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

AOT XXI

OHICAGO, SEPTEMBER, 16, 1876.

NO. 1

THE SPIRIT WORLD.

Answer to T. J. Stevenson's Com-

munication.

munication.

In reply to your criticism, I would say that the article, Location of the Bpirit-world, not only seems to, but most emphatically does, disagree 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 location. But the article does not disagree essentially with A. J. Davis.

After Lucy had ascertained the fact that the planets Neptune, Uranus, Saturn and six of his moons; the meens of Jupiter and the Bun are Bpirit-worlds, while Mercury, Vanus, Mars, Jupiter and two of Baturn'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 heavens, are Spirit-worlds. Most spiritualistic writers have supposed the Spirit-world to be near to us, yet invisible to our eyes, and have taken psins 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 infered.

But was it ever inferred? What do those who are soquainted 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 responding 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 illuminated by the small sun of Jupiter, which is but the one-twenty-fifth part of our Sun in the stars."

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

ruddy heat."

Prof. C. A. Young, says: "The Bun is very hot." And so many others.

Mr. Louis Figuier, in his book, The To-morrow of Death, theorises, that the human spirit after leaving the natural body, goes through a sedies of purifying changes until after a lapse of about a thousand years he reaches the Bun, which he finds in a state of incandescence, yet a most congenial abode. He allows the Sun to be a flery body, but remains silent about the planets. This is a modification of the seven sphere theory, the concentric spheres surrounding the Sun.

ing the Sun.
Now, in view of such teachings and th

Now, in view of such teachings and theories, would any one who had acquaintance with astronomy, be led to infer that Baturn 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 Laev.

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

Does Lucy offer you inferences and conjec-tures, or discovered facts?
Do you envy Lucy her discoveries?
The discrepancy between the statement of The discretancy between the statement of Lucy that Vanus 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. Hare 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 entertained by him during life, but, being in harmony with the ideas of the medium through

mony with the ideas of the medium through whom the message is received.

As an instance of spirit knowledge upon subjects pertaining to astronomy, I give the following, from Prof. Hare: When asked to give information concerning the planetoids, answered that he himself could tell nothing about them, but spirit tradition says that they were once a large planet, the malcontent inhabitants of which attempting to stop up the crater of a volcano, caused the planet to burst into fregments. All that was life periabed; what they may at some remote time be, is only known to the Orestor; at the present they seem to be uncless.

what they may at some remote time be, is only known to the Oreator; at the present they seem to be useless.

You are disappointed because I made no mention of Reptune's moons. Neither did I mention Uranua' moons which were visited many times by Lucy. But did you imagine that I was writing a systematic treatise on astronomy? In that case it would have been an inscreasable omission. For Lucy to have told you all she saw and learned during her explorations, would have filled a quarto volume.

You complain that spirit exposers leave out some of the most important items. Now, that which is an important items. Now, that which is an important items. Now, that which is an important items to you, may not be go to otherer every one has his own peculiar desire. You want to know the residence and occupation of Repelson and Washington, while stocker wants the problem of perpetual motion colved, and a third wants the spirit to disclosire a hidden treasure, locate a gold mine, or give vices information by which he may gather riches without working for them. If you want a cortain piece of information which you can reasonably expect the spirits to give you, go and ask them through some medium; take pains to accertain the facit your exertions will be rewarded. As Washington has insterialised at accence quite frequently of late, he would if asked, then and there give the desir-

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 Uranus' 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 eccount 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 imagine that the moment a spirit leaves the body, it becomes a marvel of intelligence and wisdom? Neither would be "in accordance with the commonest reason."

Again, you complain that in speaking of the

"In accordance with the commonest reason."

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, whether they have satellites or not. If you will look over the article again you will find that nine planets were counted, belonging to Birius, seven to Antares, ten to Billist, etc., with a short statement regarding the variety and character of each family of planets and their moons of satellites. 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 respiendant Arcturus without a compan-

the respiendant Arcturus without a companion.

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 astronomy teaches you that stars are not neighborly. Tae 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 ask: "Why are not these stars inhabited?" What condition would the Earth be in if deprived of the influence of the Bun, 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, eater upon a description of the peculiarities, habits and customs of the peculiarities, habits and customs of the peculiarities to read, study and investigate for yourself, search for that which you want—not wait till itturns 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 Bpiritworld. I simply endeavored to show—the true

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

DR. WOLDRICH.

MATERIALIZATION.

Experience of Aurelia Griffith.

MR. S. S. JONES:-For some time I have felt It a duty, yet healtated to give my personal ex-perience to the public. It would be almost worthless without the weight of my name and residence; 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 welcome to one who had come to disbelieve in a hereafter; yot 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 materialised 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, although at the private scence which I had for the purpose of giving the opportunity, Dr. Pence assured me it was impossible, and that I would-destroy conditions by asking snything so positive. But it was my own loss if I did, and I could not be satisfied with less than they pledged their honor to give. Religiously, I had kept the test words. Not a mortal soul present but I, knew what they were to be. When the first spirit appeared, I asked, "Did you come to me through Mrs. E. of San Francisco." He bowed. I then continued, "If so, please get all the power you can, and give the test words you promised." He shut the cabines door, and I asked the ladies were Mrs. Lawis of Cincinnati, Mrs. Barke of Coyington, Kestucky, and Mrs. Pence of Terre Haute. They kindly compiled with my request until the door was suddenly thrown open, and in a clear, thrilling semi-whisper the test words spoken. In this manner, at this seance, two different spirits get test words promised me in Ban Francisco, six months before. But even more wonderful to me, was life like appearance of my father, Rev. D. M. Uonaut of the manne Conference, my brother Rev. Wim. M. Consuit of the manne Conference, my brother Rev. Wim. M. Consuit of the manne Conference, my brother Rev. Wim. M. Consuit of the manne Conference, for one who, only three years ago. pronounce all Spiritualists either knaves or fools. How ever, strictly private experiences of a remark

the fluest white lace, apparently, and she allowed me to touch and carefully examine it. It was worn over a crimson dress.

My father's was the grandest materialisation of all. He seemed-to bring a light with him, making even his gray eyebrows 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 info tears. Immediately 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 insuit, if I did not most thoroughly understand and sympathize with a like skepifeism. 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 pupil. Be took off a little velvet but, let me feel of it and examine the artificial leaves with which it was trimmed. Her dress was a very seculiar plaid, and the whole materialization never seen, but claiming to be my daughter's pupil. He 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 life-like—so life-like that in telling my daughter, I said I would recognize her picture 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 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 elther of these forms?" Probably, the very strong desire to see my husband, made it more 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 side, but finding it difficult, passed to the opposite side, down the stair and around to me, making one continued walk of at least twenty feet, probably more, and he preserved his old peculiar walk.

Another evidence of identity he and my father evidence of identity he and my father walk.

Another evidence of identity he and my father walk. Another evidence of identity he and my father walk. Another evidence of identity he and my father sedown his own designation, and kiesed her on the cheek. When I introduced my husband to the lady present, she faid, "Will you kins me?" He replied, 'Yes, Indeed," and kiesed her on the cheek. Was not my letter already too long, I would tell you of seeing a materialised stick lengthen itself, convincing me that Aaron's bic asoming rod was no fable, as I had for many years supposed; I would tell you of the vone of the vone evidence of the vone evidence of the vone of the vone evidence of the vone of the vone evidence of the vone evidence of the vone of the vone evidence of the vone evidence of the vone of the von

ialized stick lengthen itself, convincing me that Aaron's bleasoming rod was no fable, as I 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 recognising it unexpectedly, he fainted at the sight; I would tell you of the unavailing efforts my nephew made to be recognized until I suddenly remembered I had never seen him wear a heard, then how quickly the beard 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, dematerialised 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 hus-band as they stood in form face to face; I band as they stood in torm who whistled would tell you of a bright boy who whistled an accompaniment to his little cousin's song; n accompaniment to his little cousin's son would tell you of Martha Washington n terializing a beautiful isce 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 is justice to Mrs. Lewis and Mr. Holmes. I know there was no previous acquaintance between them, and that collusion at Philadelphia as some have cur-mised, is supremely absurd. I have never mised, is supremely absurd. I have never seen Mr. Holmes, have no interest in him furmised, is supremely absurd. I have never seen Mr. Holmes, have no interest in him further than the interest of truth, and never met Mrs. Lewis until I met hen 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 formed, 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 me, to enable him to prove his identity, and by our disinferested honesty, the truth of Spiritualism.

One friend only has declared that if he had

by our disinferested honesty, the truth of Spiritualism.

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 believes everything without investigating anything, and that is the fool who will not believe anything no matter how pilainly proved." For what are our tenses 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 over my face as he kiesed me; this perfume was noticed also by the other ladies whom he kiesed.

In conclusion, allow me to thank Dr. Peebles for sending me the ploture of my tall friend, 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 courtesy to one who is yet an utter stranger to blue.

Continuous Charles of Augustia Garrerry.

Continuous Charles Francisco, Cal.

Brother Arrayed Against Brother. LETTER PROM T. J MODER

MR. EDITOR: -I wish to address a letter to ms. Editor:—I wish to address a letter to my brother O son Moore, Eq., in particular, and all orthodox believers 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.

eyes, than if directed only to him.

My brother is 70 years old; is a reading, thinking and praying man; has been a member of the M. E. Church in good and regular standing more than 45 years. Like our noble lagerfoll, he always loved humanity, for humanity's sake. He is a man that has always enjoyed life much better than most men, though I don't think he is any better in heart 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 allowate 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 beart has been so much stultified by his regeneration, that this thought is really pleasing to him, even though he may think that their salvation may be for the "honthink 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. "fice 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 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 inidelity, which I suppose the entire M. E.
Chorch think is sufficiently powerful to absolately kill, yes to annihilate every attempt
that can be made to refute it. Perhaps my
brother may thick it is such an infice killer
that I even, who have dared to "face a lying
demagogue and damn his treacherous actions
without winking," would be afraid to "lock
horns" with an editor of one of the oldest orthodox papers of the country.

Well ist us look at his fulminations.

with a second of the country.

Well, let us look at his fulminations. He starts off by asking this important question, viz — What does akepticism offer in exchange for Faith;" he means the faith of the orthodox churches, of course; then he says "the attempt to the property of the start of t churches, of course; then he says "the attempt to rob any person of his faith in Christianity is an set of unpardonable crueity." At 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 that love is now changed to bitter and undying

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

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 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 (secording to theological teaching) that God made his two great plans, vis:—of salvation and damnation, long before your ing) that God made his two great plans, vistof salvation and damnation, long before your
Bavior 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) taught in the creeds of Caristendom be true that there was no necessity of the second rer son in your adorable trinity dying to "recon cile" [7, the first person to himself, or rathe to make the feelings of the three parties to to this great and wonderful transaction har

I have two more plain questions to sak that I have two more plain questions to sax has it is important the world should understand (if your doctrines be true), and which "wayfaring men though fools" might answer at once, unless their minds had been stuittled by your reeds. First, did your God always know who and now many would be estrainly lost? I answer for you. Yes, a thousand times yes. I have only one more question to ask you on this point, and it is tantamount and paramount to all the preceding queries. 'It stands in the same relation to them that Aaron's rod did to those of the Egyptian Magi, which were "all-law plowed up (a down) by that of did to those of the Egyptian Magi, which were "ally wallowed up ()r dowe) by that of Aaron;" see Erodus 7: 19; and I presume they were all thoroughly disgusted, so will all my previous desations 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 pause of a reply, and demand an answer, which I am sure you will never dare to make.

Now, I dare tell you that unless you really believe that it is possible to save some (or all)

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

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

The soothing plaster that you all apply to such knotty facts as I have here set forth, will such knoticy facts as I have here set forth, will not now satisfy the public mind in that "great is the mystery of Godjiness" This scriptural declaration, this gospel poreus 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 cangener that it the doctrine of possible set. gangrene that it (the doctrine of possible sal-vation to reprobation) contained. I trust I have now, not only shown the editor of the "Christian Advocate" some desirable things that skepticism (modern infidelity) "offers in ex-change for Faith," and I think I have offered what all honest, unprej ideed minds will say is more than an equivalent. If not, I will offer you more of the same sort hereafter.

