Eruth Bears no Mask, Bows at no human Shrine, Seelis neither Place nor Applause: She only Asks a Bearing.

OL. XXI

S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

CHICAGO, JANUARY 27, 1877.

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NO. 20.

ism Reliable? Including Criticisms of Opponents, and a Review

Are the Alleged Truths of Modern Spiritual-

of Occultism, Rosicrucianism, the Hermetic Mystery, Kabalism, Art Magic, White Magic, Elementary Spirits, etc., etc., etc.,

A LECTURE BY WM. EMMETTE COLEMAN.

[Continued from last week.] -

During the last few months there has sprung up within the Spiritual ranks a movement of quite a startling nature; the proposition, in brief, to revert to the demonproposition, in brief, to revert to the demon-ological arts and incantations of the an-cients for the purpose of working and con-trolling spirits, both human and inhuman. This retrogressive movement is variously known as Occultism, Rosicrucianism, Art Magic, White Magic, Black Magic, Ansai-teric Mystery, Hermetic Mystery, Kaba-lism, action of "elementary" spirits, of "sub-mundane" spirits, etc., etc., all of which are only branches of one parent stalk, the rest of which—is manifestly and unmistakably ancient magic and conjuration. The entire of which is manifestly and unmistakably ancient magic and conjuration. The entire movement is merely a revival of the spells, charms, incantations, amulets, cabalistic signs and symbols, incomprehensible jargon and nonsensical fnummeries of the old time necromancies, conjurers, alchemists, wizards and magicians of the Dark Ages, all of which were long since consigned to the limbo of superstitions into which they properly belong never to be resurrected, it imbo of superstitions into which they properly belong, never to be resurrected, it was confidently hoped. It was fondly (but as it seems, foolishly) believed that the enlightened wisdom of the nineteenth century could never, by any possibility, return to the long-buried superstitions and follies of the mediæval ages in order to obtain light(?) upon the great scientific truths of the day; but, alsa! for the fondness of human hopes, when we see such learned scholars as M. A. but, alas! for the fondness of human hopes, when we see such learned scholars as M. A. Oxon, Charles Sotheran, Col. H. S. Olcott, and Madamo Blavatsky, confessing their reliance upon the rhapsodical nonsense and bombastic jargon contained in the ponderous and musty tomes of Paracelsus, Cornelius Agrispa. Raymond Tully, Nostradamus, Hermes Trismegistus, Albertus Magnus, Eugenius Philalithes, Roger Bacon, Girolamo Cardano, Arnold de Villanova, Iamblichus, Appolonius of Tyana, Robert Flood, Cunrath, and other bright and shining lights of rational science (?) irradiating the midnight gloom of the Dark Ages, and the still profounder obscurity of the Alexandrian.

the still profounder obscurity of the Alexandrian.

not forgetting the sayings and doings of the more modern esoteric, theurgists and thaumaturgists, Eliphas Levi, Madame Lenormand, Alessandro di Cagliostro and Count St. Germain (unprincipled charlatans all, most probably) for a folution of the simple problems of modern Spiritual intercourse. These worthy gentry, it seems, are amoitious, impatient of grasping ower, not only over things physical, but over the Spirit-World as well. Not content with permitting the spirits to communicate when and where they can and will, they (the spirits) having charge of the mode manner and times of their manifestation, these Hermetic Occulitists wish to grasp the reins of power over the spirits themselves, make them obedient to their mandates, to be invoked and summoned at their pleasure, by an imperious will, incanable of hears. make them obedient to their mandates, to be invoked and summoned at their pleasure, by an imperious will, incapable of being resisted by the spirits, evoking and con-trolling them, nolens colens, by magic spells, wind, incantations, mystical mummeries, cabalistic jargon, occult signs and figures, and unadulterated bosh generally; and this deluded "Mystricke Crewe," actually ap-pear to believe that they really possess the power, by such necromantic nonsense, herpower, by such necromantic nonsense, hermetic humbug, occult orgies, magic mum-merres, Rosicrucian rhapsody, alchemic arts and cabalistic *charicari*, to make the spirits the hand-maids of their desires and pleas-ures, absolutely the creatures of, their will, performing all kinds of supernatural feats petrorming all kinds of supernatural feats and marvelous miracles at the dictation of their masters, Olcott, Blavatsky & Co. Can there possibly be any thing more degrading, to human reason, more insulting to common sense than this belief in the wild vagaries and crude speculations of the ancient mivetagories and alchemists Y Can it be mon sense than this belief in the wild vagaries and crude speculations of the ancient mystagogues and alchemists? Can it be possible that the enlightened reason and common sense of the great body of Spiritualists in America and England, will suffer themselves to be helplessly led by the nose, by these blind guides, into the quagmires and bogholes of these exploded superstitions and long forgotten dreams of our "ignorant forefathers?" Never let it be, but let the thinking, reasoning Spiritualists of the land rise en masse, and placing the seal of their condemnation, at once and forever, upon the whole movement, in all its ramifications and departments, utterly crush the hideous monster to death, relegating it to that mautsoleum of buried follies and medieval extravagancies out of which it has been resurrected, but from which it should never have been exhumed.

We are told by the Hermetic Philosopher never have been exhumed.

never have been exhumed.

We are told by the Hermetic Philosopher, Olcott, and other careful wiseacres of the occult, hermetico, cabalistico, magico, also chemico, ansaiterico, sub-mundane, elementary Rosierucian. Brotherhood, that by a study of the works of the ancient alcomists and occultists the key will be obtained that will dinlock the mysteries of spirit intercourse, the secrets of alchemy, and the mysteries of universal nature; in fact, all power, all knowledge. We thus see that these deluded mysticy of the Dark Ages, acquired universal knowledge of all the powers of nature, all science, all art, all

philosophy, yet, strange to say; they never imparted any of their wondrous knowledge to the world, or benefited either themselves or the earth by their prodigious wisdom. Although possessed of the philosopher's stone, transmuting all metals into gold, and of the Elixir Vite, endowing them with perpetual youth and immortal life on earth, they never made use of either one or earth, they never made use of either one or the other, so far as we can learn, but pro-vided for their wants by their regular in-comes or their daily earnings, (chiefly ob-tained, doubtless by their supposed posses-sion of magical power and sorcerous skill,) and died at length, precisely like other men, of old age or disease. To be sure, they wrote fluge folio volumes full of the most incomprehensible nonsense, the wildest va-garies, dreary speculations and foolish rhapsodies, that nobody nowadays ever bears of or cares for, except these erudite hears of or cares for, except these erudite savans and learned pundits, Olcott, Bla-vatsky, Sotheran, Lex et Lux, M. A. Oxen, the Brotherhood of Luxor, et hoc genus

the Brotherhood of Luxor, et hoc genus omne.

One of the hermetic philosophers, writing over the signalure of Lux (Light; Nox Night, I think would have been a more appropriate nom de plume) in the Spiritual Scientist, of October 7, 1875, informs us that he who is in possession of the key to the Hermetic Mystery; "possesses the knowledge that will enable him to raise the Veil of Isis and penetrate into the "Unknowable," as Herbert Spencer terms it, and grasp the hidden secrets of Nature.

* A knowledge of the Hermetic Secrets will not only enable the recipient to make the universal medicine and the Lopis (Lapis ?) philosophorum, but gives him also a knowledge of universal nature. Lux also informs us that the world at present is not prepared to receive the secrets possessed by the ancient magi, is not sufficiently advanced in purity and harmony to make a good use of them, yet, strange to say, the world was sufficiently advanced in the times of ancient barbarism, and the blackness of the Middle Ages to receive these same wonderful truths. All our knowledge of the occult secrets is derived from the Dark Ages, the recipients of which, in that age, having no scruples about giving them to the world, elaborating them in ponderous Dark Ages, the recipients of which, in that age, having no scruples about giving them to the world, elaborating them in ponderous unwieldy volumes, now never referred to, having been long since laid on the shelf. There's consistency for you! Inthe Park Ages the world was sufficiently advanced to receive the Hermetic Mystery, which was then scattered broadcast over the earth through the works of the Hermetic Philosophers, but now, in this enlightened age, in the full glart of the dazzling lights of the Science and Philosophy of the nineteenth century, the world is not pour enough forsooth, to receive these sublime mysteries! Further comment on that point is unnecesssooth, to receive these submine myster. Further comment on that point is unneces-

Lux also tells us that a true initiate into Lux also tells us that a true initiate into these mysteries, "is a man of silence, for one of the fundamental laws of Occultism is SILENCE!" Then, for heaven's sake, why don't they keep silent? If they would obey this fundamental law, and be forever hereafter silent, mum, what a blessing it would be to the world. Let the Hernetic Philosophers henceforth keep their mouths and their books hermetically sealed, and and their hermetically sealed, and our heartfelt thanks will be eternally theirs. Let us entreat our worthy Rosicru-cian brothers to observe strictly, in future, their fundamental law, never saying another word about their hidden secrets and their occult mysteries, but keep it all to themselves, letting it die with them, and thus the world be forever free, it is hoped, from this degrading superstition and delusive mockery.

we are told by Col. Olcott and others that a large majority of the phenomena attributed to disembodied human spirits are produced by an entirely different class of beings, that he denominates "elementary" spirits, these spirits being similar, it is presumed, to the "aubmundane" spirits of another author; said elementary spirits being the results of the abortive attempts of nature to produce human spirits, and they having falled to reach the human standard, are consequently non-immortal in their nature. Although non-immortal in their nature. Although non-immortal, yet they are, he says, rudimentary men, focuses of the future human being, waiting to be born into human life, from whence their onward progressinto microcosmic perfection commences. If this be so they are, most assuredly, immortal intelligences now; their being has gress into microcosmic perfection commences. If this be so they are, most assuredly, immortal intelligences now; their being has already begun, which being will never end. If these elementary spirits are the embryos of fature men and women, who will, be immortal, then these embryos are now immortal, as much as they ever will be. If they continue in their present rudimentary condition till born into this world, and from thence they continue on in possession of never-ending life, they must have possessed this never-ending life, they must have possessed this never-ending life from the moment of their first emanation from matter by Mother Nature, which was the mode of their origin. Its Olcott informs us; hence, by his own showing his elementary spirits are both insmortal and non-immortal at the same time!

These elementary spirits, says Olcott, are smanations of matter "thrown off in the effort of Mother Nature to produce the sentient human being." Will the learned occultient human being." Will the learned occultient please enlighten us benighted mortals as to the modus operand of Nature in throwing off these material emanations, thereby producing these undeveloped embryonic human focuses. Being emanatiens of matter, they must be material in their nature, yet they are not material, but "spiritual." How

can this be explained? Besides, what causes these emanations to be made from spatter, and how does it happen that Mother Nature makes so many failures in the attempt to ture makes so many lantes in the attempt to evolve human intelligence; for since such a large majority of all the spiritual manifest-ations occurring in the world, are produced by these semi-human foctuses, there must be myriads of them in existence? Please tell be myriads of them in existence? Please tell us, likewise, where they live when "at home;" being "spirits," we should think they must have a place somewhere in the spiritual universe; and do they in their spirit home ever come in contact with the purely human spirits of those who have lived in the body here on earth? As you say, a residuum of the spiritual phenomena are occasioned by these human spirits, once resident on this planet, these two classes of spiritual beings must sometimes meet in connection with their respective mediumistic manifestation, and if so, the human spirits communicating with us must be well aware of the existence of these other semi-human spirits, and the deceptions they practice on mediums, passing themselves off for human spirits, as assuming to be historic characters, departed worthies, as well as our friends and relatives; and if this betrue, why have none of the real human spirits, who have communicated with us, nevertiven us the slightest him of their existence. its, who have communicated with us, never given us the slightest hint of their existence or warned us of the wholesale deception these elementary spirits were practicing up-on us; why have they not told their medi-um's to beware of submitting themselves

on us; why have they not told their medium's to beware of submitting themselves to the evil influences of these rudimentary men and women, who "play with them as a monkey with an accordeon?"

Why, also, have none of the seers, claim voyants and mediums, in their many wondrous revelations of the Arcana of Nature, ever vouchsafed us a glimpse even of these arch-deceivers? In Davis' "Nature's Divine Revelations," Tuttle's "Arcana of Nature," and Mrs. King's "Principles of Nature," we have, in each, detailed accounts of the philosophy and laws of existence, both material and spiritual, but not a word of these mighty magicians, these intellectual non-entities, so to speak. How is this—were these undiscovered potencies in nature, so vast, so transcendent in their scope and nature, that neither Davis' clairvoyance, nor the highly enlightened spirits communicating through Tuttle and Mrs. King, to say nothing of the thousands of others communicating through the hosts of mediums in all parts of the world, including others communicating through the hosts of mediums in all parts of the world, including Allan Kardee's band of spiritual instruc-tors,—were they so vast, so exalted, that none of these were able to catch even the first conception of their existence; or are they so minute, so infinitesimal, so micros-copic in form and function, that the ex-tended sweep of the clairvoyant, and the searching ken of the purely human spirit, are utterly sunable to detect, in the wide

pealms of infinity such animalcular exis-tences? These spirits, we are informed, though they have never been born, have never oc-cupied a human body, yet are possessed of wondrous intelligence, which they must wondrous intelligence, which they must possess, if they produce nearly all the modern spiritual manifestations; whence do they derive their intelligence; whence their mind? Being emanations of matter, rudiments of human beings spoiled in making, how is it that they possess so much more intelligence, skill and cunning than has the fully developed man? When first emanated from matter, are they infantile in form, and gradually grow to maturity, the same intelligence, skill and cunning than has the fully developed man? When first emanated from matter, are they infantile in form, and gradually grow to maturity, the same as if they had not been spolled in the making, and were fully human, possessing also an infantile mind, but gradually growing in knowledge and skill, like we do on earth; or are they when the strict throw off by nature fully endowed with all the intelligence they are capable of acquiring in that embryonic state? In either case, will Col. Olcott and his hermetic, cabalistic friends please explain the fact, that when a perfectly human spirit is born into this world, which, by their own showing, is higher, in the scale of intelligence than these embryonic men, it is possessed of no intelligence whatever, only the germ, capable of being developed into intelligence, and the faculties, through which the germinal intelligence may be developed, but no actual intelligence, whereas these imperfectly, evolved, semi-human foctuses, are possessed of vast intelligence, skill, and scientific knowledge, as is evidenced by the manifestations they produce, although they are only rudimentary human embryos, waiting to be born into this life. If they possess all this transcendent wisdom and knowledge, prior to being born into this world, how is it that these same transcendently wise, skilled and scientific spirits, when progressed sufficiently to be worthy of becoming human infants and live on this earth, have no knowledge, no skill, no scientific attainments whatever. Science has proved, through the correlation and conservation of forces, the impossibility of annihilate mind as it is matter, hence the intelligence possessed by these sub-human (it should rather be super-human) spirits, prior to their birth into this world, can not be annihilated. It is as impossible to annihilate mind as it is matter, hence their minds must still be in extstence intect. Where are they—where is their intelligence; set a trace of it can be found, hot a yestige left, nor is it ever seen

and spiritual chemistry and the accurate application thereof, as reported by Col. Olcott himself, in the materialization by them, coft himself, in the materialization by them, of numerous human forms appeppriately flothed and endowed with human intelligence, at Chittenden, Vt., and in the case of the manifestations in the presence of Mrs. Thayer, where flowers, fruits and living animals are brought into rooms through solid walls, without injury either to the walls or the flowers, animals, etc.? To do these things must require not only an extensive knowledge of chemical law, but wondrous skill in the application of those laws, yet all this superhuman knowledge is lost forever by these supermundane, spirits when born by these supermundane spirits when born into this world, and this Col. Olcott calls

into this world, and this Col. Olcott calls progression!

These spirits, although beneath the human, can yet surpass immeasurably, all that the most exalted human intellect and genius ever accomplished. No man that ever lived has ever had the remotest conception how it was possible for such things, or analagous ones, to be performed by man, yet these half-human beings, imperfect men and women, (I suppose they are of both sexes. Query—Do they marry and have large families?) know more, and can do morethan all the human intellects that ever lived on this planet, and still they are be-

fived on this planet, and still they are be neath humanity! Thèse spirits must be as much inferior to us as we are inferior to the denizens of the Spirit-World; in fact, should be much more inferior, as the Inhabitants of the Spirit-World are like ourselves, immortal intelligences, similar in kind and degree to us, World are like ourselves, immortal intelligences, similar in kind and degree to us, while these elementary spirits are non-human, non-immortals of a totally different kind and degree of existence from us, yet the intelligence and power ascribed to these rudimentary embryonic spirits, is similar to that we should possess, if we were enabled, whenever we pleased, to go to the Spirit-World, and there pretending to be arch-angels from the higher sphere, counterfeit the arch-angels so perfectly that the spirits were really convinced we were in reality what we purported to be—arch-angels. Have we any such power? Certainly not. Did any man ever have such power? Certainly not; how, then, can beings below man, counterfeit to man beings above man? They can do so just as much as man, a being below angels, can counterfeit to angels, beings above angels, that is, not at all. Will Colonel Olcott, or some other Hermetic Mystic, please answer the above query. I repeat, how can a being below man, counterfeit to man, a being above man? I pause for a reply. Consult Hermes, Trismagistus, Agrippa, Paracelsus, Tully, Eliphas, Levi, and P. B. Randolph, and see what they say on the subject, or if they sail in the solution, try the "Chaldean Ain-Soph," a knowledge of which is vouch-safed all initiates into the Rosicrucian Fraternity.

