persons who knew Prof. Hare during life, say that often his communications contain ideas the very opposite of those enter-tained by him during life, but, being in harmony with the ideas of the medium through whom the message is received.

At an instance of spirit knowledge upon subjects pertaining to astronomy. I give the following, from Prof. Have: When saked to give information concerning the planetoids, answered that he himself could tall nothing about them, but spirit tradition says that they were once a large planet, the inalcontent in-habitants of which attempting to stop up the crater of a volcano, caused the planet to burst into fragments. All that was life perished; what they may at some remote time be, is only known to the Creator; at the present they seem to be useless.

You are disappointed because I made no mention of Neptune's moons. Neither did I mention Uranus' moons which were visited many times by Lacy. But did you imagine that I was writing a systematic treatise on as-tronomy? In that case it would have been an inexcusable omission. For Lucy to have told you all she saw and learned during her explor-

ations, would have filled a quarto volume.

You complain that spirit exposors leave out You complain that spirit exposers leave our some of the most important items. Now, that which is an important item to you, may not be so to others; every one has his own peculiar desire. You want to know the residence and coorpation of Rapoleon and Washington, while stiether wants the problem of perpetual motion solved, and a third wants the spirit to disclose a kidden tressure, locate a gold mine, or give some information by which he may gather riches without working for them. If or riches without working for them. If you want a certain place of information which you can reasonably expect the spirits to give you, go and ask them through some medium; take pains to ascertain the fact; your exertions will be rewarded. As Washington has materialized at seasons quite frequently of late, he would if saked, then and there give the desir-

ed information. As I have seen no account of it, I presume that not one of those persons present at the seances where Washington ma-terialized, considered it an item of sufficient importance, to ask him his residence and oc-

"We all would like to have Lucy explain the phenomenon of the retrograde motion of Uranua moons." Now, when "we all," mean-ing, of course "we astronomers," have made ing, of course "we astronomers," have made astronomy your particular study during life, and fail to account for this phenomenon, how then can you expect Lucy and her spirit friends, who have never studied astronomy, to explain it? Don't you think you are a little unreasonable? Or do you imaging that the moment a spirit leaves the body, it becomes a marvel of intelligence and wisdom? Neither would be "in accordance with the comments as a spirit has a spirit in accordance with the commonest reason."
Again, you complain that in speaking of the

Again, you complain that in speaking of the fixed stars. Lucy does not tell you whether they are accompanied by satellites or not. But Lucy does tell you of those visited, whather they have satellites or not. If you will look over the article again you will find that nine planets were counted, belonging to Sirius, seven to Antares, ten to Stillat, etc., with a short statement regarding the variety and character of each family of planets and their moons of satellites.

I said nothing about satellites accompanying Arcturus or Deneb, because none were found.
This fact seems to disappoint you very much;
but don't blame Lucy, for she always found
the resplendant Arcturus without a compan-

ion.

After telling you that Polaris and Vega are barren places, deriving their light from some not very distant stars, (I said nothing about heat or neighbors. I said derived light; heat and light are not identical; and satronomy teaches you that stars are not neighborly. The least distant star from the earth, a in Centaur, is so far off that the light requires over three years to reach the Eirth. That is about the way the stars are scattered in space), you innocently sak: "Why are not these stars inhabited?" What condition would the Earth be in What condition would the Earth be in if deprived of the influence of the Sun, having no luminous satellites as those of Jupiter and depending for light and heat upon the stars in the heavens? I can not here, satisfactorily, nter upon a description of the peculiarities habits and cantoms of the people of other worlds, but would advise you to confinds to read, study and investigate for yourself, search for that which you want—not wait till it turns up accidentally; then, that which now appears dark, mysterious and inharmonious to you. will be illuminated by the knowledge you have acquired, and darkness, mystery and inharmony will vanish.

In writing the article, Location of the Spiritworld, I simply endeavored to show the true location of a part of the Spirit-world, so far as discovered, and to show the absurdity and falsity of the old seven-sphere theory; if I have succeeded in this, my object has been socomplished.

DR. WOLDER.

MATERIALIZATION.

Experience of Aurelia Griffith. Mr. S. S. Jones:—For some time I have felt it a duty, yet healtated to give my personal experlence to the public. It would be almost worthless without the weight of my name and esidence; yet it is hard to publicly renounce the respectable, old orthodox cloak, especially for one who, only three years ago. pronounced all Spiritualists either knaves or fools. However, strictly private experiences of a remarkable character, convinced me of the "communion of spirits." This was exceedingly velcome to one who had come to disbelieve in a hereafter; yet so startling were some of the communications, that though I did not doubt the channel or medium, I doubted the source or spirits communicating. By them I was directed to visit Mrs. Stewart of Terre Haute, and they would there speak certain test words with materialized lips. It was a long way to go to test their truth, but I went, determined that time, money nor trouble should prevent my fully investigating a philosophy of such importance. They kept their promise, al-though at the private scance which I had for the purpose of giving the opportunity, Dr. Pence assured me it was impossible, and that l would destroy conditions by asking anything so positive. But it was my own loss if I did, and I could not be satisfied with less than they ledged their konor to give. Religiously, I had kept the test words. Not a mortal soul had kept the test words. Not a mortal soul present but I, knew what they were to be. When the first spirit appeared, I saked, "Did you come to me through Mrs. E, of San Francisco?" He howed. I then continued, "If so, please get all the power you can, and give the test words you promised." He shut the cabinet door, and I asked the ladies were ent by invitation to sing: These ladies were Mrs. Lowis of Cincinnati, Mrs. Barke of Covernational Mrs. Panels Of Terra ington, Kentucky, and Mrs. Pence of Terre Hauts. They kindly complied with my re-quest until the door was suddenly thrown open, and in a clear, thrilling semi-whisper the ices words spoken. In this manner, at this searce, two different spirits gave test words romised me in San Francisco, six months before. But even more wonderful to me, was life like appearance of my own relatives sud-friends. Romerance, I was among utterstrangers, and was dateful to give no one an idea of those I desired to see; yet I can swear to having seen, talked to and kissed burieous representations of my father, Rev. D. M. Uon-ant of the North Onto Conference, my brother

Roy. Wm. M. Comant of the mine Conference: my husband and a lady friend. This friend, Mrs. Agues Negle, wore a besutiful robe, of

It was worn over a crimson dress.

Hy father's was the grandest materialization of all. He seemed to bring a light with him, making even his gray cyclrows visible. After kissing me, and being introduced to Mrs. Burke, whom I had invited to be present, he returned to the cabinet, and stood looking so perfectly the dear old father, that for the first and only time, I burst into tears. Immediately he dematerialized in full view, and my emotion so disturbed conditions, that I could have ly he dematerialized in full view, and my emotion so disturbed conditions, that I could have no further manifestation. When I have repeated my experience here to friends, they have asked if I did not, expecting my relatives, imagine I saw them. This question would be an insult, if I did not most thoroughly understand and sympathize with a like shepticism. To such I only reply. "Why at the private scance, when I expected only relatives, should the first form come as a school girl, one I had never seen, but claiming to be my daughter's papil. She took off a little velvet hat, let me feel of it and examine the artificial leaves with which it was trimmed. Her dress was a very peculiar plaid, and the whole materialization

which it was trimmed. Her dress was a very peculiar plaid, and the whole materialization life-like—so life-like that in telling my daughter, I said I would recognize her ploture anywhere. My daughter immediately brought me the child's likeness, and I not only recognized the face, but the very peculiar plaid dress she wore. Now, I am thankful the child came, but at the massive I was disconstructed. came, but at the seance I was disappointed, as I strongly desired a relative. After the child left, I felt sure my husband would come; instead, my friend, Mrs. Nagle, came. Please tell me what imagination had to do with either of these forms?" Probably, the very atrong desire to see my husband, made it more difficult for him to come. difficult for him to come. But his coming was as natural as in earth-life, excepting he could say but little. At one time he attempted to step from the platform to the floor by my aide, but finding it difficult, passed to the op-posite side, down the stair and around to me,

feet, probably more, and he preserved his old peculiar walk: Another evidence of identity he and my Another evidence of identity are and my father gave, proving characters are not changed by death. My husband would never refuse to kis: a lady, but my father seldom kissed even his own descriptors, and then on the check. When I introduced my husband to the lady present, she said, "Will you kiss me?" He replied, 'Yes, indeed," and kissed her on the mouth. At the same request, during the same seance, my father started back, as though a massed at the request. The lady continued

amazed at the request. The lady continued

"Though I do not know you, I feel I love

making one continued walk of at least twenty

you," and he besitating, stooped and kissed her on the cheek. Was not my letter already too long, I would tell you of seeing a materfalised stick lengthen itself, convincing me that Aaron's blessoming rod, was no fable, as had for many years supposed; I would tell you of the young gentleman who repeatedly saw a form claiming to be his father, yet unable to recognise it until the last evening. when recognizing it unexpectedly, he fainted at the sight; I would tell you of the unavailing efforts my nephew made to be recognized un-til I suddenly remembered I had never seen him wear a beard, then how quickly the beard was removed, and how perfectly I recognized him. I would tell you of a very tall friend of mine, who holding my hand, dematerialized until he was no taller than I kneeling on the platform where he stood; I would tell you of a lovely spirit who sang with her mortal husband as they atood in form face to face; I would tell you of a bright boy who whistled an accompaniment to his little cousin's song; I would tell you of Martha Washington materializing a heautiful lace bertha to match one worn by Mrs. Lewis; I would tell you of our glorious Washington's enthusiasm while we sang "Rally round the flag boys;" and of many other things which I have not even named But one thing I must tell you in justice to Mrs. Lewis and Mr. Holmes. I know there was no provious acquaintance between them, and that collusion at Philadelphia as some have sur-mised, is supremely absurd. I have never seen Mr. Holmes, have no interest in him fur-ther than the interest of truth, and never met Mrs. Lewis until I met her at Terre Haute. There I told her that Washington had said he could materialize through Mr. Holmes, but she would not believe but I had been misinformed, as she had no faith in Mr. Holmes' mediumship. Having said this much, I will confess that Washington was one of the spirits who spoke the test words, said he brought about the meeting between Mrs. Lewis and ras, to enable him to prove his identity, and by our disinterested honesty, the truth of Spir-

One friend only has declared that if he had experienced what I experienced, even then he would not believe. To such my answer is There is but one foolgreater than he who be-lieves everything without investigating any-thing, and that is the fool who will not believe anything no matter how plainly proved."
For what are our senses given? Four of mine were fully satisfied by the coming of my tall friend; seeing, feeling, hearing, and smelling, for he always perfumed his beautiful beard, which fell in a shower ever my face as he kissed me; this perfume was noticed also by the other ladies whom he kissed.

In conclusion, allow me to thank Dr. Peebles for sending me the picture of my tall friend, and to sak as a further test whether he had any thought of visiting Terre Haute June 7.b; and to assure him that I trust he will make my house his home during his proposed visit to San Francisco, when I hope to thank him personally for his courtery to one who is

yet an utiet stranger to him.
A unetita Grippitel. 684 Lembard St./ Ban Prascisco, Cal.

Brother Arrayed Against Brother. Lettri from T. J. Model.

Mr. Ribiton:—I wish to address a letter to my brother Octon Moore, Esq., in particular, and all orthodox ballevers in general, through your truly interesting and very valuable paper, from the fact that its contents will meet more eyes, than if directed only to him.

My brother is 70 years old its a contents.

than he was before he "was born again," and I always thought he did not need any "bornin over." I said he always enjoyed life more than most men, and here allow me to add that I think he enjoys life as well as any man can who really believes that a great majority of his fellow beings must forever dwell in a "lake fellow beings must forever dwell in a "lake that burneth with fire and brimstone," though I don't think his heart has been so much stul tified by his regeneration, that this thought is really pleasing to him, even though he may think that their salvation may be for the "honor and glory of God." He is much troubled about my infidelity, and is anxious to reclaim me and have me "flee from the wrath to come," and this is the course he persues to warn me. He takes and reads several religious (7) papers, and when some of their 7 by 9 bigoted editors fire one of their big gans into the oted editors fire one of their big guns into the infidel camp, he sends me the paper containing the wonderful essay, and calls my attention to it by a dash from his pencil. I have just received a copy of the old "Christian Advocate" from my brother, with an editorial shot at infidelity, which I suppose the entire M. E. Church think is sufficiently powerful to absolutely kill, yes to annihilate every attempt that can be made to refute it. Perhaps my brother may think it is such an infidel killer that I even, who have dared to "face a lying." that I even, who have dated to "lace a demagogue and damn his treacherous actions without winking," would be afraid to "lock horns" with an editor of one of the oldest or-

thodox papers of the country.
Well, let us look at his fulminations. starts off by asking this important question, viz — "What does skepticism offer in exchange for Faith;" he means the faith of the orthodox churches, of course; then he says "the attempt to rob any person of his faith in Ohristianity is an act of unpardonable cruelty." Ah! let us see if this be true. Faith in Christianity teaches the doctrine that your God will damn to endless ages, of utter agony in the flames of a fire and brimstone hell, the greater part of all "woman born," and that there are now millions on millions suffering there for deeds that your God (that "so loved the world that he gave his dearly beloved son to die" that the "elect might be saved") knew they would do before he forced them into the world and out of it. Query: How much did your God, ever love those now in hell? If he ever loved them. that love is now changed to bitter and undying

Query: How much did he love the reprobate part of mankind whom he predestined to end-

less woe? Again, did your Christ die to save that unfortunate class that your God always knew would be damned? If he did, why did he say, "I pray not for the world, but for those that thou hast given me out of the world." Was there any necessity of Christ's dying to save the elect? If there was, please tell us why. I presume that if you were forced to answer this query, you would say "No, for they are saved by God's pure grace." It seems to be the fact (according to theological teaching) that God made his two great plans, viz:of salvation and damnation, long before your Savior Christ was born or earth thought of: hence he could not have died to save the elect and as he could not save even by his death any of those God always knew would be lost, we are forced to the self-evident conclusion that there was no possible necessity of his dying at

all. Don't you see it? I think I have shown (even if you believe in the "fall of man" and its consequences as taught in the creeds of Christendom be true) that there was no necessity of the second rerson in your adorable trinity dying to "reconcile" (?) the first person to himself, or rather to make the feelings of the three parties to to this great and wonderful transaction harmonise.

I have two more plain questions to sak that it is important the world should understand (if your dootrines be true), and which "wayfar-ing men though fools" might answer at once, unless their minds had been stultified by your creeds. First, did your God always] who and how many would be eternally lost? I answer for you. Yes, a thousand times yes. I have only one more question to sak you on this point, and it is tentemount and paramount to all the preceding queries. 'It stands in the same relation to them that Asron's rod did to those of the Egyptian Magi, which were "all swallowed up (or down) by that of Aaron;" see Exodus 7: 12, and I presume they were all thoroughly disgusted, so will all my previous questions be truly answered when this one is. Query: Is it possible for any of those to be saved whom your God eternally knew would be lost? I passe of a reply, and demand an answer, which I am sure you will never have to make. Now, I dare tell you that unless you really

believe that it is possible to save some (or all) of those that God always knew he would dame. I repeat, that unless you do absolutely believe this, I say that when you stand in your holy (?) places and preach "free salvation to all" and make your heaters balleys that it is

possible for all persons now living to be saved from the just punishments due to his or her eins, and made heirs of immortal glory, that you tell them a huge lie—a ridiculous false-

The soothing plaster that you all apply to such knotty facts as I have here set forth, will not now satisfy the public mind in that "great not now satisfy the public mind in that "great is the mystery of Godliness." This scriptural declaration, this gospal porous plaster, was (in the "times of the ignorance which God winketh at") large enough to hide from the eyes of the bigoted and ignorant, the moral gangrene that it (the doctrine of possible salvation to reprobation) contained. I trust I have now, not only shown the editor of the "Chrisnow, not only shown the editor of the "Corration Advocate" some desirable things that skepticism (modern infidelity) "offers in exchange for Faith," and I think I have offered what all honest, unprejudiced minds will say is more than an equivalent. If not, I will offer you more of the same sort hereafter.

T. J. Moone,

Starffold, Ill.

A QUEER STORY.

A Grand Square Plano Affected with the St. Vitus Dance-Strange Demonstration of the Occult Power.

(From New York Herald.)

A most marvelous demonstration of what is called the "occult force," says the Pailadel-phis Press, was given at the residence of Mr. S. P. Kase, in the presence of a large number of invited guests. Our reporter was met by Mr. Kase, who conducted him to a large, well-lighted, handsomely furnished library, in the second story, where most of the company had already assembled, and requested him to examine a new plane standing in one end of the room. This proved to be a very large seven and a quarter octave instrument, weighing probably from 1,200 to 1,400 pounds. The back legs were butted up against small cleater festened to the floor, as Mr. Kase explained. to keep it from moving when lifted from the The plane was rolled out and the cleats seen to be simple pieces of wood and nothing sore. In a few moments a lady, who was introduced as Mrs. Bell Youngs, entered the room, and taking her seat at the plane began a lively walts. Then followed a popular ballad, and finally a spirited selection in polks time. During the performance of the last composition the piano seemed to become a little excited and to best time with the front legs, this motion becoming rapidly more marked until it was raised again and again from four to six inches from the floor and thumped back at every accented note in the bar with such force as to jar the room. "Please don't make so much noise," pleaded Mrs. Youngs, and the plane obediently ascended and descended as though resting on springs. The lady stood up, but the plane continued to beat time; next she placed her flogers on the music deak with the same result, and finally held both hands over her head, and it obeyed her voice, moving up and down lightly or heavily as obediently as a trained anima Seven gentlemen and one lady, the aggregate weight of all being 1,245 pounds, then at Mrs. Young's request sat upon the plane, but the additional weight made no difference whatever. The lady then passed around to one end of the plano, placing her hands upon it, and again it jumped from four to six inches from the floor whenever requested. Mrs. Young next placed one hand at the bottom of the same end with one hand lying flat on top, and the process was repeated. As only two gentlemen in the room could lift that (the harp) end of the instrument, and then only with an instant flushing of the face and swelling of the veine, indicative of great muscular exertion, it did not seem within the bounds of possibility that the pale-faced lady could move it with one hand, but still the reporter placed his hand between the bottom of the plane and the lady's palm, and though the plane jumped as lifely as ever, there was no perceptible pres-sure from the lady's hand under the plane, and it was further noticed that not even the lady's dress touched it; the other hand was lying flat on the top. A large, powerful gentleman, who had before lifted one end of the plano, then tried again with Mrs. Young's fingers resting on the top, but was unable to budge it. Two gentlement tried the same ex-periment and were successful, although both admitted that the instrument had suddenly incrossed amezingly in weight. All these experiments and others of the same nature were repeated again and again during the evening. and always with the same result, the plano moving in any direction at the word of command, whether its new found mistress touched it or not: Mrs. Young stated that she was very anxious to have her strange power thor-oughly investigated, especially by scientists.

WHEN men shall be willing coolly to examine the proof of the existence of a God, drawn from general consent, they will acknowledge that they can gather nothing from it, except that all men have guessed that there existed in nature unknown, motive powers, unknown causes; a trath of which no one has ever doubted, seeing that it is impossible to supp iff ots without cause. Thus the only difference betwirt the Atheist and the theologians, or the worshippers of God, is, that the first to easign to all the phonomena material, natural, sensible, and known causes; whereas, the last assign them spiritual, supernatural, untatelligible, and unknown causes. The God of the theologisms, is is in all of any other thing than an occult powert-System of Nature.