T. J. MOORE.

Starfield, Ill.

A QUEER STORY.

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

(From Naw York Herald.)

A most marvelous demonstration of what is called the "occult force," says the Palladelphis Fres, was given at the residence of Mr. B. 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 plano 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 cleats fastened to the floor, as Mr. Kase explained, of keep it from moving when lifted from the front. The plano was rolled out and the clean seen to be simple pieces of wood and nothing more. In a few mounents a lady, who was introduced as Mrs. Bell Youngs, entered the room, and taking her seat at the plano began a lively walts. Then followed a popular ballad, and finally a spirited selection in polkatime. During the performance of the last composition the plano 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 jur the room. "Please don's make so much noise," pleaded Mrs. Youngs, and the plano obediently ascended and descended as though resting on springs. The lady stood up, but the plano continued to best time; next she placed her flagers 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 A most marvelous demonstration of what is 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 1,945 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 plane, placing her hands upon it, and again it jumped from four to six incl 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 and the probess was repeated. As only two gentlemen in the room could lift that (the harp) end of the instrument, and then only with an instant flashing of the face and swel-iing of the veins, 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 his hand between the bottom or the plano and the lady's paim, and though the plano jumped as lifely as ever, there was no perceptible pres-sure from the lady's hand under the plano, and it was further noticed that not even the and it was further noticed that not even the lady's dress touched it; the other hand was lying fist on the top. A large, powerful gen-tleman, who had before lifted one end of the piano, then tried again with Mrs. Young's fin-gers resting on the top, but was unable to budge it. Two gantlemen tried the same ex-periment and were successful, although both oudge it. Two gentiemen tried the same ex-periment and were successful, although both admitted that the instrument had suddenly in-creased amazingly in. weight. All these ex-periments and others of the same nature-were repeated again and again during the evening. and always with the same result, the plane moving in any direction at the word of com mand, whether its new found mistress touched it or not. Mrs. Young stated that she was very anxious to have her strange power theroughly 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 guesred that there existed in that all men have guessed that there existed in nature unknown, motive powers, unknown causes; a truth of which no one has ever doubted, seeing that it is impossible to suppose off size without causes. Thus the only difference betwint the Atheus and the theologians, or the woramippers of God, is, that the first to saign to all the phenomena material, matural, sessible, and known causes; whereas, the last essign them spiritual, supernatural, unintelligible, and unknown causes. The God of the theologians, is it in effect any other thing than an occult power!— Quese of Natura. Experiences of a German in the Investigation of Spiritualism.

> BY P. YOUL. CONCE.USION.

During our sojourn at the Eddys, I don't remember which evening; we were sitting round the stove much interested in the clairvoyant descriptions of Horatio, when he began to describe the scars and moles on the persons present, much to the general amusement. I saked mentally one of my controls, "Oan I do that also!" And the answer came, "You can."

ent, much to the general amusement. I sated mentally one of my controls, "Can I do that also?" And the answer came, "You can." "Very well," I rejoined, "I sak for the power." I immediately experienced a peculiar sensation. I felt as if some one was putting a large crown on my head made of mose and twigs, and I felt a sensation on my head as if a lot of worms were crawling about, and I saw clairvoyantly.

Turning to Horatio I said: "There is a scar on your-right arm near the shoulder, giving the exact location and size." Horatio laughingly said: "The spirits are mistaken this time," but I saw the scar and said no. Horatio at my request took of his coat and rolled up his sleeves and there was the forgotten scar. 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. I 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 control of the man. my impression that it was done in splitting wood. William came forward and showed us the sear made several years before in the manner stated. Of course I did not know anything of these sears, only what I then got clair-

voyantly.

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

I fully realise that I got this development by

can spit deny, because we can easily sak for the proof.

I fully realise that I got this development by aking for it at an opportune moment; that is when Horatic was under the peculiar influence necessary for this phase.

April 29th, 74. I paid another flying visit to the Eddys and staid three days. During one of our light scances we had a large audience—it was Ennday, May 3rd,—and the curtain of the cabinet was raised up and there came forward three little children, 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 was fully recognized, also the old nurse by the mother who was one of the suddence, and who was talking to the children. They could not speak but stood in the doorway of the children speak but stood in the doorway of the children speak but stood in the doorway of the children of speak but stood in the doorway of the children and lecturer. This was probably as wonderful an exhibition 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 and their nurse; if our good friend William Eddy so divided himself into three children and their nurse; if our good friend William Eddy so divided himself, then he is the most serve of introduction to Mr. Mackey, procured for hie a visit to the celebrated Bonanas Mines, vis: the Virginia consolidated, the California and the Ophir. My next stop was Balt Lake Oity. Then I was three weeks in Colorado visiting many gold and silver mines.

Wherever I west on this journey of five months, I was received politily and kindly by the Epiritualists whom I met everywhere.

Byiritually, this trip helped me much lin my development; it brought out one of my special phases—vis: Mineral Clairvoyance; that is

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 veins, their
depth and commercial value.

Thus another spirit promise has been redeemed. On my return to Boston, in compliance with the wishes of my spirit friends I
placed my name before the public in the advertising columns of the RELIGIO PRILOSOPHIGAL 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

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 petient. 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 andience of one or many persons, I don't want them to tell ma, "I have a father in the Spirit world." I deal that leading your medium. This method furnishes no

ing your medium. This method furnishes no demonstration of mediumahip or spirit control. As it may interest your readers to get the details 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 Boston and was introduced as Mr. George Botsford, attorwas mirounced as mr. George Boistory, attor-ney at law from Fredericton, New Brunswick. Mr. Botsford gave me some common pieces of quarts which he had broken from a ledge on his land near Bt. Johns, New Brunswick, also a large surveyor's map of the property.

his land near St. Johns, New Brunswick, also a large surreyor's map of the property.

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

The hext tyening I was walking in the

the ore. Controls then said, "Enough for now."

The heart evening I was walking in the street, when one of my controls came to me and said, "Look up in the sit," and I saw a farm spread out like a beautiful ploture and in the centre 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 something valuable there. I will tell you when we get to your room. "Arriving at my room I sat down for writing und the control mid: "Under that old buckwheat field is a bed of pleater. In the lower right hand corner or also is a bed of valuable day."

When Mr. B. called for his mineral examination, I read it to him and he laughed." I caked, "What are you laughing at?" "Oh! I am not laughing at you st all. I am only laughing at my own stupidity and how hand somely the spirits bring up the test to ma. When we were running this line across the centre of the land, which is the dividing line between my brother and me, I now remember that we could not use the compass owing to the deficction of the needle; we had to sight the line. This phenomenon of the needle deficiting, of course is well known to be caused by iron ore in the earth. I don't know anything about an old buckwheat field—will you please mark it on the plate" 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 little cross in the lower right hand corner and told him, "Please dig here about a foot deep and you will find red earth. Gend me a sample by mail, and I will give you the details about the clay." Mr. B. then left me and returned 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 me property. I mat a stranger a laboring

my property. I met a stranger, a laboring man. Impelled by an irresistible impulse. I saked him if he knew anything about the property. He said, he did; that he had lived near it a great many years. I saked him if he ever knew of a field of buckwheat on it. He was the property of the said there was one but it was twenty-sight. property. He said, he did; that he had lived near it a great many years. I saked him if he ever knew of a field of buckwheat on it. He said there was one, but it was twenty-sight years ago. This man went with me and staked out the buckwheat 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 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 sppeared to be limestone, and Mr. B. sent for instructions—if to blast or not. I sat down for control and got these instructions: "Take accompass and go twenty-five feet south south-east from the present excavation and you will find your plaster."

Bubsequently 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 25 feet south south-east brought tim to my original plaster cross, as he ascertained by an accurate survey. This was another good test of clayvoyance.

Parties desiring can address Mr. Geo.

clairvoyance.

Parties desiring can address Mr. Geo.

Parties desiring can address Mr. Geo.

Botsford, Fredericton, New Brunswick, for a
verification of the above facts. As soon as
cenvenient 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 Bpiritualism, I decided to keep on in my investigations until I either proved or disproved the subject, no matter how short or how long a time it might take. I 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 brauch of education is of gradual growth and of necessity slow; it is so with this subject of Spiritualism. There are so many strange facts that strike the new are so many strange facts that strike the new investigator that it takes time to properly com-prehend them.

prehend them.

I consider myself very favored in my investigations to be able to prove many of the phenomena in my own person and through my 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, tasts 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 Boiritualism done your"

"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. 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 extension in the heat roughts and differ. so that we may arrive in our next state of existence in the best possible condition. The Bpirit world is all about us. Bpirits 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 spirit intercourse.

Bpiritualism, the proof, the reality of Spirit-life and whirt intercourse. is either the great-

life and whirit intercour est blessing ever vouchasted by God to man-kind, or else it is the most remarkable delu-sion that God ever permitted to be inflicted upon the world; in either case, let us do as the apostle said: "Test the spirita." 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 may rest assured that there is truth in the words, "Whenever there are a few of gathered together, there will I be with you.

Letter from New York.

EDITOR JOURNAL:-Summer tourists (who comprise nearly all the residents of cities hereabouts, who have the means to defray expenses), have not yet returned and quiet prevails
in business, in social, philosophical, ectentific
and religious circles. Were it not for Bishop
and Mrs. Fint, it might well have been feared
that for the time Spiritualism would have been and Mrs. Fint, it might well have been feared that for the time Spiritualism would have been forgotten, from which we may learn, that even they are in some respects useful elements in the earrying 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 exposing, he bill undoubtedly 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 Prestidigistor "Hermann" and appended a challenge, and below may be found a reply from the "Procesor," 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 has a right of complain, unless it be the publications of Spiritualistic papers which are compelled thereby to notice him, gratts.

A CARD PROM PROP. HERRMARK. OLYMPIC VARIETY THEATER, ? New York, Aug. 17, 1875.
To wan Epyron of the Teleparts.
Yestenday's papers contain a criticism of my

"Bpirit Cabinet Trick" (now performing at the Olympid Theatre), and a professional challenge, both from the pen of a Mr. W. Inving Bianop—I take no notice of the "criticism"—but as for the challenge, if Mr. Biahop is in carnest and "means businees," let him deposit \$1 000 with the editor of the Cipper, Mr. Frank Queen, as a token of his accurity (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 terms with Bishop, that he admits mediumship, but as Anna Eva Fay's manifestations consisted largely of "tricks," which he could perform without as well as with mediumship, he gives those exhibitions. If this be true, it is only a further proof that he is obtaining notoriety without financial expense, though at the expense of candor. We do not cavy 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 altorneys of the so-called Mrs. Fint, and the opportunity has not been neglected. Bo long as it shall continue to be popular, to characteriss all mediums as impostors, and all manifestations as delugive it can not be expected that the daily press will as a rule, allow any other kind of criticism by impostors, and all manifestations as delugive 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 condemn as freudulent or delusive, inquired if under such circumstances, no deviation was to be made from the general instructions he had received. The reply was, "You have no right to reason about what you see, give them h——I" and whatever that may see, give them h-l" and whatever that may mean literally.

mean literally.

There is no doubt the daily newspapers of New York, and Judges Westbrook and Donnahoe, have been diligently engaged in the line of conduct toward Dr. Flint, which would be of conduct toward Dr. Flint, which would be indicated by the popular rendering of that inconic 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 sustained, and none against his mediumship in the social of the so-called Mrs. Flint be accepted against those of Dr. Flint, and the reasonable probabilities.