Can Bro. Olcott tell us the exact size and

safed all initiates into the Rosicrucian Fraternity.

Can Bro. Olcott tell us the exact size and shape of these "peculiar people;" what they look like; how they are dressed; whence they obtain their clothing; whether they eat and drink, and if so, in what their food and drink consists, and whence obtained? I hardly think they, are compalled to earn a subsistence by dailytoil as we are, or they would not have so much time to spend on earth, cheating and/deceiving poor mediums. They have, it/must be confessed, an easy time of it; with unbounded intellectuality, wonderful scientific skill, and no liyelihood to be earned; nothing to do, except to exercise their power and their craft, upon poor defenseless man. Having no rudiments of a conscience, no moral sense, as Olcott plainly states, they are perfectly free to run riot over, the minds and hearts of men, to lie, cheat, deceive, to their heart's content, (that is if they have any hearts,) and never feel the first pang, the faintest remorse of conscience. Strange beings these for Mother Nature to elaborate with superhuman, angelic intelligence, and not the slightest conception of a moral sense! Can not Nature do better than that? If not, she must possess, in her inmost essence, the elements of deceit, fraud and lying, else these rudimentary men and women would not be such a band of tricksence, the elements of deceit, fraud and lying, else these rudimentary men and women would not be such a band of tricksters, cheats and frauds. If Nature, attempting to produce man, can only give birth to liars, cheats and knaves, then Nature must be in a bad way. I think then, the human race had better try and elevate Nature in the moral scale, for certainly the human race, as imperfect and undeveloped as man now is, does better in that respect than Nature.

human race, as imperfect and undeveloped as man now is, does better in that respect than Nature.

From whence do the elementary spirits derive their knowledge of the Spirit-World, of which they are not inhabitants, and about which they are not inhabitants, and about which they tell us so much? Although they are below the human, yet they know all about the Spiritual spheres, which are higher than the human, and per consequence, still farther separated from the elementary condition, and, concerning which the human, unassisted knows nothing. How can that which is beneath the human, tell the human, soncerning that which is above the human, and of which the human knows nothing? If these "spirits" know all about the Spirit-World and the condition of things there, besides being fully conversant with the history of our globe, the lives of our deceased friends and relatives, as well as our own past and future lives, details, all of which are often told by them, they certainly must be a long way ahead of man on this planet, and therefore have no need of being born into physical life, being already existent in a spiritual state, without

the trouble of being born here and living a physical life. As they are in constant com-munication with the earth, and are so well

the trouble of being born here and living a physical life. As they are in constant communication with the earth, and are so well posted about its history, what need of there being born into it and living in it? They already know all that can be acquired in it, hence their incarnation in a fleshly body is utterly useless. They would be going backward instead of forward.

These elementary spirits, they tell us, however, occupy a lower position in life than that occupied by man, while the inhabitants of the Spirit-World, (second sphere,) occupy a higher, man holding a kind of middle ground between the two. There must, then, be a wide divergence between the status, surroundings and conditions of the elementary spirits and those of our departed spirit frieads. The inhabitants of the Spirit-World proper, being the spirits of the spirit world proper, being the spirits of the spirit spheres. If, then, the elementary spirits occupy a grade of existence as much lower than man, as man' is lower than the purely spiritual or angelic, how is it possible for these widely separated grades of existence, the elementary and angelic, to both communicate with man, in precisely the same manner, controlling mediums and seers precisely allieusing the same spiritual and magnetic forces in communicating, entrancing, materializing, etc., etc.? It is admitted that purely human spirits do communicate with earth as well as the elementary spirits, through precisely the same channels, by the same laws, and with the use of the same elements and forces; how is this possible? Here we have one grade of futelligence, (the lower) who have never the a spiritual taws, understand spiritual chemi-istry alike, know how to preduce physical manifestations alike, how to control medi-ums alike, possess a perfect knowledge of the English and other languages, alike, and, strangest of all, the inferior grade per-sonate the superior grade so well, as to suc-cessfully deceive, for a term of years, those for superior to themselves—non-immortal. far superior to themselves-non-immortal, conscienceless intelligences, personating im-mortal intelligences of a superior grade to other immortal intelligences of a lesser

We, human intelligences, have a very indefinite idea of spirit, it being impossible
for the material to sense or discern the
spiritual, yet a race of beings much less
advanced than we are, have clear, definite
and precise knowledge of the spiritual, its
laws, principles, modes of existence, etc.,
etc. Placing the difference in degree between the material immortal human and
the spiritual immortal human at one hundred (100) the difference between the nondred (100) the difference between the non-immortal, semi-human, and the immortal spiritual human, must be at least five hun-dred (500), for the human immortal and the spiritual immortal are the same being, in different relations, whereas the non-immor-tal semi-humans are an entirely different spiritual immortal are the same being, in different relations, whereas the non-immortal seni-humans are an entirely different grade of beings from either of the other two, hence must be much farther separated from either of the two, than they are from each other. Bearing this in mind, we thus see, by the Olcottian hypothesis, that those separated from the spiritual by five hupdred degrees have a full and comprehensive knowledge of said spiritual, while those only separated from the spiritual by due hundred degrees, knew really nothing about it; and at the same time, bear in mind, those most elevated in this ascending scale (the spiritual) have no knowledge of the existence of these inferior beings who are constantly assuming their names and garb, passing themselves off for the highest. In other words, the lesser (elementary) fully comprehends the greater (human and spiritual), while the greater are in perfect ignorance of the lesser. Is not the whole of this monstreus theory a self-evident absurdity, palpable to the simplest mind? Yet we have the strange spectacle of educated, intelligent men and women, greedily swallowing down this rubbish, deeming it of the most vital importance—a key to the sublime mysteries of nature.

To be Continued.

We, human intelligences, have a very in-

To be Continued.

As the lily growing, from a heap of ma-siure, accidentally cast upon the highway, de-lights the soul with its fine perfume, so the wise shine among the foolish and are grate-ful to the gods.

THE OLD WORLD.

My Experiences and Development in Paris A Great Inspirational Composer—French Spiritism versus American Spiritualism.

BY JESSE SHEPARD.

In writing concerning musical and other inspirational gifts, my friends everywhere, and the flarge number who read the Journal, will be pleased to know something of the most remarkable and gifted female musician living, and one of the most noted women of the second Empire: I allude to the Countess Antoinette Luigi de Sievers. Mention was made about this great woman in a previous article published in the Journal from the propertience with her, as a guide, friend, and inspirational teacher. Many persons imagine it an easy thing to bound at one leap into a gift or an art for which they may have some preconceived notion or fixed intent of action, but few, if any, ever dream of the action, but few, if any, ever dream of the great difficulty of obtaining even a mediocre compliment of reward, when, after having spent years of service in the pursuit of its requirements, they are faced by critics, beset with difficulties, and surrounded by an evention with the complete of the comple set with difficulties, and surrounded by an exacting public. However easy may be the gift of speaking in public on divers subjects, that of making music in a classical form is not so, nor can the gift of speaking be classed in the category with music, for we are all taught to speak our mother's tongue, but music is taught as an art, and not as an every-day necessity. When we take into consideration the technical difficulties, the complicated rules, and the profound science, which must be practical, learned and overcome before one can even make of themselves a first-class imitator, not to mention the high office of classical composition, we may form an idea of the patience, the labor, and the time it requires to climb the Mount Olympus of inspirational results, or to surround one's self with a just balance of that creative power. a just balance of that creative power-which the world calls genius. When the time came for me to go to Paris, I went, with a view of being criticized, and of having judgment passed upon my mode of using my gifts, for I knew that the French critics would not listen in silence to any using my gifts, for I knew that the French critics would not listen in silence, to any one possessing talent who was not on the right road to the most desirable ends. I knew that France was not a place to convince people of a truth by the force of mere skill, without real art, and the qualifications of true merit, so I chose to accept the kind offers of friends at the hands of so brilliant and great a musician as Madame de Sievers, and I began, not by taking lessons in the rudiments of mysic and its composition, but by taking lessons in the first principles of inspiration.

tion, but by taking lessons in the first principles of inspiration.

The last line will strike many persons with surprise, nevertheless it is true that inspiration must be cultivated, like other forms of mental action and modes of thought. Isoon found that I was being guided and advised by a truly great and highly inspirational genius, and, as I wrote in a previously published article, my progress became rapid, my conceptions more vivid, and my inspirations clearer and more perfectly balanced in all that pertains to the inner, or hidden cause of soul music in its highest form. It was while under the guidance of Madamé de Sievers, that the idea was made plain to me of there being several degrees plain to me of there being several degrees or kinds of musical inspiration, just as there exist several kinds of music. I discovered that, although musicians may compose under an inspirational influence, their music may be on a plane with their faculties of sublimity and ideality, and if these last be not of a high order, their com-positions, considered in a spiritual sense, will not be worth much, either to harmonize the nervous forces of the brain or to ele-

ste the soul.

Never shall I forget the influence of di-Never shall I forget the influence of di-vine exchantment that pervaded the at-mosphere of the Salon of the Countess de Sievers. It was like a perpetual spring of music, song and flowers. So great was the charm exercised on the fastidious French charm exercised on the fastidious French Nobles, by her rare gifts, that her salons were always filled with the creme de la creme of the Foubourg Saint Germain, whenever she gave a soiree musicale. No artist in Paris, not even the great Rossini, could command greater respect or take more liberties in the name of the "divine right" of genius. Her name alone, at the head of a subscription list for a great charity concert, was enough to fill the roll, and her compositions were played in every fashionable salon, and her songs sung by grandees at the French court. Never have I witnessed a greater result of the influence of classical inspiration than that which I have often seen, on a select audience of the have often seen, on a select audience of the most crucial critics in the world after ing listened a moments the naving listened a few moments to the sublime strains which this wonderful woman would call forth from the piano or organ without apparent effort, and without the least affectation. Yet these were the kind of minds over whom the eccentric man Kardac shook his ambitious rod of defiance and command. It was such instinct man Kardac shook his ambitious rod of defiance and command. It was such inspirational lights as Madame de Sievers, over whom Kardac aspired to rule and judgo and no one can be surprised at the shameful turn the spiritual affairs of Paris have taken, after knowing what he did, what he taught, and his modus operandi in general. No wonder that Kardac failed to develop any one in a true and beautiful phase of inspiration. No wonder that he left behind him nothing but a system of barbarous rites, absurd stuff, and a set of ignorant nonentities, more disgraceful to the cause nonentities, more disgraceful to the cause of progress in Europe than are the free lovers and other pretenders to the spiritual of progress in Europe than are the free-lovers and other pretenders to the spiritual cause in America. It is sincerely to be hoped that the Americans have a sufficient load to carry in combating all sorts of nonsense and error here, without importing Monsieur Allan Kardacs' Diakka works to retard their progress, no one can tell how long. The materialism of Parisian society is a queer conglomeration of artistic refinement and sensual pleasure, hence it is difficult, indeed, to meet with any one possessed of sufficient individuality and ideality, to live down the frowns which are cast on the first inspirational efforts of a young beginner. For this reason I relied altogether upon the first advice of my counselor, and sang only when in company with her, and on such occasions as were harmoniously suited to the task which she would impose upon me. In this manner my progress was not rapid but it was sure, for I made no mistakes, and rarely, if ever met with any severe criticism. At first I found great difficulty in singing the complicated and classical duets which she would make me sing with her, but after a certain time spent in her presence I began to sing and play in a new and more elevated style, yet I did not fully develop in the conception of the high phase of this supreme art until a long time after I had left Paris; for, as I said in a previous article, the influence of a

sirictly artistic genius is worth more than all the lectures in Paris on art, or all the monuments made by immortal hands in old Rome. In all my experiences throughout Europe, nothing would so inspire me as the direct influence of a great mind. After spending, much time in the presence of a great musician like Madame, de Sievers, I could not fail to have this proved to me beyond a doubt, and once we really feel the developing influence of a powerful mind, it will remain with us, no matter how brief a time is spent with them. I have sat in the beautiful chateau of the distinguished Madame Garcia and listened, rapt in an ecstacy of delight, to her superb voice; I have heard the most accomplished and gifted singers of Paris during the Empire; I have feasted on the divine strains of Titjens, Francelli, Conneau, and the brilliant galaxy of talent which are brought together every season in London, but have never been inspired by any of these great stars in the firmament of musical glory, so much as by Madame de Sievers, who, although a graduate of the two first musical colleges in the world, is not bound by their rigid training. Other musicians never move out of the beaten path which those of the past have trodden, and although they may sing and compose in an elevated style, they will remain great artists, but never make great musicians. No wonder that the Greeks made music the basis of all things, and made the nine muses the foundation of all forms of art. It is the only real en-Greeks made music the basis of all things, and made the nine muses the foundation of all forms of art. It is the only real enjoyment of the people of Vienna, Paris and St. Petersburg; of Germany, France and Russia; and without it, the world would soon become barbaric. In Paris no one can give a reception or a soirce of any kind without having good music, and sometimes there are a number of the best artists selected for the occasion, not as they do in America, rely wholly upon persons, who very often can not tell whether they are singing in or out of time, or whether who very often can not tell whether they are singing in or out of time, or whether their voices be sweet or disagreeable to the ears of their audience. I also discovered while in Baden Baden that the great triumph of the Catholic Church has been, and is, sublime music, both vocal and instrumental. The Catholic Church has always had, and always cultivated the most elevated and holy form of vocal worship; they have taught it to the multitudes, and justified its into their schools; they have kept it before the ignorant masses until their crude ears have become mellowed to noble sounds, and their hard hearts softened by continual contact with wave tones of by continual contact with wave tones of sublime melody. Perhaps I have never experienced a more thrilling power of inspiration as when singing at high mass in some of those old Catholic cathedrals in France and Germany, and notably the church at Baden Baden, where every one church at Baden Baden, where every one in the vast edifice, from peasant to noble, felt the inspired strains of sacred song, as they filled the place from organ to altar. As love begets love, so reverence begets reverence, and if men grow like what they feed on, they will think in the strain of that which moves them. The grand music of the Catholic Church moves its people to devotion, and that in turn causes a spirit of the Catholic Church moves us people to devotion, and that in turn causes a spirit of reverence. Many liberalists of Paris still remain in the church, and perhaps for the best of reasons; they can find nothing better outside; music inspires them; why should they go to the Diakka of Kardac, to be beset with materialism, discord, and in-harmony? Mozart composed his greatest harmony? Mozart composed his greatest works for the Catholic Church; his inspirations were simply sublime under its influence; Hayden and a host of others, all were moved by a spirit of holy reverence to pour out the sacred fire within them, of

were moved by a spirit of holy reverence to pour out the sacred fire within them, of love, devotion, ecstacy and religion when composing their great masses and oratorios.