Experiences of a German in the Investigation of Spiritualism.

> by P. Togl. CONCLUSION.

During our sojourn at the Eddys, I don't remember which evening, we were sitting round the stove much interested in the clairwoyant descriptions of Horatio, when he began to describe the soars and moles on the persons present, much to the general amusement. I asked mentally one of my controls, "Oan I do that also?" And the answer came, "You can." "Very well," I rejoined, "I ask for the power." I immediately experienced a peculiar se." I immediately experienced a peculiar resection. I felt as if some one was putting a large crown on my head made of moss and twigs, and I felt a sensation on my head as if lot of worms were crawling about, and I saw

clairyoyantly. Terning to Horatio I said: "There is a scar on your right arm near the shoulder, giving the exact location and size." Horatio laughing-ly said: "The spirits are mistaken this time," but I saw the soar and said no. Horatic at my request took of his cost and rolled up his sleaves and there was the forgotten soar. I had never moved from my chair during this spisode. William was sitting back of my chair; his ankle was presented to me clairvoyantly, and I saw a large wide scar around it.) described it, and in reply to a question stated my impression that it was done in splitting wood. William came forward and showed us the sear made several years before in the man-ner stated. Of course I did not know anything of these sears, only what I then got clair-

I was much pleased with my new develop-ent in clairvoyance, and have retained it evment in clairvoyance, and have retained it ever since. When I have a skeptic to talk to, I frequently ask for this peculiar phase, and always feel the same sensations as I did the first time. It has enabled me to give many striking feets. People may deny the descriptions of the spirits surrounding them, or not be able to recall them at the moment, even if names are gives, but the marks on their person they can not deny, because we can easily ask for the people.

the proof.

I fully realize that I got this development by saking for it at an opportune moment; that is when Horatio was under the peculiar influence mary for this phase.

necessary for this phase.

April 20th, '74, I paid another flying visit to the Eddys and staid three days. During one of our light seances we had a large audience—it was Bunday, May 8rd,—and the curtain of the cabinet was raised up and there came forward three little enildren, a boy and two girls, and back of them we could see distinctly an old colored woman who had been not only their nurse, but also the nurse of the mother of these children, who were fully recognized, also the differ by the mother who was one of the sadience, and who was talking to the children. They could not speak but stood in the doorway of the cabinet clapping their little hands in answer to their mother. This lady is Mrs. S. A. N. Kimball. of Sacketts Harbor, St. Lawrence County, N. Y., a fine tranta medium, and clairvoyant and lacturer.

This was probably as wonderful as exhibition of spirit power as I sver witnessed, three

tion of spirit power as I ever witnessed, three children and one grown person at one and the same time, and all seen by an audience of over twenty people from different parts of the country. Our skeptical friends certainly will have a good job on their hands to prove how one man can divide himself into three children Eddy so divided himself, then he is the most marvelous individual that ever lived on this or any other planet:

In January, 1875, I started on a business journey to San Francisco and Oregon. On my return I visited Virginia City. Nev. My letters of introduction to Mr. Mackey, procured for me a visit to the celebrated Bonanza Mines, vis: the Virginia consolidated, the California and the Ophir. My next stop was Salt Lake Oity. Then I was three weeks in Colorado visiting many gold and silver mines.

Wherever I went on this journey of five

months, I was received politely and kindly by the Spiritualists whom I met everywhere. Spiritually, this trip helped me much in my development; it brought out one of my special phases—viz: Mineral Clairvoyance; that is the ability, psychometrically, from a specimen to get in rapport with the locality whence taken, and to be able to see the veins of minerals in the ground, also to mark plats of the ground, giving the locality of the velns, their pth and commercial value.

Thus another spirit promise has been redeemed. On my return to Boston, in compli-ance with the wishes of my spirit friends I placed my name before the public in the advertising columns of the Religio Philosophi-CAL JOURNAL, where it may be found.

I have been deeply interested in the study of mineralogy for a number of years, and have gathered one of the handsomest collections in amateur hands, by this silent preparation. I was especially fitted for mineral clairvoyance. In making a clairvoyant examination to diagnosticate disease by having the patient before me or by lock of hair, my best conditions are not to know anything of my patient. I do not want any leading symptoms at all; with me they destroy my passive condition. On the same grounds, if I describe spirit

friends for an audience of one or many persons. I don't want them to tell me, "I have a father in the Spirit world." I call that leading your medium. This method furnishes no demonstration of mediumship or spirit control. As it may interest your readers to get the detalls of a mineral examination by clairvoyance. I will as a close of my experience, relate

my first mineral examination. A gentleman called upon me in Boaton and was introduced as Mr. George Botsford, attorney at law from Fredericton, New Brunswick. Mr. Botsford gave me some common pleces of quarts which he had broken from a ledge on his land usar St. Johns, New Brunswick, also a large auryeyer's map of the property.

When I have a mineral examination to make I sleep that night alone, and place the speci-mens on a chest near my bed and spread the plat apon the floor of my room. I ask for the mineral band, and when they come, and I can see them as clearly as mortals in the streets, I ask them to take me with them to the land about to be examined. I did so in this case and awoke in the morning feeling very tired as if I had been hammering rocks all night long, but I had an indistinct remembrance of the journey. I sat down for control and was told that there were three veins of magnetic iron ore on this land. I marked the plat specifying depth from the surface and quality of the ore. Controls then said, "Enough for now."

The next evening I was walking in the street, when one of my controls came to me and said, "Look up in the air," and I saw a farm spread out like a beautiful picture and in the osnive was a field of some kind of grain. "Do you notice that field?" said the spirit.
"Yes." It is an old Buckwheat field. There is pomething valuable there, I will tell you when we get to your room, Arriving at my room I sat down for writing and the control said: "Under that old buckwheet field is a bed of pleaser. In the lower right hand sorner also is a bed of valuable clay.

When Mr. B. called for his mineral examination, I read it to him and he laughed." nation, I read it to him and he integred. I saked, "What are you laughing at?" "Oh! I am not laughing at you at all. I am only laughing at my own stupidity and how hand somely the spirits bring up the test to me. When we were running this line across the centre of the land, which is the same line between my brother and me, I now remember that we could not use the company owing to that we could not use the compass owing to the deflection of the needle; we had to sight the line. This phenomenon of the needle de-flecting, of course is well known to be caused by iron ore in the earth. I don't know any-thing about an old buckwheat field—will you please mark it on the plat?" I felt my hand controlled and made a little cross as the place for him to dig for the plaster. I then made a little cross in the lower right hand corner and told him, "Please dig here about a foot deep and you will find red earth. Bend me a sam-ple by mail, and I will give you the details about the clay," Mr. B. then left me and re-turned home. In about a week I received the following letter from him, with a small tin box

full of red earth. He says, "When I went to St. John to visit my property. I met a stranger, a laboring man. Impelled by an irresistible impulse, I asked him if he knew anything about the property. He said, he did; that he had lived near it a great many years. I asked him if he ever knew of a field of buckwheat on it. He said there was one, but it was twenty eight years ago. This man went with me and staked out the buckwheet field. The plaster cross on the plat appeared to come right outside of it. They then went to the clay corner and dug up some of the red earth to send ms. From this some of the red earth to send me. From this I was enabled to describe a large bed of clay, red at first, then lower down, bleaching out and almost white. Mr. Botsford set men to digging and the clay deposit was found as described. There is a barrel of this clay now in a Pottery in Charlestown, being tested. In digging for the plaster bed, after going down some fourteen feet, the men came upon a layer of what appeared to be limestone, and Mr. B. sent for instructions—if to blast or not. I sat down for control and got these instruc-

I sat down for control and got these instructions: "Take a compass and go twenty-five feet south south-east from the present excava-

tion and you will find your plaster."

Subsequently I received a letter from Mr.

B., wherein he says that he took a line 66 feet long, and in his haste called it 50 feet, setting his men to work: When my last letter reached him, he discovered his mistake and the 20 feet south south-east brought him to my original plaster cross, as he ascertained by an accurate survey. This was another good test of olsiyvoyance.

Parties desiring can address Mr. Geo. Botsford, Fredericton, New Brunswick, for a verification of the above facts. As soon as convenient the full details will be put in proper shape, duly certified to by an affidavit of Mr. Botsford.

This narrative brings us down to the present time. When I first began the investigation of this subject called Spiritualism. I decided to keep on in my investigations until I aither proved or disproved the subject, no matter how short or how long a time it might take. accepted only those facts which appealed to my common sense and reason; such facts as I could not comprehend. I did not condemn, but I put them on probation to see if future events would clear them up, and they generally did. Knowledge in any branch of education is of gradual growth and of necessity alow; it is no with this subject of Enirity alian. There it is so with this subject of Spiritualism. There are so many strange facts that strike the new investigator that it prehend them.

I consider myself very favored is my investigations to be able to prove many of the phenomens in my own person and through my own mediumship, and of all the laws of svi-

own mediumship, and of all the laws of evidence there is not one so clear as that which comes to us through our own senses. What we see, feel, hear, taste and smell, we do not believe—we know it to be a fact. I pity the individual who will not believe his own senses.

"What good has Spiritualism done you?" will be the natural question everyone of your readers would like to ask me. Briefly, I do not believe upon faith, but I know now that there is a future life and that the soul of man is immortal. I know that we are never alone. is immortal. I know that we are never alone. I know that our innermost soul thoughts are read by spirits like an open book. I know that spirits do impress our thoughts and are trying to elevate the standard of our morality so that we may arrive in our next state of existence in the best possible condition. The Spirit-world is all about us. Spirits are but mortals without a material body, and there are just as bad spirits as there are bad men, and just as good ones, and as like always attracts like, so it is in our own power to attract to us spirits of elevated humanitarian ideas by cultivating our thoughts. There is no state of mind equal to the soul happiness derived from spirintercourse.

it intercourse.
Spiritualism, the proof, the reality of Spiritlife and spirit intercourse, is either the greatest blessing ever vouchsafed by God to mankind, or else it is the most remarkable delusion that God ever permitted to be inflicted
upon the world; in either case, let us do as the
apostle said: "Test the spirits." Let us use
the reason and intelligence given us by God to
prove the blessing or expose the delusion, by
a long, earnest and candid investigation at our
own firesides and in our own homes, and you own firesides and in our own homes, and you may rest assured that there is truth in the words, "Whenever there are a few of you gathered together, there will I be with you."

Letter from New York.

EDITOR JOURNAL:-Summer tourists (who omprise nearly all the residents of cities here-bonts, who have the means to defray expenets), have not yet returned and quiet prevails in business, in social, philosophical, scientific and religious ciroles. Were it not for Bishop and Mrs. Fint, it might well have been feared that for the time Spiritualism would have been lorgottes, from which we may learn, that even they are in some respects useful elements in the carrying out of to mortals, yet unrevealed plans. The former is heavy on "tricks," and is said to have performed some, that as yet he has not thought proper to boast of, still, so long as he confines his attention to the art of long as he confines his attention to the art of exponing, he will undonbtedly be received in public halls, by the gentlemen who think they are having their chestnuts pulled from the fire by him. He criticised a "trick" of the Prestidigitator "Hermann" and appended a challenge, and below may be found a reply from the "Professor," which will leave the gentleman where he was left by the publication by Mrs. Young the medium. It is not to be presumed he would take anything which did not belong to him, but if by his cunning he obtains a large amount of free advertising from the daily press of this city, nobody from the daily press of this city, nobody has a right to complain, unless it be the pub-liables of Spiritzalistic papers which are compelled thereby to notice him, gratis,

A CAND PROM PROP. HERBMANN.

OLIMPIC VARIETY TOPATRE, New York, Aug. 17, 1875. To the Editor of the Telegraph:-

Yesterday's papers contain a criticism of my

"Spirit Chibinet Trick" (now performing at the Olympic Theatre), and a professional shallenge, both from the pen of a Mr. W. Irving Bishop-I take no notice of the "orticism"—but as for the challenge, if Mr. Bishop is in carnest and "means business," let him deposit \$1,000 with the editor of the Graper, Mr. Frank Queen, as a token of his security (I pledging myself to deposit a like amount), and name a time and place when he will meet me.

subject to such conditions as may be agreed upon between us.

It is claimed by some who are on intimate tarms with Bishop, that he admits medium-ship, but as Asma Evn Fay's manifestations consisted largely of "tricks," which he sould perform without as well as with mediumship, he gives those exhibitions. If this be true, it is only a further wood that he is obtaining no is only a further proof that he is obtaining no-toriety without financial expense, though at the expense of candor. We do not envy him his status from any point of view. The daily press is just now in need of the items furnished by reason of the acts of attorneys of the socalled Mrs. Filst, and the opportunity has not been neglected. So long as it shall continue to be popular, to characterize all mediums as impostors, and all manifestations as delusive impostors, and air manifestations as contained it can not be expected that the daily press will as a rule, allow any other kind of criticism by their own reporters. It is not long since, that a reporter on a leading daily, who had been sent to write up an account of a seance, returning to the office said to the city editor, that he had seen things which it seemed to him unfair to tookden as frendulent or delusive, inquired if under such circumstances, no deviation was to be made from the general in-structions he had received. The reply was, "You have no right to reason about what you see, give them h——!" and whatever that may

There is no doubt the daily newspapers of New York, and Judges Westbrook and Dounahoe, have been diligantly engaged in the line of conduct toward Dr. Flint, which would be indicated by the popular rendering of that laconic instruction. Had less been charged against Dr. Flint, I should have taken no pains to have investigated the facts, but after the appearance of so many improbable statements, I gave the whole subject a thorough examination, and am compelled in truth to say that I find no charge against the genuineness of his mediumship sustained, and none against his mediumship truth to so copied against those of Dr. Flint, and the resonable probabilities those of Dr. Flint and the rescondile probabil-

Right here, at the risk of extending this communication to an extreme length, I am impelled to comment upon Dr. Flint's own communication to the New York Tieses, of the 16th of August, in which he states, "I was never married to the woman who calls herself Helen M. Flint," this in face of the fact that when she sued for divorce and alimony, no such defence was made, but a stipulation was entered into and algreed by Dr. Flint's Attorneys, agreeing that the Baferee should inquire into and report to the court, the amount of alimony which the Doctor was able to pay, seems to me a very strange extensent, and whether true or false, shows Dr. Flint in the worst light in which he has been placed. It seems impossible, if the shows statement of Dr. Flint be true, he could ever have consented that Right here, at the risk of extending this com be true, he could ever have consented that such a stipulation should ever have been en-tered into by his attorneys, yet even in that view of the case there can be no explanation to people of good morals and intelligence in this day and age of the world, whether they be believers or disbelievers in Spiritualism, that it was a proper relation to exist between him and the woman he refers to, and no true Spiritualist will attempt for a moment to excuss this disgraceful statement. If she is his wife, the statement is outrageous; if she is not, he has disgraced not only himself but the cause and every one who espouses it, hence I may be pardoned if I shall exhibit feeling on this subject which I can not repress. If she be the vile woman he paints her in the communica-tion referred to, and he has lived with her fer years as Mrs. F. of course surrounded by such influences as such a person would draw about her, he should not complain, if the penalty be exacted; for none could know better than he, that it was a matter that admitted of no such thing as repentance and forgiveness, but the

law must and would be fulfilled. Whether the people of this world will ever become sufficiently spiritual and, that the good of society shall not imperatively demand the monoganic marriage for the protection of good morals, I do not care to discuss. It surely is required now, and as it is highly probable that there will be work of some kind for future generations. I am quite willing to leave that subject entirely with them, and as this view is adopted by the entire body of professed and known Spiritualists, except a few long haired men and short haired women who cultivate notoriety by their eccentricities, and may or may not be Spiritualists, but surely are not au-thority, and this view is universally adopted by the hundreds of thousands of believers in Spiritualism, who have made no public so-knowledgment of it, it seems to be all important, that the Spiritualistic press should speak out plainly upon this and other matters affecting mediums unfavorably, as well as to defend them when in the right or they are unjustly attacked. It is time that our press was used more in trying to eliminate the false from the true—publishing what true Spiritualists do not believe and andorse, as well as the converse.

It may be said that time will bring about all this. Quite true. When sufficient time shall have elapsed, the present population of the world will have learned all upon the other shore, but in the meantime millions of human beings from among the best class—the able, intelligent, refined, good, and influential, are refusing to even give the philosophya thought, much less to investigate the phenomena.

much less to investigate the phenomena.

It may be we have too few papers published in the interests of Spiritualism, but it is more likely, that those we have are not at fill healty well sustained as a rule to permit that independence so desirable, if not necessary, to secure the whole truth. With better patronage we should have capital seeking investment in the legitimate publication of our papers and books, and employing our best minds in the preparation of facts and arguments for popular use, and not as now find publisher, editor, writer and reporter represented by a single individual, except in cases where the net proceeds of an immense farm be cheerfully donated toward making up the annual deficiency, or the paper be managed with selfishness amounting to a represent upon those who are not. as well as such as are, responsible for it. The Spiritualist of Work was not well sustained because its said, it was not a valuable production. 'tis said, it was not a valuable production.
Could more have been expected from a man
who was obliged to spend his time traveling
and laboring to supply the deficiency which
his good lady was unable to obtain from the
net proceeds of the farm?

If Wilson's farm had been larger, or his show had been greater, he might have kept affect until the receipts of his paper would have equaled or exceeded the expenditures. Spiritualists should work faithfully for, and lavishly patronise every paper devoted unself-ishly to the interest of Epiritualism, and make this idea substantially the basis of any patron-age, and our literature would soon become

vestly improved and sought for, where now it T. ORMERES M. D.

111 W. 28rd St., New York, Aug. 1874. SHAKEHISM.

Reply to Elder Eades.

I do not suppose the readers of the Journal will be willing to have a langthy discussion upon Shakeries threat upon them, or that they will be interested in the investigations I may make as to the decay has some relation or connection with the more important questions of the day in which they are interested; and as this is really the case, as the statistic of spiritium will find a new falls of investigation open to him is stiving this question of the classy of Shakerism, I will yenture is intrade once more upon the columns of the Journal, with a brief reply to Elder Eades, who writes very much as though a bombibiel has exploded in the Shaker camp at South Union, Ky. But Elder Eades is one in authority and naturally enough contends charply and with vigor for his positios, having won it through years of gospal trayel, which means a great deal, as Ye estimate in human affairs.

gospel travel, which means a great deal, as we estimate in human effairs.

But the difference between the Elder and myself is simply this; he is contending with all his might for vested right in an effet, wormout system, while I am bettling for truth, as a grand old Shaker spirit said to me through Manefield, of New York, soon after the visit of Elder Evans and eleves of his family to this family to this famous medium, from whom they obtained such conclusive evidence that Shaker spirits can communicate with Shakers on the earth, that the event was made the occasion of a spe cial meeting of the great and mighty ones, or their return to the Rome of Shakerism. ... Yes "battling for truth," said my Shaker spirit friend, and among many cheering and hopeful words in this message, occurs the following: "They" (the Shakers) "have a light, which, if properly trimmed, for trimming it needs, that will lighten the now dark places of the earth. Be calm, and you will be a blessing to our dear people and the world as well." This message was entirely unexpected and unsought, my request for a message having been made to my wife who passed to the Spirit-world a year before.