Right here, at the risk of extending this communication to an extreme length, I am impelled to comment upon Dr. Filint's own communication to the New York Times, of the 16th of August, in which he states, "I was never married to the woman who calls herself Helen M. Filint," 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 signed by Dr. Filint's Attorneys, agreeing that the Referee 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 statement, and whether true or false ahows Dr. Filint in the worst light in which he has been placed. It seems impossible, if the above statement of Dr. Filint be true, he could ever have consented that Right here, at the risk of extending this com in which he has been placed. It seems impossible, if the above statement of Dr. Flint be true, he could ever have consented that such a stipulation should ever have been entered 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 Bpiritualism, 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 excess this disgraceful statement. If she is his wife, the statement is outrageous; if she is not, he has 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 exponess. If she be the ville woman he paints her in the communication referred to, and he has lived with her fer years as Mrs. F. of course surrounded by such influences as such a perpen-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 fulnised.

Whether the people of this world will ever become mildentive spiritualized that the good

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 ecoentricities, and may or may not be Spiritualists, but surely are not authority, and this view is universally adopted by the hundreds of thousands of believers in Spiritualism, who have made no public so-Whether the people of this world will ever Spiritualism, who have made no public so-knowledgment of it, it seems to be all import-ant, that the Spiritualistic press should speak out plainly upon this and other matters affect-ing mediums unfavorably, as well as to defend 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 Epiritualists do not believe and endorse, as well as the converse.

believe and endorse, as well as the converse.

It may be said that time will bring about all this. Quite true. When sufficent 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 philosophy a thought, much less to investigate the phenomens.

It may be we have the few persent published.

refusing to even give the philosophy a thought, 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 sufficiently well shatained as a rule to permit, that independence so desirable, if not necessary, to secure the whole truth. With better patrouage 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 obserfully donated toward making up the annual deficiency, or the paper be managed with selfshness amounting to a reproach upon those who are not as well as such as are, responsible for it. The Spiristatic of Hork was not well sustained because its 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 set proceeds of the farm?

If Wilson's farm had been larger, or his

set 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 expanditures. Spiritualists should work fatisfully for, and lavishly patronise every paper devoted meelfahly to the interest of Spiritualism, and make this idea substantially the basis of any patronage, and our literature would spon become

vastly improved and sought for, where now it

T. Onsenza M D. 111 W. 23rd St., New York, Aug. 1976.

SHAKERISM.

Reply to Elder Eades.

Reply to Elder Endes.

I do not suppose the readers of the Journal will be willing to have a lengthy discussion upon Shakerism threat upon them, or that they will be interested in the investigations I may make as to the cause of the deesy of. Shakerism, unless the dreay 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 student of spiritism will find a new field of investigation oper to him is solving this question of the deesy of Shakerism, I will venture to intrude once more upon the columns of the Journal with a brief reply to Elder Eades, who writes very much as though a bombabell has exploded in the Shaker camp at South Union, Ky. But Elder Redes is one in authority and naturally enough contends sharply and with vigor for his position, having won it through years of gospel travel, which means a great deal, as we estimate by 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 effete, wornout system, while I am battling for truth, as a grand old Shaker spirit said to me through Mausfield, of New York, soon after the visit of Elder Evans and eleven of his family to this famous medium, from whom they obtained such conclusive evidence that Shaker spirits

of Eider Evans and eleven of his 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 special meeting of the great and mighty ones, on their return to the Rome of Shakerism. Yea. "battling for truth," said my Shaker spirit friend, and among many obsering 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 uncought, my request for a message having been made to my wife who passed to the Spirit-world a year before.

before.

My investigation soon led me to look upon the episode and the events connected with it, of the seven years from 1837 to 1844, as furnishing the key to a great amounted valuable information relating to spiritual evolution, which must be treated and studied as a science, if we are ever to find an enduring basis for spiritism. That I do not over-estimate the importance of that period, is manifest in the repeated expressions I hear from those commenting upon my estimate of it, and from the following extracts from a letter I received from Wm. Fishbough, one of the pioneers of Spiritualism, as tracts from a letter I received from Wm. Fish-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 curious in the con-spirit intercourse as now generally known and recognized, 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 Infidela,' and the opposing part of the Christian 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 disbelievers in God and immortality, the fact might convey a

God and issmortality, the fact might convey a lesson important in many respects, and assist 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'ds the end, they would be nearly overwhelmed by the flood from the dragon's mouth, though the remnant would finally be saved.

Yea: but why a remnant? Why should this

saved.
Yea; 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 so make one final struggle and to creat 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 selfahners, for which they will yet mourn in sackcloth and ashes, while they take back seats among the congregation of the New Zion when the Day of Jublice shall come as it surely will; but this "remnant" will cocupy no place to be envised; but rather to do the work and fill the place of remnant—to finish out work already nearly completed. But the Bhakers seem to rest upon the assurance 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." Bill I will suggest to Elder Eades that he look into the matter now, and carefully study "Emerance that 's saven on Compensation." Where he will

meant by the "law of compensation." Bill I will suggest to Elder Bades that he look into the matter now, and carefully study "Emerson's Essay on Compensation," where he will did an abundant answer to his question as to what I mean by the "law of compensation."

Elder Esdes 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 ain 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 departed from them.

Bo, also, the charge of mental and phys-

them.

"Bo, also, the charge of mental and physical bondage among the Shakers has not an inch of solid ground to rest on," says Elder Hades. I was prohibited from having the "Goldan Age" in my room during the last few months of that excellent paper's existence, and I knew of many cases where suthority was exercised to prevent study of the common branches of education, and anone of the younger members of Elder Hvan's family attended any school last winter, and all efforts on my part to assist those who did try to employ some of their spars moments to learn what is tsught in our common schools, was looked upon with distavor 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, take this work on drainage."

No opportunity is given to hear both sides of any question. The Shaker side is enough for a Shaker, and in the svening given to reading by someone selected for that duty, while the others listen, the scissors do good service in trimming articles to meet this and. Everything that shows the world to be some horrible place is sure to be given in full, but if Elder Eudes article is read, the part relating to my charges of absence of the gift, of discernment in the Elder, over which Elder Esdes "would abrow a veil," with the cut out, while the minatements and sophistry of the rest of the article will pass, because it has the true Shaker 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 Shakeriem, for

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

effort and longing on the part of many Shakers for it.

I will not trespass upon the crowded col; umns of the Journal, with an answer to all of Elder Eade's bold, bold assertions and misctatements. How strange that he should ask the question, after admitting the charge of the absence of "gifts" in Elders of to day, why that should interfere 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 2,400) 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 cura.

The effors 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 power, as much cut the local in a social system of to-day as any of the theological dogmas-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 pensity they must pay for their folly.

Elder Eades says: "This gift (spiritual discernment) is not so necessary now where an organised order exists, as it was in the beginning, when all were strangers mad no order exists, when all were strangers mad no order exists and no order exists.

cerment) is not so necessary now where an organised order exists, as it was in the beginning, when all were strangers and no order existed," 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. Simply 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, beset with thorns and crosses, I had traveled years before I went among the Shakers, and mean to travel in while life shall last.

The Elder's fing at Ancora over my shoulders is as foolish and spiteful as it is unfortunate for himself. There is one single individual in Ancora, one simple, child like, devoted soul doing more than all Shakerdom to best back the flood issuing-from the mouth of the dragon, to check the tide of irreligion and inddelity now sweeping over the world. Yet he makes no claim to being one of "God's anciented, or as being a member of the "True 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 slough off some of their consecrated selfahmes before they can claim the right to pull in the same harness withthe Vermont boy, William Eddy. Perhaps in some record to be made in the future Bible, the following may be found:

And, so it came to pass, because it had become true of Shakerism as of the great Bal-

And, so it came to pass, because it had be-come true of Shakerism as of the great Bal-shazzar, mene, mene, tekel upharsin, the disci-ples were first called ANLHANS (Ann Lec-ans) W. B. BILLINGS.

Ancora, N. Y.

Letter from the State Missionary of Texas.

DEAN FIR:—What is the meaning or deflui-tion of the word "local," as used by "The National Conference of Spiritualists "? Will Bruce explain?

Dr. J. E. Bruce explain?

Does this conference totally ignore all State associations now formed, and neek as the one greaf Acad to organize local associations in every town or county in the United States? aforesaid locals to be under the immediate government of the national, with no intervening State organization? If so, where the need of "The Board," and all the various committees proposed in the constitution under which said locals are invited to organize. Except in our large cities members could not be which said locals are invited to organise. Except in 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 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 organistd, and invite and assist other States to organiss, if they have a sufficient number of locals, on the delegate plan, if not on the individual basis,

they have a summent number of locals, on the delegate plan, if not on the individual besis, similar to the Texas association, and place themselves upon a sure besis by incorporation in accordance with their Btate laws, framing a constitution in harmony with their charter? Then call a delegate convention to meet in '77 and form a mational association.

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 five or more believers or liberals could be found. The "system of itinerancy," as suggested by B. F. Baldwin, in the Journal off Aug. 19th, would be very effective in spreading the glorious truths of the Harmonial Philosophy, and promoting town and county organization. One great objection to the above plan, might be that a constitution thus called would not be composed of

jection to the above plane might be that a convention thus called would not be composed of "Christian Epiritualista." They might not "recognine in Jesus of Rasareth, a spiritual leader of man," in any sense superior to A. J. Davia, 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 yewould be done by," together with a few by laws and rules of order based thereon, are all the laws medded. They might not be able to build a platform between "non-believing athaism on the one hand, and all creeds that tend to cramp and trammel the human soul on the other." The Epir. taslists of Texas, invite all Liberalists, no matter by what name they may other." The Spir tualists 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 srticle of faith, with no mediator between man and his God; quoting the words of Bro. Peebles, teach that we "believe in repentance as implying sorrow for wrong doing and reformation. But in no way does it promise escape from the legitimate consequences of yields law. Nature holding the golden scales of justice says obey and enjoy—transgress and suffer.

Have the address to the people: We are con-

of justice says obey and enjoy—transgress and suffer.

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

We thought Spiritualism litealf in its modern phases of manifestations to be the new movement needed, and her teachings especially the one above quoted from Bro. Pechics, to be the new regime, which, infused into religion, it would become adequate to estisfy the wants of the modern world.

We have witnessed changes, or new phases of spirit manifestations from time to time, and think that other and greater phases will be bestowed by the Spirit-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 inaugurating "new movements" in Spiritualism before they are bestowed from the Spirit wor d. Let us infuse every spiritual truth we possess into old theology and make all 'the "new movements" possible within her borders, has we must prepare conditions, and patiently wait for "new movement " in Spiritualism. Is it a "new-movement " under the name of "Christian Spiritualism," to fail down and worship the sectarian idolf the man Jesus, whom they have placed as a mediator between man and his maker, or more properly speaking have 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 materialistic or atheistic mind, or that would lift the creedal will that now hangs between the sectarian charteman and the Spirit-world. Let us try to obtain this by working hand-in-hand with our friends from the other shire, 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 taing circles, local societies and State associa-tions, and as soon as practicable, a national as-sociation, but upon a spiritual platform if we would be free from the "creeds that tend to cramp and trammel the human sodi," 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

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

above, God's laws thus obeying, be taught how to

live,
To brother and neighbor full justice to give,
Hold spirit o: mmunion, truths banner unfurl,
The teachings of angels send forth to the

His time 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 blest.

JAS. H. Young.

· BOOK REVIEW.

PERCY BYSSHE SHELLEY as a Philosopher and Reformer. By Charles Sotheran, including an original sound by Charles W. Frederickson, together with a portrait of Shelley and a view of his tomb. New York: Charles P. Somerby, 139 Eighth St. 1876. Pp. 51. octavo.

Eighth 8t. 1876. Pp. 51. octavo.

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

With his full understanding of the subject, and ardent love for the character of the man of whom he writes, Mr. Sotheran has made what in ordinary hands would have become a dry essay as charming as a novel, and filled to the brim with philosophy.