There would be no lofty and divine music in the Roman Church if there were none qualified by the endowments of ideality, sublimity and reverence to listen to it. After all we must go there to hear it, and we can hear it no where else. Beethoven's symphonics must be classed with the most sacred works of Mozaft, for they are of the highest known order of, inspirational religious music. Notwithstanding the materialism of France and Germany, they can, if it be a high form of classical music more readily discover and appreciate it, than perhaps the people of other countries. I have proved this after spending years in Paris, St. Petersburg and Germany. It is not an easy matter to become developed as an inspirational singer and composer, when surrounded on all sides with people who are little disposed, and not at all qualified to appreciate the lofty tones of sublime music, with all its varied and manifold modes of utterance, and forms of effect. And in the present, when the masses of the people are carried away, body and soul, with every new sensation which makes its appearance among them, it is perhaps as difficult to make progress in a strictly artistic and spiritual sense as it it is perhaps as difficult to make progress in It is perhaps as difficult to make progress in a strictly artistic and spiritual sense, as it was for the early Christians to outlive the materialism of the dark ages. The facts appear plain enough to the minds of all who reason with any definite degree of thought, and to those who are always harping against the churches, let me say that I for one, have found ample justice and appreciation within its walls; I have been feted and honored in some of the most ancient and time-consecrated cathedrals of the and time-consecrated cathedrals of the world, and I can not, after being thus served, but speak with reverence of those who have reverenced the musical inspira-tions which have come to the world through me. In America it has been the through me. In America it has been the same as in Europe. Catholics and Baptists in Washington; Jesuits of the eld churches of New Orleans and California, besides numerous other denominations, have opened their doors to me with warm welcomes and praise and appreciation in their hearts, some of the priests themselves donating large sums out of their own pockets, to defray professional expenses. The facts are, they hold a mighty power of harmony, revenue. large sums out of their own pockets, to de-fray professional expenses. The facts are, they hold a mighty power of harmony, rev-erence and inspiration, and will stand just so long as these principles exist among them. The most beautiful and classical compositions of Madame de Sievers were also inspired by a religious element; but although one may be inspired to create new harmonies in composition, and new melo-

although one may be inspired to create new harmonies in composition, and new melodies in song, it does not always follow that their faculties of conception in other varieties of form will be on a parallel plane; and the fact that musicians generally, are not fitted for business pursuits, goes to prove that they live in a world of their own, and not in the false excitement of perpetual bustle, sensation and pleasure. Schopenhauer says: "They speak the highest wisdom in a language which their reason does not understand." There is reason in all phases of art, and not less in music than in philosophy. Of sublime music we have had less since the days when Palestrina's inspired works were brought forth in all their beauty and grandeur in the old cathedrals of Vienna, and when Mozart wrote for priests and Beethoven for the

people. The ancient Greeks have left the world the purest form of classical inspira-tions in words; but it has been allotted to tions in words; but it has been allotted to the Germans to give all of the people of the earth the purest of all languages, the most sublime of all harmony, the most powerful of all consolations. When we think of the vast variety of musical com-positions, it is no wonder that the masses are bred upon a vulgar style of effeminate music. The Germans have done this much: raised the standard of this art from a diverting sphere of emotional pleasure to much: raised the standard of this art from a diverting sphere of emotional pleasure to a higher aim and more useful end; not only placing the ear but satisfying the soul; not only diverting the thoughts, but-elevating the mind. But they have in many instances risen above the mere conventional forms which speak only of the melodious, the beautiful and the esthetic, into that of the sublime, whose subtle-power of incomprehensible force baffles the abstract minds of the most profound fainkers, and which reveals new complications of reason in as strong a light as the propositions and expositions of great philosophers. Not alone in music have the Germans gone beyond—the dreary waste propositions and expositions of great philosophers. Not alone in music have the Germans gone beyond—the dreary waste left by the conventional phases of society in the past; they have given the world Goethe, Schiller and Lessing, who were in their sphere, of poetry and literature, what Beethoven, Bach and Mozart were in music. They cut the cord which before their day had held German scholars and philosophers in a cramped and conventional bondage, and were the first to give the literary world a form of thought which knew no teacher but inspiration, no guide but reason, no judge but nature, no reward but the justice of time. Goethe truly says of himself in a beautiful sonnet: "I sing as the birds sing, there in the highest branches." He was not taught, as most poets are, but sang like the birds, the purest and most beautiful themes, without troubling his thoughts concerning the rules of men, or the customs of scholars. While the music of Germany is inspirational, that of France is conventional; the one caused by the impromtu of nature's forces; the other, by the law of the present custom. Hence the triumphing gained by Madame de Sievers over so many apposing forces, over existing rules, regulations, and restrictions in French society was so much—the greater, and when we think of the ridicule with which the French oppose all new innovations of reform, it is surprising that a great genius of so pronounced a type as Madame de Sievers should have spent twenty years in a city of frivolity, prejudice and traditional custom, and during all that time held legal sway over the fickle and inconstant people who regaled themselves on the superb creations of her inspirations. Paradox as it may seem, the French people possess a spirit of refinement, culture and spirituality which does not quite harmonize with their sense of her inspirations. Paradox as it may seem, the French people possess a spirit of refinement, culture and spirituality which does not quite harmonize with their sense of materialism and antiquated customs. I saw many persons in Faris, who, if they were living in Englandor America, I should have expected better things from. It is not at all materialism that seems such; people are affected more by surroundings than they imagine, and those who are possessed of are affected more by surroundings than they imagine, and those who are possessed of great will power are often influenced by the conditions around them, as much as those of weaker minds. There are some things which none can escape, and a life in Paris or St. Petersburg must always bring with it customs, rules, modes and etiquette which all are obliged to conform to, and which in a greater or lesser degree puts out the fire of inspiration and kindles that of imitational form, sensational pleasure, sensual art, and form, sensational pleasure, sensual art, and luxurious enjoyments.

Strange that a man like Allan Kardac strange that a man like Aliah Kardac should influence so many of a people who are known everywhere as a nation which ridicules with profound contempt everything bordering on the absurd. I was astonished to see so many persons of good understanding possessed of his queer mental derangements, well informed on many subjects and well meaning people but so carried away. well meaning people, but so carried away by their peculiar beliefs that many were not qualified to hold an ordinary conversa-tion in a polite circle of society after hav-ing been under the influence of their leader for a short time. Yet these are a tribe which frowns on the religious rites and ceremonies of the church and pretends to give the world a new system of asthetic culture, a new code of ethics, a new form of religion, and a higher and more elevated inspiration.

If we are to return to a period in the world's history when religion, philosophy and science were in their infancy let us go back to that of Greece when the people made Gods out of the ideal creations of their vivid and peetical imaginations, and when their greatest error lay in extravagant splendor and luxurious ease, and not in their system of worship, for in that they gave to the world the first and most beautiful ideas of art in all its phases, which is something beyond the power of Kardae's something beyond the power of Kardac's followers. We predicted the downfall of this system, and the society which had an existence when we were living in Paris. A year had not passed when inharmony, discord and disgrace fell among them, the so-ciety separated in two, and confusion baffled their attempts to arouse the disgusted and their attempts to arouse the disgusted and genteel portion of them to return to the barbaric ways of the selfish and ambitious ring-leaders. Not all the orchestras in the world headed by Beethoven could instill into the hearts of such people the elements of true harmony. They must be left alone to destrey themselves in their strife, as others have before them.

It is is with feelings of thankfulness and appreciation that I look back upon those brilliant scenes of music, inspiration and song, which I witnessed in the presence of the elite of France, when my guide and friend Madame de Sievers held so many spuls spell-bound by the power and charm of her musical creations. My progress in ent experiences with the crucial critics and the great composers. After my success in German a marked change took place, and inspiration was no longer dependent on the surroundings of the moment

A GOOD-BYE AT THE GATE.—On elec-tion day William Chestnut, of Lewistown tion day William Chestnut, of Lewistown, in company with two sons, went to the mountain to hunt. About noon the boys left for home. On their departure the father requested them to state to their mother that he might be expected home by five o'clock that evening. Not arriving at home on Wednesday morning, 200 men went to the mountain to look for him, and in the afternoon he was found dead with a bullet hole in his left side. The following note in his own handwriting was found by his side:

"I fell, and my gun flew back and shot

me. My dear wife and children, meet me in Heaven."

How that message from the boundary land of the world to come will be cherished!

—Mifflintown (Pa.) Sentinel.

GOOD! GOOD!!

A Seance Under Test Conditions.

BRO: S. S. JONES:—About six weeks ago Bro. Frank M. Baker of this place, opened up a communication with Messrs. Barnes & Little, which resulted in their visiting us dusing the holidays. They gave fourseaftees. The room occupied was a family parlon and the cabinet a small chamber connected by a door. Each night the medium was put under test conditions. The room was entirely empty and the windows were fastened down with screws and sealed. The medium was stripped of all his clothnig and furnished with a full suit, then seturely sewed in his chair and also to the carpet in such a manner that any move on his part such a manner that any move on his part would have broken the test threads. The sewing was done partly with a peculiar-kind of thread that could not be matched. On two successive evenings the curtain was raised by unseen hands, and the whole person of the medium was seen rocking in his chair, and before the curtain was down the bell was rung, which was six feet from the

bell was rung, which was six feet from the medium.

There is for the skeptic only one possible theory, that he could get out of his coat, and right there is where the best test was made. All admitted that impossible. During the four sceances near liftly faces were seen at the aperture, in ages apparently from newly born babes to very aged persons, over two-thirds of which were recognized. A large number of hands were shown, from the tiny babe to that of the huge blacksmith.

At a private sceance Sunday evening an

tiny babe to that of the huge blacksmith.

At a private sceame Sunday evening an arm of immense length and size was thrust out to the shoulder with fist clinched, and then opened the index finger and pointed at me in a playful manner. The stamp of features were not the sarge on any two evenings, except those who failed to be recognized the first time. Many of the faces were so distinct you could tell the color of the eyes, and when recognized would smile and bow. My wife recognized her brother when so near to him that he laid his hand in hers. Almost all our hands were touched.

My wife recognized her brother when so near to him that he laid his hand in hers. Almost all our hands were touched.

They took a silver quarter from the pocket of the medium and put it in the hand of one of my daughters. They showed a brilliant light, similar to the 50hn King's spirit lamp. Although I have been tedious I cannot close without giving two striking instances of spirit power: One in thrusting out the bell until the hand was distinctly seen holding it, and shaking it vigorously without ringing it, then making it tap before taking it in. Let some of our skeptical friends try the feat. The other instance was in moving a common round table across the room while we were waiting for some persons to arrive. I told those being driven back by the table to stop it if they could. My son, a stout active young man, braced his feet against the 'wall with his breast against the table, while the weight of two large men were crushing it into the carpet; and had the table been able to withstand the force they would have been pinned against the wall. All stood with the tips of their fingers on the table except those trying to stop it. After breaking off two legs the table was held up lever-with a hundred and fifty pounds weight pressing on the projecting side. The force exerted must have been equal to the draft of two horses. Will our skeptical friends tell us where it comes from?

Jas. K. McGinnis.

JAS. K. McGINNIS. Moline, Ill.

The Parsees of India.

In walking the streets of Bombay, you would not fail to observe certain men of an aspect very different from the mass of tur-baned Mohammedans and half-clad Hindus baned Mehammedans and half-clad Hindus who were passing to and fror Tall, erect, with fair complexions attired in long white robes reaching to the calves of their legs; with sleeves twice as long as their arms folded back upon thems short, white pantaloons; and vests of colored and embroidered silk, these men would strike you as having an air of superior intelligence and activity. Upon their heads you could see a singular, miter-shaped cap, made of an immense quantity of dark calico, carefully pinned together, while their feet were encased in curious sandals.

These are the famous Parsees of India in

rious sandals.

These are the famous Parsees of India in many respects the most estimable and civilized of the peoples who are settled in the great peninsula. They are only to be found in Bombay and its vicinity and in all number about two hundred thousand. Alike in their history their appearance, their religion, and their customs, the Parsees are in very striking contrast with their Hindu and Mussulman neighbors. Of Persian devery striking contrast with their Hindu and Mussulman neighbors. Of Persian descent, the disciples of the great prophet Zoroaster, whose faith was once that, of all Persia, their ancestors were driven from their native land by the Mohammedah conquest of Persia, under the Caliph Omar, in the 7th century. A small remnant of the Zoroastrians, indeed, still cleaved to the Persian soil, and were permitted to occupy one of the most barren portions of the kingdom, where a small body of them still lingers; but the mass passed across the Persian Gulf into Hindustan, where they received welcome and protection from the Rajah of Guzerat.

A small territory on the coast of Korkan A small territory on the coast of Korkan was granted to them by a Hindu prince, on condition that they should adopt an Indian style of costume, and should always abstain from partaking of the flesh of the ox—a condition which they have faithfully obeyed ever since. When the Mussulmansinvaded Eastern Hindustan, the Parsees fought on the side of the Hindus, and thus subjected themselves to the vengeance of the flerce followers of the prophet.

When the English acquired their domin-When the English acquired their dominion in Hindustan, they were not slow to discover the virtues of the Parsees, and the value of which the support of so peaceable, intelligent, and energetic a race would be to them. The good understanding between the Parsees and the English has continued ever since; and, of all the Indian races, the Parsees are at once the most loyal to the English rule and have the most readily accepted and followed in the grooves of English civilization.

The Parsees of Rombay are the richest.

The Parsees of Bombay are the richest, most prosperous, and most active class of merchants in India, the English of Calcutta and Madras alone excepted. It is more due to them than to any others that Bombay has become the great center and emporium of the trade of Western India. Shrewd and industrious, they are far from being either overreaching of parsimonious. The merchants of European and American cities may well emulate the commercial honesty of this race. They are also lavish, on occasion, with their wealth. Their hos-The Parsees of Bombay are the richest

pitalities are famous and the best native society is that which gathers in their houses. They are full of public spirit and enter into public affairs with a zeal and intelligence which have been of the greatest

telligence which have been of the greatest service not only to the English, but to the good weal of the native populations of Bombay.

Among themselves they are rather a brotherhood than a class or race. There is a genuine freemaconry among the Parsees, each being always at hand ready to help his fellow; and, thus knit together, they possess that wide-and strong influence which is the result of unity. It is no empty boast of theirs that throughout their community there is not a single pauper or a single prostitute. Their schemes of benevolence are so comprehensive and systematic that a poor Parsee is never in want of aid or employment; while a sick Parsee has always a hospital, amply provided with every comfort to Parsee is never in want of aid or employment; while a sick Parsee has always a hospital, amply provided with every comfort to which to resort. It is very rarely that a Parsee is ever brought into court, either on a criminal or civil charge. Prompt in the payment of their debts, almost invariably true to their engagements, they are also quiet, orderly, and law abiding. Centuries ago they abandoned the Persian tongue of their ancestors, and adopted that of the Guzerat, which was the place of their first settlement in Hindustan. Gradually the higher ranks of the Parsees have adopted English as their language, and in many Parsee households English is spoken more frequently than Guzerati. Their interest in haman affairs is not limited to their trade or their immediate vicinity. The more intelligent Parsee is familiar with events not only in England, but America. It is a very suggestive fact that during our Rebellion some of the leading Parsees sent generous gifts to the Sanitary Commission, as evidence of their sympathy with the Union. In the list of those who contributed to the relief funds raised to help the sufferers in the Boston and Chicago fires aupeared the pames of raised to help the sufferers in the Boston and Chicago fires appeared the names of some of the wealthy Parsee merchants of Bombay.—Appleton's Journal.

Simon Stringer's Religion.

Simon Stringer was a bluff old farmer. Heprided himself on being a plain matter-of fact man, about whom there was no foolishdess or sentiment. On more than one occasion he has mortified his wife and daughters son he has mortined his which and daughters by hustling them out of religious meetings when they had begun to she is signs of emotion. He said he didn't brileve in "mirakerious conversions," and that he who cried and yelped over getting religion, "wasn't gettin' it by a durned sight." He believed that genuine article was soothing and calming, and not exciting in its influence.

Once the Campbelites held a protracted meeting in his neighborhood, and as it was carried on without any sudden outbursts of feeling, Simon took kindly to it and attended regularly. One Sunday morning he told his wife to lay him out two suits of clothes. "Why, Simon!" exclaimed the in her shrill tones, "whatever do you want with two suits of clothes?" "That's my business—not yours," he replied gruffly. "You lay out my black suit for me to put on, and wrap the brown one up in a bundle, and don't ask any foolish questions."

His wife wonderingly but silently complied, and Simon donned one suit, and with the other under his arm, mounted his horse and rode away, followed by the anxious eyes of the big and little Stringers, who marvelled greatly; and said one to another, "What dad goin' to do with his t'other clothes?"

Simon didn't return till supper time. He took his place at the supper table, which by hustling them out of religious meetings

simon didn't return till supper time. He simon didn't return till supper time. He sook his place at the supper table, which was the usual signal for the family to begin an onslaught on the victuals, but upon this occasion his voice arrested every arm in its descent, and for the second time that day astorished the Stringers. Glancing around the startled circle he thus addressed him. shed the Stringers. Glancing around startled circle he thus addressed himthe sta

"I want it understood that the head of "I want it understood that the head of this house has this day been baptized. He is a follower of the meek and lowly Jesus, and the first critter at this table that dips in to anything before a blessin' is asked, 'll get snatched baldheaded. Drop your eyes, ye heathens."

The blessing was asked, and that meal eaten in silence.

After the chores were done, the Stringers were stringing off to bed, when the stern

were stringing off to bed, when the stern voice of the old man arrested them and fill-ed their minds with grave forebodings as to what was coming next. He addressed them

Come into this room every devil of you, and flop down on your knees. It is my duty as a devout Christian, to have a family wor-ship, and I'll have it too, and have respect-ful attention, or I'll bust some domestic ties asunder. This mansion must resound with praises to the Most High, or, it will resound with some one gittin' a h—ll of a thrashin'
—I mean being severely chastised. The
first one who snickers or makes any onseemly noise, I'll get up and throw a cheer through him, or her, as the case may be. Let

us pray."
The prayer was prayed, and never was there a more attentive audience.

This sort of thing continued about two

weeks, and the Stringer family was kept in a state of extreme misery. The younger members had been severely whipped for conduct unbecoming the children of a true believer, and the oldest ones had received such harsh reprimands for failing to fall into the proposed of the control of the cont

such harsh reprimands for failing to fall into the neworder of things and comport themselves with due dignity.