My investigation soos led me to look upon the episode and the events connected with it, of the seven years from 1887 to 1844, as furof the seven years from 1887 to 1844, as for-nishing the key to a great: amount of valuable information relating to spiritual avolution, which must be treated and studied as a science, if we are ever to find an enduring basis for spiri-lam. That I do not over-estimate the import-ance of that period, is manifest in the repeated expressions I hear from those commanting upon my estimate of it, and from the following ex-tracts from a letter I received from Wm. Fish-borels, one of the pioneses of Boirtivalium, as bough, one of the pioneers of Spiritualism, as well as one of the ablest of our writers and speakers. He says: "I have long known that there was something very carious in the con-nection of the Shakers with the opening of spirit intercourse as now generally known and recognised; and without for myself personally doubting the correctness of your statement, I wish to get the facts in such a position that I can tell them to others and satisfy all doubts that may arise. It strikes me that if 'Atheists and Infidels,' and the opposing part of the Obristian world could be definitely informed how it was that spiritual manifestations were how it was that spiritual manifestations were first placed in the hands of the diabeliavers in God and immortality, the fact might convey a in the elevation of Spiritualism to a higher plane than that on which it now rests.

The important information Bro. Fishbough seeks, has been in the custody of the Shakers for many years; but, like Elder Eades, they one and all conspire to smother the truth and claim that they did give heed to the true spirits, while in the end, they would be nearly overwhelmed by the flood from the dragon's mouth though the remnant would finally be mouth, though the remnant would finally be DEVEC.

Yes; but why a remnant? Why should this fight with the dragon be fought independent of the "woman's seed"?

The flood from the dragon's mouth—in the clergy, and secular press of to-day—is now sweeping over the land determined to make one final struggle and to crush out the new truth by lying and falsehood of every degree and kind, while the "sion of God" lock on complacently, blinded by their conceit and a kind of consecrated selfishness, for which they will yet mourn in sack of the and askes while will yet mourn in sackoloth and ashes, while they take back seats among the congregation of the New Zion when the Day of Jubilee shall come as it surely will; but the "remnant" will occupy no place to be envised, but rather to do the work and fill the place of remnants—to finish out work already nearly completed. But the Shakers seem to rest upon the assur-ance that they will be saved at last, though as a "remnant," but when they have found that salvation, they will have learned what is meant by the "law of compensation." Still I will suggest to Elder Eades that he look into the matter now, and carefully study "Emer-son's Hessy on Compensation," where he will find an abundant answer to his question as to what I mean by the "law of compensation."

Elder Eades avoids my charge that the gift

of healing left the Shakers many years ago, by saying, "The true gift of healing has never left the Shakers," and then shows that the "true gift" means healing from sin when they confess and repent. This is simply a miserable attempt at evasion. Healing by the laying on of hands was once a marked and prominent feature of Shakerism, now it is despated from esture of Shakeriam, now it is departed from

"Bo, also, the charge of mental and physical bondage among the Shakers has not an inch of solid ground to rest on," says Elder Rades. I was prohibled from having the "Golden Age" in my room during the last few months of that excellent paper's existence, and I knew of many cases where authority was exercised to prevent study of the common branches of education, and mone of the younger members of Elder Evan's family attended any school last winter, and all efforts on my part to easiet those who did try to employ some of their spare moments to learn what is taught in our common schools, was looked upon with distayor and ruled out of order.

One young brother asked Elder Evans for something to read, and when asked what he wanted, said he would like any good history.

Elder Evans replied, "They are all lies; here, Bo, also, the charge of mental and phys-

Elder Evans replied; "They are all lies; here, take this work on drainage."

No opportunity is given to hear both sides of any question. The Shaker side is enough of any question. The Shaker side is enough for a Shaker, and in the avening given to reading by some one selected for that duly, while the others listen, the scissors do good service in trimming articles to meet this end. Everything that shows the world to be some borrible place is sure to be given in full, but if Elder Ende's article is read, the part relating to my charges of absence of the gift of discornment in the Elder, over which Elder Rades "would throw a veil," will be cut out, while the misstatements and sophistry of the rest of the extince will pass, because it has the true Staker ring about it. This is the way things are done in the Rome of Shakerism. I hope other families may have progressed beyond what I saw and experienced as Shakerism, for

there is abundant room for progress and great effort and longing on the part of many Shak-

I will not trespose upon the crowded sol-nums of the Journal, with an answer to all of Mider Eade's hold, held seemiloss and misstate-ments. How strange that he should ask the question, after admitting the charge of the ab-sence of "gitts" in Miders of to day, why that should intenfers with the exercise of an authority granted as an accompaniment of the "gifts." Then again his remedy for the decay and loss of numbers (going from nearly 7,000 to the present number of 3,400) is more of the thing that has wrought their ruin; to increase the dose which has reduced the body to a skeleton, with the hope of a cure.

oton, with the hope of a cure.

The errors grafted upon Shakerism, which come from the popular theology of the day; the creation of the world in six consecutive days, a literal hell, the Trinity of the God head; and other theological errors, have been discarded and thrown away; but this one great fundamental error in their system of civilized powers of the creation of the control of the contro amental error in their system of civilized pow-er, as much out of place in a social system of to-day as any of the theological dogman they have discarded, yet they cling to it, though warned by a prophecy backed by the logic of experience, that certain destruction will be the permity they must pay for their folly. Elder Eades says: "This gift (spiritual dis-cerament) is not so necessary now where an organized order exists, as it was in the begin-ning, when all were strangers and no order ex-

organized order exists, as it was in the beginning, when all were strangers and no order exists. Which is precisely the reason I should give for the abolition of the one man power.

Now, in conclusion, I will answer the Elder's question. "Why, under high heaven, did you not stay with them" falluding to my statement that I had never found more of Christ on earth than I had found among this people. Bimply because I knew I could do better; that I could avail myself of all I found worth keeping among the Shakers without the drawbacks and closs to growth and progress they lay in way of the travel Christward. This highway, beest with thorns and crosses, I had traveled years before I went among the Shakers, and mean to travel in while life shall last.

The Eider's fling at Ancore over my shoul-

The Eider's fling at Anorra over my short-ders is as foolish and spiteful as it is unfor-tunate for himself. There is one single inditunate for himself. There is one single individual in Ancora, one simple, child like, devoted acul doing more than all Shakerdom to
best back the flood leaving from the mouth of
the dragon, to check the tide of irreligion and
infidelity now sweeping over the world. Yet
he makes no claim to being one of "God's ancinted," or as being a member of the "Tree
Apostolic Church;" but he is doing a glorious
work in the cause of truth for all that, and the
Shakers will find it necessary to alough: of
some of their consecrated selfahness before
they can claim the right to pull in the same
harness withthe Vermont boy, William Eddy.

Pethaps in some record to be made in the
future land to be read, as a verse, in some future Bible, the following may be found:

And, so it cause to pass, because it had be-

And, so it came to pass, because it had become true of Shakorism as of the great Bal-abazzar, mone, mene, takel upharsin, the disci-ples were first called Annuans (Ann Loc-ans) it Ancora.

W. B. Buzinga Ancora, N. Y.

Letter from the State Missionary of

Texas. DEAR FIR:-What is the meaning or definition of the word "local," as used by "The National Conference of Spiritualists "? Will

Dr. J. E. Bruce explain? Does this conference totally ignore all State associations now formed, and seek as the one great head to organise local associations in every town or county in the United Statest aforesaid locals to be under the immediate government of the conference of the confer ernment of the national, with no intervening State organization? If no, where the need of "The Board," and all the various committees proposed in the constitution under which said locals are invited to organize. Have optim our large cities members could not be obtained to fill the offices, allowing three members to each committee, twenty-four in all. Were the constitution offered applicable under the laws of different States. State body. under the laws of different States, a State body, possibly, might work under its provisions, but a "local" would be buried under its weight

during the first month of its existence. Would it not be far better for this committee of twelve to acknowledge the existence of those State associations already organized, and lavite and assist other States to organize, if they have a sufficient number of locals, on the delegate plan, if not on the individual basis, similar to the Texas association, and place themselves upon a sure basis by incorporation in accordance with their State laws, framing a constitution in harmony with their charter? Then call a delegate convention to meet in '77 and form a national association.

To the State associations should be left the duty of employing missionaries and lecturers to assist in forming local associations in every town, village or hamlet, where two or more be-lievers or liberals could be found. The "syslievers or liberals could be found. The "system of itinerancy," as suggested by B. F. Baldwin, in the Journal of Aug. 19th, would be very effective in spreading the glorious traths of the Harmonial Philosophy, and promoting town and county organization. One great objection to the above plan, might be that a convention thus called would not be composed of vention thus called would not be composed of "Christian Spiritualists." They might not recognize in Josus of Nazareth, a spiritual leader of man," in any sense superior to A. J. Davis, or even to other leaders, who lived hundreds of years prior to Jesus.

They might not accept this cumbersome constitution for a local of ten, fifteen or twenty members, when "Do unto others as ye would be done by" together with a few by laws and rules of order based thereon, are all the laws needed. They might not be able to build a platform between "non-believing atheism on the one hand, and all creeds that tend to oramp and transmel the human soul on the other." The Spiritualists of Texas, invite all Liberalists, no matter by what name they may have been branded by orthodox theology, to units upon a platform that has no creed or article of faith, with no mediator between man and his God; quoting the words of Bro. Poshles, teach that we "believe in repentance. as implying sorrow for wrong doing and re-formation. But in no way does it promise es-cape from the legitimate consequences of vi-olated law. Nature holding the golden scales of justice says obey and only the golden scales of justice mays obey and enjoy—transgress and

Says the address to the people: We are convinced the time has come when a new move-ment in Spiritualism should be made. A new spirit has arisen in the modern world, and the old regime in religion is inadequate to satisfy the want of this new spirit.

We thought Spiritualism itself in its modern phases of manifestations to be the new move-

ment needed, and her teachings especially the one above quoted from Bro. Peebles, to be the new regime, which, infused into religion, it would become adequate to satisfy the wants of the modern world.

We have witnessed changes, or new phase of spirit manifestations from time to time, and think that other and greater phases will be bestowed by the Epirit-world, as rapidly as men and mediums can be prepared to receive and give them, but can not see what Spiritualists in convention assembled have to do with in-augurating "new movements" in Spiritualism before they are bestowed from the Spirit-world. Let us infuse every spiritual truth we possess into old theology and make all the "new movements" possible within her borders, but we must prepare conditions, and patiently welt for "new movements" in Spiritualism. is it a "new movement" under the name of "Christian Spiritualism," to fall down and worship the sectarian idolf the man Jesus, shom they have placed as a mediator between man and his maker, or more properly speaking bave placed on the throne of God himself.

With joy would we hall any "new movement" or new phase in Spiritualism that would be more convincing to the meterialistic or atheistic mind, or that would lift the creedel veil that now hangs between the sectarian charchman and the Spirit-world. Let us try to obtain this by working hand-in-hand with our friends from the other shore, form conditions through which they can work, by organizing circles, local societies and State associations, and as soon as practicable, a national association, but upon a spiritual platform if we would be free from the "creeds that tend to Gramp and trammel the human soul." as we cramp and trammel the human soul," as we find they do around us on earth as well as among sectarians in the Spirit-world.

Man freed from dominion of creeds that are Will look for instruction direct from the

Will progress in wisdom, in virtue and love, Thus storing his treasures in "mansions" ebove,

Cod's laws thus obeying, he taught how to

To brother and neighbor full justice to give, Hold spirit communion, truths barner un-Tail, End teschings of angels send forth to the

world,

Elistime being over, his earth labor done,
The battle well fought, and the victory won,
The body returned unto nature to rest, The spirit transported will dwell with the

JAS. B. YOURG.

BOOK REVIEW.

PARCY BYSSHE SHELLEY as a Philosopher and Reformer. By Charles Sotheran, including an original sonnet by Charles W. Frederickson, together with a portrait of Shelley and a view of his tomb. New York: Charles P. Somerby, 189 Eighth St. 1876. Pp. 51. octavo.

It is well in this year of celebration that the long traduced, abused and martyred Shelley should be brought to the front, and sasigned a place in the foremost ranks of the world's sages and reformers where he justly belongs.

With his full understanding of the subject, and ardent love for the character of the man

and ardent love for the character of the man of whom he writes, Mr. Sotheran has made what is ordinary hands would have become a dry cessy as charming as a novel, and filled to

the brim with philosophy.

His style is flowing, but not the flow of mords used, because of their harmonious sound. It is not fine writing for its own sake; it is fine because of the depths of ideas it seeks to re-

Veal.

Life first tilt is at Marvin, professor of "Psychology and Medical Jurisprudence," who put forth the theory that all spiritual phenomena came from "female weakness," and poetry from insanity. He only spares this modern Socratic wind-bag a few lines, but nothing is left of him. left of him.

The great poets not only write melodiously, they have been the prophets who have given voice to the future. The advocates of every true reform to day, find better expression givcan their ideas in the pages of Shelley than they can give themselves. The great social, political and industrial problems were all met by him and solved. His works form a treasurehouse of wiadom.

He penetrates at times the arcans of spiritual things, and removes the veil from the hidden ways of spirit life. He was the recipient of a broad and most perfect inspiration.

Mr. Botheran has most ably and thoroughly performed his task, and the publisher has given this book a beautiful binding. Charles P. Somerby is making a mark by publishing radical works, and the present dull trade does not seem to check his enterprise in this direction.

More Magazine Notices.

THE SANITARIAN — (Campbell & Co., No. 82 Nassau St., New York.) Contents for Sep-tember: Deformities and their Relation to Hygione; Vital Statistics; Natural History of a Boold; Sewerage of Saratoga; State Medicine and Public Hygiene in New York; Sea-bath at Home; Shade Trees in Cities; Sanitary Appliances at the Contennial; The Eucalyptus.

PERENOLOGICAL JOURNAL — (S. R. Wells & Co., New York.) Contents for September: Samuel J. Tilden, with portrait; Mental Heredity and the Influence of Culture; Some Ancient Busts; Almzo Taft, Attorney General of U.S. with portrait; How to Consider the Money Question; Gan'l Geo. A. Custer, with portrait; and Chin and what it Signifies, illustrated; Patrick Henry, illustrated. Numerous other well written articles complete the number.

The Case of R. W. Flint, Medium

EMS Case of R. W. Flint, Medium.

HD TOR JOURNAL:—I have investigated far emough to a tusty myself that the charges of fread against Mr. Fint, are probably entirely groundless. My first meeting with him was in Ludlow Street Jail last Sunday, where he is incarcerated for alleged contempt of Court for non payment of money decreed to be paid in a suit brough by Mrs. Filint for Alimony, which suit, through neglect of Mr. Flint's former counsel, was allowed to go by default.

Mr. Fint says that all the letters that have been published purporting to have been received by him, and alleged to have been received by him, and alleged to have been received by him, and alleged to have been opened, he has no knowledge of, and if they were ever delivered at his house, they were opened by another party and use! for the purpose of destroying his business as a public madium. In confirmation of this, the letter sant by Mr. Pierrepont, concerning which so much as been said, Mr. Fint told Mr. Wright, of 374 W. 32 ad St., at the time (as I am informed by Mr. W.), that the letter was lost, and that Mr. Pierrepont was much concerned about it, and having made dilligent search for the same, the letter could not be found. It now appears that it was intercepted by Mrs. Fint, and has been put to a very representible use. appears that it was intercepted by Mrs. Frint, and has been put to a very reprehensible use. By the way, this Mr. Wright in whose house Mr. Flint has had an office for about three years, informed me that he had tested his (Mr. F's.) mediumship in various ways, and satisfied himself that he was thoroughly relia-ble and a wonderful test medium. Others whom I have met confirm this statement. Mrs. First herself has said the same as I am pro-

pared to establish. While in Mr. Flint's call he showed me a package of perhaps one hundred letters from his patrons, expressing themselves in the most satisfactory manner as to the tests received through him in answer to letters which had not and could not be opened. I might make a

small volume from what has been shown me in support of this man's extraordinary mediumahip. In regard to the tos-hettle story put in circulation, it is absolutely preposterous, as but faw of the letters received by this medium could be opened by the use of steam. He has no occasion to resort to trickery, because his mediumistic powers are adequate to do the work where an answer is possible. Again, think you that this fraud (as alleged), could have been successfully carried on during his eight years of mediumship and no one detect and expose the same? To day, I find that those who know the most about him, are the most amphate in commendation of Mr. The most emphatic in commendation of Mr. Fa. mediumship.

Concerning the animus instigating a course of procedure so hostile and malignant in its manifestation, I do not purpose to speak. In proper time it will no doubt appear. In the mean time the public will do well to suspend judgment until it learns something more reliabie than the one sided attements of a prejudiced press, which condemns before an opportunity has been given to learn what may be said by way of defense or explanation.

I think this statement is due Mr. F.int as well

as the cause of Spiritualism, and trust, Mr. Editor, you will not hecitate to do this simple act of justice, and give it a place in your valuable

Yours for Justice, A. S. DAVIS. 268 W. 87th, St., New York.

That there has been a great amount of lies published about Mr. Plint we know. The papers a short time since professed to publish a statement of a New York | Oity Post Office Clerk, to the effect that several hundred dollers had been sont to Mr. Flint in registered letters by S. S. Jones, Colby & Rich, and John C. Bundy. Now so far as S. S. Jones and John C. Bundy are concerned we know the statement to be absolutely false. Never was there a registered letter sent by either of us to Mr. Flint at any time, nor did we either of us ever send him any money at any time. If any post office clerk has made any such deposition he has been guilty of perjury.

We have seen many answers to sealed letters for different persons, which were claimed by them to be responsive to the questions contained in their scaled letters, and perfectly satisfactory to the writers. Most letters sent are not only sealed with sealing wax, but stitched all over with a sewing machine, so that the pretended opening of such letters by the use of steam from a tea-pot is false.

But it serves the purpose of the opposers who seek every opportunity to persecute mediums precisely as Jesus and his apostles were persecuted many centuries ago. It is the legitimate result of religious bigotry. Give any sect the power and they will manifest the same spirit of intolerance towards all who do not belong to their school, even down to the most liberal sect. And judging from observation, we doubt not, that if a sect of Christian Spiritualists should grow up and become powerful, they too would soon be found, not only like the Universalists, seeking evangelical alliances, but misrepresenting the non scotarian Spiritualists. Buch have been the results following sectarion canizations, and probably eve JOURNAL.

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It will be conceiled by many who have carofully parused these articles on the subject of Demonico Influences, that they know comerestively little of the bistory of Spiritualism among a certain class of the deprayed—those on the very lowest plane of existence. The noble old sage with features illuminated with the grandeur of philanthropic emotions, bows down in worship before the Divine Spirit, and he devotes his whole time in using gold and allyer to alleviate the sufferings and misfort unes of others, and in doing so he excites our highest admiration. The debased Voudoo, however, assuming the same bodily position, worships a serpent, and in the daily walks of life he uses gold and silver for selfish purposes—to rain one man, to thwart the purposes of another, and to gratify his lustful nature. There are the two extremes. No one would condomn all "worship" because a debased Youdoo adored a snake, or denounce gold and silver because used for base purposes, nor will any person who has a particle of common sense, condemn Spiritualism because persons steeped in crime have intercourse with deprayed spirits who are attracted towards them.