His style is flowing, but not the flow of words 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 reveal.

Lie first tilt is at Marvin, professonal "Paychology 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 Socratio wind bag a few lines, but nothing is

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 given 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 treasure. house of wisdom.

He penetrates at times the arcana of spiritu-

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

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

More Magazine Notices.

19

THE SANITARIAN -(Campbell & Co., No. 83 THE SARITARIAN—(Campbell & Co., No. 82
Nassau Bt., New York.) Contents for Beptember: Deformities and their Relation to Hygiene; Vital Statistics; Natural History of a Bookd; Sewerage of Saratoga; State Medicine and Public Hygiene in New York; Sea-bath at Home; Shade Trees in Cities; Sanitary Appliances at the Cantennial; The Eucalyptus.

PERRIADORCAL JOURNAL -(8. R Wells & Oo., Naw York.) Contents for September: Samuel J. Tilden, with portrait; Mental Heredity and the Influence of Calture; Some Ancient Basts; Almso Taft, Attorney General of U.S., with portrait; How to Consider the Money Question; Gan'l Gen. A. Caster, with portrait; Chin and what it Bignifies, illustrated Patrick Henry, illustrated. Numerous o well written articles complete the number.

The Case of R. W. Flint, Medium.

ED TOR JOURNAL:-I have investigated far AD TOH JOURNAL:—I have investigated far canonga to a harfy myself that the charges of fraud against Mr. Files 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 brought by Mrs. Fint for Allmony, which sait, through pessent of Mr. Files.

for non payment of money decreed to be paid in a suit brought by Mrs. F.int for Alimony, which stits, through neglect of Mr. Flint's former counsel, was allowed to go by default.

Mr. Frint says that all the letters that have been published parporting 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 used for the purpose of destroying his business as a public medium. In confirmation of this, the letter sent by Mr. Fierrepont, concerning which he much has been said, Mr. Frint told Mr. Wright, of 874 W. 89 ad 8t., at the time (as I am informed by Mr. W.), that the letter was lest and that Mr. Pierrepont was much concerned about it, and having made dilligent search for the same, the letter outld not be found. It nows appears that it was intercepted by Mrs. Fint, and has been put toga 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 left. Fa.) mediumship in various ways, and alliafied himself that he was thoroughly reliated he was thoroughly reliated here. First herself has said the same as I am pro

Frint herself has said the same as I am pre-pared to establish.

Waile in Mr. Frint's cell he showed me a package of perhaps one hundred letters from als 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 medi-umable. In regard to the tea-kettle story put-in circulation, it is absolutely preposterous, as but few 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 medium to the country of the country of the country of the 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 emphatic in commendation of hir. F a mediumship.

Concerning the animus instigating a course

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 reliable than the one sided statements 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 Bpiritualism, and trust, Mr. Elitor, you will not hesitate to do this simple act of justice, and give it a place in your valuable paper.

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

That there has been a great amount of lies published about Mr. Flint 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 dollars had been sent to Mr. Filnt in registered letters by B. B. 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. Filmt 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 sealed 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 (a false.

But it serves the purpose of the opposers who seek every opportunity to persecute mediums precisely as Jesus and his spostles 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 sectarian Spiritualists. Buch have been the results following sectarion organisations, and probably ever will be.-ED.

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commands. Imaginary gods have been constructed to
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Those who have been educated to believe in the Christian religioni, and to regard the gentle Nasarene as the
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owing of females of vestal purity, Krishna was a chapsater as important in the Brahminic I system of religion, as Christ is "in the plan of satration" instituted by
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CHICAGO, SATURDAY, SEPTEMBER 16, 1876.

MAGICAND ITS NATURE.

Is the Devil Dead?

NUMBER XLV-(WHOLE NUMBER LIL.)

White and Black Magic-Wenderful Psychologic oal Powers Existing in the Past.

. It will be conceded by many who have carefully perused these articles on the subject of Demoniac Influences, that they knew comparatively little of the history of Spiritualism among a certain class of the depraved-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 silver to alleviate the sufferings and misfort unes of others, and in doing so he excites our highest idmiration. 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 pur--to ruin one man, to thwart the purposes of another, and to gratify his lustful nature. There are the two extremes. No one would condemn all "worship" because a debased Voudoo 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 depraved 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 rith 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 former was of an exalted character, devoted to the alteriation of humanity; the latter employed evil agencies to accomplish the nefarious purposes of its devotees. Psychology was known and practiced long ago-indeed, long-before the time of Mesmer the subtle nature of magnetism 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 racter of influences to God and the other to the Davil.

Through all history their is a vein of inch dents referring to Black Art, or dealings with satanic influences, and to totally ignore them, would be equivalent to banishing the use of common sense. The wonderful stories, howeven of traveling through the air, 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 magician.

relation to Maimon, the magician.

In order that they should be able to understand all cases brought before them, the Z-kanim, or 'elders—comprising the Sanhedrim—were obliged, before they were pronounced worthy of such office, 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 in 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 those 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

out to the wrong his proper deserts. And when, as the Gemarsh 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 acquirement of this secret power, which they never practiced but on compulsion, were enabled to frustrate their intended designs.

Thoroughly qualified in all these acquirements, in after days, even when no Sanhedrim existed, was Moses 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.

that the great Rambam occupied the most honorable 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 extelled to the skies by the nobility as well as by the plebeians of Egypt and its vicinities.

Being alone one morning with his confidential friend and advisor, Malmonides, the King, being in a communicative mood, spoke to him

being in a communicative mood, spoke to him of his great attainments and acknowledged unfathomable 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—I refer to the black

the art of my country—l 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 Majesty?"

"Speak, friend Maimon, as freely as thou wouldst to heather."

wouldst to a brother."

"To a brother I would say thou speaketh in conceit; to thee, O King, I reply, with all dueference, your Mejesty may be right and your Majesty may be mistaken."

"Well, then, so confident do I feel that what have add in your water to say the same and in your may be said."

I have said is no vain toast 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 Malmonides. "Close thy eyes," commanded the King, in a

changed voic

No sconer had Maimonides 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 No sooner had Maimonides complied with 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, his con jectures were brought to a climax. He felt himself being lowered into a boat, without power to resist, and in the space of haif an hour deposited on the shores of an unknown

island.

With the dawn of morning came the realization of helpless solitude. No more a king of a far-famed country, but a waif on the shores of an unknown island! With an insuppressi-ble cry of despair and remorse, he rose to his feet, and, to his infinite surprise and relief, beheld a number of people—whose like he had never s en—coming toward him with shouts of loy, while wonder at his appearance was de-picted on the faces of one and all of them.

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 ifirighted captive to the they had borne the ifrighted 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 It" 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 dilenma. As a last resource, he began making signs to them to inform him in what section of the world he has the honor to find himself. 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, eseing he had no other alternative but to submit in good grace, signalized his intention to remain.

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 accompanied 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 dwell?"

know not what thou dost mean," replied dajesty. "We know not of the existence his Majesty. "We know not or the of any other country."
"Hast thou not heard of Egypt?" again de-

"No!" was the perplexed reply.
"Have you no ships wherein I could sail cack 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 procpects 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 of the unknown island heard of an intended inthe 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 offered him-self as commander of the army, while his roy-al self led forth the royal troops. The King gladly acquiesced, and at the appointed time went forth to meet the rebels, and after a brief struggle defeated them, with but little loss. Bo 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

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 of the allotted time for mourning, the com-mandant of the army and bosom friend of the departed King was unanimously declared sov-ereign 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?" demanded he of his ministers.

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

He thought of his own Queen, in far Egypt, of his children he never more could see, and a pang of regret and grief shot through his frame

pang of regret and grief shot through his frame as he realized his situation. Herer, never more would be game upon the loved forms of his wife and children at home! But what could be do? That he could never be able to ful can be, she was; how bould he then, in courtesy to his subjects and in justice to him-

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 mementary arrival of the minister. At
last that illustrious personage presented his divine appearance, and forthwith, without any
further delay, commenced the marriage ceremonics.

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 glazzy stare on Malmonides.
"Where am I now?" demanded he tremul-ously of the rambam (Malmonides). "Your Majesty is in your own apartment in the palace of Egypt."
"How is this?" I thought—"

"Mow is this?" I thought—
"Ayel your Majesty thought that you could over power me with the black-ark, 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 King.
"Your have not stirred, your Majesty. 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

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 Ohristian Spiritualists.

It now appears that the inspiring intelligence that prompted us to write under the above caption, foresaw that which we did not anticipate, and hence in due season, ealled the attention of the readers of the RELIGIO PHILOSOPHICAL Journal to the contemplation of the Phileso pay 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 ush ering 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, accial 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 surervision of the movement. has thus far, thwarted every attempt, in the least degree, to sectariapize it.

The schisms that have grown out of the absurd efforts at organ's ations, have been the means of agitating thought to the extent of causing most Spiritualists to see that religion and its sectarian organ's stions are of mythological origin, destined sooner or later to disappear as markind 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: Peebles, in his seal for the "new departure," 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 Stroduction 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 denied that a partial colipse has gradually crept over and dimmed the heaven-illumined face of Spiritualism. The original National Association is dead; nine tenths of the lyceums are dead, multitudes of Spiritualists are morally dead, attending neither Spiritualist lectures on Bunday, nor spiritual scances on week-day evenings. The finances that ought to go to erect spiritual halls, support the Spiritualist press, genuine mediums and lyceums for our children, are often expended in building sectarian churches, or supporting the liberal denominations? What is to be done? What does the "new departure mean? It means—departure from death and porting the liberal denomination? 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 accessing to religious aspira-

tions and manly efforts-from phenomenal wonder-seeking to a rational philosophy practical righteousness and from an ego Ignorance to a broad spiritual culture. It is a departure from old feuds, old grisvances, old disputations, and thread-bare issues, that have about as much to do with the heavenly truth of Spiritualism as Astec 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 period he was making his trip around the world. While he was off on his pugrimage, the Runjeto-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 eclipsed and dimmed the heaven-illumined face of Spiritualism." That calipse has passed and even the advocates who held that "social freedom is germane to Spiritualism," have ceased to give utterance to the infamous doctrine.

Bo marked is the change that Bro. Peebles says in the very same issue of the RELIGIO PHIL-OSOPHICAL 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 spiritusi revival?" 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 "eclipse" 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 to timid a uls, like the dark cyclone 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-

Bo the controversy in regard to Spiritnalism 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, al most 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 "ste-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 me diums 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 publish ed 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 duunited effort for the promulgation of the fact of spirit communion, and the teachings of the siges of the higher life.

While the fallacies of old theology are oxposed, 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 spiritualistic literature among the

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

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. O. Orum of the Repress, and several other reporters, found themselves in the spartment renied by Mr. Markee, in company with ten or fifteen ladies and gentlemen, all devoet Spiritualists. The room has no other furniture save the chairs and table used by the circle and medium, and the mysterious cabinet. On the outside of the cabinet were hung placards with the following signifiwere hung placards with the following significant inscriptions: "In God we trust," "The pure in spirit shall see God," "Thrice welcome noble and faithful band," "There is no death," "The angels 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 Advertisor and Democrat and Obressels were then appointed a committee to bind the medi then appointed a committee to bind the medi-um in the cabinet. The lady was at once seat-ed in the narrow enclosure and the hem of her dress carefully sailed to the floor. Her hands were then filled with fi ser and tied together with white brittle thread to the chair a num-ber of times, so that it seemed utterly impos-sible for her to rise or even to change her posttion without some of the threads giving way. Thus secured the door was closed, and she was left to her meditations.

Into secured the door was closed, and ane was 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 Lizzle, 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 indiined to embon point, 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 benesith it, as she stepped forward, her bare feet could be plainly distinguished. What some kind around her waist. The dress skirt 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. It 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 liand touched her body she gave a loud and very feminine scream and skillfully slipped from his grasp, disappearing within the cabinet. 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 Cruin over the head with a chair, for W. O. 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 expected blow; but before it could fall others pected blow; but before it could fall others had interposed.