Then one morning Simon came in with a bad limp, a battered milk pail and the knee, of his pants torn. Dropping into a chair at the table, he plunged his fork into the nearest dish. The children looked up from the backs of their plates questioningly, and their mother squeaked out, "Why, Simon!"

"This blessing and prayer business is suspended for awhile. I don't furgit my obligations an' duties as a Christian, an' I'll resoom em arter I've conquered that doldinged red heifer. The 'tarnal critter presooms too much on my Christian forbearance. Durn a hypocrite. I won't pray when my soul ain't into it; it's too great a strain. Fur the time bein' I hey descended from grace. Pass the tomattusses."

A sigh of relief went around the circle, and, if the red helfer had known how she had risen in esteem of a majority of the Stringers, her fractious soul would have

had risen in esteem of a majority of the Stringers, her fractious soul would have leaped for joy.

That was several years ago, and now the red helfer is a cow, and the worst one in the neighborhood. The Stringers say, as they punch and plague her, "Slong's we keep old Red wild, dad won't get any more o' that awful relijun."—Ex.

WE can not be too careful how we play with the English language. One day a married lady of Trenton, while admiring the falls from Watertown Avenue Bridge, remarked:-" Isn't that dam nice 2"

BOOK REVIEWS.

THE RATIONAL JUDAISM. Interesting Jewish Beliefs. Reviewed by Hudson Tuttle.

Beliefs. Reviewed by Hudson, Tuttle.

Dr. Aaron Hahn, Rabbi of the Tifereth Israel Congregation, of Cleveland, Ohio, has recently published a book entitled, "The Rational Judaism." As Judaism is the foundation of Christianity it is of interest to know how the Jew's themselves understand the Old Testament, the Law and its requirements. Rabbi Hahn may be considered as authority in this matter, and his book gives in condensed form the views of the thinking portion of his people. the thinking portion of his people.

Ie says:-Religion is the consciousness and the

adoration of a Supreme Being, and the science of things divine and human."

"The Bible, written by men as every other book, is of human and natural origin. It is the product of the religious genius of the Jewish nation of old."

"God has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men in any human and has never specken to men and human."

Jewish nation of old."

"God has never spoken to men in any human or vocal language. The efficacy of the laws of nature the urging force of the truth, of justice, of liberty, of beauty, of goodness and generosity, is God's voice, and he who appreciates and practices them conscientiously, hears the voice of God, just as loud and distinctly and in the same manner as Moses or the prophets of old did."

"The reason, the conscience, the ideas of truth, of justice, of liberty, of goodness, are called angels. The same are called benefactors, the prophets, the honest priests, and the teachers, angels of God."

"What is Satan? The obstructors to a good cause, and the evil propensities of man

good cause, and the evil propensities of man are called Satan.".

are called Satan.".

"In our religious life we shall be actuated neither by the expectations of reward, nor by the fear of punishment, only the consciousness, the preservation and the exhibition of our dignity as men and Israelites ought to be the motive, the higher aim, and the sweetest reward for each religiousness.

the sweetest reward, for any of our religi-ous works ever so hard or difficult."

"God is the eternal being, the space and the soul of the Universe. Immutable and above any resemblance to men, it is the wisdom, the will, the life and might, in per-fect unit."

"Between God's and man's attributes there is no equality whatever, only a simi-larity of names, therefore is silence recom-mended as the most becoming praise to God."

"God can not do anything; God's might would not be in unity and conformity with his wisdom if he could do anything." "As God's might is restricted by his wis-dom_we shall play only for things that are not foolish to ask him, neither shall we expect or believe in miracles. God has work-ed marvelous things, but has never worked

"The miracles of the Bible, Talmud, and other books, which are absolutely against reason, against historical course and against the natural laws, we may consider as fables, as traditions and fictions of the Jews of old. But we may believe in them, if they are to be interpreted in a rational or natural way, or if we can suppose that they were effected by lost arts, or natural forces unknown to us yet."

known to us yet. Judaism can always be reconciled to science for "knowledge is the main principle of Judaism," the Rabbis never "refusing to acknowledge facts and real knowledge; whenever facts contradicted their traditional or subjective views, they abandoned their personal views and tried by any way or mode to make the result of science ac-ceptable and to give it in the Bible a point

support." Bustrious Rabbis have maintained "The eternity of matter, and variation of species," is taught in the Talmud, as is also the " rise of life from inorganic matter."

Man's body has no resemblance to God "Man's body has no trouble whatever."

"Man, composed of a body and soul, has to take care of either, and he can do so by self-preservation, self-knowledge and self-

"In general we have these duties towards our fellow men: First, to be just towards them; secondly, to respect them; and third' by to love them."

"The golden inscriptions of the code of Moses are, one law for you and for the foreigners within your gates.' Love thy fellowmen as thyself." Love the foreigner as thyself."

"Man is from nature our and good no."

as thyself.

"Man is from nature pure and good, no 'original sin' and no depravity contaminates him, till his passions and evil propensities and the bad examples and influences of his fellowmen stain his character and the nurity of his soul."

purity of his soul." Here is a most admirable solution of the question over which many reformers have stumbled. Does the end justify the means?

"Man being able to control his acts only, but not their consequences, has no right to do anything that is wrong in order to at-tain good ends. According to the teachings of Judaism, "good ends do not justify evil

means."

This is a grand solution of the question, giving the true reason for our unswerving conduct, we can not know what the consequences of our acts will be, and if we do we can not control them, but our acts are at least measurably under our will, and if we do right unswervingly whatever the result may be we have done our duty.

But the thoughtful reader will remark the strange anomaly of the entire absence of any allusion to a future life. In this catechism of the fundamentals of religion no mention is made of spirit existence! In the German portion, one sentence and one only indicates that the author is aware of that existence.

He would have us understand that angels are only personations of principles, such as

A

are only personations of principles, such as wisdom, love, justice, etc. And beyond the grave there is a silence more profound than the tomb.

the tomb.

It is to be hoped that Dr. Hahn in the book he promises, will tell us what his people believe in regard to futurity. Have they united the antagonistic sects into which they were divided two thousand years ago, or has unbelief gained the mastery as we are to infer from his silence, and is this life the sum of existence?

Dr. Hahn has made an admirable little book which will be interesting and profitable to all who deairs to become acquainted with the doctrines of the Jews.

WAIFS AND THEIR AUTHORS. By Alphonso A. Hopkins, Rochester, N. Y., Rural Home Publishing Co. 16 mo, 310 pp. Price \$1.50.

Insing Co. 16 mo, 316 pp. Price \$1.50.

The twenty-two singers in this new book sit in very beautiful costume of blue and gold, with their choicest melodies reging about them, and they should have aring audience of admirers. As we turn over the leaves, we feel that we are in the presence of dearly cherished friends. Very interesting is the author's narration of the persons and circumstances which have given being to the gems all are wont to cherish.

We have some besattles by May Riley Smith, among which is "Tired Mothers." By Mr. Bates we see "Under the Ice," and

other gems not less admirable. "By and By " is even more beautiful, because more,

hopeful.
M. W. Cobb's ringing song, "The World Would be the Better for It," is here. James Would be the Better for It," is here. James G. Clark's grand and enchanting songs, "The Beautiful Hills," "The Mountains of Life," and others by the same author glow in unequialed beauty. Mrs. Mary F. Tucker's "Invocation" is so sweet we are sure God must have leaned and listened to it. Here are "The Children," and "The Drummer Boy" by Charles M. Dickenson, and some exquisite things by Margaret E. Sangster, and "Are the Children at Home." We can not mention more. There are a few less than one hundred and fifty poems and not one poor one in the collection. one poor one in the collection.

SOBRENTO AND INLAID WORK. A complete and practical manual on scroll sawing. By Ar-thur Hope. Illustrated, thin 8 vo. cloth, Price \$1.50. John Wilkinson Publisher, 55 Lake St., Chicago.

No sooner has the fever somewhat abated for one form of amusement or profit than the call-boy, 'Demand,' rings on another which sweeps the boards even more furiously than its illustrious but defunct predecessor. There is, too, a noticeable improvement usually in each succeeding claimant for popular favor. We have had the crotchet fever, the tatting fever, the walking fever, and others too numerous to mention, down to the spelling mania, which having spread like a prairie fire from Maine to Texas, sparing neither age nor sex and overwhelming all classes has gone out as suddenly,but we trust like the fire has enriched the soil it searified. The chromo evelone lasted long, fed as it was by the active support of the leading religious papers, the modest tea vender, the pious washing machine peddler and the altogether lovely dollar-store man, whose combined efforts adorned (?) the walls of nearly every human habitation in America; until now the word chromo is used by many physicians to produce nausea and its resulting effects' where ipecac has failed. The chromo has, however, performed an invaluable mission. It has carried into the homes of thousands suggestions of color and beauty. It has awakened and cultivated to a limited degree gmong the masses a desire for something of the beautiful and true in art. It has stimulated the lew, more cultured, to aid in the effort to cultivate a correct taste. It has enlisted capital and brains in the effort, and one of the most beneficial results is the sud-

one of the arcost beneficial results is the sud-den passion for using the scroll saw.

Within the past four years the fever has been gradually increasing, intensified at every Fair or Exposition by a bewildering display of really beautiful and artistic work wrought by the little saw, guided by a steady hand and a true eye. The manufac-ture and sale of foot-power saws has grown suddenly to large proportions, and is dessuddenly to large proportions, and is destined to increase in still greater degree. The great trouble has been that the beginner had no manual of instruction to guide him, and without this the difficulties are great. The publisher of the present volume has long been an enthusiastic worker in Sorlong been an enthusiastic worker in Sor-rento and Inlaid Work. He has aided by he own skillful labor in beautifying his own hone and that of numerous friends; he is looked upon as a perfect jewel by the fair getters up of fairs, as his work always sells at good prices and costs them nothing. He has been the leading spirit in cultivating, a love for this beautiful work in the West, and now sells large quantities of machines and tools used in the work, although we notice that with a deligacy as praiseworthy as rare, he has refrained from advertising in his book that he sells the goods. It is seldom that an author secures a publisher so fully in sympathy with his book, in fact it may not be too much to hope that for all practical purposes the public may regard them as one and the same individual. This velyine treats the subject in all its various bearings with great simplicity, directness and perspicuity. All who wish to learn how to use the scroll saw and do inlaid work, either for their own amusement and to ornament their homes, or to aid home and that of numerous friends; he is ment and to ornament their homes, or to aid them in earning a living, should buy and study this book. In addition to the letterpress there are numerous illustrations of artistic designs which are worth more than the price of the book. Of all the fevers that have ever taken possession of our peo-ple that of scroll-sawing and inlaid work is by an immense degree the most commenda-ble. It not only culfyates a love for the beautiful, but it affords a discipline to the worker that will prove of the highest advantage in every duty of life, and as a means of earning money it is very desirable and profitable.

The Magazine of American History with Notes and Queries.—Contents of the January Number. Historical:—Champians' Expedition against the Onondagas in 1615 (with partial Map from edition of 1632), by O. H. Marshall; The Lost City of New England, by B. F. De Costa; Biographical: Sketch of David Jamison, Attorney Geheral of New York, 1710, by E. B. O'Callaghan; Original Documents:—Diary of Goldsbrow Banyar, Deputy Secretary of the Province of New York; Campaign of 1757; Baurineister's Narrative of the Capture of New York, Sept. 1776, translated from the original MSS. In possession of Hon. George Bancoft; Poem, by Thomas Paine; Reprints of Rare Documents:—Letters of Laurence Butler to Mac Cradock, 1784 to 1793, on the Early Settlement of the Ohio. Valley; First Part; Notes and Queries; Fall Proceedings of the New York Historical Society; Literary Notices or Historical Publications.

The purpose of this periodical is to supply to persons engaged in historical study a regular avenue of communication with each other and the general public. The publishers promise that the work wilk be conducted in an impartial and independent, manner, free from sectional or local bias, and from personality or controversy in any form.

Subscription price, \$5.00 a year. Single numbers, 50 cents. Editor—John Austin Stevens, Box 100, Station D., N. Y. City. A. S. Barnes & Co., Publishers.

The Death of Mrs. Dr. J. R. Buchannan.

Mrs. Annie Rowan Buchanan, wife of Dr. J. R. Buchanan, of this city, died at the Galt House this morning of 1:30 o'clock. Mrs. Buchanan was a daughter of the celebrated Judge Rowan, the great Kentucky lawyer, and was born at his home, "Federal Hill," near Bardstown.

Her marriage with Dr. Buchanan occurred at the residence of Judge Rowan, on Fifth street, opposite the Cathedral, in this

fity, on December 9th, 1841, the ceremony being performed by the Rev. Dr. W.m. L. Breckinridge, mention of whose deaft near Pleasant, Hill, Mo., is made in the Courier Journal of to-day.

Of the brilliant statesmen, physicians and divines who were present on the occasion, scarce one is alive to-day to follow to the grave the remains of her whose nuptials they honored so many years ago.

In her early years Mrs. Buchanan enjoyed all the advantages that attach to the family of so brilliant a man as her father, and relained, throughout her life, those

family of so orilinant a man as her rather, and retained, throughout her life, those bright and winning Christian qualities which made her no less a favorite as the years grew long than in the sunny days of her young girl-hood.

Mrs. Buchanan was a communicant of the Enisconal Church, the orders of which

Mrs. Buchanan was a communicant of the Episcopal Church, the orders of which Church are worn by one of her sons—the Rev. Anselm Buchanan—who is rector of a parish in New York City. This son has been telegraphed for, and notice of the fu-neral services will be given upon his arri-val.—Daily Eccening News, Louisville, Ky.

The New Gospel of Health-By Dr. Andrew Stone.

We have read this book with profound interest, and believe it to be one of the best and most suggestive works of the kind ever published. The text of the book is a series of communications purporting to come from a band of spirits; some of the most learned and practical men who have adorned the medical profession., There is a singular variety and unity in the matter which these different parties have given, and the sound, practical common sense that

abounds in the work will make it both pop-ular and useful.

We have recommended this work to a number of our friends, and we have the testimony of all that it is an admirable work for the treatment of diseases by vital magnetism. The illustrations, of which magnetism. The illustrations, of which there are more than a hundred, are instructive and suggestive, and in many instances show clearly the modus operandi of the treatment.

The work is not only intended for physicians but it contains advice that all intelligings.

cigns, but it contains advice that all intelli-gent persons may profit by —Dr. H. T. Child, in letter to Truth Seeker.

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There is a large class in every community who have been any called "anti-hellers." They have seen enough of the false pretens. es, of the so-called Christians and their priesthood, to convince them (though very ordinary observers) that their religion is a sham-a mere cloak, to cover up their iniquity and maintain caste with religious sects.

Becoming disgusted with such false pretenses, they set the whole religious institution at naught, and come to the general conclusion that when man dies, that is the last of him, or that if he is to survive the death of the body, it is in accordance with a universal law of nature, and a matter that he can not change for better or worse, and end with the inquiry, "Supposing Spiritnalism is true, what of it?"

The last named class do not make the inquiry because they wish to know "what of it," but as a sort of ultimatum response, as much as to say, if it be true, it is of no moment, it don't interest us enough to make us take any interest in the subject.

The fact is, this class do not receive the dogmas of theology, nor do they believe in anothing that does not present itself exclusively upon the material plane of life. They see objects in the vegetable and animal kingdoms leaping forth into life-they see the same mature, die and decompose, and as regards the question,-Whence came it, and whither has it gone? their minds are not exercised, they care not.

There are millions upon millions who mentally, if not audibly, when addressed upon the subject, say, "What of it?" with that indifference that is indicative that they don't wish to talk about it.

But there is a very large and a rapidly increasing class whose souls, on the contrary, yearn to know of the hereafter. They a hope that there is an after-life, and that the loved ones gone before have now a conscious existence; but of the nature of that life-where the spirits' home is, if they have such, and what may be their occupations, if occupations they have, they have not the last conception. Indeed, their theological teachers leave the subject, (after saying that the spirit has not a body-neither has it length, breadth nor threkness,) with the enunciation-"Great is the mystery of Godliness."

And yet they will tell the people about God-that he is seated on a great white throne, surrounded with angels-flatterers. wearing crowns and playing upon golden harps, who, like the inmates of a Turkish harem in the presence of their Sultan, bow and scrape.

A fair specimen of all religious twaddle. simmered down to its quintessence, can be got at any one of Moody and Sankey's meeting-go and listen to him for one hour, and you will get just as much sound sense as you will by attending upon Orthodex preaching for a lifetime; just as much, we say, because good common sense is not an ingredient of the theological compound!

But what of Spiritualism? Is not that a phase of religion? says the inquirer. I thought it was a new religion. I have heard Spirstualists talk about its being a religion—a new religion. I hope you are not going to deprive the world of its religion!