We have lifted the veil—the curtain that has to a certain extent 'obscured the vision—and presented to the world facts in connection with Demonical Influences, leaving humanity to carefully contemplate their nature and prof-

it thereby. Spiritualism in remote ages existed under two heads—White or Black Magic; the formor was of an exalted character, devoted to the alleviation of humanity; the latter employed evil agencies to accomplish the nefacious purposes of its devotess. Psychology was known and practiced long ago—indeed. long before the time of Mesmer the aubtle nature of magnotism was fully understood, and the power of mind over mind received daily illustration. Of course the masses of the people were totally ignorant of these facts—attributing one character of influences to God and the other to the Devil.

Through all history their is a vein of incidents referring to Black Art, or dealings with estanic influences, and to totally ignore them, would be equivalent to banishing the use of common sense. The wonderful stories, however, of traveling through the sir, etc., were mostly of a subjective nature, resulting from Psychologic Influences, as illustrated in the following, a translation from the Hebrew in relation to Maimon, the magiciau.

In order that they should be able to understand all cases brought before them, the Zikanim, or elders—comprising the Hanhedrim—were obliged, before they were prenounced worthy of such (files, to understand well, and speak with fluency, seventy different languages. In order to be admitted as an elder, the candidate was to be fully versed in all practices, studies, and customs at that time known throughout the world, and to be ably qualified is meeting even the arts and devices of witch-craft—then practiced upon a large scale—on no less formidable a footing, so that, should any complaint be brought before them by thoss who spoke a foreign language, they should be able to converse with them in their own tongue. There was no necessity for dependency on an interpreter, thereby enabling them to administer frightful justice, to mete manded he of his ministers.

out to the wrong his proper deserts. And when, as the Gemarah describes, cases were brought before them by any who professed and practiced the black art, and endeavored to defeat justice by means of the power they possessed, the judges, by means of the acquire-

possessed, the judger, by means of the acquirement of this secret power, which they never practiced but on compulator, were enabled to frustrate their intended designs.

Thoroughly qualified in all these acquirements, in after days, even when no Sanhedrin existed, was Hoses Maimonides, the astronomer, philosopher, linguist, philanthropist, and physician. Possessing all these qualifications to perfection, it was not surprising that the great Rambam occupied the most honorable post in the palace of Egypt's wise King. orable post in the palace of Egypt's wise King. He filled at once the post of chief counselor to his Majesty, and chief physician to his royal household. Celebrated for his good deeds throughout the domain of Egypt, and for his extensive learning, for his charitable actions and profound wisdom, he was extolled to the skies by the nobility as well as by the plebeians of Egypt and its vicinities.

Being alone one morning with his confiden-

tial friend and advisor, Maimonides, the King, being in a communicative mood, spoke to him of his great attainments and acknowledged unfathomable wisdom. "My friend, the whol uniathomable wisdom. "My friend, the whole world speaks of thy propagating wisdom, and even I, must acknowledge inferiority. Even in number of languages thou dost excel me; for, whereas I (speak seventy, thou understandest seventy one—thy mother tongue, Loshon Hakadesh, the holy language. But in the art of my country-1 refer to the black

art—I am thy superior."
"If I have found favor in thy sight, O King, may I design to make reply to your

"Speak, friend Malmon, as figely as thou wouldst to a brother." "To a brother I would say thou speaketh in conceit; to thee, O King, I reply, with all due deference, your Mejesty may be right, and your Majesty may be mistaken.

Well, then, so confident do I feel that what I have said is no vain boast or misconception, that to convince I will undertake to bewitch even thee. What sayest thou?"

"I am agreeable to your Majesty," replied the son of Maimonides. "Close thy eyes," commanded the King, in

changed voice. No sooner had Malmonides complied with the King's request, than a herald, foot-sore and weary, his garments tattered and torn, burst into the royal chamber, and in a tone of despair announced the sudden approach of a confederate army. Alarmed at this unexpected information, the King rushed from the palace, assembled his army, placed himself at its head, and went forth to meet the proximate enemy. After a long, flerce, bloody fight for victory, the Egyptian armies were defeated, and their King taken prisoner. Loaded with chains, the royal prisoner was hurriedly thrust on board a vessel bound for he knew not where, destined to be had no conception what. Many were the conjectures as to his probable fate. Indefinite appeared to him the length of time he had been tempestuously sailing on the seas, until, on one dark, stormy night, hiscon-lectures were brought to a climax. He felt himself being lowered into a boat, without power to resist, and in the space of half an

With the dawn of morning came the realization of helpless solitude. No more a king of a far-famed country, but a wall on the shores of an unknown island! With an insuppressible cry of despair and remorse, he rose to his feet, and, to his infinite surprise and relief, never a en-coming toward him with shouts of joy, while wonder at his appearance was depicted on the faces of one and all of them.

hour deposited on the shores of an unknown

In a paroxysm of joy—to his great amazement and fear—two of the company caught him upon their shoulders, while the rest commenced dancing and shouting as if they had captured a treasure ship. In less than an hour they had borne the sifrighted captive to the palace of their king, to whose serene personage he was immediately conducted. He heard his Highness speak to him in some guttural tongue, but he knew no more what he said than does a Chinese what a Grecian says. "Where am I?" he began. But they shook their heads. They did not understand him, and he could not for the life of him understand what they said. Here was a dilemma. As a least resource, he began making signs to them is a least resource him in what section of the them to inform him in what section of the world he has the honor to find himself. The King, with great difficulty, at last managed to

understand him, and in like manner gave him to understand that they had never seen such a being as himself, and that, as he had doubtless visited them from the skies, he would remain his royal guest so long as he chose to design to honor them with his celestial presence. The poor captive, seeing he had no other alternative but to submit in good grace, signalized his intention to remain.

Having been with them for two years, he became initiated in the mysteries of their language. A constant companion of the King,he ecompanied the latter in all his walks. 'Now," said the captive King to his Majesty, 'tell me in what part of the world I am, and among what people I have the honor to

I know not what thou dost mean," replied his Mojesty. "We know not of the existence of any other country."
"Heat thou not heard of Egypt?" again de-

manded hø. 'No!" was the perplexed reply. "Have you no ships wherein I could sall back to my own country?"

"I know not what thou dost mean." The poor captive gave up the hope in de spair of ever returning to his native land.

Five years had passed away, and his prospects of ever returning home were as gloomy

as they were when he first came among his now no longer strange companions. I say now no longer strange to him, for he had already acquired their tongue, their habits, and their In the course of a few months the King o the unknown island heard of an intended in-

vasion by the neighboring tribes. The cap-tive told the King that he had been a great warrior in his own country, and chered himself as commander of the army, while his royal self led forth the royal troops. The King gladiy acquiesced, and at the appointed time went forth to meet the rebels, and after a brief

struggle defeated them, with but little loss.
So highly pleased was the King with the stranger's military skill and undaunted valor, that he appointed him chief commandant of the army. In that capacity he remained for a period of ten years, when, to the regret of all, the death of their King was announced to the sorrow-stricken subjects. At the expiration of the allotted time for mourning, the commandant of the army and bosom friend of the departed King was unanimously declared sovereign in his stead.

Fifteen years had the King sat upon his throne, when one day his ministers burst open the doors of his sitting room, leading in a beautiful princess, so lovely that he could not refrain from giving vent to his surprise-"Whence comes this lovely princess?" de-

who scoreted her until the time as she should become marriageable, and then intended to give her to your Mejesty in marriage, only we knew of her existence, and now, as it was our departed King's wish that she should become your Mejesty's wife, we have brought her to your Mejesty. We have only to express our, as well as the people's most carnest desire, that your Mejesty will not disappoint your Mejesty's loyal subjects in this, our first petition."

He thought of his own Queen, in far Egypt. "Hhe is the daughter of the departed King,

He thought of his own Queen, in far Egypt of his children he never more could see, and s pang of regret and grief shot through his frame as he realised his situation. Never, never more would be gene upon the loved forms of his wife and children at home! But what could be do? That he could never be able to return to his own country he too well knew, and is all probability his wife may be dead, his children grown to manhood, and another King may rule Egypt. Besides, it was the implicit demand of his subjects, and the departed King's behest, that he should unite himself to his daughter. Beautiful as beautiful cap be she was: how could he then in ful can be, she was; how could he then, in courtesy to his subjects and in justice to himself refuse? The happy event was forthwith announced to take place on the following day.

Joy bells pealed and drums sounded as the King of the unknown island, with his beautiful bride beside him, was anxiously awaiting the momentary arrival of the minister. At last that illustrious personage presented his di-vine appearance, and forthwith, without any further delay, commenced the marriage cere-

At this critical crisis. Maimonides put his hand on the king's shoulder, and the latter, with a start of bewilderment and perplexity. with perspiration streaming down his pallid countenance, looked around him, and then fixed his glassy stare on Haimonides.
"Where am I now!" demanded he tremul-

ously of the rambam (Maimonides). "Your Majesty is in your own apartment in the palace of Egypt."

How is this?" I thought—" "Ayel your Majorty thought that you could over power me with the black-art, and while I closed my eyes in obedience to your royal wish, I had the honor of practicing it on your royal self."

"How long have I been absent?" asked the "Your have not stirred, your Mejesty. Only fifteen minutes have elapsed?"

This was a clear case of psychology; the experiences were all of a subjective nature—entirely within the mind of the person. Is it not possible—yes, probably—that Jesus was taken to the pinnacle of a temple and to the top of the high mountain, in the same manner, consisting merely in mind pictures, yet a perfect reality to him.

KNOWLEDGE IS THE TRUE SAVIOR:

What are the Duties Devolving Upon Spiritualists.

When we commenced publishing this series of articles, we had not anticipated the Philadelphis movement for the organization of the new sect of Christian Spiritualists.

It nowappears that the inspiring intelligence that prompted us to write under the above caption, foresaw that which we did not anticipate. number of people—whose like he had and hence in due season, called the attention of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL to the contemplation of the Phileso. phy of Life, in contrast with a new theological organization.

> The admirers of the new sect and the promoters of the movement, have claimed a hearing, which certainly was with pleasure granted. However plausible may be the argument for forming a religious organization based upon Christianity or any other system of religion, Spiritualists, as a body of thinkers, will reject the plan.

We repeat the assertion that a few devout believers in spirit communion have ever since the ushering in of modern Spiritualism, thought that it was to be organized into a new system of religion, while the great mass of thinkers have rejected all such movements.

Newspapers have been published in the inter est of such movements, as they have in the interest of free lovers, social freedom, art magic, theosophy, re-incarnation, etc., etc., and yet the movements and their organs have been sickly and short-lived.

Every careful observing student of Modern Spiritualism knows that the invisible intelligence that holds augervision of the movement, has thus far, thwarted every attempt, in the least degree, to sectarianize it.

The schisms that have grown out of the absurd efforts at organizations, have been the means of agitating thought to the extent of causing most Spiritualists to see that religion and its sectarian organizations are of mythological origin, destined sooner or later to disappear as mankind progress in the onward march of knowledge.

The casual observers, the timid Spiritualists not excepted, have locked upon such schisms as evidence of speedy dissolution, and in some cases as the evidence of the decline of Spiritualism.

Even Bro. Peobles, in his zeal for the 'new de parture," looks at the dark clouds with which sealous organizers have often overcast the spiritual horison, in their oft-repeated attempts to sectarianise Spiritualism, by the introduction of antiquated free-love, re-incarnation, or other dogmas of different schools of religionists, with alarm,

In his defense of Christian Spiritualism, he says under the head of-

THE NEW DEPARTURE. It can not be dealed that a partial eclipse has gradually crept over and dimmed the heaven-illumined face of Spiritualism. The orig inal National Association is dead; nine tenth of the lyosums are dead, multitudes of Spirit nalists are morally dead, attending neither Spiritualist lectures on Sunday, nor spiritual scances on week day evenings. The finances that ought to go to erect spiritual halls, sup-port the Spiritualist press, genuine mediums and lyceums for our children, are often ex-pended in building sectarian churches, or sup-porting the liberal denominations? What is to be done? What does the "new departure" mean? It means—departure from death and indifference to life and spiritual activity—a departure from frothy words to noble deads—from irreligious secting to religious aspira-

tions and manly efforts—from phenomenal wonder-scaking to a rational philosophy and practical righteoneness and from an egotistic gnorance to a broad spiritual culture. It is a departure from old fouds, old grievances, old disputations, and thread-bere issues, that have about as much to do with the heavenly truth of Spiritualism as Axiec pottery has to do with

Bro. Peebles is correct so far as external appearances presented the subject two years ago. But time has made a wonderful change, especially during the pariod he was making his trip around the world. While he was off on his pilgrimage, the RELIGIO-PHILOSOPHICAL Journal was at home doing its duty in giving battle to the monster that sent forth the foul breath which condensed into the dark clouds, that "partially colleged and dimmed the heaven-illumined face of Spiritualism." That eclipse has passed and even the advocates who held that "cocial freedom is germane to Spiritualism," have ceased to give utterance to the infamous doctrine.

So marked is the change that Bro. Peobles says in the very same issue of the Religio-Paul-ONOPHICAL JOURNAL that he makes the above statement in, after giving a long list of appointments, "I was never having so many invitations to lecture. Is there not coming a spiritual revivalt" And we will add, there was never a time when Spiritualism was being inquired into with such deep interest as it has been during the last year.

The "colipse" of unparalleled infamy having passed off, the glorious orb of the new dispensation, shines forth to the admiration of all beholders.

The very controversy that was so alarming fo timid s.uls, like the dark eyelone that occasionally sweeps over the earth, leaving a purer and more healthy atmosphere as a compensation, has to a great extent, shown that Spiritualism is but the Philosophy of Life, which teaches mankind that as they progress in knowledge, they become good and worthy citizens, who do good for themselves and for their neighbors, as a duty and means of happi-

So the controversy in regard to Spiritualism and its mission has developed thousands of thinkers, who will to the last, protest against the imposition of all forms of religious bondage for angelic inspirations, which in their very nature develop the Philosophy of Life, and not theological dogmas.

But the time has come for work; not only internal schisms are impending, but the whole religious world is hurling its thunderbolts, as if in its last throes, to destroy the influence of spirit mediums, and again close the avenues of angelic communion.

Laws, local and general, are being enacted to suppress spirit communion and imprison mediums. The old fogies in law, medicine, and old theology are banded together hand-inhand for legislative enactment to fine and imprison mediums. Mediums are classed with Gypsies and mountebanks, for the better carrying out their plans to secure convictions before prejudiced, ignorant magistrates.

The RELIGIO-PHILOS: PHICAL JOURNAL, 21most single-handed and alone, has succeeded in awakening a spirit of resistance to attempted legislation, to the end of punishing mediums, and yet not entirely so. A law is in force in the empire State-New York, now to punish healing mediums. No matter how great and marvelous the cure—be it even equal to the so-called miracles of Jesus, the medium, who performs the cure, may under that law be fined and imprisoned.

Many cities have ordinances requiring mediums to take out license before they can be permitted to submit themselves to spirit control, and the devotees of old theology are constantly banding together to suppress the truth of modern Spiritualism, though they may quarrel upon all other subjects.

To the same end religious tracts are published by the American Tract Society, perverting the truth, and heaping all manner of reproach upon Spiritualism, and they are scattered free and broadcast all over the land.

In view of these facts it is apparent that duty demands of every lover of truth to make a united effort for the promulgation of the fact of spirit communion, and the teachings of the sages of the higher life.

While the fallacies of old theology are exposed, let the mind be illumined with the Philosophy of Life. Let us teach mankind that sorrow and suffering are legitimate results of violated laws, and that to avoid sin and its consequences the laws of life must be obeyed.

In a word let the world understand that knowledge is the only true savior, and to that end scatter apiritualistic literature among the

A Reporter Grasps a "Spirit Form;" and is Struck on the Head with a Chair.

Mrs. Markee, a Spiritualist medium extend Mrs. Markee, a Spiritualist medium, extended invitations to representatives from the newspapers of this city to attend a scance given by her last evening. W. C. Orum of the Repress, and several other reporters, found themselves in the apartment rented by Mr. Markee, in company with ten or fifteen ladies and gentlemen, all devout Spiritualists. The room has no other furniture save the chairs and table used by the circle and medium, and the mysused by the circle and medium, and the mys-terious cabinet. On the outside of the cabinet were hung placards with the following significant inacriptions: "In God we trust," "The pare in spirit shall see God," "Thrice wel-come, noble and faithful band," "There is no death," "The monster has lost his terrors,"

"The augels of love bid us welcome above." After the newspaper men had fully satisfied themselves in regard to the cabinet, a "circle" was formed. Representatives from the Union and Advertiser and Democrat and Ohronicle were then appointed a committee to bind the medium in the cabinet. The lady was at once seat ed in the narrow enclosure and the hem of her dress carefully nailed to the floor. Herhands were then filled with flour and tied together with white brittle thread to the chair a number of times, so that it seemed utterly impos-sible for her to rise or even to change her posi-

tion without some of the threads giving way. Thus secured the door was closed, and she was left to her meditations.

left to her meditations.

The door of the cabinet was opened and the figure of a woman dressed entirely in white partially came through the opening. Her voice was rather weak, but very distinct, and perfectly audible in every part of the room. Her name was Linsle, and she seemed to be recognized by some one at the other end of the circle; but before any questions could be asked she retired and closed the door. The door was again opened and the form at once appeared. This time she advanced a step outside of the cabinet, and those in the third circle had a chance of examining her more minutely. She appeared to be a woman of medium height, rather inclined to embonpoint, dressed entirely in white, with a long veil covering her face, bare arms, and apparently a girdle of some kind around her waist. The dress skirt came within about two inches of the floor, and came within about two inches of the floor, and beneath it, as she stepped forward, her bare feet could be plainly distinguished. What: further investigations might have disclosed it is impossible to say, for just at this moment, as the form was about to move forward, a man sprang from the lower end of the circle and endeavored to grasp the spirit in his arms. As his hand touched her body she gave a loud and very feminine scream and skillfully alipped from his grasp, disappearing within the cabi-net. In an instant the whole circle was in an uproar, and in the confusion Mr. Markee, the husband of the medium, sprang forward, and with "You d——d rascal" upon his lips, struck Crum over the head with a chair, for W. C. Crum the intruder proved to be. "I appeal to you gentlemen for protection," shouted Crum. as he held up his arms to ward off another ex-pected blow; but before it could fall others had interposed.

The voice of Daniel Webster directed that the two gentlemen who had bound Mrs. Maykee in the chair should come forward with the light and examine her, but cautioning them to make the examination as brief as possible. The two named went promptly forward, and, opening the door of the cabinet, found Mrs. Markoe precisely in the same position they had left her, but with face and hands covered with blood. The thread was unbroken, though a little disarranged, the dress was nailed to the floor, and the flour was undisturbed in her hands. After some time had elapsed, she was restored to consciousness, but apparently exhausted and worn out. Mr. Crum states that the form he grasped was that of a live, flesh and blood woman. If he had only held on for a moment longer the matter would have been settled beyond a doubt as fully in the minds of others as it now is in his own. As it is, noth-ing was proved or disproved to the minds of the public. The whole affair is more deeply enveloped in mystery than ever.—Rochester Democrat and Chronicle, Aug. 17.