The voice of Daniel Webster directed that the two gentlemen who had bound Mrs. Mar-kee in the chair should come forward with the light and examine her, but cautioning them to make the examination as brief as possible. make the examination as brief as possible. The two named went promptly forward, and, opening the door of the cabinet, found Mrs. Markee 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, the was restored to consciousness, but apparently exhausted and worn out. Mr. Orum 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 how is in his own. As it is, nothing 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

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 bruised and crushed, and that the painful sensation continues to be felt by the spirit for sometime afterward.

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 retort, and throwing a foreign ingredient into the compound? Such a course is exactly in keeping with the conduct of Mr. Orum. He, disregarding all known laws of spirit materialaution, seized the materialised 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 materialised then it was "a live, flesh and blood woman." When these self-conceited skeptics 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 flesh, bones, nerves, sinews, etc., etc., are so refined and attenuated that the physical senses of mortals can not take cognizance of them, and yet a spirit is brought w aphere of what is known as a materialising medium, for a brief time is so materialized, as to beas natural a flesh 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 demonstrations are received as truth, but quite different is it with spirit manifestations; the whole priesthood is in peril-hence they and their devotees like bulls in a china doset, go at the materialized spirits, and learn, at the peril of the medium's life, that such spirit when so materialized, is indeed "fiesh and blood" and "alivet" An astonishing discovery! The man expected probably to catch the medium, but failed. The medium was found exactly as she was left—securely 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 materialised came from the medium under a natural law-a law of harmony.

When that law was violated, the result was se 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 under 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 ignoramuses, (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 source 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 instantancous 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 again uniting with the medium-hence the blood upon her face and hands.

Philadelphia Pepartment

BY HENRY T. CHILD, M. D.

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

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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 external material form is built, and controlled during life; this lays hold of the substances which are essential for its work, and gradual-ly unfolds a body, prior to birth as well as af-terwards. In it lies the power to mold these wonderful forms, and to carry them through the various stages which mark human life, be-classing in the ampropriate condition. ginning in the embryotic condition, where the most wonderful changes take place, then go-ing on through childhood, in which there is a 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 reached, new powers, which had hitherto been innate in the spiritual body, are unfolded, feelings and faculties which) had not been manifested. fested, now appear on the stage of action. The association of the sexes, and the propaga The association of the sexes, and the propaga-tion of the species exerts a controlling influ-ence. Man real sorithe action of the law re-ferred to by Moses, and spoken by the Creator, that it is not good to dwell alone. The affec-tions 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. misery, disease and suffering upon the race. Bensuality as a fearful disease prevailful over the world, and its results are manifested, not only in the physical conditions of the race, but in their spiritual also, carrying suffering into ail departments of society, even the most cultivated and refined. That which in the

cultivated and refined. That which in the animal creation is carefully restrained by instinct, and kept within its proper bounds, is very generally unrestrained by reason or judgment 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 divine laws in research to this important function. wine 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, intellectmen and women far more spiritually, intellectually and physically developed than any that have ever been 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 present life that is so repulsive. The degradation of the spiritual body through this is a present and permanent evil that calls loudly for reform, and those who become enlightened on this and those who become enlightened on this and those who become enightened 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 stiritual body if kept pure ct the physical body into the conditions which produce pure happiness, and men and women will live as a band of broth-ers, with pure and chaste feelings always. The sensual conditions to which we have referred seasual 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 sctive, and who find their gratification in association with medium istic persons in like conditions.

Istic persons in like conditions.

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

It therefore becomes a matter of the highest

It therefore becomes a matter of the highest 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.

will.

The soul, which is the most interior, and which is connected with the spiritual body by the intellectual nature, which occupies an intermediate place, 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 also as to mold the spiritual in the lower chancels of life, and produce such sensual conditions as we have referred to. When marking learn the laws of saic-natal influences, and the necessity that these should all be favorable to pure spirituality, and those conditions 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 it ore 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 are doing, that they may not ignorantly 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 mown 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

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

Thoroughness.

There are few words which signify so im-portant a trait of character as this. The cele-brated 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 thorcughness, and re-lated several ancodotes of distinguished perlated several anecdotes of distinguished per-sons, illustrating this; one was an account of John Weeley's parents; his father was reading one day, and his mother was giving her son a lesson in spelling; the old gentleman over-heard 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 hows. but pursued only gave character to her boys, but pursued the true course to develope it. Failures in ev-ery department of life results from a want of thoroughness, and a disposition to leave things

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

HALF-WAY DOIN'S.

BY IRWIN BUSSELL

Belubbed 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 dis here am

de tex':
Dat half-way doin's ain't no 'count for dis
worl' or de nex'.

Dis worl' dat we's a-libbin in is like a cotton Whar ebery cullerd gentleman has got his line

to hoe And obery time a lasy feller stops to take a

nap, De gmas keeps on a growin' for to smudder up his crap.

When Moses led the Jews acrost de waters ob

do sea,
Dey had to keep a goin' jea' as fas' as fas'
oculd be;
Do you suppose dat they could ebber 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, whar Adam libbed with Eve, Wid no one round to bodder dem, no neigh-bors for to tieve; And ebry day was Christmas, and dey got deir rations free, And ebery thing belonged to dem except an apple tree. 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.

Dey would'nt hab bin loafin' whar dey 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 it, and den's
de time to play,
For eben if de crap is good, de rain 'll spille de

bolis, Unless you keep a pickin' in de garden ob your souls.

Keep a plowin', and a hoen', and a scrapin' ob de rows, And when de ginnin's ober, you can pay up what you owes; But if you quits a workin' ebery time de sun is De sheriff's gwine to debby upon oberyting you's got.

Whateber it is you's drubin' at, be 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 foolin', den as shore 's you're born

You's gwine to see him comin' out de small end ob de horn.

I thanks you for de 'tention you has gib dis 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.

Mustuess.

The Wonderful Realer and Clairyoyaut-Mrs. C. H. Morrison.

Thousands acknowledge Mrs. Morrison's imparalled success in giving disgness of disease by lock of hair. And thousands have been cured with vegetable remedies, magnet used and prescribed by her Medical Band.

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

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v20n1613

THE WORLD'S BAGES, INVIDELS AND THINKmas, 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?" Damascus equal to all the waters of Jordan?" and we fail to accomplish a cure. The Turkiab Bath, medicated Vapors and Electric agencies used by Dr. G. C. Bomers and Mrs. Bomers, at the Grand Pacific Hotel, Chicago, have been instrumental in restoring to health thousands of people, who, had they followed the usual course, would be to-day in their 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 and for the treatment or enrone and disorders, and the diseases of females have no 26.5 ٥

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

The following base 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, —DRAB MADAM:—I received a letter from my sister, which I enclose, about your remedy advertised in the RRILIGIOPHILOSOPHICAL JOURNAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$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, yug-pan send the medicine with full instructions how to be taken. Bend it to Mrs. Agnes VanAernam, Little Valley, N. Y.

nam, Little Valley, N. Y.

G. W. Gallaway.

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

LETTER TO HER BROTHER STATING HER CASE : DRAB 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 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 use 5 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 in 45 last July. Frank is a noble good boy to offer to pay the \$5, and I know you will bothbe blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister,

AGNES VANARENAM.

Little Valley, N. Y., Oct. 20, 75.

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

MBS. A. H. ROBINSON, 894 Dearborn Street, chicago, Ill. - Words can not express my thanks to you and the good angels for provid-ing a remedy to free me from that tyrant-opium. I took the last does a month ago. I have a little in the house but have no desire to nave 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 to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

AGNES VAN A ERNAM.

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

Mrs. A. H. Robenson, 894Deartforn St., Chicago, Dhan 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 babit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cursed beying like no pays at 1 (one box having cured her) is like no pay at all.
Your even grateful friend,

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

Scrofula Cured by Spirit Power.

MRA 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.

JRO. W. GILES.

Burlington, Iows, May 81, 76.

HIS WIFE WAS CURED,

MRS. A. H. ROBINSON, 894 Dearborn Street, Chloago, Ill., Dear. Madam.—Enclosed find lock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and hap-py 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 randered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the ef-forts of your medicine and magnetised papers in so short a time! The old mode of practice of medicine will soon be swept out of exist-ence. Yours with many thanks, R. B. GILLSON.

Frankfort, Ky., May 20, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

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

Respectfully Yours,

R. Warraside.

Frankfort, Ky., Mar. 16th, 76. Wonderful Success in Healing the

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

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

Testimonials.

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

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 swelling continues unabated. We do not know whether there is any splinter in it. Enclosed find lock of her hair and three dollars. She ned lock of her hair and three dollars. She seems nervous and a little flighty attimes; her arm is twice as large as it usually \$\mathbb{B}\$; her age is 58.

Very truly yours,

JACOB A. FLOURNOY.

Marionville, Mo, Jan. 16, 76.

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

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

Very truly yours. cure.

Marionville, Mo., Jan. 90, 76.

A Spirit Physician Materializes and Cures His Sick Patient.

MRA A. H. ROBINSON, Medium, Chicago:
Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in places. These was a very large, tall, broad shouldered liddian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could 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-MRS. A. H. ROBINSON, Medium, Chicago: I closed my eyes, and in an instant I was to tally unconscious. The next morning when I awoke I was lying that upon my back a posi-tion I never take in sleeping, the ciothes drawn nicely and smoothly over me. I thought first I had awakened in the Spiritirawn nicesy thought first I had awaren world, I was so free of pain.

Yours respectfully, Mns. S. I. Pack.

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

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

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

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

Mrs. A. H. Robinson:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will messed in serious. 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 Bervant,

Lawre C Portland and I believe you will succe d in cur

Lawis O. POLLARD. Los Nietos, Cal., Dec. 9th, "74.

Mns. A. H. Robinson:—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,
LEWIS C. POLLARD.

ARUSA, Cal., May 20th, 75.

MRS. A. H. BOBINSON, Healing Psychometric & Business Medium. RELIGIO-PHILOSOPHICAL PURLIMITES HOURS BUILDING, CHICAGO.

M. RS. ROBINBOM, while under spirit centrol, on redeving a look of heir of a sick patient, will diagnose
the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential orbest in view rather than to greatly idle curioquity, the
enter practice is to send along with a look of heir,
a brief sintement of the cell, age, leading symptoms, and
the length of time the patient has been sick; when she
will, without delay, return a most potent prescription and
vessedy for cradioating the disease, and permanently
ouring all curshic cases.

Of herself she claims to knowledge of the healing art,
but when her spirit-publies are brought as respect with
a sick person, through her mediumakin, they hover fall
to give immediate and permanent relief, in curable cases,
through the positive and negative forces latent in the
greaten and in mature. This protectificies is sent by mail,
and he it as internal or an extensed application, it smouldbe given or amplied precisely as directed in the accountment of the resemble of the carbonal in the resemble of the re

to given or aspited precisely as directed in the accompanying latter of instructions, however simple it may seem to be; remember it is not the quantity of the concurrence, but the chemical asked that is, produced, that science latter cognitations of.

One prescription is usually sufficient, but in case the patients in not permanently existed by one prescription, the application for a second, or more if required, should be made in about ion days of six the last, each time stating try changes that may be appeared in the symptoms of the dimens.

Min. Reacrasor also, thirtyph has madiumstra, dispense, the dimens of any one who calls upon her at her residence. The facility with which the spitis controlling

her accomplish 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, but as a psychonetric and business medium.

Thus: — Diagnosis and first prescription, gi.60; each subsequant one, \$1.00. Psychometric Delinestion of character, \$1.00. Answering business latters, \$1.00. The money should accompany the application to insure a re-ply.

ply.

Buy Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of

reporter, smeantanels, and postage.

R.B.—Mas. Romenton will hereafter give me primate stitings to may one. If privacy is required, it must be by letter, accompanied with the usual test and terms shows stated, must be strictly compiled with, or no notice will be taken of lettery seet.