Oh! no, we shall not try to deprive the world of all that is good in religion by any eans. The world is full of good things and always has been. It is full of fragrant, levely flowers, whose perfume is delicious to the senses—so with religion. The good that it has done for the world is worthy of all commendation. All of that we would by no means discard.

It is its dogmatic creeds-it is that which makes men hate each other-it is that which inflicts torture-it is that which oppresses the poor-it is that which builds up caste in society-it is that which aims at making the rich richer, and the poor poorer-it is that which imposes fear upon the credulous and keeps the common people in ignorance and servitude, which we deprecate, and hope to cast overboard and sink

deep beneath the pool of oblivion. The sweetest scented and most fragrant rose has a thorn just beneath it, and while we would pluck the rose and preserve it in its loveliness, we would avoid the thorn. So while we would save all that is good in the bearts of religious devotees, we would avoid taking to our bosom the old skeleton of past religious dogmas, which has held the world in bondage for untold centuries.

We would receive the good of the past just as we would all that is good in the sciences of Chemistry and Astronomy, though it comes to us through the devotees of Alchemy and Astrology.

It is the good and truthful of the past, present and future, that now is developing, and will continue to develop the Philosophy of Life.

We propose to save the meat . whenever we crack the nut, and when the meat is not worth preserving, we spend no time pecking away at the shell.

When our Spiritualist brethren find a nut that has a meat in it worth their time and patience, it is well to secure it, but when not, spend no time with such, but look further until those be found that were not blighted by early frosts.

Old theology has been the receptacle, and yet is, of millions who can not see anything beyond the sensuous plane of life. To her, such legitimately belong, until the time comes that they can appreciate and desire truth.

The work of Spiritualism thus far has been iconoclastic. It has been well done in that direction! The better classes of thinking people have been made to see the fallacy of "a plan of salvation." With that, necessarily,has gone the doctrine of a vicarious/ atonement, by the blood of Christ! That gone, the whole list of past and present systems of religion, appears in its mythological nakedness.

Upon Spiritualints devolves the task now of building up the great pantheon of progress-the development of the Philosophy of Life!

This can not be done single handed and alone. It requires a united effort. It calls upon every man and woman who appreciates the truth of Spiritualities to unite together for the purpose of going to the very foundation of visible things, and there search out the moving causes-the fountain of all life. As we see progress from an intelligent use of things in every department of life, we may safely judge that by the same rule and parity of reasoning, we shall make progress in all that appertains to our spiritual being, by like culture.

We see the progress made in our domestic animals by culture-in tha fruits of the soil, in the mechanic arts, indeed in everything!

We look down the long line between the most enlightened of our race to the savage, and we see the grand results that spring forth from the development of knowledge in the minds of individuals. We behold knowledge as the Savior. Personify it if you choose wherever you find it developed, and yet it remains a thought, and not an individual.

Now a new avenue of thought is opened up to mortals. Spiritualists appreciate the great truth that the spiritual spheres are en ropport with that of earth. They know that the avenues are open, not only for the reception of knowledge of things of this life, but for the revealment of truths appertaining to the after-life.

This, combat it as the skeptical world may, is the great all-engrossing thought of mortals in the still calm hours, when the daily toils appertaining to the physical plane of life are closed. This is the subject that engrosses the mind when the loved ones have passed the shores of mortal life, and when each individual feels that his own soul is soon to pass the turbid waters where darkness impenetrable overshadows the nether shore!

It is the subject of all subjects, sooner or later to every mortal, deny-it as they may, or though in contempt they exclaim, "Well, what of it?" " Well, tohat of it?" is a subject we will further consider in the future.

Fontenville, Neb.

· A correspondent asks several questions in regard to what would be the effect of certain conditions in dark circles. Our reply is that if you would get satisfactory results confine your circles to a few individuals, and such as can preserve the utmost harmony. It is neither time nor place to convince skeptics. As a band of receptive believers, meet regularly-persevere and maintain patience if you would have good results.

THE Russian authorities would not allow the circulation of the number of the Psychische Studien, a monthly published at Leipsic, containing Hudson Tuttle's Scientific Aspect of Spiritualism, although its editor and publisher is Alex Aksakow. Councilor of State to the Czar.

MRS. H. Morse is now at South Bend, Ind., and goes to Canada the last of January to lecture for several weeks.

ALBERT PEACE has been released from the Auburn Penitentiary, and is now at

THE KEY! THE KEY!

Give us the Key that Opens the Doors to the Temple of Nature.

SUICIDE! SUICIDE!! SUICIDE!!!
QUESTION.—Does a suicide rebel against the Dilue law?

Answer.—If there were not a law that permitted suicide, he could not do it. This is what he does: By willfully taking his own life into his own/hands and passing into the Spirit world, he cuts off the avenue of physical experiences, but he also invites those of spiritual experiences. The only difference between the sudden suicide and that which is brought on by continuous diseases, is that it is rather the more courageous of the two; because we know of plenty of people, indeed, we scarcely know of one, who is not guilty every day of adding to the suicide which they will eventually commit; and then it is called a dispensation of Providence when they die. There is, however, this to be considered, that every condition which is in violation of the man's conscience, brings about a corresponding penalty. If he thinks it is wrong to take his own life, and then does it, he must, of course, suffer it; if he think it is right, it is not our province to judge.—Extract from Address of Mrs. C. L. V. Richmond, Jan. 7th, 1877.

There seems to be a constant desire on the Answer.-If there were not a law that permitted

There seems to be a constant desire on the part of mortals for keys that will open doors that lead to greater felicities, grander scenes, and more varied enjoyments than they are at present having. The counterfeiter tries to invent a key that will enable him to imitate our currency, and thereby be enabled to purchase that which caters to his sensual enjoyment. The midnight thief tries to invent a key that leads to your money vaults, or to your vase of jewelry, and when his object is attained, he feels as triumphant as a general does after murdering 10,000 of the enemy. Others try to reach your wealth through that key known as blackmail, or through the agency of libel suits, on charges that have no foundation in fact. The heartless assassin seeks a key to future emoluments and happiness by murdering some one who obstructs the workings of his ambitious designs. Booth shot Lincoln, Brutus stabbed Cæser, and the Catholies beheaded De La Barre in 1776, after having first cut out his tongue and tortured him on the rack, for insulting a wooden They were all seeking keys that would accomplish their own nefarious designs of self-aggrandizement, and shall we say of each one above alluded to. "If he think it is right, it is not our province to judge?" That declaration, though it emanated from a spirit, and was transmitted through the brain of one of our most gifted trance-speakers, receives our unqualified condemnation. Criminals of all grades, after a time feel they are right in becoming murderers, in stealing from those who, in their opinion, have something to spare, and if all should say, "It is not our province to judge them," what pernicious results would

Some unlock the doors of the Spirit-world through suicide, enter there unbidden and unwished for, the same as the freebooter stealthily enters your back door or window, seeking greater happiness by appropriating your silver ware. Dr. P. B. Randolph, not content with this sphere of existence, fought his way to spirit-life with a revolver in his hand. Hume boldly contends that each human being had a perfect right to dispose of his own life, and even Pliny, the naturalist, asserted that the power of committing suicide, is an advantage which men possess above the Deity himself. One French enthuslast killed himself, and quaintly ordered the fat of his body to be made into a candle for his mistress to read by. Saul, believing it right to take his own life, fell upon his own sword, and thereby forced an entrance into spirit-life. A man lately committed suicide fearing that his family would be left in destitute circumstances, his deserting them, of course, hastening the event. We say, then, that no doctrine as pernicious as this could be inculcated, justifying the action of the miserable self-murderer, and endorsing the idea that a life of happiness immediately awaits him in spirit-life. If a belief that suicide is right justifies different ones in the act, then a belief on the part of any disreputable character, that to steal, lie and murder is right, in order to carry out schemes for plundering the wealthy, would justify him in so doing.

The midnight thief seeks greater happiness by planning and executing a bold robbery, and so enthusiastic does he become in his nefarious undertaking that he verily thinks" that he is justified in his course. On a distinct parallel with him is the miserable adventurer, the suicide, who forces anentrance into spirit-life, with the same daredevil recklessness. That wise and beneficent power-whatever it is-that forces you into the world, forces you to maturity and old age, needs no special assistance to force you to the grave. Speaking of suicides, A. J. Davis says,-"In this some of the guardians, (spirits) rescue unhappy men and women, he are about to shoot, or poison, or otherwise destroy themselves. A guardian angel may save some sad, lone one, who is about to drown herself in the stream. Many suicidal charasters are thus saved. Many are not because they can not be approached." Thus we find that there are those in spirit-life maing every effort to prevent the suicide from committing the rash act, even if he "thinks" it is right.

It is rarely the case that animals commit suicide. A forlorn dog once systematically drowned himself in a pool of water. In case dogs could entertain "belief" on the subject, sulcide on the part of the canine race might become more frequent. If however, suicide is right, it should be encouraged, and the old and infirm parents, who have through years of hard struggle gained a competence, should be induced to get out of the way as speedily as possible by taking the short route to Paradise, thereby leaving Young Americas to step gracefully into

their shoes, and have a general time of rejoicing. They may not consider it right to commit self-murder, bat a little gentle persuasion would finally induce them to "think," it is right, and they will thereby be induced to take the final step, and all parties would be greatly benefited thereby. This shart route to the Spirit-world, is the very one all should shun. The short road to amass riches, is to burst open the vaults of a bank, and equally as disreputable a method to find at once a better home, and more soul-enchanting bliss, is to destroy the vital spark of your body. Nature is never hasty in her growth, development and decay. Men are hasty to become wealthy, and they steal; hasty to attain a high position, and they use corrupt means to at once accomplish their object; hasty to secure greater happiness and more enchanting scenes of enjoyment, hence "thinking" it is right, commit suicide; in all these cases, however, bad effects follow, and in the end less happiness is realized. It is not strange that spirits occasionally endorse suicide. What damnable vagary and contemptible nonsense have they not endorsed? The Spirit-world is inhabited by those who once lived on earth, and if not better informed, still entertain the same opinion as they did here. It will not do to endorse suicide by even a faint shadow of justification. This world is enough of a charnal house already without having selfbutchering adopted for the various ills of life. It is an insult to every law, human and divine, for a man, woman or child, to deliberately commit suicide. In New Jersey, not long since, a little girl attempted to take her life, because she had been naugh ty and felt bad aboutst, and another because her little companion had died and she would be lonesome without her. The application of a little birch in these cases, might have been useful, and acted as a coun ter-irritant. But when we consider that nine-tenths of the adult human family are merely grown-up babies (they "feel badly" over something real or imaginary, and straightway take the suicide's route to the Spirit-world), we can readily see the pernicious effects that would follow from a general belief that to commit suicide is right.

You who are contemplating suicide, pause before you take the fatal step. Your "be lief' does not justify you in immolating yourself and shocking the nerves of human ity generally. If you hasten the blooming of a bud, by picking off the delicate leaves that envelop it, you retard its future growth and development, and it is true, too, that if you force the spirit from its casket of clay, by self-butchery, you seriously retard its natural unfoldment for the body performs as sacred a mission to the spirit, as the bud to the beautiful blossom it holds in embryo

(To be continued.)

Why are Mediums Neglected and Kept in Poverty?

A Lecturer makes the above inquiry. One cause is the inability of mediums to see the proper steps to be taken to accumulate wealth

Good financiering appertains almost exclusively to the physical plane of life. Mediums are negative, hence every sharper takes advantage of them, and to that end will when a good medium is well situated, tell him or her how much better it would be to follow his advice. Such mediums lend a willing ear, supposing the lachrymose new found friend to be capable of doing all that he makes pretensions to.

We have often done our very best to bring good mediums before the public, in a manner to be of great benefit to the medium as well as to the public at large. But no sooner had we done so than some one-a sapient friend to such a medium, stepped in and got a listening ear, and not until it was too late to retrace his steps did he see that the whilem friend was a knave, who cared

really only for himself. This is not our experience alone, but it is the experience of thousands of people who have done their very best to promote Spiritualism by providing for mediums.

It is not the fault of mediums-they are psychological subjects, who are easily misled, especially by the soft words of a long or short haired, slick tongued knave-just such characters as a man of ordinary common sense would set down as a villain on sight.

If good mediums could be protected from the influence of such psychologizing vampires, be they in the garb of men or women, the erratic and disgraceful results would not follow from the development of mediumship, that often now does,

Mediums above all others need the sympathy of intelligent people. They are now like the ripe thistle seed, inclosed in its fragile baloon, that is wafted hither and thither by every wind that blows. They are the easy prey of the soulless of ooth sexes.

And do you ask when and what is the remedy 2 We answer the remedy exists in well organized societies of Spiritualists.

Such Societies will throw a magnetic shield around good mediums, and shut out the influence of the vile vampires that care not for the ruin that follows in the slimy wake they leave wherever they travel.

Let mediums be cared for-give them good homes-the best your houses afford.give them a compensation worthy of their heaven-born calling, and drive the vampires away from your doors, and you will receive through such mediums, communications, fresh from the loved ones in Spirit-life, instead of the insipid twaddle from the unprincipled Diakka, who is a fit companion of Mr. or Mrs. Slick who are ever boasting of their influence and ability.

Our best spirit artists are alike subject to

the shallow pretenses of men and women, whose interests are foreign to that of the medium and the cause ha is an exponent of, There is scarcely one that has not been broken up and had their business ruined time and time again, by these shallow, selfish pretenders and whilom friends.

It is a solemn fact that both mediums and Spiritualism, have from the day of the first tiny raps at Hydesville, been beset by vampires and knaves, as mean and unprincipled as ever disgraced any of the oldreligious sects-Methodism not excepted.

The remedy is by the united fostering care of the better class of Spiritualists, organically exerted.

Presumptuous Ignorance.

A specimen of which the Orthodox revivalist furnishes; and with truth it may be said the priesthood of all ages of the world, not excepting our own, enlightened as it is, have arrogated to themselves the place and position of dictators to man and to God.

Now, there is Bro. Moody, who is not a Spiritualist; oh, no! and has no knowledge upon the subject of the condition of the soul or spirit in spiritual life-he would resent with scorn and contempt the accusation that he did have the least bit of knowledge about it, especially if it were said that he had gained that knowledge through investigation of natural phenomena; yet he has taken it upon himself to say that "No unregenerate son will ever after death see the face of his godly and praying mother" (Times report Jan. 1st, 1877), which is a conclusion of fact involving eternity, and which, to be established, requires proof, first: that some sons of godly and praying mothers remain in a state of "unregeneracy" for all eternity to come after death; and, secondly, that there is an insuperable barrier between all unregenerate sons and their godly and praying mothers, which is to remain throughout all eternity. Now we venture to say that to sustain

these statements, this self-appointed apostle of the Most High, can not bring a scintilla of proof; and as bald assertions merely, they can have no lodgment as truth in the thinking mind. - But Mr. Moody does not think; that is not his business, and besides, if he did think he would be in danger of losing his own soul and also be unqualified to save others-from thinking. No doubt he has been, told at some time in his earlier life, while laboring under great mental excitement and the subject of a psychologic epidemic, that one Jesus Christ was sent into this world to be killed and sent out of it again, because God had been wicked and foolish enough to make man in such a bungling manner, that he was unfit to live in any place in the universe after death, except a lake of liquid fire, a bottomless pit, or some other congenial (?) abode; and the poor fellow has been laboring under the hallucination ever since. Let us pray for his salvation from this blighting thralldom. Had it + not been for his high comprehension and insight (?), or something about him that enabled him to be "influenced" by the spirit of the Lord, be would have been an "unregenerate son " to-day, and then his " godly and praying mother" would have been pleased to know that her once innocent babe should never be permitted to look upon her serene and tranquil 'countenance again, and the happy thought no doubt would have thrilled the very center of her mother's heart.

The great wonder is that every mother's heart in that vast audience, who were insulted by the blasphemous and ungodly thought, did not give united expression to their true and natural impulse and brand the assertion as it deserves-a monstrous libel on humanity!

But there is hope for Bro. Moody, as there is for every human being. It may take untold ages for his soul to get out from under the cloud, but so sure as the sun shines an all-wise Parent has placed man in a realm of unceasing progress and linked him with a long line of onward marching souls, and if he but do his duty while in this timebound sphere he may rest assured that he shall not be cut off from a glorious life hereafter.

We do wish that Bro. Moody and all mankind would get converted to Spiritualism and the beautiful truths it gives us.

A RELIGIOUS ENDORSEMENT

One of the Handsomest Papers in the Country."

The Religio-Philosophical Jour-NAL, the organ of the Spiritualists, published in this city, marked the first issue of the new year by appearing in new handsome type. The present "dress" is a decided im-provement over the old one, and makes of the JOURNAL one of the handsomest papers in the country. It is otherwise also improved.—Sunday Times, Chicago, Jan. 7th.