It is a great mistake of the editor of the Chronicle that "nothing was proved or disproved to the minds of the public" in this ex-

The medium has been tested repeatedly and always found genuine. When the laws of life as developed to the understanding of honest investigators by repeated spiritual scances, are obeyed, good results follow. But when a rude hand is laid upon a materialized spirit, the medium is made to suffer. We know from observation, and spirits inform us that their suffering may be compared to the suffering of a person in this life who is braised and crushed, and that the painful sensation continues to be cell by the adirit for sometime altern

Here the medium had been put under strictly test conditions, just as a chemist who had an analysis of the greatest importance to make. What sensible man would justify an egotistical, self-conceited ignoramus, (upon the subject of chemistry at least,)in stepping up to the crucible or retors, and throwing a foreign ingredient into the compound? Such a course is exactly in keeping with the conduct of Mr. Crum. He, disregarding all known laws of spirit materialnation, seized the materialized spirit, and attempted to hold it, and in doing so, found it a a "live, flesh and blood woman." Marvelous indeed! What should he have found, an ass like himself?

If it was a woman that was materialized then it was "a live, flesh and blood woman." When these self-conceited ekeptics learn that a spirit has a body that in every particular corresponds with the physical body in this life, and only differs from it in this, that the ficeli, bones, nerves, sinews, etc., etc., are so refined and attenuated that the physical senses of mortals can not take cognizance of them, and yet when such a spirit is brought within the sphere of what is known as a materializing medium, for a brief time is so materialized, as to beas natural a fiesh and blood body, as if such spirit was yet in the mortal form.

This change from a spiritual body to a material body is no more wonderful than many. sudden changes in compounds, caused by scientific appliances known to chemists. As there is little religious bigotry now encountered by scientists, their demonstratious are received as truth, but quite different is it with spirit manifestations; the whole priesthood is in peril—hence they and their devotes like bulls in a china closet, go at the materialized spirits, and learn, at the peril of the medium's life, that such spirit when so materialized, is indeed "flesh and blood" and "alive!" An astonishing discovery! The man expected probably to catch the medium, but failed. The medium was found exactly as she was left-recurely confined. But lo, her face and hands were covered with blood. What caused this is a pertinent inquiry. The very element by which the spirit was materialized came from the medium under a natural law-3 law of har-

When that law was violated, the result was as painful to the spirit as if it in mortal life had been crushed to death. Hence the elements of life which had been drawn from the medium guder a natural law, rushed back in confusion, leaving traces of such violence on the medium. This is not the first time that mediums and spirits have suffered in like manner, by rude and violent acts of consumnate irnoramuses, (of the laws of life at least). The husband of the medium was fully justified in resenting even with blows, such conduct of a person who was admitted to the seasor under the presumption that he was a gentleman who would obey the necessary rules, as much so as if he had been admitted to the laboratory of a chemist to witness any scientific demonstra-

We submit to the candid reader of the foregoing report, whether there is the least evidence that the medium was not truthful and honest in her conduct, and whether she was not found so nearly in the condition left in, as to preclude the idea of her being identical with what purported to be the spirit? Of course the examination of the cabinet was instantansous with the general uproar and the medium was found in tact, as left when first confined.

When the element taken from a medium to aid a spirit in materializing itself, is allowed to return to the medium in a harmonious manner, the medium is not materially injured. On the contrary when the material sation of a spirit is broken up by the repellant power of violent hands, or by a sudden flood of light, such elements are yet, partially materialized, when egain uniting with the medium-hence the blood upon her face and hands.

Philadelphia Pepartment

..HENRY T. CHILD, M. D

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

WHAT IS MAN? Man Spiritually. CHAPTER XIX.

THE SPIRITUAL BODY.

We have spoken of the spiritual body, which is the living model upon and by which the external material form is built, and controlled during life; this lays hold of the substances which are essential for its work, and gradually unfolds a body, prior to birth as well as afterwards. In it lies the power to mold these wonderful forms, and to carry them through the various stages which mark human life, beginning in the embryotic condition, where the most wonderful changes take place, then going on through childhood, in which there is a growth under fixed laws up to a certain size growth under fixed laws up to a certain size and form peculiar to each individual, race, or

When the age of manhood or womanhood is resched, new powers, which had hitherto been innate in the spiritual body, are unfolded, feelings and faculties which had not been man? fested, now appear on the stage of action. The association of the sexes, and the propaga-tion of the species exerts a controlling inflution of the species (xerts a controlling influence. Man real serithe action of the law referred to by Moses, and spoken by the Creator, that it is not good to dwell alone. The affections are awakened, the love of the sexes, and of offspring marks this era. It is a matter of profound regret that ignorance, and the abuses of the social faculties have entailed so much misery, disease and suffering upon the race. Sensuality as a fearful disease provails all over the world, and its results are manifested, not only in the physical conditions of the race, not only in the physical conditions of the race, but in their spiritual also, carrying suffering into all departments of society, even the most cultivated and refined. That which in the animal creation is carefully restrained by invery generally unrestrained by reason or judg-enent in mankind.

The result is a deterioration of the race, the entailment of disease, and a vast amount of suffering, which can only be prevented by ages of the most careful observance of the di-vine laws in regard to this important function. When this is carried out in accordance with the highest laws of our being it will not only bless us individually, but give us a race of men and women far more spiritually, intellectually and physically developed than any that have ever been seen on our earth; the entire nave ever neen seen on our earth; the entire race would occupy a better plane than that of the very highest and best specimens of the race to-day. Viewed from a spiritual standpoint there is no part of man's present life that is so repulsive. The degradation of the spiritual body through this is a present and permanent avail that calls londly for reform permanent evil that calls loudly for reform, and those who become enlightened on this subject incur a fearful responsibility if they do not do their part in bringing about a change in this so as to bring it within the domain of the highest laws which pertain to it.

A pure spiritual body alone will regulate this so that there should be no abuse, and it would be esteemed as one of the most sacred duties of physical life.

In old age the sciritual body if kept pure will always direct the physical body into those conditions which produce pure happiness, and men and women will live as a band of brothers, with pure and chaste feelings always. The sensual conditions to which we have referred stamp their character upon the spiritual body, and we find a large number of spirits who have recently passed out of their bodies, who still have these passions active, and who find their gratification in association with mediumistic persons in like conditions.

Those who pass into Spirit-life in this way, have to suffer very greatly before they can ov-ercome the base passions which they have so long gratified in earth-life. The realization that these spiritual bodies are thus affected by the habits and conditions of the physical body should impress everyone with the importance of care in avoiding it. The associations of mortals are through their spiritual bodies more than their physical, and the lustful spirit finds himself, or herself attracted to, and influence ed by those on the same plane.

It therefore becomes a matter of the highest It therefore becomes a matter of the nignest importance that all such tendencies, whether hereditary, or from habit, should be avoided, and that the activity of such propensities should be curbed and brought into subjection by the restraint of both the physical and spiritual natures. The spiritual body in its effort to build up a perfect physical body can be much aided or kindered by the action of the will

The soul, which is the most interior, and The soul, which is the most interior, and which is connected with the spiritual body by the intellectual nature, which occupies an intermediate pisce, exercises an influence upon the spiritual body, and is designed after the separation of the physical body to have the entire control of it; it is however restricted while the spiritual body is connected with the physical, and for sometime afterwards, especially when the physical conditions have been such as to mold the spiritual in the lower channels of life, and produce such sensual condinels of life, and produce such sensual condi-tions as we have referred to. When mankind learn the laws of ante-natal influences, and the necessity that these should all be favorable to pure spirituality, and those conditions which shall enable the spiritual body to build up a more pure spiritual body, then will the true reform begin, and mankind will realise nore and more of heaven on earth. We are

all interested in these things, and especially is it important for those who are about to trans-mit their conditions to posterity to know what they are doing, that they may not ignorantly sow the seeds of that which shall bring curs-

ing rather than blessing upon them.

Every one has an interest in these matters for our present and continued welfare and happiness depends upon the proper action of this.

Those who have formed habits which are known to be injurious to themselves and others should seriously ponder these things, and seek the best means of overcoming them, even the least violation should be avoided as it writes its effect in unmistakable characters upon the physical and spiritual bodies, which are the book of life.

In our next we shall commence an account of the spiritual body as seen clairvoyantly.

Thoroughness.

There are few words which signify so important a trait of character as this. The celebrated motto of David Crockett, which we once heard attributed to "an ancient writer," "Be always sure you are right, then go shead," conveys a similar idea. Many years ago we listened with pleasure to an address by Horace Mann on the subject of education, in which he dwelt upon the idea of thoroughness, and re-lated several anecdotes of distinguished persons, illustrating this: one was an account of sons, illustrating this; one was an account of John Wesley's parents; his father was reading one day, and his mother was giving her son a lesson in spelling; the old gentleman overheard them, and said, "Why, my dear, you have made the boy spell that word seven times." "Yes," said she, "and I expect to make him spell it seventy times, and till he has no hesitation about it. Such a mother, not only gave character to her boys, but pursued the true course to develope it. Fallures in every department of life results from a want of thoroughness, and a disposition to leave things half done. half done.

We give below a sermon which contains so much good sense and quaint humor, that we can pardon that which seems rather undigni-The lesson is adapted to all classes. Every one should ponder well the hints given, and determine to have no half-way doings in

HALF-WAY DOIN'S.

BY MANN RUSSELL.

Relubbed fellow-trabelers, in holdin' forth to-

I doesn't quote no special verse for what I has to say, De sermon will be bery short, and die here am do tex': Dat half-way doin's ain's no 'count for dis

worl' or do nex'. Dis worl' dat we's a libbin in is like a cotton

Whar obery cullerd gentleman has got his line And obery time a lazy fellor stops to take a

De grass keeps on a growin' for to amudder up his crap. When Moses led the Jows acrost do waters ob Doy had to keep a goin' jee' on fee an fae'

could ba;
Do you suppose dat they could obbar had succeeded in delr wish;
And reached de Promised Land at last—if they

had stopped to fish. My frien's dar was a garden once, what Adam libbed with Eve. Wid no one 'round to bodder dem, no neigh-

bors for to tieve; And ebry day was Christmas, and day got delr rations free, And ebery thing belonged to dem except an apple tree.

You all know 'bout de story-how de snake came snoopin' 'round' A stump-tail rusty moccasin, a crawlin' on de

groun'—
How Eve and Adam eat de fruit, and went
and hid deir face,
Till de angel oberseer ha came and drove 'em off de place.

Now a pose dat man and 'oman hadn't 'tempted for to shirk, But had gone about deir garderin' and ?tended to deir work,

Day would'nt hab bin loafin' what day had no

business to. And de debil nebber'd got a chance to tell 'em what to do.

No half-way doin's, bredren! It'll nebber do I say, Go at your task I say and finish 18, and den's de time to play, For eben if de crap is good, de rain 'll spile de bolls.

Unless you keep a pickin' in de garden ob your gonls. Keep a-plowin', and a-hoen', and a-scrapiu' ob de rows, And when de ginnin's ober, you can pay up what you owes;

But if you quits s-workin' chery time de sun is De sheriff's gwine to lebby upon obstyting you's got. Whateber it is you's drubin' at, he shore and

dribe it through, And don't let nuffin' stop you, but do what you's gwine to do; For when you sees a feller feelin', dense shore 's you're born You's gwine to see him comin' out do small end ob de horn.

I thanks you for de 'tention you has gib dis afternoon— Sister Williams will you oblige us by a-raisin' ob a tune, dat Brudder Johnson's bout to pass round de hat, And don't let's hab no half-way doin's when it comes to dat.

Zusiness.

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

—Thousands scknowledge Mrs. Morrison's unparalled success in giving disgnosis of disease by lock of hair. And thousands have been cared with vegetable remedies, magnetized and prescribed by her Medical Band.

tient's Hair and \$1,00. Give Age and Sex. REMEDIES sent by mail to all parts of the United States and Canadas.

Diagnosis by Letter. Inclose Lock of Pa-

Specifics for Epilepsy and Neuralgia. Address Mrs. C. M. Monnison, Boston, Mass.

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

THE WORLD'S SAGES, INVIDELS AND THINEnus, is now ready for delivery. Price, \$8 00, See advertisement.

Doubt and Faith.

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

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

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

Mrs. Robinson, 394 Dearborn St., Chicago, Dran Madam:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOUR-MAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$3.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAernam, Little Valley, N. Y.

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

LETTER TO HER BEOTHER STATING HER CASE

DEAR BROTHER:-Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. _ Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age 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 brouble. Hope to hear from you soon.

Your Sister, Agnes VanAernam. Little Valley, N. Y., Oct. 80, '75.

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

MRS. A. H. Robinson, 894 Dearborn Street, Obleago, Ill. -- Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recommended to be. I shall try to get others to use it who are in alavery as I, was. Hoping you may be rewarded for the good you are doing, I remain ours, Agnes Van Aernam. Little Valley, N. Y., March 20, '76.

Mrs. A. H. Robinson, 394Dearborn St., Chicago, Dear Madam: — Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all. Your ever grateful friend,

T. W. GALLOWAY. No. 581 Ada St., Chicago.

Scrofula Cured by Spirit Power.

MBS. A. H. ROBINSON, 794 Dearborn Street, Chicago, Ill., Dear Madam:—This is to certify that you have cured my daughter Lillie of the Scrofula. It has been about two years since she was cured, and there has been no symptoms of a return of the disease. She had a solid tumor as large as a hen's egg on the side of her neck, that too has entirely disappeared.

JNO. W. GILES.

Burlington, Iows, May 31, '76.

his wife was cured,

Mrs. A. H. Robinson, 894 Dearborn Street, Chicago, Ill., *Dear Madam:*—Enclosed find lock of hair and two dollars for further exam-ination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of exist-Yours with many thanks,

Frankfort, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 894 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It seted first rate. It cured my corns so that I now have no screness at all from them.

Respectfully Yours,
E. WHITESIDE.
Frankfort, Ky., Mar. 16th. 76.

Wonderful Encome in Healing the Sick. The cures performed in all parts of the coun-

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

During the years 1874 and 1875, Mrs. 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 physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimoniais:

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

Mrs. A. H. Robinson,—Medium:—My wife was taken about six days ago with a pain in her thumb, like as if a splinter had got into it. In about three days it increased to a very severe pain, extending to her body in red streaks. The pain has somewhat subsided, but the awalling continues unabated. We do not know whether there is any splinter in it. Knelosed find lock of her hair and three dollars. She seems nervous and a little flighty at times; her arm is twice as large as it usually is; her age is 53. Very truly yours,

JACOB A. FLOURMON.

Marionville, Mo, Jan. 16, '76.

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

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

Are. Very truly yours.

JACOB A. FLOURIOZ.

Marionville, Mo., Jan. 80, 76.

A Spirit Physician Materializes and Cures His Sick Patient.

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

Yours respectfully, Mrs. S. I. Prox. Topeka, Kan., April 19th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Pre-scription.

A. H. ROBINSON.-MEDICAGO.wish you to make an examination of my head and try and see if you can give me any relief.

I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty eixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me shall I had the sore cut out in San Francisco ast year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

temple to the other.

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

Los Nietos, Cal., Oct., 8rd, 74.

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

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

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

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

Yours with Respect, Liwis C. Polland. Azusa, Cal., May 20th, "75.

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

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE Building, Chicago.

MER. ROHINSON, while under spirit central, on reciving a look of hir of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy true is the essential object in view rather than to gratify life curionity, the better wractice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the leagth of time the patient has been ack; when she will, without delay, return a most potent prescription and remedy for cradicating the disease, and permanently curing all curable cases.

Of herself she claims he knowledge of the healing art, but when her spirit-raides are brought as repayer with a sick person, through her mediumanip, they never fix to stive immediate and permanent relief, in curable cases, through the posities and rescatios forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it seculd be given or applied processly as directed in the accompanying letter of instructions, however simple it may seem to be; reasonber it is not the quantity of the compound, but the chemical effect that is produced, that accompanying letter of instructions, however simple it may seem to be; reasonber it is not the quantity of the compound, but the chemical effect that is produced, that accompanying letters of instructions, lowers in maple it may be application for a second, or more if required, should be assist in about the disease.

One prescription is usually sufficient, but in case the patient is not permanently cared by one prescription, the application for a second, or more if required, should be made in about the disease.

Next Romerson also, through her mediumaning, disease, the disease. The facility with which the spirits controlling

her secomplish the same, is done as well when the appli-cation is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing set, best as a psychometric and business medium. Trans:—Disgnosis and first prescription, \$2.07; sech subsequent one, \$2.00. Psychometric Delinection of character, \$2.00. Answering business letters, \$2.00. The money should accompany the application to theure a re-nov.

ply.

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

N.B.—Mas. Roumson will hereafter give as prices
sittings to any one. If privacy is required, it must be by
letter, accompanied with the usual fee; and terms shows
stated, must be strictly compiled with, or no notice will
be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remody for the appetite for tobecoo in all its forms, is for sale at this calles. Sent to
any part of the country by mail, on receipt of \$3.92. It
is warranted to cure the most involves user of the weed,
when the directions on each box are followed. However,
when the directions on each box are followed. However,
pers and quacks will tell you that this anticole is used
from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health be use it. Afre. Echisson's Tobacco Anticole bones
up the hysters and restores it to its normal condition, as
it was before imbibling the hankering desire for a polsonous weed. It is a remedy presented by a hand of chemists long in spirit-life, and is warranted to be perfectly
harmless.

harmless.

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

Address Rememo Pentosoparous, Postmerna House, Chicago, Ill., either for wholesale orders, single house or local agencies.

IBSIIMONIALS.

Mes. A. A. Robinson's Tobasco Antidoté, T

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.

New Advertisements.

FREE MYSTIC CUP; or, Spirit Mirror.

A. For the development and use of clairvoyants and mediums. Sent by mell for \$1. Address Mrs. H. C. Morrell, 173 5th Av., New York City. Clairvoyants and Business Circles, Tuesday and Taursday evenings.

GENUINE CRAB ORCHARD SALTS. THE MILDEST AND BEST CENERAL PUR-CATIVE IN USE. Endorsed by the highest med-

leal men in the United States. Persons suffering with costiveness of the bowels or torpid liver, will find ready relief by the use of these Salts. None genuine except those put up in bottles with the label of the Crab Orchard Springs Salts Company.

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vainit8 TO MAGNETIC HEALERS,

And All Interested in Psychological Treatment. The Spirit, Dr. Henj. Kusk, will give a series of

PSYCHOPATHY. Or the Art of Spiritual Healing,

Through the mediumship of MRS. CORA L. V. TAPPAN,

at her residence, or elsewhere as may be arranged and

at her residence, or elsewhere as may be arranged and announced.

The lectures will commence the second Wednesday in September, (10) at 7% o'clock P. M.

The series will include the following subjects:
Physical and Spiritual Hasis of Life; The Relation of the Spirit to the Organic Functions of the Body: Psychology, Mesmeriem and Animal Magnetism as Realing Agencies; Influence of Reiment, Food and External Atmospheres; Suggestions concerning Social Life, including Marriage at d Parentage; The Actual Magnetic Poles, their corresponding Nerve Centers and the application of Psychopathic Treatment; Volition.