Mrs. Robinson's Tobacco Antidote.

Cotes.

The above named sure remedy for the appetris for to-bacco in all its forms, is for sale at this office. Heat to any part of the country by mall, on receipt of \$3.00. It is warranted to cure the most involvents user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is fains. Gentian root is no ready for the appetite for tobacco, but it is injurious to health to nose it. Nrs. Esbissors's Tobacco Assistant comes up the frystem and restores it to its normal condition, as it was forcer imbifulge the hankering deafer for a poisonous weed. I sake a remedy presented by a band of chemistal long in spirit-tife, and is warranted to be particular harmless.

harmiesa. This House will pay any chemist see thousand delines who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonness drug in it. Address Remains Principal Postarstrate Bourse, Chicago, Ill., either for wholesals orders, single bourse, the local agreecies.

TESTIMONIALS.

Mrs. A. H. Robinsen's Tobacco Antidote.

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

Tama City, Iowa, Mar. 20, '76.

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PSYCHOPATHY, Or the Art of Spiritual Healing,

Through the mediumahip of MRS. CORA L. V. TAPPAN, t ber residence, or elsewhere as may be arranged and announced.

The lectures will commence the second Wednesday in September, (15 at 7% o'clock P. M.

Reptember, (15 at 7% o'clock P. M.

The series will include the following subjects:
Physical and Spiritial Basis of Life: The Relation of the
Spirit to the Organic Functions of the Body; Psychology, Meamerism and Animal Magnetism as Healing
Agencies; is disence of Haiment, 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: Voition.

The class is not limited to previous Illesiers, nor members of the Medical Profession. Ary persons, male 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. 130 Dearborn St., cor Madison, or 155 Park

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

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Anderson Pencil Paintings, CONSTITUTING THE Spirit Art Gallery,

FOR SALE! Owing to circumstances with which the Spiritual ist public, need not be tranbled, the undersigned will

dispose of those twenty-eight Magnificent Life size Postbalts of Prehistoric, Ancient and Middle Age Perhages, for one-half the amount paid for the producion of the (so-called) ANCIENT BAND, there are 18 portraits. The purchasers will be able to make al-rangements 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

For price, further particulars and photographic J. WINCHESTER, Columbia, Cal. vile iti

OPIUM HABIT cured at home. 1,000 testimon-ials. "Baldwin City, Kan., Dec. 1, 1875, Mrs. Denning is entirely cured. Bas næed ,1890 grains per month. Hawny Dunkins." 'Bachne, Wis., Dec. 8, 1875. I used 440 grs. morphine by the hypodermic in-jection. I was cured in 4 months. Mrs. H. Williams." Da. F. E. Marses, Quincy, Mich. v90n18t96

WHO

May be Restored to Health? ALL

WHOSE VITALITY IS NOT WHOLLY IMPAIRED AND WHOSE DISEAS-ED ORGANS ARE CAPABLE OF RE-INVIGORATION.

DR. T. ORMSBEE,

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Though a regular graduate, treats all kinds of disease through spirit influence, with almost universal m seams of personal manipulation, magnetized paper, water, clothing, letters, or medicaments

Letters requiring diagnosis and advice, must con ain Pive dollars or satisfactory evidence that self and nterested friends are unable to pay.

Letters of inquiry simply covering two 3-cent stem

\$39" All remittancies at sender's risk, a Chack, P. O. Money Order or Registered

Poices from the People.

DEMANING.—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 said bell, 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 bell. He thought one of his imps hat another little boy in his arms, who was also taken down below. They were marched into a flery 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 be took pity on him and let him out. When he awoke he was wet with perspiration. What should induce such a horrible dream?—One who is examining the phenomena of Dreams.

There is a well-cedned 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 pen, 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 horison 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 alcepting faculties to action.

WHITE MOUNTAINS, N. H.—We learn by a steer from Bro. J. W. Free, that he is now rustisting among the varied scenery of the White fountains. He has beard the great preacher, lenry Ward Beecher, seen a man wrestle with a ear, listened to lectures from E. Anne Hinman, and enjoyed himself hugely in various other gays.

THE INHABITANTS OF JUFFTER. -In this week's THE INHABITANTS OF JUPITER.—In this week's Medium and Desbreak you give an account of a trance address through Mr. Pickford on the planet Jupiter. Some mouths 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 earth; also, the fact that brotherly love existed there, of which we can have but small conception. The addresses we get through Mrs. Moss are of the highest class. It is a very great misfortune she has such bad health, that she can not go out in the world and give to larger andiences the grand truths we get through her. Our circle is small, and very ravely-numbers more than ten sitters, but we all come together for one purpose—that is, truth, and that we get.—H. Jones, in the sitters, but we all come logether for one, in pose—that is, truth, and that we get.—H. Jones, in Medium and Daybreak.

In reference to the above the Editor of the Medium and Daybreck, remarks: "In 'Nature's Divine Revelations,' by A. J. Davis, the planet Jupiter is said to be in a very advanced state. The Aylesbury painting medium gave similar informa-tion, and painted a series of portraits of the inhabi-tants of all the planets, those of Jupiter being phrenologically of a very high order. The heads are large, the faces pear-shaped, the temperament nervous, indicating a condition of life in which mind and more phyposes rule, and muscular force with its melish ends, is but little used. Such be fings 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 where greatest distance from the earth is over 400 000 000 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. Hare 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 glant race, ignorant, living only for physical pleasure. These two races live on separate and distinct continents, the blacks not knowing of the existence of say people but themselves." Mrs. Moss says nothing of that black race alluded to by Prof. Hare, stor does Andrew Jackson Davis. This omission on their part may be ascribed to the fact, that they didn't see quite extensively as Prof. Hare. Let us have something moys about Jupiter.

OGDEN, UTAH.—T. J. Stayner writes.—I wish to express we satisfaction as a reader of your valmind and mora: purposes rule, and muscular force with its Belfish ends, is but little used. Such be-

something more about Jupiter.

OGDEN, UTAH.—T. J. Stayner writes.—I wish to express gay satisfaction as a reader of your valuable paper in the magner 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 imposing on the public, would save the cause much humiliation.

OMISSION.—Mrs. Beaufest's address is No. 74 Bouth Sangamon St., Chicago. It was accidentally emitted from the communication of Mr. Glies, 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 memorial 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 fitteen fathoms of water and see submarred bones, towers, and churches, with sharks. merged houses, towers, and churches, with sharks swimming qu ctly in and out of the open windows of their belfries. The work of centuries was destroyed 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 seen, with many puzzling inacriptions upon it, which nobody has yet been able to decipher.—A Ringston, Jamaica Correspondent of the Buffalo Courter.

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 ques doubt. You ask the learned Brahman the question, and he will tell you that Brahman's Supreme Deity or Creator, and that Vishnu is the preserver, and Siva the destroyer, leaving you to infer that Siva was instrumental in submerging Oid Port Royal. This is about as reasonable an answer as any one can furnish from a theological standpoint. Geology will, of course, ascribe it to an earthquake—but who caused the earthquake! As the whole the same of th

Strawturk Manward — W. J. Fox gives an account of the Spiritual meeting at the Boone Co., (III.) Thir Grounds, commencing Aug. 18th. Mrs. H. Motes 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 speach. Mattie Hulett Farry was present and delivered an excellent address. Mr. Fox concludes his report as follows: "I did not hear any extreme or obscavious ideas advanced that would shock the minds of the most sensitive, and on the whole the meeting was great success, socially, morally and intellectually.

An Importon.—J. L. Barker, Bacretary of the

and on the whole the meeting was a great sneetes, socially, morally and intellectually.

AN IMPOSTOR.—J. L. Barker, Secretary of the Santa Barbera Spiritualists' Association, has addressed a letter to W. F. Feck, formerly of Topela, Kan., and who has been traveling in Colorado and California as a physical medium, but who how a exposing Spiritualism. He says: Prov. W. F. Frox., San. Francisco—Dran. Six:—Having read your circular announcing publicly to expose the physical phenothena of Spiritualism, I take the sarilest opportunity to urga upon you, before other engagements conflict, the sinkent propriety, and, I may say, colligation 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 and substrous offer to refund all moneya received from your former patrons can not fall to impress the Christian world of your sincerity. But this net, you must be aware, will only partially accompilab the object. Sci. strong has been the impression smany 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. Buch duty you o've to them and to yourself, and I can hardly believe that you will ever feel perfectly yirthous and happy until you have thus redeemed from error those who have thus been deceived by you.

His offer to refund any money-that's all bosh He will never do it. Mr. Barker. His object is to make money 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 rascal, which is decidedly cool in this day of whiskey rings and frauds.

Is THE DEVIL DEAD!—W. Baxter, of Rutherford Tenn., thinks he has found the Devil. As usual he is in a minister of the Gospel.

TRYING TO REE.—Mr. C., the medium, was sitting with a ledy 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 place, 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 who stood a little way behind him, whom the medium perceived answered the description of the lady who was sitting with her. She heard his name in who stood a little way behind him, whom the medium perceived answered the description of the lady who was sitting with her. Bhe heard his name in full pronounced, and asked her visitor if she ever had such a relative. Bhe 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 realise 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 Babbath and attended regilarly at church, etc., etc. His arguments, howerhe had always kept the Sabbath and attended reg-ularly at church, set., sic. 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 men. She said not until he had made smends for the wrongs he had done her.—Those R Hasard, in Ban-MER OF LIGHT.

The lady in question was ac usted with a vin dictiveness no more in harmony with an angelic nature, than the spirit that had maltreated her in nature, than the spirit that had mattreated 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 forgiveness, 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. and assisting him to progress.

INTOLEMENCE — L. D. Rouse, of Upper Liste N. Y. writes.—In a lawsuit here lately, a jury dis-carded the testimony of the defendent because he did not believe in a personal God, and read Tom

AN ORTHODOX GRM —A Troy man said in a prayer meeting, after the recent loss of five fire men's lives by a yatching accident: "All the firemen in Troy are at the gates of hell, and five have just gone there."

This is about equal to the assertion of the Meth odist divine that hell is lined with infants' skulls.

WITCHCHAFT:—There is now in Somerset jell, England, a man who was sent there for having sold for three shillings 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 Cornellous Aggripa. Perhaps it consisted of the lungs of an ass burnt to ashes.

it consisted of the lungs of an ass burnt to ashes.

THE INDIANS.—Daniel Bacon, of Boice City writes.—The Indians of Idaho recognize the presence of their spirit friends, and have many phases of mediumahip. During the Modoc waf, we invariably obtained news of engagements, as well as results of battles, from friendly Indians, als 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 sodders tyum three Balt Lake Indians. What for? Me no say!" Knowing the troops were accounting for Barock Indians who had murdered some whites near Fort Hail, I said, "May be they are the Indians who killed the white men in the mountains last summer." He replied, "No, Balt Lake Indians no killum white men. Banock Indians killum white men." It was several days before the mail brought the news that the supposed murderers ans no killum white men. Hancek Indians killum white men." It was several days before the mail brought 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 Boice: "Several days before the telegram bringing the news of Caster's death was received, an Indian went into ecatatic fits, danging and pointing toward the Black Hills, while be kept reiterating the words 'way up.' He was thought to be insane, but after his excitement had subsidied, 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 apirtual mode of healing, are very healthy, and the happiest mortals on earth!

A FIRE TEST MEDIUM — Quite a number of Spir-

A FIRE TEST MEDIUM —Quite a number of Spir-itualists and a good many skeptics gathered at itualists and a good many skeptics gathered at Liberty Hall to witness the operations of Mrs. Buydam, of Chicago, the fre-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 ismp chim ney in her hands and pressed it caressingly to her cheek, then she held her hands in the full fame cases, then sae neid ner nands in the full fame of the lamp, put a burning match dipped in alco-hol in her mouth, and finally washed her hands and arms in burning alcohol, which was blazing in a saucer. After about three minutes her skewe took fire from the alcohol, and the medium ceased took fire from the alcohol, and the medium ceased rather abrupily. 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 least is claimed to be the result of a spiritual preparation 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 trunce, and which certainly 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 Epritualists in the world who can do it, Mrs. Suydam, Home, the famous English medium; and one Dr. Dunn.—Springfield (Mass.) Republican.