Bro. Storey spends much money and employs the best talent, to make his Sunday edition a truthful organ for all sects and societies. During the earlier years of his undertaking the clergy and priesthood endeavored to injure his paperbecause it not 'only "never told a lie," but also ferreted out and informed their heretofore confiding parishoners of many truths supposed to be forever hidden. Now, with the RELIGIO-PHILOSOPHICAL JOURNAL to take these pious (?) fellows after the Times has scored them into contrition, and kindly teach them the grand truths of the Philoso-phy of Life, they feel differently. The leaders of Orthodoxy while still regarding the Times with more fear than love, have learned that it is better to submit to fate and the genius of the age. They now '-seldom deal in invective and vituperation when speaking of this lancet which though cutting to

the quick renders them receptive to the beautiful and true. We trust that in a few years they will be able to still more fully comprehend the great truths taught by the RELIGIO-PHILOSOPHICAL JOURNAL, and will do good and live uprightly for the very love of it rather than through fear of the consequences of exposure.

Philadelphia Department.

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

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

. AUTOMATIC WRITING.

A New Theory by Dr. Collyer.

We have received a pamphlet from the author printed in London, Eng., entitled "Automatic Writing, The Slade Prosecution, Viudication of the Truth," by Robert H. College M. D.

tion, Vindication of the Truth," by Robert H. Collyer, M. D.

The author says: "I do not believe in the spiritualistic explanation of the mental phespiritualistic explanation of the Truth," by Robert H. Collympian and the properties of the Truth, by Robert H. Collympian and the properties of the Truth, by Robert H. Collympian and the Truth, by Robert H nomena presented during certain abnormal states of the brain. I am as satisfied of the genuineness of the automatic writing presented by Henry Slade, of the United States, as I am of my own existence, or that the sun gives light, or is the cause of light, or of any gives light, or is the cause of light, or of any physical phenomenon, universally admitted. I do not find fault with the learned magistrate, who defined "palmistry" to be analagous to these new recondite mental-phenomena. Nor do I blame Mr. Henry Slade for believing that the phenomena are produced by his deceased wife's spirit. I am firmly convinced that if he had not this belief the phenomena would not be produced. Blind faith is essential to the exercise, or will power.

fatilt is essential to the exercise, or will power.

"It is the will power, during an abnormal or exalted state of brain which produces all these varied phenomena, no matter how diversified or apparently complicated. Absolute blind faith hot exercisable during the normal state of existence is necessary to the full development of will power. Doubt your own capacity and it ceases to exist. Conviction of power is the surest road to success—he who heattates is lost." On page 6, he says: "In 1862 I published an article in the Spiritual Magazine entitled, 'Phrenography; or Mind Writing." The embodiment of thought, or the formation of mental pictures, as a consequence of mental operations during an abnormal or exalted state of brain, is corroborated by many curious phenomena which accompany a diseased condition of that organ. The nervous fluid is so ethercal that itipervades all things; it is the wifel absorber. fluid is so ethereal that it pervades all things; it is the vital element. It is the accumulation of this organized vital element which produces all the varied phenomena incident-al to cerebral function, when embodied dur-ing a condition of semi-mesmeric or trance ing a condition of semi-measmeric or trance state. There is then in the 'medium' the power of guidance and direction under the will power. The image of an object power-fully impressed on the brain through the sense, may be projected from the brain on to a sensitive surface, as in the case of the unborn child. Now if the projection from the brain of an embodied idea is produced without any immediate nervous connection. without any immediate nervous connection, where is the limit of the brain's power of projecting under conditions favorable and under the guidance of absolute blind faith

under the guidance of absolute blind faith and will power?"

We have endeavored to present the theory clearly, but it seems to us that it is much more simple and logical to suppose the intervention of spirits than this automatic action of a blind will. The rule in regard to all supposed spiritual phenomena is that if they can be satisfactorily explained by any other process, to accept that explanation and discount all such evidence from the spiritual. We have the assertion of the author that, in certain "abnormal," mediumistic conditions the mental and psyclogical powers. that, in certain "abnormal," mediumistic conditions the mental and psycological powars of the individual can be accumulated end brought to act so as not only to produce writing, but to materialize individual forms of animals and human beings, and to produce, all the phenomena which have been attributed to spirits during all past time, and especially since the advent of Modern Spiritualism. The Doctor admits all the phenomena, but denies their spiritual origin; supposing that the automatic and unconscious action of the brain is all sufficient.

is action of the brain is all sufficient. We understand that the Doctor is prepar ing for the press "a full explanation of the subjective and objective states of the brain during abnormal states of that organ." We shall be glad to see what he can present on this subject. this subject.

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We have always been inclined to give considerable weight to the statements which onsiderable weight to the statements which have come through the various phenomena; thus when the raps at Hydesville were found to convey intelligence, they at once proclaimed that they were of spiritual origin, and from that time to this they have endeavored to tell from whom they came, and the universal testimony has been that they were the result of the action of departed human beings. The same testimony has been given in regard to the automatic writing, and it has been observed by many persons that if one hand be lifted from the table when the writing is going on, so as to break the current, the writing instantly ceases, and that it will commence again just as soon as the connection is formed and a current established. The most serious objection we see to Dr. Collyer's theory is that it makes intelligence proceed from a "blind will."

it makes intelligence proceed from a "blind will."

Admitting that the phenomena require the emanations from the physical and mental organism of the medium, we are not ready to believe that intelligent communications or results of any kind can occur without some guiding mind, and this we believe is furnished by departed spirits, and not by the unconscious will of the medium. The fact that the spirit in the human body controls and directs the physical organism, is just as great a mystery as that the spirit out of the body, having learned more of the laws of life, can control the elements to produce the various phenomena which characterize Spiritualism. The point we make is that it is not blind impulse, and unconscious action, but wisely directed and intelligent movements on the part of individual spirits acting upon and by means of elements which are to be found in certain human beings who are mediums. The character of the evidence furnished by Spiritualism in all its forms depends very must upon the condition of the human being will receives it. There is in each human sent ademand for spiritual truth, and we have rejoiced to see how beautifully spirits have adapted their communications to meet the wants of all the various classes. This is to us the very best evidence that it is not human alone but that higher spiritual agencies, than any that exist in material forms are in the work.

Our knowledge of spiritual truths will

our knowledge of spiritual truths will

eyer keep pace with our advancement, and the unfoldment of our spiritual natures. Let us then

"Reach after heavenly things,"

"Heach after heavenly things,"
and by living true to the divine within us
draw around us those who have advanced
beyond the conditions of error that so often
mark our earthly experiences. Spiritualism has not reached its highest point, it
moves onward and upward just in proportion as man progresses, and if we would
have manifestations of high and holy spiritual truths we must come up on to that
plane where they can be manifested to and
comprehended by us; then shall Spiritualism put on her beautiful garments, and
come forth in all her loveliness, and be indeed a blessing to humanity, and we shall deed a blessing to humanity, and we shall

"The angel hosts are near, Lifting us up to a higher sphere, Drawing our souls away from the earth, Unto a new and heavenly birth."

The New Gospel of Realth, by Dr. Andrew Stone of Troy, N. Y.

We believe this is one of the most suggestive works of the kind. It is a series of communications from spirits, some of the ablest minds that have adorned the medical profession.—The work abounds in sound practical common sense; it is not only in-tended for physicians, but it contains, ad-vice that all intelligent persons may profit

There are more than one hundred illustra-There are more than one hundred illustra-tions showing the mode by which magne-tism is applied. The aim of the book is to meet the needs of the people; it teaches not only the means of curing diseases, but what-is still more important, the means of pre-venting them and of building up the highest conditions of health, by living in accord-ance with the laws of health.

Business Botices.

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 Wabash Ave., Chicago.

MRS. JENNIE POTTER, of No. 11 Oak st., Boston is a fine trance medium for tests, business, and also in curing disease.

DR T ORMSBER'S now traveling; his appointments will appear in this paper, and he may be addressed in cate of RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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F. Wool, P. O. Box 2486, St. Louis, Mo., the well-known Psychometrist, Medical Clairvoyant and Developer, has just published a new treatise on Development, its Theory and Practice, which will be found very useful. Price fifty cents. 1714

A VALUABLE GIFT.—By an arrangement which J. L. PATTEN & Co., of 162 William St., New York, have made with us, they announce that they will send to every one of our readers, who will send them a 3 cent stamp for postage, a sample backage of Decalcomanie Pictures free! They are highly colored, beautifut, and easily transferred to any object so to imite the mean beautiful patient. ject so to imitate the most beautiful painting. Most of our readers, we think, will avail them-selves of this opportunity to obtain some pictures free. 21-20-7cow

Clairvoyant Examination from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D. Syracuse, N: Y.

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Consumption Cured.

An old physician, retired from active practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all-nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Powers' Block, Roehester, N. Y.

The Wonderful Healer and Clairvoyant,-Mrs. C. M. Morrison.

This celebrated MEDIUM is used by the invisibles for the benefit of humanity. They, through her TREAT ALL DISEASES and cure, where the vital organs necessary to continue life are not des-

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From the beginning, here is marked as the most remarkable career of success, such as has seldom if EVER fallen to the lot of any person/ Mas. Monarison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by her Medical Control, and taken down by her secretary. The original manuscript is sent to the correspondent.

When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies sulted to the case. Her Band use vegetable res dies principally, (which they magnetize) combined with scientific applications of the magnetic heat

Thousands acknowledge Mus. Monnison's paralleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Hand.
Diagnosis by LETTER.—Enclose lock of patient's

hair and \$1.00. Give age and sex.

Remedies sent by mail to all parts of the United States and Canadas.

Address, MRS. C. M. MORRISON, P. O. Box 2519, Boston, Mass.

· Doubt and Faith.

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

Christ In the Temple.

Christ in the Temple.

An advertisement of W. W. Bostwick & Co., appears in our columns. We have nothing to do with this or any other concern selling engravings, as the superficial reader might infer from a cursory reading of the advertisement. They have a patent process for printing the engravings rapidly, and these are really sold several hundred per cent, less than they could be bought for were it not for this process and the immense number disposed of. Messrs. Bostwick & Co. are well-vouched for, and our readers who desire to deal with them will undoubtedly be well treated, and get the worth of their money.

SCRIBNER & Co. of New York sent out their pe riodicals, -Scribner's Monthly and St. Nicholas-tor January, get up in a style superior to anything we have seen from any other publisher. We presuma large number of our readers have already scanned their illuminated pages with pleasure, and those who have not will miss a rare literary treat if they do not. "

MRS. A. H. ROBINSON. HEALING AND BUSINESS MEDIUM, Room 2, 394 Dearborn Street, Chicago, Ills.

M. RS, ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to graffy slice curiosity, the better prescribed is open along with a lock of hair, a brief sentement of the set, say, leading sympasses, and the set of the

a lock of nair, a order same measure to the control of the till patient has been sigk; when she will, without delay, return a most petest prescription and remedy for a realizating the disease, and permanently curing all curable diseases.

Of herself size claims no knowledge of the heating art, but when her spiritudes are brought energoper with a sick person, through her needlinnashp, they sever fail to give immediate and permanent relief, in curable cases, through the Positive and Separative to recently a six person and in nature. The prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as displaying the secondary properties of instructions, however the properties of the compound, but the cherolical effect that is produced, that science takes cognizance of

simple it may seem to be; remember it is not the quantity of the compound, but the cherolical effect that is produced, that address cognitizance of.

One press reption is usually sufficient, but in case the patient is not permissionly cured by one prescription, the application is not permissionly cured by one prescription, the application is not also after the last, which the minds to make in about our days after the last, which the mediumship, disapnoses the disease of any one who-calls upon her at her residence. The facility with which the split acturibility for accomplish the same, is done as well when the population is by letter, as when the patient is present. Her sfift are very remarkable, not only in the healthmast, had as a psychometric and business medium.

nchium:
TERRA:-Diagnosis and first prescription, \$0.00; each substant one \$2.00. Answering business letters, \$1.00. The money should accompany the application to insure a \$7.00. ID Thereafter, all charity applications, to insure a vapily, and vontain one dollar, to definy the expense of annihogania.

must contain the norms, to terrily and postage, N.B.—Mrs. Rominson will give no private sittings to any one. If privacy is required, it must be by letter, with the questions plainly written, and accompanied with the usual fee, to which reliable answers in writting will be promptly returned. The terms above stated, must be strictly compiled with, or we notice will be taken of letters sent.

Spirits do Visit and Nurse the Sick. Do the Spirits of Mortals Leave the Body while the latter Sleeps? Read the Following and then Judge

It is a well verified fact that spirits do treat the sick in person, and that when they through a healing medium succeed in magnetizing papers, so as to form a battery of such papers, the latter may be sent to a sick person by mail, and when properly applied to the person of such patient, the spirits who magnetized the papers can follow the same, and get en rapport with such sick person, and infuse their life elements into them, as a means of cure. Indeed, it is well verified that the band of spirits controlling Mas. A. H. Romisson, the justly celebrated Healing Medium of Chicago, do not only visit the sick, who apply to her for relief by letter, but they often materialize themselves and converse in an audible voice, and wait upon the patient as kindly as an affectionate brother or sister could do. Many such cases have been pub-

Now here follows severs similar cases one of which would seem to indicate that the spirit of the medium sometimes goes with her guardians on such missions, while her body sleeps.

She declares that she has no knowledge of the matter, and if she has been on such missions, it was while her external consciousness was closed in sleep or trance.

But here follows the letters, and as is always done, the name and residence of the patients are given, so that the investigator can write or call upon them for a verification of the territ of the matter. .

Spirit Materialization.

Mss. A. H. Romanos, Medium, 304 Dearborn et., Chicago: I thought I would let you know that my health is improving faster than I ever throught it would. When I commenced using your prescription my body was so diseased that I thought there was no relief for it only by being consigned to mother earth from which it came; and that is what I thought prou would tell me when I first wrote you. Please accept my thanks for your prompts itsention to my case. I will now make a statement of facts. On the night of the lith of September there were four roundings one gentlereds; and a little girt-aprint, came into my room; they fielded and a little girt-aprint, came into my room; they fielded and a little girt-aprint, came into my room; they fielded and the second make me if I thought your medicine done me any good. The old gentleman is no stranger, as I have seen him before; hely when you was through with me you took your leave the same any my owned it my on the property of the same any un would it you had been here in your bodily form to make a call. Dispose of this as you think best, and if you think that it is worth as answer, let me know. Let it appear as it may, to others I am fully conactous of the truth of what I would had answer as the worth as any one call they are continued as a cert for truth.

When Adalf Co., Mo.

Spirit Visitants.

Mas. A. H. Hontreon. 304 Dearborn St., Chicago—Dear defeater.—Lhave been taking your medicine, as prescribed, for the past ten day a new reference of the past of the day in the control of the day for the past few days in a little sick, and I had a great deal of headache. Mr., head seemed very hot on top nearly all of the time, but for the past few days have felt very much better—have had but little head few days have felt very much better—have had but little head few days have felt very much better—have had but little head few days have felt very much better—have had but little head few days have felt very much better—have had but little head few days have rested well highests; but not seen of low ground me until last night when I was awakened by what seemed to me like a person laying a cold hand or hands upon me, and afterwards rubbing my spine and abdomen, as you directed to have done every night with your liniment. Tou of course having seen and known of such things, can understand me much better than I can deachfe lt. I feel mach encouraged with your treatment, and shall follow it up until I hear from you again. Your friend,

Bithmond, Ill.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Hebbason, are no less remarkable than those recorded in the Hibbs. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to so-curstly diagnose the disease and presents the remedy. One of her spirit guides go in person to every patient and often make their presence through the person to every patient and often buring the years indicated by the spirit and often the person to every patient and often buring the years indicated the spirit and the person to every patient upon the person to every patient upon the patients by relicers, and over £000 Mrs. Sobitation treated £460 patients by relicers and over £000 Mrs. Sobitation in the single patients and the person to be supported to the person to be supported to the person to the person to be responsed to the person to the person to be supported to the person to the pe

Testimonial.

Mrs. Robinson, Dran Sister: I wish to uffer you and the good angels my shoore thanks for the benefit I have received from your treatment. When my husband applied to you was almost discouraged, and ferred I never should be well. I now only want a little more strength—think I am present the day by day. I will send for more papers IT infine I need them.

Aurers, Di., Nov. 32, 10-6.

By What Power Is It Done ??

Mrs. A. II. Robinson the healing medium re-ceived the following letter and made the diagnosts appended, provouncing the patient already dead. and transmitted a diagnosis immediately to the writer of the letter, and the next day received a confirmation of the truth of the statement of the spirit that the patient was dead, all of which ap pears in the following correspondence:

pears in the following correspondence:

ABINODON, KNON CO., ILL., Dec. ISth, 1876.