The class is not limited to processional measure, have members of the Medical Profession. Any persons, make or female, interested in the subject may join.

Applications may be made at the office of the Religio-Philosophical Journal, and at the office of Dr. and Mrs. Jackson, No. 180 Dearborn St., cor Madison, or 155 Park

Tickets for the Course of Right Lectures, \$2.50.

FOR SALE! 66 THE ANCIENT BAND. 79 BEING THE RENOWNED Anderson Pencil Paintings,

CONSTITUTING THE Spirit Art Gallery,

ARE NOW

FOR SALE!

Owing to circumstances with which the Spiritualist public, need not be troubled, the undersigned will dispose of these twenty-eight Machipicent Life size PORTRAITS of Prehistoric, Ancient and Middle Age Personsges, for one-half the amount paid for the production of the (so-called) ANCIENT BAND, there are 18 portraits. The purchasers will be able to make arrangements with the celebrated and unexcelled artist. Prof. W. P. ANDERSON, now in Chicago, to complete this series of pictures, which, when done, will excel, as art work, anything the world has eyer seen. For price, further particulars, and photographic

samples, address J. WINCHESTER, Columbia, Cal.

OPIUM HABIT cured at home, 1,000 testimon-lais. "Baldwin City, Kan., Dec. 1, 1875. Mrs. Denning is entirely cured. She used 1,930 grains per month. Habby Danning." "Bacine, Wis., Dec. 2, 1875. I used 40 grs. morphine by the hypodermic in-jection. I was cured in 4 months. Mrs. H. Williams." Dr. F. E. Narry, Quincy, Mich. v20218t26

May be Restored to Health?

ATI

whose vitality is not wholly IMPAIRED AND WHOSE DISEAS-ED ORGANS ARE CAPABLE OF RE-INVIGORATION.

DR. T. ORMSBEE.

No. 111 West 23rd St.. MEW YORK.

Though a regular graduate, treats all kinds of disease through spirit induspos, with almost universal success, means of personal manipulation, magnetised paper, water, clothing, latters, or medicaments.

Letters requiring disgnosis and advice, must conain Five dollars or natial actory avidence that self and interested friends are unable to pay.

Letters of inquiry simply covering two 8-bent stamps,

mili receive attention. Mer All remittancies at sender's risk, unless eases by Check, P. O. Money Order or Reglatered Letter.

Poices som the People.

DENAMING.—Really, what induced this dream? It appears that one John Williams actually dreamed of the Devil himself. One night, after hearing a good deal about the Devil and heil, he dreamed that the old man came to his bedside in the form of a gorrilla, and carried him away in his arms down a dark hole to hell. He thought one of his imps had another little boy in his arms, who was also taken down below. They were marched into a ferry furnace, and you may judge of his agony on believing he had got there. He fell at the Devil's feet and cried to him for mercy, and at last he took pity on him and let him out. When he awake he was wet with perspiration. What should induce such a horrible dream!—One who is examining the phenomena of Dreams. es of Dresms.

There is a well-defined dream-land, much of which is subjective to the mind of the dreamer. What this man Williams had thought might hanpen, assumed an existence within his mind the pec, assumed an existence within his mind the same as in the case of a mirage, objects appearing in a position in which there is absolutely nothing. The dream was to a certain extent the reflection of his day thoughts. As the sun sometimes appears above the horizon when it has actually set, so do the figures painted on the mind during the day, become a reality to it, resulting in dreams. Should a spirit desire to give you a vision, it would place in rapport with your brain a spiritual counterpart of what they wished you to recognize, and that would excite the sleeping faculties to action.

WHITE MOUNTAINS, N. H.—We learn by a letter from Bro. J. W. Free, that he is now maticaling among the varied scenery of the White Mountains. He has heard the great preacher, Henry Ward Beecher, seen a man wrestle with a bear listened to be seen a man wrestle with a bear, listened to lectures from E. Anne Hinman, and enjoyed himself hugely in various other ways,

THE INHABITANTS OF JUPITER.—In this week's THE INHABITANTS OF JUPITER.—In this week's Medium and Daphrak you give an account of a trance address through Mr. Pickford on the planet Jupiter. Some months back I heard an address through Mrs. Moss, at 24 Brook Green; on the same subject, and am much pleased to find that the two addresses agree. The control, through her, stated that the people inhabiting Jupiter were more spiritualized than the inhabitants of this parth; also, the fact that brotherly love are this earth; also, the fact that brotherly love exints earth; also, the fact that orotherly love ex-leted there, of which we can have but small con-ception. The addresses we get through Mrs. Moss are of the highest class. It is a very great misfortune she has such had health, that she can not go out in the world and give to larger audiences the grand truths we get through her. Our circle is small, and very rarely numbers more than ien sitters, but we all come together for one purpose—that is, truth, and that we get.—H. Jones, in Medium and Daybreak.

In reference to the above the Editor of the Mediun and Daybreak, remarks: "In 'Nature's Divine Revelations, by A. J. Davis, the planet Jupifor is said to be in a very advanced state. The Ayleabury painting medium gave similar informa-

Ayleantry painted accries of portraits of the inhabitants of all the planets, those of Jupiter being phrenologically of a very high order. The heads are large, the isces pear shaped, the temperament nervous, indicating a condition of life in which mind and mora: purposes rule, and muscular force with its selfish ends, is but little used. Such beings could not live on earth, so we must endure what we can not cure." These theories in reference to Jupiter, of course will excite attention Whether the conjectures in reference to a planet whose prestest distance from the earth is over whose greatest distance from the cash is over 400 (00 00) miles, are correct, is a matter in regard to which there is no absolute certainty. Jupiter being the largest member of a very respectable family of planets (judging from the earth) it will, of course, attract a great deal of attention. Whether its inhabitants are much wiser than those here, the statements of clairvoyants differ.
The late lamented Prof. Have says—"There everything is larger than on earth. The inhabitants are of two kinds; the white intelligent, more advanced than those of earth, and a dark giant race, ignor-ant, living only for physical pleasure. These two races live on separate and distinct continents, the blacks not knowing of the existence of any people but themselves." Mrs. Moss says nothing of that black race alinded to by Prof. Hare, nor does Andrew Jackson Davis. This omission on their part may be ascribed to the fact that they didn't er quite extensively as Prof. Hare. Let us have something more about Jupiter.

OGDEN, UTAH.—T. J. Stayner writes.—I wish to express my satisfaction as a reader of your val-uable paper in the manner you expose bilks. A hint from you in regard to a committee being formed in each town prepared with a cabinet, etc. to test all mediums pretending to materialize, and publish them as genuine or frauds, thereby assisting the former and preventing the latter from im-posing on the public, would save the cause much

OMISSION.-Mrs. Beaufeat's address is No. 74 South Sangamon St., Chicago. It was accidentally omitted from the communication of Mr. Giles, last week, referring to her mediumship.

WHOSE GOD DID IT?-In the latter end of the last century old Port Royal disappeared beneath the waves in an earthquake, leaving no other me-morial behind than these few patches of reefs. In calm and clear evenings, when there is not a ripple on the glassy surface of the sea, you may look down into fifteen fathoms of water and see submerged houses, towers, and churches, with sharks swimming ou ctly in and out of the open windows of their helfries. The work of centuries was des-troyed in a few moments by one single convulsive throb of the thin film on which man has lived and speculated for ages past. An Ameri an diving company, instigated in their enterprise by tales of untold wealth buried beneath the sea by this sudden shock, rescued no treasures but the big bell suspended still in the bell tower, and donated the same to the museum of the island, where it may seer, with many puzzling inscriptions upon it, which nobody has yet been able to decipher.—A Kingston; Jamatea Correspondent of the Buffalo

We are not able to answer the question. History furnishes no data from which we can judge? That Old Port Royal disappeared as stated we have no doubt. You ask the learned Brahman the quesion, and he will tell you that Brahma is. Supreme Delty or Creator, and that Vishnu is the preserv-er, and Siva the destroyer, leaving you to infer that Siva was instrumental in aubmerging Old Port Royal. This is about as reasonable an answer as any one can furnish from a theological stand-point. Geology will, of course, secribe it to an earthquake—but who caused the earthquake? As to "whose God did it?" It is a conundrum we will let others answer.

will let others soawer.

Spinstval Married —W. J. For gives an account of the Spiritual meeting at the Boone Co., (Ill.) Fair Grounds, commencing Aug. 18th. Mrs. H. Morse was one of the principal speakers; she is always interesting. Judge Holbrook also entertained the meeting in an able manner. Mr. Ellis made a practical speech. Mattie Hulett Parry was present and delivered an excellent address. Mr. For concludes his report as follows: "I did not hear any extreme or obnoxious ideas advanced that would shock the minds of the most sensitive, and on the whole the meeting was a great success, and on the whole the meeting was a great success, socially, morally and intellectually.

Aw Importon.—J. L. Barker, Secretary of the Santa Harbara Spiritualists' Association, has addressed a letter to W. F. Feck, formerly of Topeka, Kan., and who has been traveling in Colorado and California as a physical medium, but who how is exposing Spiritualism. He says: Paor. W. F. Prox. San Francisco—Draw Siz:—Having read your circular announcing publicly to expose the physical phenomena of Spiritualism, I take the earliest opportunity to urge upon you, before other engagements conflict, the eminent propriety. and, I may say, obligation of visiting Banta Bar and, I may say, obligation of visiting Santa Barbara in your new role. True repentance is best manifested by the most speedy reparation for the injury done, and, in the present case, your noble sad generous offer to retund all moneys received from your former patrons can not fall to impress the Christian world of your sincerity. But this set, you must be aware, will only partially accomplish the object. So strong has been the impression smong many that your manifestations were

not, at least, wholly the result of human agency, that they will continue to have confidence in their genuineness until they themselves are witnesses to your explanation of the modes operand. Such duty you owe to them and to yourself, and I can hardly believe that you will ever feel perfectly virtuous and happy until you have thus redeemed from error those who have thus been decaired by woll.

His offer to refund any money—that's all bosh! He will never do it, Mr. Barker, His object is to make mousy more rapidly, like Baldwin. Let Peck have a full-length of rope, like Jacobs, and he will finally come to the same bad end. He confesses that he is a swindler, a first-class rescal, which is decidedly cool in this day of whiskey rings and frauds.

Is THE DEVIL DEAD!-W.Bexter, of Rutherford Fenn., thinks he has found the Devil. As usual, he is in a minister of the Gospel.

TRYING TO RISE.—Mr. C., the medium, was sitting with a lady visitor who, when an orphaned child, had lived with a Descon——. who was "one of those great men abroad and little men at home, where he was full of petty meanesses," and was cruel to his helpless ward. The form of a well-dressed man, with gray hair, appeared standing in a dark piace, who looked toward and seemed trying in vain to approach a broad staircase where the light was streaming down from above. He would then turn and look at the form of a woman the light was atreaming down from above. He would then turn and look at the form of a woman who stood a little way behind him, whom the medium perceived answered the description of the lady who was aitting with her. She heard his name in full pronounced, and asked her visitor if she ever had such a relative. She said no, but it was the man that she had lived with when she was a child. He now made a great effort, and with his left hand on the rail succeeded in reaching the second stair; but he could get no higher. He seemed to realize the fact that his treatment of the woman behind him, when a child, prevented his going up, at which he expressed astonishment, pleading that he had always kept the Sabbath and attended regne nad always kept the Sabbath and attended reg-ularly at church, etc., etc. His arguments, howev-er, availed nothing, and the last the medium saw of him he was standing in the same place, "stamp-ing and growing profane." The medium asked the lady present if she could not forgive this man. She said not until he had made amends for the wrongs he had done her.—Thos. R Hazard, in Ban-NER OF LIGHT. NER OF LIGHT.

The lady in question was ac'usted with a vindictiveness no more in harmony with an angelic nature, than the spirit that had maltreated her in earth-life. When a spirit came to us, who had treated us shamefully when we were a mere boy, and with tears in his eyes entreated our forgive-ness, we did not ask him to struggle and make amends to us, but with our whole soul we forgave him! They who refuse to exercise a forgiving spirit, place themselves on a level with those who are vindictive, and they, too, can not progress.

The lady in question should have manifested a noble nature, by kindly forgiving the poor erring one,
and assisting him to progress.

INTOLERANCE—L. D. Rouse, of Upper Lisle, N. Y. Witte:—In a lawauit here lately, a jury discarded the testimony of the defendent because he did not believe in a personal God, and read Tom

Aw Orthodox Gru.—A Troy man said in a prayer meeting, after the recent loss of five fremen's lives by a yatching accident: "All the firemen in Troy are at the gates of hell, and five have fust gone there.

This is about equal to the assertion of the Methodist divine that hell is lined with infants' skulls. WITCHGRAFT.-There is now in Somerset juli, England, a man who was cent there for having sold for three chillings a charm by which a witch might be killed and her spells broken. Wonder if that charm was composed of one of the formulas furnished by Henry Cornelious Aggripa. Perhaps it consisted of the lungs of an ass burnt to ashes.

THE INDIANS.-Daniel Bacon, of Bolco City writes.—The Indians of Idaho recognize the presence of their spirit friends, and have many phases of mediumship. During the Modoc war, we invariably obtained news of engagements, as well as results of battles, from friendly Indians, six or seven days in advance of the mails, there being no telegraph here at the time. Three years ago I had in my employ an old Indian; one day after finishing his labors he came to me and placing his hands together as if handcuffed, said, "Me see um soldiers tyum three Sait Lake Indians. What for? Me no say!" Knowing the troops were scouting for Barock Indians who had murdered some whites near Fort Habel said, "May be they are the Indians who killed the white men in the mountains last summer." He replied, "No, Sait Lake Indians no killium white men." It was several days before the mail brought the news that the supposed murderers lably obtained news of engagements, as well as rebrought the news that the supposed murderers were captured and taken to Fort Hall; but on their examination they were acquitted. The following account I received from the wife of one of the officers of Fort Bolce: "Beveral days before the telegram bringing the news of Custer's death was re-ceived, an Indian went into ecstatic fits, dancing and pointing toward the Black Hills, while he kept reiterating the words 'way up.' He was thought to be insane, but after his excitement had subsid-ed, he informed them that the Indians were killing the whites way over tother side of the mountains,''? These Indians believe in the event of war with the whites, the spirits of their dead relatives will come to their assistance, and they will be so charmed that the bails of their enemies will have no effect on them. They practice the spiritual mode of healing, are very healthy, and the happiest mortals on earth.

A FIRE TEST MEDIUM -Quite a number of Spiritualists and a good many skeptics gathered at Liberty Hall to witness the operations of Mrs. Buydan, of Chicago, the fire-test medium. The medium, who is a large, fully developed woman, of perhaps thirty-five, washed her face and hands in cold water, and then took a heated lamp chimney in her hands and pressed it caressingly to her check, then she held her hands in the full flame of the lamp, put a burning match dipped in alco-hol in her mouth, and fically washed her hands and arms in burning atcohol, which was blazing in a saucer. After about three minutes her alcove took fire from the alcohol, and the medium ceased rather abruptly. She claims to commonly keep her hands in the fire about fifteen minutes. After the flery bath her hands, arms and face were entirely free from blisters or any other marks of fire. She professes to be the medium of the spirit of a little Indian girl who was frozen to death and who was trying to get warm. The power to resist heat is claimed to be the result of a spiritual preparation applied in the trance by the spirit of an antion applied in the trance by the spirit of an ancient chemist, who appears to be possessed of one of the lost arts. A Spiritualists who has seen the preparation with the eye of faith, describes it as a cloudy substance, one thirty second of an inch in thickness, which completely covers the face, hands and arms during the trance, and which certainly render them ice cold while in the fire. The fire test has never before been given in New England, and there are but three Spiritualists in the world who can do it. Was Snydam, Home, the famous who can do it, Mrs. Snydam, Home, the famous English medium; and one Dr. Dunn.—Springfield (Mass.) Republican.

In a short time Shadrack, Meshack, and Abednego will be heartly sahamed of the extreme "littleness" of their "fire exploit." The 19th cantury will soon eclipse their wonderful feat; in fact, we believe that apirit chemists can now, if they desired, so change the gas or vapor to which all bodies are reduced before a flame is formed, that the heat generated would lose its intensity when brought in contact with the human organiza-

DENVER. COL.—Orson Brooks writes.—I can't be induced to do without the Journal. Such is the testimony of all who have carefully

GROWTH OF LIBERALISM -I noticed in Germany, GROWTE OF LIBERALISM —I noticed in Germany, and even in Austria, the slow growth of liberalism in religion. At Bolzen (Austrian Tyrol) there was a great Roman Catholic demonstration. It appears that until lately no Protestant places of worship were allowed, but recently the state had sanctioned their crettion in Innaprunk and elsewhere. The Catholics took fright, and this demonstration was the result. The peasants from southern Austria and North Italy poured into the little town, headed by the priests. On the evening before the fete the mountains were illuminated with bondies. Sacred hearts and crosses ed with boulires. Secred hearts and crosses blazed on the slopes, and rockets rose on high.

The next day there were processions and hands, and old colors of the war of 1809, and priests in canonicals, and monks in cowis and prayers chanted by all classes as the procession moved on. chanted by all classes as the procession moved on.
Bill. I was told it was a failure. The great test
was "the dinner." The landlord of our hotel was
told he might expect about five hundred invited
guests of note, but when I went to the theatre
where the banquet was to be held there were not
more than 12; present. I was told that the same
bands and groups of peasants marched and courtermarched to give the appearance of great numbers.—Cor. Liverpool Post.

There is indeed very little sense in the doctrines of the Roman Catholic Church. Its members have too high a yeneration for the Virgin Mary, who is styled the "Mother of God," and is held to be free from sin in all respects, although the Bible says "no one is without sin." Their respect for saints honored as God's creatures, and through whom his will is manifested, has a very little of the spirit of the Harmonial Philosophy in it, but not enough to save the Catholic Church from complete ruins. Of course nothing but the growth of the same save states the factor and iberalism can cause superstition to totter and

COPPER FALLS, MICH.—John Vivian writes. I will take your interesting paper three months on trial. I have never heard a lecture or read any newspaper or pamphiet on the subject of Spiritualism. Your paper has excited a strong interest in my mind on the subject.

It is a fact that the Journay, will awaken thought wherever read. The variety of ideas found on its various pages, can not fall to leave a deep impression on the mind.

CAMOLICIAN.—Another body of French Cauadians have withdrawn from the Roman Catholic Church. Nearly 800 persons have joined in an address to the bishop of Montreal, saying they desire to be considered "no longer members of the Church of Rome, in which they were born." The adoration of the mass is the chief reason they as sign for their withdrawal.—Ex.

It is estimated that there are nearly 200 000,000 that belong to the Catholic Church. 183 archbishops, 693 bishops, and 123 vicars apostalic constitute the hierarchy. This is an immense army in the cause of bigotry and superstition. It has, however, reached a point where it is certain to disintegrate and give place to something better— a religion more in harmony with the aspirations of the people. What is true of the Cauadians is being manifested all over the civilized world.

WEBSTER, ILL.—J: Howd writes.—Having commenced to fead the Journal this year, I like it very much; have become more and more interested in Spiritualism.