In a short time Shadrack, Meshack, and Abed nego will be heartily sahimed of the extreme "littlenees" of their "fire exploit." The 19th can "littlenees" of their "fire exploit." The 19th cen-tury will spon eclipse their wonderful fest; in fact, we believe that 'splots' chemists can mow, if they desired, so change the gas or vapor to which all bodies are reduced before a fame is formed, that the heat generated would lose its intensity when brought in contact with the human organiza-tion.

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

perused its pages.

Grower of Libraline—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 spears that until fately no Protestant places of worship were allowed, but recently the state had asnetioned their erection in Innaprunk and elsewhere. The Catholics took fright, and this demonstration was the result. The peasants from couthern Austria and North Italy poured into the little town, headed by the priests. On the evening before the fets the mountains, were illuminated with boulies. Sacred hearts and crosses blazed on the slopes, and rockets rose on high.

The next day there were processions and bands, and old colors of the war of 1809, and priests in canonicals, and monks in cowls and prayers chanted by all classes as the procession moved on. Still, 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 gnests of note, but when I went to the theatre where the banquet was to be held there were not more than 121 present. I was told that the same hands and groups of peasants marched and countermarched to give the appearance of great numbers.—Cor. Liverpool Pusi.

There is indeed very little sense in the doctrines

There is indeed very little sense in the doctrines of the Roman Catholic Church. Its members have too high a veneration for the Virgin Mary, who is styled the "Mother of God," and is held

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 Spirit ualiam. Your paper has excited a strong interest in my mind on the subject.

It is a fact that the Journal 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.

CATHOLIGISM.—Another body of French Cauadians have withdrawn from the Roman Catholic Church. Nearly 300 persons have joined in an adress 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 assign 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 122 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 piace to sometiming better— a religion more in harmony with the aspirations of the people. What is true of the Canadians is being manifested all over the civilized world.

WEBSTER, ILL.—J. Howd writes.—Having commenced to read 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.

ested in Spiritualism. It should be introduced into every family in the land.

Spirit Manyfestation during the Conquest of Maxico by Contes.—There is a tale which comes from Mexican sources, that Montezuma bethought him now of staying the advance of the Spaniards by means of his wisards and his necromancers. He sent a number of them forth, that by toeir incantations and their wisardies they might 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 Montesuma intend to do?" he exclaimed. "Is it now that he is bethinking himself of awakening? Is it now that he is bethinking himself of awakening? Is it now that he is bethinking himself of awakening? Is it now that he is bethinking himself of awakening? Is it now that he is bethinking himself of awakening? Is it now that he is bethinking himself of awakening? Is it now that he is bethinking himself of awakening? Is it now that he is bethinking himself of awakening? Is it now that he is bethinking himself of awakening? He has committed many lojuries, treacheries and follies." Then the soothasyers and enchanters were much afraid, and made a mound of sarth as an altar for this man. But he would not at it upon it, and his wrath was only greater, and he spake again, saying, "He would not do so—(itt., there was a knot intent throats.)" Having uttered these things and other threats, pointing to the destruction of wexico, the seeming Chalan vanished from their sight. Then the soothasyers perceived that they had been talking with the god Texcatipuk, and they returned to Montexuma and related all that had happened to them." And when he heard it, the king was very sad and crest-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 maident, concluding a doleful discourse by

It appears that devination was practiced among the Montesumans, 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 Fharach told them his dream, but there was none that could interpret them unto Fharoab." The Bible (Dan. 5: 11) also speaks of magic—'There is a mu in thy hingdom, whom the King Nebuchadnezzar thy father, th. King, I sar, thy father made master of the magicians, astrologers, Chaldeans and soothsayers." According to Col. Olcott, who has taken a great interest fin magic, the Thaumaturgiats (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 derkened rooms, sealed 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 furnisb.

FREDONIA, N. Y.—Mrs. Sarah E. Howe writes. troubled, and he sent and called for all the magi-

FREDONIA, N. Y.—Mrs. Sarah E. Howe writes.

The dear old Journal, comes to us regularly The dear old Journal comes to us regularly every Saturday, full of interest.

The dear old JOURHAL comes to us regularly every flaturday, full of interest.

CLEMICAL ASSEM—His carriage-driver knocked at his door one morning not long since, and told him he was going to quit his service. The governor inquired what was the matter and what had happeneof. The negro replied, Nothing. The governor saked him if he thought he could do be terelsewhere. 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 that the chambermaid had determined to leave likewise. This excited Gov. Smith very much, and the began to remonstrate in very angry, terms at their leaving before creakfast. 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 went 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 many weeks. He found out that his servants had been to a prayer meeting the night before, said the preacher told them they were committing a most grievous sin in serving a democratic governor and that they should quit his service immediately. In a few days afterward his carriage driver got over his conscientious seruoles and came to see if he could resume his old condition again, with his wife and the chambermaid. 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 clerical ass; and if he is near to God, what kind of a God is he? Who can tell?—Is he the one who numbers

ass; and if he is near to God, what kind of a God is he? 'Who can tell?' Is he the one who numbers the hair of our heads, and watches the sparrows when they fall to the ground? A little informs tion from the courts of his heaven on that point,

would be acceptable.

SPRING BILL, ILL.—Melissa Fuller writes.—
I can not do without the deer old Journal, it
brings sunshine and happiness to my home and
heart that nothing else can.

A WOULD BE SUICIDE.-Mr. Nelson Holmes has been severely castigated by the newspapers; been called a humbug repeatedly; and still it appears that he has not lived in vain. The Philadelphia Humble says: "Tuesday evening as the ferry-book with the passengers from West Jersey by the five o'clock train was nearing the slip at Market street, a man made a desperate attempt to commit suicide by leaping over the railing of the boat. He succeeded in getting a leg and sem 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 realise 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. "Buch heroism on the part of one person to save another, is always worthy of the highest presse.

REFORTE OF MERTINGS.—Give us only a brief

ways worthy of the highest presse.

REFORTS OF MERTINGS.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 13; then commencing at 1 and adjourning at 8, and so on. They simply would like to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefly.

pated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it brieds.

"THE RAIN GOD OF FT. TENON CALL—Leigh Irvine, of Oregon, Mo., writes:—This is the story of the Bain God of Ft. Tejon, California. Many years ago it was published extensively, with the natives 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 Hazen'] Not long aince, my fatherwest an account of it in the Ban Jose, Oal, "Meroury." which stated that "many living witnesses will testify to it, among others, one of the most eminently respectable eit's ems of California, our fellow townsman, Mr. Blahop, 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 werk making irrigiting ditches, when they learning my object, threw down their shovels and refused to work, saying, Bend for the Raia 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 roiled 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 soon it ceased. On departing ne said, "Whenever you want rain, call on me." And I will state I did so frequently that summer, and always with success. Now, etc., 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 alste writing. It is a narrow pasa, a great ro

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 outelde 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 Aggrippa, 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 bouse, or the head and throat burnt with oak. These animals being readily found in Asia and Africa, why is it that droughts occur there so frequently? Perhaps the inhabitants there are sleeping in ignorance of the wonderful noterow slumbering unused in the body. inhabitants there are sleeping in ignorance of the wonderful potency slumbering unused in the body of a chameleon. "Rain, rain, oblidear Zeus on the plough-lands of the Athenians," was the prayer of Marcus Aureliuh, 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 contrpi 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 schlerement. We desire to give Col. Olectt and other devotees of m gic a fair opportunity to sustain themselves. We have no inclination to snarl them down contemptuously, or 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. MOVE IN THE RIGHT DIRECTION.—W. L. Baird, of Eureka, Nov. on subscribing for the JOURNAL to be sent to his niece in Ohio, says: "Bro. Jones, I feel very desiruus 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.

Exrosses -D. B. Edwards, of Orient, sends us one of W. Irring 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 be benefited thereby. Hest easy, and wait tienly for the good time coming. Rest easy, and wait pa-

SALT LAKE CITY, UTAH.—B. D. Williams writes.—Judging from your valuable paper, the Journal, that you carry the flag 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. Holmea, a staunch supporter of true Spiritualism, who could gather thousands of honest and truthful minds around him and cause a great many to be gin and think for themselves. I have attended gin and tains for teemselves. I have attended many of the lectures given by some of the promi-nent meetings 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 pub-lic stand than this gentleman.

APPRECIATIVE.—A. Phergerson, of Piper City, Ill., esps "the Journal is the best paper in the world." Lyman Fish, of San Francisco, Cal., says he would be "lonesome without it." Jennie Storey of Grattan, Mich., says, "I prize the dear old Journal too highly to part with it. " We love ti for its lofty teachings and soul insufring words." Mrs. Mary & Ciute, of Syracuse, N. Y., says, "The dear JOURNAL comes every week laden with words of theer from the golden aboves of the Sammer-land. I for one love to awaken an interact in this glorious theory, with my brothers and Summer-land. I for one love to awaken an inter-est in this glorious theory, with my brothers and sisters in this great cause for aumanity, and with you all I can say, how beguitful is this great truth that to-day is breathing and pulsating more or less in everycommunity."

that to-day is breathing and pulsating more or less is everycommunity."

BPIRITUAL MEWHES.—On account of the many spiritual meetings occurring in all parts of the country, it is only resulted for us to give but a very brief report. Earsh E. Howe. Secretary, reports an account of the meeting at East Handolph. N. Y. Prof. C. D. Tuttie gave some excellent. N. Y. Prof. C. D. Tuttie gave some excellent every heart. Mr. Bu roughs, of Sherman, N. Y., "made a happy little) speech." Lyman C. Howe vas 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 read them, and that Randolph may furnish more of these signs, is the expectation of may."

BARNIM. WIS.—Marshall Mource writes.—

BARNUM, Wis.—Marshall Moproe writes.— We think more o' reading the Journal Sabbaths than going to church.

than going to church.

The Journal does a work on the Sabbath that would require 25,900 talented fecturers. Our subscribers can see the necessity, then, of sending the JOURNAL on missionary labors.

Is THE DEVIL DEAD?—I have ever taken a Is the Drvil Dr. D?—I have ever taken a deep interest in your writings. "The Bearch 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 footsteps in the pathway of truth—incontrovertible 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 vast amount of truth, as well as to bring to the front ranks of Spiritualism traditional errors and myths of olden time for trial and final condemnation; for I have long entertained the sentiment that a principle rule of action on the part of angel missionaries, is to present through mortal medicine. a principle rule of action on the part of sugal missionaries, is to present through mortal media in emphatic terms a revival of false doctrines and theories, that have cropped outfrom 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 become an instrument in the hands of angel missionaries, or that you according to the doctrine you are now labeling to sustain as eternal truth—should become "obsessed" of a spirit whose sentiments are expressed through your organism, and that you should maintain for a time with sall and determination, one of the grossest errors that ever dethroned human reason.—D. G. Mosher. son. - D. G. Mosher.

Mr. Mocher does not bolieve in evil spirita; or in other words he claims that angel missionaries load 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 evil influences. As to his assertion that spirits are propagating an error through the Journal for the good of maikind, we might say that Mr. Mosher is controlled by a spirit to give expression to erroneous views. That assertion works both ways. When A. J. Davis published his "Diakks," locating one grand center at Notach, those whom he his 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 ef-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.

BPRINGFIELD, ILL—H. A. Tewksbury writes—I think your articles on the Devil are one. 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 Dwine 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 Dwine Mind, or Fountain of all Good—this Deity, they certainly would entighten a greet many minds, by stepping forward and making things clear.