MRS. A. H. RONINSON—Dear Madam: I have just returned from visiting a sick friend in this neighborhood, who seems to be growing weaker. It seems his disease is not very well understood, and while in his presence I thought of your wonderful gifts to describe disease, and prescribe proper remedies for the same. I had a lock of hair clipped from his head, which I inclose to you, hoping you will be able to inform me precisely what disease he is affected with, and the remedy therefor. His age is boween 35 and 60 years perhaps about 58 years. His name is William Campbell. He has been quite feeble for two or three mouths; has not been able to leave his room for the last month. I can not give you any symptoms further than he I can not give you any symptoms further than the seems to have no appetite, and by athes hurriedly. Will you please give this case your early attention and if he can be helped or cured, make out the prescription and write to me at Abingdon, Knox Co., Ills. Inclosed find \$6. Yours truly,

DENNIS CLARK.

The following letter verifies the truth of the medium's statement that the patient was already

MRS. A. H. ROBINSON, Chicago, Ill., Dear Madame:—I wrote to you this morning ; requesting you to make an examination of and diagnose the case of William Campbell. I now write to say my friend Campbell has passed away. I have just learned that he died this morning. If you have made the examination, please write to me what disease my friend Campbell had Yours trud.

DENVIS CLARK

Abingdon, Ill., Dec. 18, 1876.

The Regular Doctors Could not Cure Him-The Spirits Could, and Did.

A Fürsician's TESTIMONIAL

MRE A. H. ROBINSON, 394 Dearborn St., Chicago.—After a long persuasion, by my wife, and a long spell of suffesing, I write, hot in confidence of receiving any benefit, but as an experiment and almost as a last resort. I am a physician of many years' practice and extensive experience in the treatment of all manner of diseases, among which I have treated many similar to my own, and nearly or entirely with perfect success. But in my own, as that I ought to knew most about I have treated many similar to my own, and nearly or entirely with perfect success. But in my own, as signally falled. The case is one of a sore leg, the left, one-third of the way from the ankle-joint to the knee on the inside—not on the skin-bone, as as so common. It is immediately over the artery. It now is a hard red-looking ulteer—not much sore to the touch; does not bleed very readily, but has the appearance in every other respect of gangreen or proud flesh, and around it is attended with a scorching, burning, seephing pain, sometimes quite server; at others not so bad, yet is never entirely easy. The ulcer has been formed about four or five months. And now I want you be diagnose my case and send me the same and I will send you your fees, if you feel so inclined; if not, I am only out a couple of stamps, and you the trouble of reading this, I send you took of hair. I claim to be honest, if I am poor, and wish to be cured. Direct to Dr. W. W. Hall, Shiloh Hill, Ill.

Your friend,

Your friend, W. W. HALL.

Mrs. A. H. Robinson, under spirit control diagnosed the case and prescribed remedies. and here follows the patient's reply:

follows the patient's reply:

Mas. A. H. Robinson:—At your request, I write a report of my condition on this the tenth day since I commenced using the alterative; but you remember it has been about three weeks since I commenced using the salve and wearing the magnetized papers. I commenced at once to wear them, and the result was, I reated and slept well the first night, which I could not do before for several morths, and in a few days I prepared the salve, and my leg commenced mending immediately; in fact, the change the first night was beyond all reason. On the night I commenced, ohe half of the leg from near the knee down, was as red as fire, and burned just as bad as any birn, and was so painful that I could not have one moment's peace in any way; the next morning it was white soft and pleasant and in fact it has not been much painful since, so far as the ulcer is concerned, but soft and pleasant, and in fact it has not been much painful since, so far as the ulcer is concerned, but I have suffered some from the ankle joint, but not nuch, as it is mostly weakness. Now at this writing the ulcer is hot much larger than the thumb nail, and is healing just as fast as it can, and my general health has improved fifty per cent. I feel like another man. I do nog know whether it is you or spirits that do the work, but I know it is being dows, and I further know and hereby frankly acknowledge that I nor my associate doctors couldnot do the work. We all done our best for six months and what we accomplished did not amount to anything. I have not used one-fourth of the alterative, but I wore my magnetized papers entirely out, and would have worn more if I had them.

them.
I send a lock of hair, one dollar and a stamp.
Please send forther directions and your bill, and I
will comply to the letter with your directions, if in

I am your friend most faithfully W.W. HALL, M. D. Shiloh Hill, DL. Dec 21, 1875.

Oplam Remedy.

M. LOVERY, who has just began to use Mrs. A. H. Robinson's Opium Hemedy, asys: opum Hemedy, Mys:

"The first high! I were the magnetized paper you sent one,
I feit the door spirit friends with me. They manipulated my
head and fare for energy two bours. I have reduced my allowance of optum one fourth aiready. Please with me another
act of the magnetized papers."

ATTENTION, OPIUM EATERS!

BS. A. R. ROBINSON, THE CELEBRATED SPIRIT MERCULE for curing the appetite for spiritum and all other macodific, by the bloard of Chemidea, in. Spirit Life, who hereofaire gave her the necessary antible for curing the appetit for spirit Life, who hereofaire gave her the necessary antible for curing the appetit for blocks, and a hair restorative for laid heads. One but of the renedy is created, and the spirit Life, and the spirit Life for the renedy is created, and the spirit Life for the spiritum of the sp



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Loke Discuss, Giandular' Stellings, Old and Indosens or cr. ct., ct., which had defled the efforts of their skill, cases where a taint is suspected in the system it is of incalible sales. This fact being known is pre-eminence is soon.

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crs. per me. Hexay, Dangene." "Resise, Wis., Dan. 26, 1878.
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is time. No. I Hexay Woldan. Dr. P. B. Masse, Quincy, Kilch. vilueti Secw



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Boices from the Beople.

A Rhythmical Verse.

Let the flowing life-tide flow With its freight of grief and woe, And tho' adverse winds may blow While the digsk clouds hover low With their rain and hall and snow, While the deek choids have and with their rain and hall and snow, Murmur not that it is so; Tread your pathway to and fro. Through the thick weeds prune your row! Stand ye up and onward go Beyond the gloomy past! Bid the smould ring embers glow! Move ye not with action slow. Gird ye up to peap and mow, Bless ye always friend of the with the growth of the growth of the growth of the growth of the seed ye plant and sow How divinely it shall grow For your souls at last!

D. Imbrose Date.

South Camden, Mich.*R. G. Brame.

South Camden, Mich. R. G. Bramen writes:—I see by No. 16 of your paper that the "germane" element has been driven to h—I; if so, I wish you a. "Merry Christmas" on it. If the place is what Mr. Wesley described it, a boundless, fathomless abyss, without a bottom or a shore, I think it is the only appropriate place for the filth. May kind angels ever protect you in your battles for the right.

thes for the right.

That Filthy Habit.—W. H. Short, Sr. of Russellville, Mo., writes:—I sent for a package of Mrs. Robinson's Tobacco Antidote about 20th of June last, and used it, and have not tasted of any tobacco since; have gained about fifteen pounds in weight. I had been an inveterate user of the weed for about fifty years, but I did quit, and hope never to pollute my mouth with the fifthy stuff any more.

never to pointe my moth with the tary star any more.

Pre-natal Influence.—There are influences that aid in forming the foundations of a life for good or evil, inhering in the law of motherhood. The attractions of material substances begin, and the influence of the mother attracting to herself, according to her nature, leaves an impress on the chill, and through this influence, inharmonious or vilgonatures are brought into the world. Still, mankind, having the power within themselves, can, if properly taught, resist these influences and attract others; for according to the aspirations in the soul, will influences be attracted. The struggles of mankind with influences that seem determined to drag them down to degradation, are seen on every hand. A few have mind force sufficient to resist, and cast them off; others are seen yielding willing obedience to whatever influence seems to desire control.—Join D'Ard, a Spirit.

Pre-natal influences were vividly illustrated in

Pre-natal influences were vividiv illustrated in the case of Adele Donehue, of Horicon, Wis., as related in a previous number of the JOURNAL. Pre-vious to her birth her more was attacked by a cross cow and badly hurt. When the poor child cross cow and badly hurt. When the poor child was born, she was a frightful object to behold. She had eyes just like an enraged cow; they look as if they were starting from her head. When she is agitated or angry the muscles on her neck swell out, and her eyes look-more like an angry-cow's than a girl's. Such are nature's laws, and it would be well for humanity if mothers more thoroughly understood them. When the physical organization of the mother is perfectly healthy, and her mind tranquil, she is in a proper condition to impart healthy material to her embryotic child; but' if a storm take place in her nature, caused by anger, fright, hate, jealousy, etc., the effects thereof are impressed at once upon the child in embryo, and becomes, as it were, a part of its nature. If mothers (ully understood this law, there would be far less crime and misery in the world in the future, than in the past.

Washington, D. C.—N. Frank White writes:

washington, D. C.—N. Frank White writes:

- By the enclosed card you will see I have after thirty years of public life as a medium settled down, for a time at least, in Washington, at the request of the invisible, to practice my healing gifts, which have developed to a remarkable degree. I am receiving letters from western friends who are readers of your solid paper, inquiring in regard to my intentions for the future. I have not entirely retired from the lecture field, and I trust, that my old friends West and East will not drop me out of their memories, but let me hear from them often in a friendly way, in the future as in the past. I shall do all I can for your good faunch sheet.

Bro. White is one of the best mediums and lec-

Bro. White is one of the best mediums and lec-Bro. White is one of the best mediums and lecturers in the field. Old Spiritualists in almost every part of the country, have heard him facture with unalloyed pleasure, and many have been interested with his fine phase of test mediumship. May he be as successful as a healing medium as he has been in the phase above alluded to, and may his patients not only be cured of their diseases but may they cheerfully open their, pocket-books and reward the humble instrument through which they are made whole. hey are made whole.

they are made whole.

Cremation.—On the 6th of December last, Baron De Palm was cremated at Washington, Pa. Col. Olcott had charge of his remains and delivered an address appropriate to the occasion. The savage Indians practice this peculiar method of disposing of the dead. It appears from the Denver (Col.) News, that H. S. Thompson, who returned from a trip to Hardyville, Arizona, a few days ago, reports the death and cremation of the mother of Macadow, a noted captain of the Mohave tribe. The wake was kept up for several days, during which fourteen fine horses, the property of the relatives of the dead woman, were burned. It is the custom of the tribe to burn all the effects of the relatives of the dead at the time of death. In this instance a large amount of property was conrelatives of the dead at the time of death. In this instance a large amount of property was consumed, as the Macadow family for some years past had been unusually healthy, and consequently accumulated considerable wealth. Beside the fourteen horses mentioned, several tons of mescal, a large quantity of seeds, a considerable sum in silver coin, and all the provisions and clothing of the relatives, of the dead were consumed. Even the clothing they were wearing when they began their march around the funeral pyre helped to feed the flames, and the mourners returned to their homes as naked as when they came into the world. It is not at all difficult to burn the flesh of the human body. The body of Servetus burned easily, while not at all difficult to burn the flesh of the human body. The body of Servetus burned easily, while the diabolical Calvin was experimenting with him. He died, however, during the cremation; so did John Huss, and thousands of others.

Washington's Vision.—C. J. Johnson, of

Ogden, Utah, writes:—At the present day when men in general are not afraid of their own shad-dows, the enclosed vision of Washington is well worthy of perusal, if for no other reason than for its singularity.

As a novel production of an imaginary brain it

will pay perusal; but as Washington never had the vision alluded to, it would not be well for us to give it to the readers of the Journal.

The East India Horror.—The details of the cyclone, with its accompanying tidal-wave, which recently ravaged the coast of india, are almost too horrible for belief. No such slaughter of human beings by the elements has ever been recorded. In one night, and in the twinkling of an are 2000 human beings were awant out of exrecorded. In one night, and in the twinkling of an eye, 300,000 human beings, were awept out of existence. The localities which were ravaged appear to be three large islands—Hattiah, Sunpeep and Dukhan Shahabozhare, some smaller islands, and a portion of the main land in or near the estuary of the river Megus, on the southern shore of India, the submerged territory contained about 340,000 people, of whom 500,000 were drowned.—Chicage Tribune.

Of course there are some who will ascribe this terrible calamity to the direct intervention of God. When Chicago was burnt, certain ministers of the Guspel attributed it to a visitation from God, the Gespel attributed it to a visitation from God, on account of the sins of the people. Even the burning of the Brooklyn theatre was regarded by certain Orthodox ministers as an example of the vengeance of God. Those ministers who entertained the idea that Deity caused the Chicago fire, could never explain, however, why nearly all (the churches were burned, and the principal houses of prestitution saved.

Mundy, N. Y.—O. Jillson writes:—I am wedded to most of the principles of the Journal and have taken it so long, I should lament to part with it.

The Old Year.

The Old Year.

The old year dies, the fire is low;
The flame is out, the embers glow,
And in their rosy depths I trace
Full-many a pictured form and face.
While through the silence of the room
That's half slight, and half in gloom,
Low music, shadowy as the light,
Floats around me like a spell to-night.
The trailing bloom of early Spring.
The robin and the blue bird's wing,
The Summer's winds whose woodland speech
Repeats the murmurs of the beech,
Remember words whose friendly tone Repeats the murmurs of the beech, Remember words whose friendly tone Comes dack to cheer me, as alone I sit among the treasures dear That blessed me in the vanished year. I sit and dream, till pictures rare Fill all the charmed and haunted air; While from the embers, growing dim, There steals a holy Christmas hymn, And through the darkness, Bethlehem's Star Its living radiance sends afar, And crowns the Old Year as It dies With light and music from the skies. Condon Spiritual Magazine.

Prescott, Arizona.—Winslow J. Howard writes:—The Journal is so interesting to me that I can hardly wait for the day to come around for it to appear. I would sooner go without my clears for a month than miss the Journal.

Mediumship.—J. Chine, M. D., of Howard City, Kansas, speaks in high terms of the Medium-ship of J. B. Jennings of same place. It appears that Mr. Jennings would like to move to some place where there are more Spiritualists.

• Good Advice.—Don't talk about or abuse each other, and be charitable towards all. But, above all, be true to truth, and let carnesiness, honesty, and nobility of soul ever lead the way!— W. A. Brice.

Pertinent Question.—We read, Mr. Editor, of God's goodness, mercy, love, etc., and that not a sparrow falls to the ground without his notice! But how about that cyclone in India, when about 300,000 men, women and children were killed. Are not the wars that humanity wage, thebattles they fight, the cold blooded butcheries they perpetrate sufficiently appalling without sending such a calamity on the people of India? One may form some conception of the awful scene by limagining some terrible whirlwind lifting up a wave on Lake Michigan twenty feet high, stretching from the north to the south limits of the city, and in an instant of time engulfing Chicago and drowning over two-thirds of its people, a calamity compared with which our fiery visitation would appear in significant. Is there not some one who has control of the forces of nature that needs reforming?—Inquirer. Pertinent Question .- We read, Mr. Editor.

That was a terriple calamity that took place in India. It appears from an exchange, that on the night of October 31st jub danger was feared, although the storm was raging with great severity. but one hour later a huge wave twenty feet in height and miles in length, followed by smaller wayes, came tearing in from the sea with the wiftness of a race-horse. Every human being who could not escape to the tops of the trees, was drowned. The houses, which were low; one story structures, were smashed like egg-shells and swept structures, were smashed like egg-shells and swept away. Cattle and all othes animals were drowned. Nothing was left that the legge tidal-waye struck, except trees here and there. We can only conclude that "Nature," or the forces of "Nature," and human beings are on an exact parallel, both only partially civilized. When mankind were savages, nature was then more violent in her manifestations—volcanoes, carthquakes, tornadoes, etc., were more numerous than now. Nature is gradually improving, and probably within the next 250,000 years violence on her part will nearly cease. Mankind will advance in like ratio, and the millennium will be ushered in. Until then, the forces of nature, like the base passions in man, will continue to cause serious trouble.

the millennium will be ushered in. Until then, the forces of nature, like the base passions in man, will continue to cause serious trouble.

Practical Spiritualism.—If our glorious Philosophy of Life can not be made available for the every day affairs of life, then it is rot worth entertaining. We want communications on our bread and butter affairs and our business matters and on mundane matters generally. We were led to this train of thought by reading and reflecting over those articles on travels to the different planets and stars, as spirit homes. No two stories on this subject agree. So where is the practical value of such communications and speculations? As we do not write to cast reflections, but to instruct, we wish to give a few practical hints to investigators, and in fact all who consult mediums, on conditions considered from a common-sense standpoint and borne out by our own experience as a medium. Now comes a gentleman and wants a sitting. Presently we describe a spirit and generally give his name; we he recognize the spirit and the name, everything goes on nicely; but from feauses to us unknown, he does not recognize the spirit, and immediately says: "I never knew such a main all my life; what does he want around me? want to hear from my father or mother." We being very independent, generally close our sitting right then and there, and tell the investigator to find another medium, and hereafter take what is given him and feel very glad and thankful if any spirit of any kind talks to him at all. As regards my feelings when such a remark like the above is thrown at us—we get a shock, and it seems as though a huge block of ice had been pushed between me and the audience. When we were investigating and visiting mediums all over the country, and paying them too for occupying their time, it was our custom to keep minutes of our sittings in a little book we called our probation. When a spirit manifested whom we did not know, we question—we still keep ours and consider it a prime necessity. This law of let

Aightning.—The difference in the effects of lightning in various countries is remarkable. It is believed to be more dangerous in England than here. From statistics collected it appears that on an average seventy-seven persons are killed by it each year in France, and the annual list of killed and wounded there by this cause amounts to 250. The low-lying departments are less subjected to it. Fighty were wounded and rine killed in one thunderstorm at Chateauneuf-les-Miutiers in 1861, and within one week, when the air was highly charged with electricity, thirty-three fearful flashes of lightning were observed, each bringing death to some victims. Twenty-two people are killed by-lightning every year in England, nine in Switzerland, and three in Belgium.