The Journal is a most excellent missionary. No one can read it without finally becoming interested in Spiritualism. It should be introduced in. to every family in the land.

SPIRIT MANIFESTATION DURING THE CONQUEST OF MEXICO BY CORTES.—There is, a tale which comes from Mexican sources, that Montezums bethought him now of staying the advance of the Spaniards by means of his wizards and his necro-mancers. He sent a number of them forth, that by their incantations and their wisardries they ight enchant his enemies to their destruction. The story that they told, was, that they met a man in the way, "he seemed like an Indian of Chalco; he seemed like one that is drunk;" and that this man threatened and scorned them. "What does Montezums intend to do?" he ex-claimed. "Is it now that he is bethinking himself of awakening? Is it now that he is beginning to fear? But already there is no remedy for him, for he has caused many deaths unjustly. He has com-mitted many injuries, treacheries and follies." Then the soothsayers and enchanters were much afraid, and made a mound of earth as an altar for this man. But he would not sit upon it, and his wrath was only greater, and he spake again, saying, "He would never more make account of Mex-co, nor have charge of that people, nor assist them. And when the soothsayers answered him, they would not do so-(iii., there was a knot in their throats.)" Having uttered those things and other threats, pointing to the destruction of Mexico, the seeming Chalan vanished from their sight. Then the soothsayers perceived that they had been talking with the god Texcatlipus, and they returned to Montesuma and related all that had happened to them. And when he heard it, the king was very sad and creat-fallen, and for a time said not a word. At last he broke out into lamentations over Mexico, deploring the fate of their old men and of their old women, of their youths and of their madens, concluding a doleful discourse by words which contain the philosophy of despair. "We are born: let that come which must come." Nacidos somes: wenga to gue visitere. must come." Nacidos somos: venga lo que vintere. —Life of Hernando Cortes, by Arthur Helps.

It appears that devination was practiced among the Montexumans, but in consequence of being unable to secure the co-operation of the spirit, Tezcatlipuk, they could not stay the progress of Cortez. The Egyptian court frequently had the presence of magicians;—"And it came to pass, (Gen. 41:8) in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt, and all the wise men thereof, and Pharaoh told them his dream, but there was none that could interpret them unto Pharoab." The Bible (Dan. 5: 11) also speaks of magic—"There is a min in thy kingdom, whom the King Nebuchad-nezzar thy father, the King, Tasay, thy father made master of the magicians, astrologers, Chaldeans and sootheavers." According to Col. Olcott, who and soothsayers." According to Col. Olcott, who has taken a great interest fin magic, the Thaumaturgists (men who perform miracles or wonderful things) of Morocco and Tunis exhibit every phase of American mediumship while they exact none of its conditions, of darkened rooms, scaled cabinets, hand holding, and sound-drowning music; they will do everything for you in broad daylight, on t e open ground and without confederates, or other apparatus than such as yourself furnish.

FREDONIA, N. Y.—Mrs. Sarah E. Howe writes. The dear old Journal comes to us regularly

every Saturday, full of interest. CLERICAL Asses.-His carriage-driver knocked at his door one morning not long since, and told him he was going to quit his service. The gov-ernor inquired what was the matter and what had happened? The negro replied, Nothing. The gov-ernor asked him if he thought he could do be ter elsewhere. He said that he did not know that he could, but his wife, the cook, was going also, and that the chambermaid had determined to leave likewise. This excited Gov. Smith very much, and likewise. This excited Gov. Smith very much, and he began to remonstrate in very angry terms at their leaving before preakfast. Mrs. Smith rose up out of bed and said. "let them go, I will get-breakfast myself." She did so, with the help of a little girl who brought the water. The governor said he want into the kitchen to see if he could help his wife, but soon found he was in the way. He said it was the best breakfast he had had for help his wife, but soon found he was in the way. He said it was the best breakfast he had had for many weeks. He found out that his servants had been to a prayer meeting the night before, and the preacher told them they were committing a most grievous sin in serving a democratic governor! and that they should out his service immediately. In a few days afterward his carriage driver got over the conscientions services and came to see if he his conscientious scrives and came to see if he could resume his old condition again, with his wife and the chambermald. Gov. Smith very coolly informed him that if he put his foot on his lot again, he would give him an old-fashioned whipping. The fellow left and never came back again.—Gov. Smith of Georgia.

Such a minister may be regarded as a cierical ses; and if he is near to God, what kind of a God is he? Who can tell? Is he the one who numbers the hitr of our heads, and watches the sparrows when they fall to the ground? A little informa-tion from the courts of his heaver on that point, would be acceptable.

SPRING HILL ILL.-Melissa Faller wiltes .can not do without the dear old Journal, It rings sunshine and happiness to my home and heart that nothing else can.

A would be suionds.—Mr. Nelson Holmes has been severely castigated by the rewapspers; been called a humbug repeatedly; and still it appears that he has not lived in vain. The Philadelphia. Herafd says: "Tuesday evening as the forsy-boat with the passengers from West Jersey by the five o'clock train was nesting the alip at Market Journal on missionary labors.

street, a man made a desperate attempt to commit suicide by leaping over the railing of the boat. He succeeded in gotting a leg and arm over, and in another instant would have accomplished his designs had it not been for the presence of mind of Mr. Nelson Holmes, who seemed to realize the situation in an instant, he jumped to the rescue, and succeeded in clutching the man just in time to save him, and with the aid of others managed to get him to the deck of the boat." Such heroism on the part of one person to save another, is always worthy of the highest praise.

REFORTS OF MEETINGS.—Give us only a brief synopsis. Our readers cars 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 particle pated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefy.

incident, give it briess.

This Rain God of Ft. Tejon, Cal.—Leigh Irvine, of Oregon, Mo., writes:—This is the story of the Rain God of Ft. Tejon, California. Many years ago it was published extensively, with the names of several witnesses; among others of Mr. Bishop; the Indian agent at the Fort, and of one of our famous generals, whose home is in Chester Co., Fa. [Is it not Hazon!] Not long aince, my father read an account of it in the Ean Jose, Cal., "Mercury." which stated that "many living witnesses will testify to it, among others, one of the most eminently respectable citizens of California, our fellow townsman, Mr. Bishop, and he wrote to him and received a most sincere, honest appearing statement to this effect:—"Some years ago, when stationed at Ft. Tejon, Cal., I put the Indians at work making irrigating ditches, when they learning my object, threw down their shovels and refused to work, saying, Send for the Rain-God." To please them, I did so. He came, an old man, and after making many excuses to get rid of my demand, on being assured I would pay all damages, (for rain then and there, the end of May, was unknown) he began his incantations, and in an hour or two clouds rolled up and great rain fell. Overhearing me say it was too much, he remarked, "Why did you not request me to stop it;" and very hour or two clouds rolled up and great rain fell, Overhearing me say it was too much, he remarked, "Why did you not request me to atop it;" and very soon it ceased. On departing he said, "Whenever you want rain, call on me." And I will state I did so frequently that summer, and always with success. Now, "ir, I do not believe man has that control over the elements that those facts would indicate, but they occurred just as I have said, and further, such crops I never saw as we had that season." I quote from memory, though I have the letter among my papers, and I give it almost verbatim. As it, in fact, rarely ever rains there, how did this occur? Well, really it is no more wonderful than the simple table moving and slate writing. It is a narrow pass, a great room slate writing. It is a narrow pass, a great room in fact, with mountains for walls and sky for cell-ing. Cold currents of air forced down through the warm ones flowing there, must cause clouds and rain, just as Prof. Tyndall made his experi-ment in the room and produced rain and snow on a smaller scale. Whatever produces this extraordinary phenomena, produced that; and in fact, though the story captures the imagination, the wonder of it is not nearly so great as that of the Slade slate-writing in broad daylight.

It is difficult to believe that man can control the clouds and cause them to yield up an abundant supply of rain when desired. It appears to be outside the order of nature that such should be the case, for it does not seem that a human being could use such power wisely. Col. Olcott asserts that during his travels in the East, he met with a mage, who was able to bring about, or put a stop to, a storm. Henry Cornelius Aggripps, supposed to be one of the greatest magicians that ever lived, asserts that thunder and lightning, and of course, rain, can be caused by the burning of a liver of a chameleon on the top of a house, or the head and chameleon on the top of a house, or the head and throat burnt with oak. These snimals being readily found in Asia and Africa, why is it that droughts occur there so frequently? Peraspe the inhabitants there are sleeping in ignorance of the wonderful potency slumbering unused in the body of a chameleon. "Rain, sain, oblidear Zeus on the player heads of the Africa o plough-lands of the Athenians," was the prayer of Marcus Aurelius, and it was said that through its potent influence copious showers were produced. Now, we do not stick up our "knows" in contempt at any assertion that may be made in reference to the power of man, or the possibilities of the human mind. If there is a mage, an Indian or any other man, who can control the elements so as to produce a thunder shower, let him step to the front at once, and we will honor him for his wonderful achievement. We desire to give Col. Olcott and other devotees of m gic a fair opnortunity to austain themselves. We have no inportunity to sustain themselves. We have no in-clination to snarl them down contemptuously, or to pooh! pooh! at them.

MEDIUM WANTED -W. A. Cramer, of Peshtigo, Wis., thinks some good medium and lecturer should come there.

MOVE IN THE RIGHT DIRECTION .- W. L. Baird. MOVE IN THE RIGHT DIRECTION.—W. L. BAIRD.
of Eureks, Nev. on subscribing for the Journal
to be sent to his niece in Ohio, says: "Bro. Jones,
I feel very desirous that my niece should receive
the great and good Journal, for I have reason to
believe that the teachings of the grand old paper
will open up in her young mind, a new and grand
field of thought, that will in after years bring
forth fruit that will be a source of great joy and happiness to her.

This is certainly a move in the right directionsending the Journal on a missionary tour. Many thanks, dear brother. May others be inspired to follow your example.

EXPOSURE -D. B. Edwards, of Orient, sends us one of W. Irving Bishop's circulars, advertising to expose Spiritualism, remarking, "Now, sir, is this the end of Spiritualism, modern and ancient?" Most assuredly not. His expositions don't harm Spiritualism in the least. It excites thought, and we have no doubt that in the end Spiritualism will be benefited thereby. Rest easy, and wait pa-tiently for the good time coming.

BALT LAKE CITY, UTAH .- B. D. Williams SALT LAKE CITY, UTAH.—B. D. Williams writes.—Judging from your valuable paper, the Journal, that you carry the fisg of truth and honor, from my heart I would say, "May you ever stick firm and steadfast to the same." We have a gentleman in this city, Prof. W. H. Holmes, a staunch supporter of true Spiritualism, who could gather thousands of honest and truthful minds around him and cause a great many to begin and think for themselves. I have attended many of the lectures given by some of the promimany of the lectures given by some of the promi-nent mediums that have passed through this place, but I must truthfully say, not one that I have heard is more fitted to be placed on the public stand than this gentleman.

APPRECIATIVE.—A. Phergerson, of Piper City, Ill., says "the Journal is the best paper in the world." Lyman Fish, of San Francisco, Cal., says he would be "lonesome without it." Jennie Blorey of Grattan, Mich., says, "I prize the dear old Journal too highly to part with it. We love it for its lotty teachings and soul inspiring words." Mrs. Mary A Ciute, of Syracuse; N. Y., says, "The dear Journal comes every week laden with words of cheer from the golden shores of the Summer-land. I for one love to awaken an interest in this glorious theory, with my brothers and aisters in this great cause for aussanty, and with you all I can say, how beautiful is this great truth that to day is breathing and pulsating more or less in assertionments. in every community."

SPIRITUAL MENTING.—On account of the many spiritual meetings occurring in all parts of the country, it is only rossible for us to give but a very brief report. Sarah E. Howe, Secreta-y, reports an account of the meeting at East Rendolph, N. Y. Prof. C. D. Tottle gave some excellent music. Hrs. E. L. Watson, of Thusville, Ps., spoke eloquently. Her tender pathos thrilled every heart. Mr. Bu roughs, of Sherman, N. Y., "made a happy little speech." Lyman C. Howe was there. He is always eloquent. A. Bushnel, of Napoli, N. Y., made a few remarks. In conclusion Mrs. Howe says—"We are watching the signs of the times, in such gatherings we may SPIRITUAL MENTING. -On account of the many algus of the times, in such gatherings we may read them, and that Randolph may furnish more of these signs, is the expectation of many."

BARNUM, WIS.—Marshall Monros writes.— We think more o' reading the Journal Sabbatha than going to church.

The Journal does a work on the Sabbath that would require 25,000 talented lecturers. Our subscribers can see the necessity, then, of sending the

Is THE DEVIL DEAD?—I have ever taken a deep interest in your writings. "The Hearch After God" has doubtlessly had the effect to change the minds of thousands of its readers who have embraced erroneous sentiments in relation to God-ideas and directed their footrelation to God-Ross and directed taen root-steps in the pathway of truth—incontroverti-ble truth. I have also read your articles, "Is the Devil Dead?" with much interest, and have believed all along that their publication would be a means of eliciting a vest amount of truth, as well as to bring to the front ranks of Spiritualism traditional errors and myths of older time for trial and finel condemnation: olden time for trial and final condemnation; for I have long entertained the sentiment that a principle rule of sotion on the part of augul missionaries, is to present through mortil memissionaries, is to present through morts me-dia in emphatic terms a ravival of false doc-trines and theories, that have cropped out from time to time, all along the historical pathway of progression, and as often sank back into temporary oblivion; therefore, I am not surprised that you, my brother, should be-come an instrument in the hands of angel mis-sionaries on that you, approaching, to the docsionaries, or that you—according to the doc-trine you are now laboring to sessain as etern-al truth—should become "obsessed" of a spirit whose sentiments are expressed through your organism, and that you should maintain for a time with seal and determination, one of the grossest errors that ever dethroned human resion.—D. G. Mosker.

Mr. Mosher does not bolieve in evil spirits; or in other words he claims that angel missionaries lead people astray for their own good and advancement. He is an Optimist in its broadest sense. Evil is certainly a condition. If it don't exist, why a word to define it? If darkness and ignorance did not exist, those two words would be entirely superfluous. Language is to express ideas and define conditions. The wise old sage is termed good; the thief, murderer and cruel wretch are denominated bad, or evil in their habits. As well call the sick man healthy or the weak man strong, as to assert that evil does not exist. However, there is a compensation for all calamities that occur, caused by syil influences. As to his assertion that spirits are propagating an error through the Journal for the good of mankind, we might say that Mr. Mosher is controlled by s spirit to give expression to erroneous views. That assertion works both ways. When A. J. Davis published his "Diakks," locating one grand center at Notsob, those whom he hit, used his own arguments to hurl back at him. If any degree of evil is right, then all must be. The fact that good may arise from evil, does not diminish the demoralising effects. fects thereof. A lie is a lie, murder is murder, deceit is deceit, and evil is evil, and by no method can it be regarded as good.

SPRINGFIELD, ILL -H. A. Tewkebury writes.—I think your articles on the Davil are fine. Now, I wish that some one would rise and explain the meaning of such expressions as, "Thank God and the Angels," "Our Father and the Divine Mind," "Thou Fountain of all good," etc., etc. It seems to me that a great many Spiritualists believe in a personal God. If there is any one who knows anything about this Divine Mind, or Fountain of all Good—this Delty, they certainly would en-lighten a great many minds, by stepping forward and making things clear.

Spirits as well as mortals, who have large veneration, regard something as an overruling power. It may be God, Bra na, the Divine Mind, Jehovah, Lord, or anything else. There is a Something indelibly stamped upon their mind as Dulty. What it is they have but little conception! They can not explain it—have no definite knowledge in regard to it. We desire to say to you that God recedes from man as the latter progresses. The African could be made to believe that God placed the stones of Potter Palmer's Hotel in their respective places, and he would regard it as the temple of the most high. But as he progressed he would soon learn that ingeniously constructed machinery did the work, hence his God would vanish. Thus it is that man's ideal of God is constantly vanishing, and he then forms a new conception of Delty, and thus it will ever be. The wisest sage in Spirit-life knows but very little of God, and his ex-planations are never clearly expressed. An-drew Jackson Davis has presented to the world the clearest proof of the existence of a God. For further particulars read his views, and the concluding article of the "Bearch At-

A Suggestion:—I read in the Journal very often, of good materializations in a strong light. I have often used a light in my dark room when developing my pictures. In my room when developing my pictures. In my ten years experience in the practice of the photographic test, I have never used a dark clos-et; on the contrary my room is well lighted with orange colored glass, which excludes the actinic ray of aur light, which alone would discipate the impression made on the sensitised plate. I would suggest that some good materally and suggest that some good materally suggests that ializing medium would use a place lighted like a photographer's dark room, which can be done by covering the windows with orange colored paper, and then if the spirits materialise, there will be no further use for cabinets, leaving the medium in plain view of the audience.—B. R.

Certainly, materialization takes place in the light, but not as perfectly as in the dark, Your suggestion is worthy of a trial, and we hope that some medium will try the experiment.

MEDORA. IND -Oyelida E Wray Wilten: -There are a few Spiritualists scattered over this county, and we are engaged in trying to spread the glad tidings of the Gaspel of spiritual communion and angel intercourse. Mr. I. H. Nixon is our regular lecturer, and a man well informed in Spiritual Philosophy. Mr. W. M. Davis of Oregon, has visited this county; he formerly lived here. he formerly lived here; went West as a Bap-tist prescher, but returned a whole-soul Spirit-ualist. During his visit we had several good lectures. If any good medium or lecturer passes through our county, please gives us a

RINARD, ILL -J. Jordan writes.-I value the Journal more than any other paper I ever

As to your inquiry, we would state that Bastian and Taylor's seances will be resumed September Sid. By visiting their seamos you can witness excellent manifestations.

A clergyman out West, in a recent sermon, quoted this elevating little poem:

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with the subject.—Chicago Journal.

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B1 65 conts renove trial subscriptions one year.

A SPURIOUS SPOOK

A Bogus Medium Exposed in Maine.

[From the Portland Press, Aug. 29]k.]

Sometime in the spring of last year, Mrs. Robert I. Hull, of Cumberland and Hanover streets, having for a long time given evidence of power as a spiritualistic medium, unexpectedly to herself discovered that she was a materializing medium, that is to say, a person in whose presence the disembodied spirits of de-ceased mortals could, under certain conditions, assume the shape and appearance of their per-ished bodies. This marvelous power rapidly increased, and she soon became noted, but she declined to sit for any but her friends, and those whom they, by special permission, introduced; and of late those sittings have been

Mrs. Hull sits behind a black cambric curtain suspended by brass rings from a wire ied across the corner of the parlor. The tristigular space thus formed is covered by a plece of the same kind of cloth. The walls and floor may be freely examined by the visitors, and are evidently entirely free from traps and any apparatus intended to deceive. The medium site at tue spex of the triangular space on a low stool. For many months she was always awake during the performances, but, of late she has invariably gone into a traces, and has been unconscious of the prooccdings. The spectators arranged themselves in a row in front of the curtain, their chairs being at a distance of not more than seven or ight feet from it, and often less than that. The lights were all turned out excepting a drop-light, which was turned down very low and shielded by a porcelain shade and a news-

After sitting a time which was rarely less than twenty minutes, ghostly figures appeared at the central slit in the curtain. These were usually female forms, generally veiled, and clothed in long, flowing robes of a whiteness so intense that many observers thought that they smitted a phosphorescent light. Some-times, though very rarely, a male appeared, and once in a while a little child. These figures were generally recognized by some one as those of departed friends. All the performances were under the superintendence of the spirit of one Molly Molasses, a centensrian of the Penobscot tribe, who died some years ago. She communicated with the medium direct by word of mouth, but until lately held conversaion with less favored individuals only through the laborious method of selecting letters from

In spite of the honest appearance of things. there were a few doubting Thomases who had a suspicion that all was not genuine. To allay such suspicions, the medium allowed eight or ten inches of the lowest portion of the skirt of her dress to project under the curtain and remain there throughout the seance. If one chose he could fasten it to the carpet with a pin. In no reported case has the dress been known to move from its place. Even this did not satisfy certain skeptics until a number of people plainly saw the medium sitting on her little stool at the same time that a spirit was holding open the curtain.