Scirita as well as mortals, who have large SPRINGFIELD, ILL -H. A. Tewkebury

Spirits as well as mortals, who have large veneration; regard something as an overruling power. It may be God, Brahma, Vishna, the Divine Mind, Jehovah, Lord, or anything else. There is a Something indelibly stamped upon their mind as Daity. What it is they have but little conception! They can not explain it-bave 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 ingenious by 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 Doity, and thus it will ever be. The wisest sage in Britishus it will ever be. thus it will ever be. The wisest sage in Spiritlife knows but very little of God, and his explanations are never clearly expressed. Andrew 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 Ar-

A Suggrerrow: - I read in the Journal very often, of good materialisations in a strong light. I have often used a light in my dark room when developing my pictures. In my light. I have often used a light in my dark room when developing my pictures. In my ten years experience in the practice of the photographic test, I have never used a dark closet; on the contrary my room is well lighted with orange colored giass, which excludes the actinic ray of sun light, which alone would dissipate the impression made on the sensitized plate. I would suggest that some good materialising 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 materialiss, therewill be no further use for cabinate, leaying the will be no further use for cabinets, leaving the medium in plain view of the audience.—B. R. Barrett.

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

ment.

MEDOR A. IND — Cyrilda E Wray writes:
—There are a faw Spiritualists scattered over
this county, and we are engaged in trying to
spread the glad tidings of the Gaspel or spiritual communion and angel intercourse. Mr. I.
H. Nixon is our regular lecturer, and a min
well informed in Spiritual Philosophy. Mr.
W. M. Davis of Oregon, has visited thus county;
he formerly lived here; went West as a Baptist preacher, but returned a whole-soul Spiritualist. During his visit we had several good
lectures. If any good medium or lecturer
passes through our county, please gives us a
call.

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 scances will be resumed Sep-tember 3rd. By visiting their scances you can witness excellent manifestations.

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

A Modos or a U.e;
I'm tired of being a white man,
An unprotected brute.

And still people wonder why the pulpit has
less influence than formerly, and less respect.

—Subday Herald

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A SPURIOUS SPOOK.

A Bogus Medium Exposed in Maine. [From the Portland Prots, Aug. 19th.]

Bometime 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 materialising medium, that is to say, a person in whose presence the disembodied spirits of deceased mortals could, under certain conditions, assume the shape and appearance of their nerme the shape and appearance of their per-i bodies. This marvelous power rapidly pased, and she soon became noted, but she ished bodies. increased, and she soon became noted, but she declined to sit for any but her friends, and those whom they, by special permission, in-troduced; and of late these sittings have been

mumerous.

Mrs. Hull sits behind a black cambric cur-Mrs. Hull sits behind a black cambric curtain suspended by brass rings from a wire stretched across the corner of the parlor. The triangular space thus formed is covered by a piece 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 sits at the apex 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 transe, and has been unconscious of the probeedings. The spectators arranged themselves in a row in front of the curtain, their chairs being at a distance of not more than seven or being at a distance of not more than seven or eight 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 velled, and clothed in long, flowing robes of a whiteness so intense that many observers thought that so intense that many observers thought that they smitted a phosphorescent light. Sometimes, 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 Melasses, a centenarian of the Penobecot tribe, who died some years ago. She communicated with the medium direct by word of month, but until lately held conversaword of mouth, but until lately held conversa-tion with less favored individuals only through the laborious method of selecting letters from the alphabet.

the alphabet.

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 issance. If one bhose 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.

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. for which he was under obligation to a personal friend, he simply observed the phenomena and took notes. They were certainly remark able, 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 interceede, and obtained an invitation for him and Dr. Greene, and this was the beginning of the end.

was the beginning of the end.

Profiting by previous experience, not a whisper of doubt was allowed to fall from their per of doubt was allowed to fall from their lips. Whatever appeared was greeted with expressions of delight and open-mouthed amssoyment. Their enthusiasm was unbounded, their liberality evidently-gratifying to the Hells, 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 sproks came in crowds, so to speak, so anytons were they to appear before the house. The sp oks came in crowds, so to speak, so anxious were they to appear before these simple-minded sons of Æ sculapius. On the 10th inst., another sitting was accorded them, and on this occasion they were accompanied 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

below the waist, leaving room for a whole magazine of clothes beneath. In a very few minutes after the medium scaled herself beminutes after the medium scaled herself behind the curiain there was as much rustling as would naturally be needs by a woman who was carefully doffing one dress and donning another; rustling was almost always heard after one figure vanished, and before another another; rustling was almost always heard after one figure vanished, and before another appeared; and just before the scance ended, the noise of manipulated raiment was dideniably he great as was necessary for the resumption of an ordinary walking dress and the stoyring away of a valles full of clothes. It was also noted that when the noise of talking and laughter was loudest among the spectators, and thus there was the least need of care 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 life. Hull was before entering the cabinet. A figure that purported to be the spirit of a well-known merchant who died here not long ago, was about half a foot toe short, seventy five pounds too light, and locked about as much like him as life. 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 the arm of the spirit there was a long well, just such as had previously been employed in overing the head of a famula figure. One spirit sought recognised from Dr. Gerrish, whose patient she had been when in the field, by showing a hand from which a finger was missing, but the amputation was half way up the first phalanx instead of the joint, as it should have been. This same spook smiled at the request of a wretched skeptic who thought its face might be masked. Immediately afterward there was a coind, behind the curtain which was unmistakably due to the replacement of an upper set of false tests.

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

an upper set of false teeth.

As we have said above, the modus operandi had become so apparent that the exhibitions caused to be interesting as displays of jugglery. They were not so clever as they at first secund to be, and the doctors determined to let in the light at once. So on Treaday night last, a solest company was invited to witness, and, if need be, unset at the denoument. Roch had his part assigned, and failure was abjointely.

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 failed to note that the usual rustling at the apex of the triangular space was going on. Molly M. rapped out that a spirit which had come to Dr. Greene twice before would again appear. In less than twenty minutes the curtain opened a little; in a few minutes it opened more widely and displayed a female draped in white and thickly veiled. It was the promised sprite. Then it pulled aside the curtain from the corner nearest the mantle piece directly in front of Dr. Greene. 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, deart" said the doctor in persuasive secents. She put out her delicate fingers toward him, and his hand closed 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 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

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's, let me go!" "Why," said Dr. Greene, with well affected surprise, "This is not a spirit! This is Mrs. Hull? Meanwhile, Dr. Gerrish had stepped quickly to the curtain, drawn it aside 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 unout that I have no hand in this affair. I know nothing about it." And his wife was left to dress herself without assistance behind

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 conclu-sion 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 Jerusaand modern. By ancient media it was in their symbolic utterances styled the "New Jerusalem," 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 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 fo us, has budded, blosomed and brought forth fruit. We neither spiritualism in us and to us, has budded, blos-somed and brought forth fruit. We neither vote or hold office, neither do we diotate to or seek to control any other soul, nor do we ac-cept or acknowledge any official, executive or legislative, except God, the Great Spirit of Na-ture, for those, the former things, have passed away with us, and all things have become new and we live in a new ero, which the angels have, through Spiritualism, inducted us into; and we can joyfully attent to the prophetic utand we can joyfully attest to the prophetic ut-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 sentiments of the other. A God like band are they who stand erect on their own feet, who think-independently of priest." Buch 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. 328 W. Luke St., Chicago. freely giving and taking; neither attempting

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 I was placed—the rice, broken toothpick, handcuffs, etc. When I became conscious I still cuin, etc. When I became conscious I still had the rice, and handcuffs on, but was utterly bewildered. I consulted my watch and it was 1:35 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 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 a telegram, which, however, the operator said could not leave till 7 a. m. I saked the way to the burying ground, which is about a mile from Mr. Larkin's, and was directed to the wrong one, and I was again list, and so once more retraced my steps, and found myself at last just opposite Mr. Gill's, whom I woke up at 5:30 I was settred with walking I could scarcely move. On Tuesday night I came out to Mr. Larkins, where I um now staying, about three and a half miles west of Madison. I got the spirits to remove one handoulf, which they did without 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 have are going to send you a report of my arrival, and of all the scancer. I shall hold during my stay 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.

Emmert J. Wituneyand. ERMEST J. WITHEFORD.

Fraternal Call.

Bister Louisa Combe, an excellent trance lecturer of Indianapolis, gave us a fraternal call while enroute to Central Iows, where she will receive calls to lecture.

Mrs. Tarran goes to San Francisco under engagements for a Winter's course of lectures, after the close of her Obleago engagement.

Death of Dr. Haskell

B. S. Jones:—Please mention in your Journal the decease of Dr. George Haskall, of this place, which event occurred after a long and painful illness, on the 26th of August. He 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 Advecase, at Rockford, 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 since for the purpose of establishing an educational institution on a broader and more practical plan than any now existing. But meeting with disappointments, he was unable to realize his deat hefore the close of his mortal career. appointments, he was unable to realize 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. accomplished.

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

We have known Bro. Haskell for many years. He was a true reformer-one of na ture'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 advange of the age. He spent quite a large fortune himself in trying to mangurate his ideal of a proper school at Ancora, 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. JOURNAL.

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 enlightening 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 Boore County (Ill.) Fair Grounds. The Judge 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-Salle and Randolp's Streets, where he can be 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 world.

BASTIAN AND TAYLOR hold seances each night in the week except Saturday.

Letter trom Dr. P. Kayner.

BRO. B.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 ship," were handled with an earnestness and ability which at once attracted and held the attention of the audience.

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 McHenry are now expecting to hold a grove meeting at the Lakes on Fox River soon after the 20th of Beptember, 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-nice of the seaton.

Fraternally,

D. P. KAYMER, M. D.

Bt. Charlès, Ill.

Bt. Charles, Ill.

SPIRITUAL MEETINGS.

THE Grove Meeting at Waverly, Iows, 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 Geneva 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. Mattie H. Parry; Manager, Dr. C. P. Banford.

Annual Convention.

Notice is hereby given that the Ninth Annual Convention of the Minnesota State Association of Spiritualists will be held at Harrison's Hall, in this city of Minnespolis, on the 6.h. 7th and 8.h of October A.D. 1876 Rev. Samuel Watson, Rev. A. J. Fishback, and 8. S. Jones are expected as speakers. Dr. Juckett, of St. Charles, Illa, will be present, to hold seamous and labor generally for the good of the

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-minded people to meet with us and the angels, and help make our meeting a feast of reason and flow of soul. And now, prothers and sisters, it is for you to make our coming tegether 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.

Grao. Walker, Sec'y.

Stillwater, Aug. SSh, 1879. cause. Home talent will be duly recognized

TO THE SPIRITUALIVES OF NERBASKA:-After To the Spirituality of Meshaska:—After a long and patient correspondence with Spiritualists from all parts of our State, we feel justified 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, Lincoln, Nab., on the Sch day of September, 1875; at 7 r. M., on the second day of State Fair. The railroads will reduce fares to such a wiscast that we about all improve the one an extent that we should all improve the op-portune moment to commune together, that we may learn our strength, numbers and gen-eral desire for future co operation; last, but not least, that we may know each other. Now, let us sill 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. DAYTON, Secretary.

Conference.

The Northern Wisconsin Spiritual Conference will convene in Omro Wis., on Friday and Saturday, Sent. Spih. and Soih, and Sunday, Oct. 1st., 1876 Speakers already engaged: Capt. H. Brown, of Iows, and Mrs. J. H. Severance, of Milwaukee, Wis. Other speakers are expected; a good time anticipated; meals served in the hell. Officers for the energy was will be already at this meeting. Letter will be already at the speaking. ing year will be elected at this meeting. Lot all Spiritualists and L beralists turn out, remembering we make no failures in meeting's in Omro. Efforts are being made to secure the attendance of Mrs. E. A. Blair, Spirit

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

Passed to Spirit Life.

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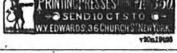
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