In September last Dr. Gerrish attended one of the performances. Being restrained by the feeling that courtesy required him to do nothing that was not expected of him at a seance for which he was under obligation to a personal friend, he simply observed the phenomena and took notes. They were certainly remarkable. like any ordinary tricks of jugglers, but the doctor failed to see that it was necessary to appeal to supernatural agencies to account for the performances, and was indiscreet enough to express himself to this effect, and, as a result, was unable to gain admission again until this month. On the 4th Inst., however, the friend who had previously effected an entrance for him again interceded, and obtained an invitation for him and Dr. Greene, and this was the beginning of the end.

Profiting by previous experience, not a whis-per of doubt was allowed to fall from their lips. Whatever appeared was greeted with expressions of delight and open-mouthed amssement. Their enthusiasm was unbounded, their liberality evidently gratifying to the Hulls, and their readiness to be duped so very apparent that they got results that were considered extraordinary even by old habitues of the house. The spooks came in crowds, so to speak, so anxious were they to appear before these simple-minded sons of Æ sculapius. On the 10th fast, another sitting was accorded them, and on this occasion they were accom-panied by Dr. George P. Bradley, of the United States navy. Enough was seen to make it very evident to these gentlemen that there was no need of invoking a more than human power to explain the phenomena, and a plan was laid for the exposure of the trick.

On their several visits the gentlemen accumulated a mass of evidence of fraud. For instance, it was noted by all that the dress of the medium was very peculiar. It was trim and well fitting about the upper works, but it bulged in a most unfashionable and suspicious way below the waist, leaving room for a whole magazine of clothes beneath. In a very lew minutes after the medium seated herself behind the curtain there was as much rustling as would naturally be made by a woman who was carefully doffing one dress and donning another; rustling was almost always heard after one figure vanished, and before another appeared; and just before the seance ended, the noise of manipulated raiment was undenithe noise of manipulated raiment was undeni-ably as great as was necessary for the resump-tion of an ordinary walking dress and the stowing away of a value full of clothes. It was also noted that when the noise of talking and laughter was loudest among the specta-tors, and thus there was the least need of care in dressing the avantagement. in dressing, the appearance was made most promptly. An "Italian dancing spirit," that showed her feet and half her legs, was clothed, as to these members, as it was observed lifes. Hull was before entering the cabinet. A figure that purported to be the spirit of a wall-known members. known merchant who died here not long ago, was about half a foot too short, seventy five pounds too light, and looked about as much like him as Mrs. Hull could be expected to with a false beard in a nearly pitch-dark closet. It was noticed, too, by the observer who managed to look down inside the curtain, that over aged to look down inside the curtain, that over the arm of the spirit there was a long well, just such as had previously been employed in covering the head of a female figure. One spirit sought recognized from Dr. Gerrish, whose patient she had been when in the flesh, by showing a hand from which a finger was missing; but the amputation was half way up the first phalank instead of the joint, as it should have been. This same spook amiled at the request of a wretched skeptic who thought its face raight be masked. Immediately afterward there was a sound, behind the curtain which was unmistakedly due to the replacement of an apper set of false teeth.

As we have said above, the modus operandi

As we have said above, the modus operandi had become so apparent that the exhibitions

impossible, provided any trick was attempted by the medium. The conversation was more than ordinarily jolly. Funny stories kept the company in a roar half the time, but nobody lost sight of the curtain or fatled to note that the naual rustling at the apex of the triangular space was going on. Holly M. rapped out that a spirit which had come to Dr. Greene twice before would again appear. In less than twenty misutes the curtain opened a little; in a few misutes it creased the contains th minutes it opened more widely and displayed a female draped in white and thickly velled. it was the promised sprite. Then it pulled saids the curtain from the corner nearest the mantle plece directly in front of Dr. Greens. He was enraptured. Yes, the spirit had really come again for him. But a minute elapsed

before she again showed herself. "Will you touch my hand, dear?" said the doctor in persuasive accents. She put out her delicate fingers toward him, and his hand clos-ed on hers in a grasp, which was much firmer than the ordinary class of affection. And then he made what is called traction. "Come, dear, come! Come right along!" But she braced against the chimney in a very human braced against the chimney in a very human and earthly way, wholly unbecoming in an apparition. There is no case on record in this series in which a spirit has been gifted with speech; but all in the room distinctly heard a very alarmed voice exclaiming, "Don't don't, let me gol' and them, "For God's sake, let me go!" "Why," said Dr. Greene, with well affected surprise, "This is not a spirit! This is Mrs. Hull!" Moanwhile, Dr. Gerrish had stepped quickly to the curtain, drawn it saide and discovered the stool unoocupied, an empty skirt and a little pile of female wearing apparel. It was just what was expected. The male Hull, who had been taken so completely by surprise that he forgot to turn out the light, delivered himself of the following manly speech: "Well, gentlemen, I wish you to un-derstand that I have no hand in this affair. I know nothing about it." And his wife was lest to dress herself without assistance behind the curtain.

SHORT SERMONS.

The Old and the New BY THOMAS COOK.

In our previous short sermon we adduced some evidence to prove that Spiritualism was the precurser of a new age or era. This conclusion is one to which all Spiritualists must sooner or later arrive, for the evidence is sim-ply overwhelming. To doubt it is to doubt the evidences and facts of Spiritualism itself; for all mediums prophecy of it, both ancient and modern. By ancient media it was in their symbolic utterances styled the "New Jerusam." a "New Heaven and a New Earth." Brother A. J. Davis, as we have in previous short sermon spoken of, entitled it "the dawning of a New Day," "A New Dispensation," etc. But call it by whatever name we may, there is no observing, reflecting mind that will fail to discern in the signs of the times and rapidly occurring events, most positive and conclusive evidence of great and impending changes. And a moment's reflection will serve to convince any one that to inaugurate a "New Dispensation," great and radical changes must of necessity occur. And the particular point to which we desire to call the particular point to which we desire to call the attention of our hearers and readers is this: that no one can live in the Old and in the New at the same time. To us the New is at hand, and while yet in and mingling with the old, we are not of it—have no lot or part therein. Spiritualism in us and to us, has budded, blossomed and brought forth fruit. We neither vote or hold office, neither do we dictate to or vote or hold office, neither do we dictate to or seek to control any other soul, nor do we accept or acknowledge any official, executive or legislative, except God, the Great Spirit of Nature, for those, the former things, have passed away with us, and all things have become new and we live in a new era which the angels have, through Spiritualism, inducted us into; and we can joyfully attest to the prophetic utterances of Brother Davis who has said of terances of Brother Davis who has said of those who come into the New: "Angels will visit these minds as friends meet and minglefreely giving and taking; neither attempting to oppress or control the thoughts and senti-ments of the other. A God like band are they who stand erect on their own feet, who think independently of priest." Such is the freedom, love and justice of the children of the New Dispensation that is to come after Spiritualism, called in the Bible language "the children of God," which simply signifies to be in the full enjoyment of our natural and inalienable rights, which neither kings, rulers or governments can give or bestow. If this should meet the eye of any soul who is tired with the Old and desires to dwell in the New, or who wishes to hear us speak upon these topics, we shall be happy to hear from them at No. 828 W. Lake St., Chicago.

Report from Dr. Witheford.

ED. JOURNAL,—My Dear Sir:—You have no doubt heard from the company assembled at my rooms the particulars of the seance of Monday night, and the conditions under which was 1:35 a. M., and I was on the outskirt of a was 1:35 a. M., and I was on the outskirt of a was 1:35 a. M., and I was on the outskirt of a was 1:35 a. M., and I was on the outskirt of a was 1:35 a. M., and I was on the outskirt of a was on the was 1:25 a. M., and I was on the outskirt of a wood. I thought I was close to the house of one of my most esteemed friends, Mr. Larkin, but I was mistaken; though I find now I was not over a mile from it. I took several roads and followed them out on the prairie, having only to retrace my steps, coming in view of the lake once, and at last I struck the railroad track, and followed it till I came to the depot, A little after four I sent you at elegram; which, however, the operator said could not leave till however, the operator said could not leave till 7 A. M. I asked the way to the burying ground, which is about a mile from Mr. Larkin's, and was directed to the wrong one, and I in's, and was directed to the wrong one, and I was again lost, and so once more retraced my steps, and found myself at last just opposite. Mr. Gill's, whom I woke up at 5.80 I was se tired with walking I could scarcely move. On Tuesday night I came out to Mr. Larkins, where I am now staying, about three and a half miles west of Madison. I got the spirits to remove one handoult, which they did without unlocking, so I could write the telegram, for I teared I might be taken for an escaped ont unlocking, so I could write the telegram, for I feared I might be taken for an escaped prisoner; but the other remained on and was on all day Taesday. The good people here are going to send you a report of my arrival, and of all the scances. I shall hold during my stav among them. I have read this letter over to Mr. Larkin, Mr. Gill and other friends, and they will corroborate all I say so far as their knowledge of the circumstances is concerned.

ERMEST J. WITHEFORD. Madison, Wis.

Fraternal Call.

Sister Louisa Combe, an excellent trance lectorer of Indianapolis, gave us a fraternal call

Death of Dr. Haskell

S. S. Jours:—Please mantion in your Jour-MAL the decease of Dr. George Haskell, of this place, which event ecourred after a long and painful illness, on the 26th of August. Ho was in his 78th year.

Dr. Haskell was widely known at the West, as well as the East, as a pioneer advocate of Spiritualism, he having published a paper, entitled, The Spirit Advocate, at Hockford, his former home, during the early years of the movement. He was one of the first settlers of that growing city, and was for many years identified with progress. He was deeply interested in educational and other reforms, and removed to this State a few years kince for the purpose of establishing an educational instituion on a broader and more practical plan than any now existing. But meeting with dis-appointments, he was unable to realise his ideal before the close of his mortal career. Being thoroughly devoted to this object, however, it is probable that his freed spirit will not rest until the grand purpose of his life is accomplished.

Yours truly.
A. E. Newton. Ancora, N. J., Bept. 1st, '76.

We have known Bro. Haskell for many years. He was a true reformer—one of nature's noblemen. The aspiration of his soul was to diffuse education among the poor laboring classes. He truly thought that more could be done for the poor by giving them a practical education than by any other means. He favored industrial colleges that boys and girls could enter and get a good education, and at the same time pay their way by practical manual labor, and thus become masters of a good literary education and some branch of the mechanic arts or agriculture.

His thoughts were in advance of the age. He spent quite a large fortune himself in trying to inaugurate his ideal of a proper school as Ancors, but not receiving necessary backers, he became broken down in health, and to some extent in spirits. As Bro. Newton truly intimates, his whole soul being in the enterprise, we shall expect his inspiration will prompt others to carry out that which he failed to accomplish.—[Ed. Jouenal.

WE wish to call attention to the fact that D. P. Kayner, M. D., one of our most scientific and philosophical lecturers, and an excellent clairvoyant physician, is now at his home in St. Charles, Ill., having been obliged to give up his connection with the Northern Indiana Medical and Surgical Institute on account of his health. He has been before the public as a lecturer and medium for the last twenty-six years, and is one of the best expounders of the Spiritual Philosophy now in the field. Such talents as he possesses should not be allowed to remain idle, but should be constantly employed in the work of colightening humanity —in teaching them the science of immortality and the laws of spirit communion. To the friends everywhere we would say, do not fall to have him at your gatherings, and our word for it, you will not regret it.

Judge Holbrook.

Judge Holbrook, a prominent lawyer of this Oity, spoke at the Spiritual meeting held at will answer calls to lecture. He is a thorough reasoner, and will present much food for thought in his lectures. His law office is at Room 66, Metropolitan Block, Corner of La-Balle and Randolph Streets, where he can be addressed by letter.

Send for La Banta's book for ladies, "Female Beauty and Development of the Figure," embracing his collection of rare and valuable recipes, methods, and French adepts, with a complete treatise on Dress, Etiquette, and the Art of Piessing Jut published. The recipes, etc., of any kine and number sent as desired. Send for La Banta's book for ladies, "Female Beauty and Development of the Figure," embracing his collection of rare and valuable recipes, methods, and French adepts, with a complete treatise on Dress, Etiquette, of any kine and number sent as desired. Send for La Banta's book for ladies, "Female Beauty and Development of the Figure," embracing his collection of rare and valuable recipes, methods, and French adepts, with a complete treatise on Dress, Etiquette, of any kine and number sent as desired. Send for La Banta's book for ladies, "Female Beauty and Development of the Figure," embracing his collection of rare and valuable recipes, methods, and French adepts, with a complete treatise on Dress, Etiquette, of any kine and number sent as desired. Send for La Banta's book for ladies, "Female Beauty and Development of the Figure," embracing his collection of rare and valuable recipes, methods, and French adepts, with a complete treatise on Dress, Etiquette, of any kine and number sent as desired. Send for any three properties and properties a Boove County (III.) Fair Grounds. The Judge addressed by letter.

Austin Kent, who has been an invalid for so many years, has passed to Spirit-life. He was a prominent free thinker, and his writings have made a permanent impression on the

BARTIAN AND TAYLOR hold scances each night in the week except Saturday.

Letter from Dr. P. Kayner.

BRO. S.S. JONES:-- I have just returned from McHenry County, where I have been assisting Sister H. Morse in a series of meetings near Crystal Lake, and wish to say with reference to her lectures, they are just what are needed to awaken the people and set them to thinking—the very thing to start them in the march of progress. Her subjects:—"Spiritualism and its Philosophy;" "Man and his Relations," and "The Uses and Abuses of Mediumship," were handled with an earnestness and ability which at once attracted and held the attention of the audience.

For myself I gave them the Principles of Evolution and brief Catches of the Life Beyond. The meetings were well attended and we had a good time generally.

The friends at MoHenry are now expecting to hold a grove meeting at the Lakes on Fox River soon after the 20th of September, and intend to charter the steamer from McHenry for the occasion. If the weather is fine it will be one of the most enjoyable pic-nics of the season.

Fraternally.

D. P. KAYRER, M. D.

St. Charles, Ill.

SPIRITUAL MEETINGS.

THE Grove Meeting at Waverly, Iowa, will be held the 15th, 16th and 17th of September. The Spiritualists will hold a meeting at Porter and Montagues' Park, at the head of Ganeva Lake, Sept. 8th, 9th and 10th.

There is to be a spiritual meeting at Center Point, Iowa, commencing Sept. 7th and continuing to the 11th. Speakers, A. J. Fishback, Mrs. Hattie H. Parry; Manager, Dr. C. P. Sanford.

Annual Convention.

Notice is hereby given that the Ninth Annuhad become so apparent that the exhibitions cossed to be interesting as displays of jugglery. They were not so clever as they at first seemed to be, and the dectors determined to let in the light at once. He on Taesday hight last, a solient company was invited to witness, and, if need be, asset as the descensest. Each had his part assigned, and failure was absolutely after the bloss of har Chicago engagement. al Convention of the Minnesota State Associa-tion of Spiritualists will be held at Harrison's

cause. Home talent will be duly recognized and paid according to the means that may be at command. A cordial invitation is extended to all liberal-misded people to meet with us and the angels, and help make our meeting a feast of reason and flow of soul. And now, brothers and sisters, it is for you to make our coming together a success. Speakers from abroad must be paid, and home talent should be, and it is for you to see that the means to do so are not wanting. Arrangements are being made with the hotels for reduced fare. It being the week of the State Fair, railroad tickets will be good for both meeting.

Stillwater, Aug. 88th, 1876.

To the Spiritualists of Nebraska: After a long and patient correspondence with Spirit ualists from all parts of our State, we feel jus-tified in asking all that feel an interest in the cause of free thought, to meet with us at Smith's Hall, west side of public square, Lin. coin, Neb., on the 26th day of September, 1876, at 7 r. M., on the second day of State Fair. The railroads will reduce fares to such an extent that we should all improve the opportune moment to commune together, that we may learn our strength, numbers and general desire for future co operation; last; but not least, that we may know each other. Now, let us sell do our whole duty in making this all that could be desired.

By order of the First Society of Spiritualists

of Ashland, Nebraska. A. E. JENES, President. D. DARTON, Secretary.

Conference.

The Northern Wisconsin Spiritual Conference will convene in Omro Wis., on Friday and Saturday, Sept. 20th and 30th, and bunday, Oct. 1st., 1876. Speakers already engaged: Capt. H. H. Brown, of Iowa, and Mrs. J. H. Saverance, of Milwaukee, Wis. Other speakers are expected; a good time anticipated; meals served in the hall. Officers for the ensuing year will be elected at this meeting. Let Spiritualists and Liberalists turn out, remembering we make no fallures in meetings in Omro. Efforts are being made to secure the attendance of Mrs. E. A. Blair, Spirit

DR. J. C. PHILLIPS, Sec'y, N. W. S. C.

[Notices for this Department will be charged at the rate of swenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published

Passed to Spirit-life, from Helens, Ark , Aug. 15, 1876 after an Masse of nine days, Bro. O. Rows, aged 6 Years.

Bro. Rown had been a Spiritualist for twenty years, and, of source, was not afraid to go.

Prom Wonewoo, Wie., Aug. 18, Rev. John Spoon ER's spirit took its upward flight to meet and mingle with the gone before, after an illness of only five days.

Joyfully in the light of Spiritualism he bade acten to carth friends, and entered at thee summer the arison of earth. He was a native of New Hampshire; was born 1801; would have been 28 years of age, had he tarried here until a cober lat. He was codume a preacher by the Universalist Conference at Lows City, Oct. 8, 1824. Had preached Universal salvation to all men is most of the western states, but getting his faith strengthened in spirit communion for the last ten years of his life. he had labored as opportunity officed to impress people's minds with the fact that spirits could return and hold sweet communion with their friends here below.

J. L. Pr

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ANNOUNCEMENT.

THE VOICE OF ANGELS, a new monthly, edited and managed by Structs, is issued the middle of each month from its office of publication, 5D wight at, Boston, Mass. Terms, yearly in advance, \$1.00 Less time proportionally same. All letters and matter for the paper must be addressed (propaid) to the undersugged, specimen copies free. M.B.—To all who take an interest in disseminating the great truths underlying the spiritual philosophy, if they will send me a list of names of their friends and acquaintances, who appreciate the same, we will send a specimen copy to each, that they can determine upon its merits. "The Hato," an autobiography of the undersigned for sale as above. Price, \$1.50; postage 13 cents.

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