If Chicago was burned through the instrumen-If Chicago was burned through the instrumen-

tality of God, if he cruelly sacrificed the lives of three hundred men, women and children at the Brooklyn theatre, if his hand cruelly lit the torch that burned Peshtigo, Wisg if his power set in mo tion the cyclone that devastated India, we can then conclude that he so directs the lightning that it brutally kills the children of earth. Would it not be well to confider, however, that the forces of nano well to consider, nowever, that the forces of na-ture operate in one channel, having a definite end in view, regardless of the number of deaths caused thereby. Speaking of electricity, an author says, —"During the extraordinary cold weather our children amuse themselves in the evenings by lighting the gas with their fingers, and altogether the "electrical condition of the atmosphere was quite unusual."

quite unusual."

Mediumship.—W. J. McGown, of Bushnell, Ill., writes.—Swedenborg said that. "In the next life, spirits, being able to converse by direct impression, lose the memory of words, and when they converse with us, use the words siored away in the memory of the medium." If those who seek to investigate spiritual phenomena would remember that they work with the most exquisitely sensitive instrument the world knows, an instrument under will control, more perfectly than the magnetized subject in the hands of the mesmerist, they would obtain more reliable results. We shield the thermometer from our own breath when we wish to obtain reliable readings of temperature.

Imposture.—This tidal wave of imposture and sensationalism is seeking to overwhelm us, and there must be an effort made to beat it back. We must point out that all the sin-cloaking doctrines of the present day are widely apart from the Spiritualism we believe in. The brazen-faced covards who deceive and then cast the blame of their deception on "spirit controls," are neither to be credited or tolerated. When impostors are caught red-handed let them bear the blame, in stead of a manufactory of "evil spirita" being in situted. When we are aware of pitfalls in the pathway, let us securely bridge them over or kindle a danger light to warn the unwary. Let us, who love the simple truth, be united in this great object. If A have red hair and B have black, why seek to ruin each other because this is so? It is impossible that perfect harmony should exist on minor points; but the question is Spiritualism, and our idiosyncracles should be kept in abeyance. We seek to solve a mighty problem the solution of which regards the identity of our souls, and our immortality.—D. D. Home, in London Spiritual Magarine.

The above is from D. D. Home, of England, one

The above is from D. D. Home, of England, one of the most remarkable mediums of the present age. He speaks to the point on the present wave of imposture sweeping over the country. There are many physical mediums, who if placed under strict test conditions, would not get a single materislization. They advertise their sennces and manage to rope in enough green ones, who accept the bogus-spirit forms as their grandmother, sister, or some one else. The time is not far distant when rascally mediums will be treated to a dose of law, the same as any other frauds.

Minneapolis, Han.—E. W. Branch writes.
—We look forward with pleasure for the dear old JOURNAL from time to time, and consider it as good a bible as one needs to peruse, although Rontains sentiments we do not fully endorse for we consider we are free from any imaginary deity. When man learns that Nature's Good is the only true one to worship, then he can say and feel that he is free, and-not a slave to any deity.

true one to worship, then he can say and feel that he is free, and-not a slave to any deity.

Debased Mediumship.—It appears unfortunately that mediumship does not require moral elevation, and is therefore susceptible of very great abuses. There is no better illustration of this than the way in which persons of mediumistic capacities have endeavored to earn a few dollars by arraying their own powers against the realities of Spiritanism, and imposing on the stolid credulity of orthodox bigots. The card-of the Lexington elergy in behalf of C. W. Starr is a happy illustration in point. Starr professes to Spiritualists to be a medium, under divine guidance for some real end, he does not understand. He even claims to have brought forth materialized spirits on the stage before large audiences. To the public generally, he discards any claim to spiritual power, leaving them to regard his performances as jugglery for the exposure of Spiritualism. According to his own story, he is a mercenary impostor, alming solely at money medifig, but has considerable mediumistic power. According to phrenology, Mr. Starr has a very small endowment of the moral faculties, and a half hour's conversation with him would impress even the most charitable with the opinion that he is as unprincipled as he is coarse and vulgar in manners. As mediumship is thus liable to become associated with depravity, and mediums who have not strong moral sentiments are liable of becoming thus debased, it becomes the urgent duty of Spiritualists to sustain the honorable representatives of their cause in a generous manner, and to drive into obscurity the tricky, mercenary and dishonorable.— R.

A Heemarkable Man.—Dr. J. M. Peebles. tricky, mercenary and dishonorable.- n

generous manner, and to drive into obscirity the tricky, mercenary and dishonorable.— Il

A Resnarkable Man.—Dr. J. M. Peebles, who will be here to deliver a course of lectures in January, is one of the most remarkable men of the century—as a traveler, lecturer and scientist. He travels with his eyes and ears wide open, and hears and sees everything, and has the ability to write about what he sees in beautiful language, and to speak of what he sees in beautiful language, and to speak of what he sees and experiences in tones of sweetness and eloquence. Around and around he goes. To every clime, to every people, to every locality that has a peculiar religion, or a belief in a creed, or a dogma, or a superstition, he makes his way, and gathers up and gives forth to all the "Truth that will make you Free." Big-brained, broad-minded, far-reaching in mental grasp, with the surface of the whole globe as a field for his life work; unselfish to a degree that the parsimonious and money-grasping have called him weak and foolish untiring in his search after Truth; determined in his world-wide efforts to expose error, wrong, falsehood and superstition, he may called, without blasphemy—a Savior—a Messiah. He is now lecturing in San Francisco to crowded houses.—Santa Barbara (Cal.) Index.

Glad to know that Bro. Peebles has met with

Glad to know that Bro. Peebles has met with such a warm reception in California. He is worthy of it.

Inquiry?—Dr. H. Woodburn, of Oregon, Ill., writes:—What has become of James, the man who completed "The Mystery of Edwin Drood." I am very anxious to hear that he is writing more of the same kind, and hope there will be no end on earth to the works of Charles Dickens.

Re-incarnation.-The Re-in arnationists o France are greatly excited over the opinions of German Baron C. D. Holmfeld, who with humor-German Baron C. D. Holmfeld, who with humorous severity criticises not only the work recently translated by Miss Brackwell but the lady hegael. The Paris Review quotes from the Baron thus: "But after all, Miss B. is only secondarily responsible for the errors she indoses, for she is only a woman, and women ofter err, whilst man alone (resting upon his-sphere, firm as a rock, as per V. Hugo) knows how to reason without going astray." The Baron, too, claims that re-incarnation is of Jesuit origin, traitorously put in circulation to be enabled the more easily to combat Spiritualism on its own proper grounds.—Boston Herald. its own proper grounds .- B

There are but few among American Spiritualists who believe in re-incarnation. It seems abourd that a wise sage in Spirit-life should blot out all of his vast knowledge in order to pass through a changes blelife on earth again. Re-incarnation is an unnat ural doctrine; it has no basis on which to stand, and was no doubt presented to the world by fun loving spirits. The majestic oak can as easily as sume the dimensions of a stalk of grain as Plato could again become a sniveling infant. The shanghi rooster could as easily become an egg again, as Demosthenes could assume the dimension of a petulant baby.

Glen Haven, Michigan.-Mrs. W. Goff writes:—We want a good lecturer and test medi-um to come here, and shake up the dry bones of Old Orthodoxy, and if the Devil is not dead, show them at least, that he has lost some of his power to do eyil. He has been ruling the people here in this place long enough, and it is time he was driv-en away or subdued for a season.

Dazwinism.—C. J. Johnson, of Ogden, Utah, writes — Having had about fourteen years' experience of travel, on nearly every sea coast in the known world, I do admit that travel in conjuncence of travel. on nearly every sea coast in the known world, I do admit that travel in conjunction with available literature of the day, is a great help to nature's study, but far less than the claims made for it. Mr. Peasles admits that races of the present civilized man's sprang from the "hairy Britona." Well, why not trace the races-further back in time? The giants of old left no history but their skulls, bones, spears, etc., exhumed in 1854, less than one mile distant from my birth-place in Deumark; they write their own record, that they were savage and brutal. At the present day we have successfully defeated every republic or confederacy who have endeavored to conquer their dominion. As the difference existing between the monkey species and their more favored posterity seem to be the greatest bone of contention, let us see how great a difference there does exist. On the southern coast of Formora (Taivan) island. I have seen a race of people (whom we named Tartars, not knowing their race) in their native state, who fed mainly on mussels and roots, and not until the arrival of shipwrecked sallors did they use fire but for the burning of captives; nor did they wear clothes or build shelter for themselves, but took-refuge under bushes and trees in rainy season. Go a few degrees further south, on the south coast of Borneo, there is also another race atill more indolent and depraved than the former, but the climate does not require much of them, as, at places, fruit is in abundance. These are men-really human beings, whom no missionary or spiritual pilgrim can regenerate this side the nextcentennial. If my doubting friend will follow, we will go still further Southwest, crossing the strait of Malacca, and "beach our beat" on the coast of Sumatra. There is one race, Ourang-outangs, that I have never seen walk but on two legs, carrying a club or piece of branch in one or both of their hands—excuse the aggression—feet, I mean. With the assistance of a cute native Malay, a small party of us visited their den or home in their absence, which had nearly cost us our mess. It was almost as ingeniously constructed as a beaver's winter quarters—by appearance made as a shelter from the sun's rays, as their habitation was not far from the equator. These are termed "animals," while masculing gender of the former are designated as "lords of creation." How long is, then, the span that must reach from the animal to man? Answer. Not one-fourth as long as the one necessary to reach from savage to enlightened man!

Lake Mills, Wis.—E. H. Stiles writes:

Lake Mills, Wis.-E. H. Silles writes; -While you continue to publish the Joennas, in the present spirit of truth and advancement, I hope there will be paying subscribers enough to assure its future, and make its present easy.

Organization.—R. B. Kaufmen, of Paris, ill.
To the Spiritualists and Liberglists of Edgar Co.
Ill., greeting: Belleving that the time has fully come to organize our scattered forces and to take a more decided stand in opposition to the elements of objectry and intolerance, and to maintain the rights of conscience guaranteed to us by the Constitution, we therefore invite all liberal minds to unite with us in perfecting an organization on a financial basis of such a claracter as shall not conflict with the private opinions or individual rights of any. To all who may be favorably impressed with this movement, we invite to express their views by addressing me by letter. Post Office Box 37.

The Slade Persecution.—The London papers state that the Government, intends to undertake the costs of the prosecytion in connection with Dr. Slade's appeal. The defendant's solicitors have not yet received any official information to that effect, but if the announcement proves true they will appeal to the American Minister to take part in the defense of Dr. Slade on behalf of the American Government. Sergeant Ballantine and Mr. Massey will appear for Dr. Slade, and the former will get 500 guineas for his brief and 70 guineas a day. The Defense Fund Committee announce that they have about £700, or \$2,500 and declare their intention to obtain in the courts a "bold, outspoken avowal that spirit action is a fact in the knowledge of thousands of persons in the upper ranks of society throughout the British Empire and hundreds of persons in the Metropolis." The case will be carried before the Court of Queen's Bench, this month, where the appeal for the quash-Bench, this month, where the appeal for the quash lag of the magisterial sentence will be argued.

ling of the magisterial sentence will be argued—Boston Herald.

Joseph Hoag's Vision.—J. B. Hoag, M. D., of Knox, Ind., writes:—In your issue bearing date_Jan, 6th, 1877, I see a statement relative to the residence of Joseph Hoag, the author of "Hoag's Vision," in which there were some errors. The statement alluded to was made by P. F. Smith. The venerable author of that remarkable vision was my paternal grandfather. He was born in Dutchess County, in the State of New York, in the year 1762. 'About the year 1762 he emigrated to the then wilds of Vermont, and made his home there until the time of his death, which occurred in 1846, at my father's house. None of the family ever lived in Columbiana County, or in any other part of Ohio to my knowledge. Some of his descendents still reside in the New England States, the majority are living or lie in their graves in Indiana or Jowa. The remark made by Mr. Smith that "He was a Quaker, and a stict adherent to the Friends' observance; a farmer by occupation, and regarded by all who knew him as strictly housest and in every way above repredach," is strictly true. Mr. Smith says he has little or no faith in the fulfillment of the Hoag prophecy. Let us see. The first prediction is, "This division began in the church on points of doctrine. It commenced in the Preabyterian society and went through the various religous denominations." What are the facts? In 1815-1816 the Presbyterian society divided into "Old School" and "New School." The division was caused almost eptirely by difference of epixion relating to the doctrines of election, free grace, limited atonement, etc. About 1822 the Methodist seceeding from the M. E. Church. In 1826-8 the Society of Friends split, one party being styled Orthodox, Ere other Hicksites, from their leader Eliza-Hicks. The latter are Unitarians in belief, deny the divine authenticity of the Scriptures; and in other respects differ from the Orthodox party. Numerous divisions have taken place in other churches. The next prediction is, "It next ap Joseph Hong's Vision.-J. B. Hoag,

Rufus W. Flint .- It is probably that this custody, as he has no means to pay plaintiff's ali-mony and counsel fees. To be confined in jail un-der those circumstances, is no disgrace to him, but should make the cheeks of those who caused his arrest and confinement, to tingle with shame.

should make the cheeks of those who caused his arrest and confinement, to tingle with shame.

Convincing Tests.—At a recent scance at Keightley, a slate that I did not touch, was cleahed, a piece of pencil placed on it, and a board securely nailed over its upper surface, the slate-frame being marked in ink, with the initials of all present. A well-known highly respected local gentleman placed his hands over the slate, covering the edges and so almost hiding it from view. Mr. Claphand opened a book at a venture, noted the page (133) and without reading a word thereon, requested the spirit to write on the secured slate a few words from that page. Immediately all heard, and the gentleman who held the slate felt, the movement of the pencil, as it rapidly wrote a long quotation (as it afterwards proved) from page 133 of the book. In question. The board was removed with dffliculty and then all saw and read the writing, and compared it with the paragraph in the book. I had not touched the slate from first to last. This phenomenon has often been giving of late through my mediumship. I have also got the writing on a piece of paper, initialed by all present, and then nailed up in a box. Sentences given by the company have been written on the marked paper.—

Dr. Monck, in Medium and Duybreak.

The above was certainly a convincing test. This Dr. Monck has also been arrested, on the same charge, we believe, that Slade was, and will have

charge, we believe, that Slade was, and will have his trial soon.

Christian Spiritualism.—J. H. Foreman of Manchester, Ill., writes:—"Christian Spirit-salism." What is it? Is it something betualism." What is it? Is it something bet-ter than Spiritualism without a prefix? Will it lead man into higher states, and give him a greater breadth of mental power and comprehension? Christian is a distincand comprehension? Christian is a distinctive term used to designate those who profess to be the followers of Christ, and the theology outwrought from his teachings, and should not be applied to the teachings of "the Philosophy of Life" or Spiritualism, as it is now unfolded to the human family, any more than the teachings of a host of other exemplars, who stood as teachers, embodying the highest unfolded thought of the age in which they lived. Why should we honor Christ above other grand exemplars by assuming the name of "Christian Spiritualist?" Is it talismanic? Will it open ways and means to the higher habitudes of life that can not be reached without its prefix? Is it necessary that we sail under the

dark stained banner that has drenched the earth with the blood of heretics and infidels, that we may learn charity, and love one to another? Do you see love and kindness emblazoned on that banner to-day? Do you amother? Do you see love and kindness emblazoned on that banner to-day? Do you not hear the muttering thunders that portend the storm? Why cling to this distinctive name, that hides a hand that is silently forging the fetters to bind your soul and padlock your lips? Why not stand out on the merits of your faith, free from the contaminating names of the past that are red with human blood? Why not unfurl the banner that is emblazoned with truth, and illumed with the white light of supernal worlds as a rallying point? Do not seek distinctive names, they will preve fetters that will hinder your progress, and be the pall that obscures your soul vision. Let your life actions be in accord with your highest aspirations, and the angel world will bless you; not as Christian Spiritualists but as true men and women seeking the highest attainable conditions. Then why should we fear to stand on the intrinsic

Intellectual Mediumship.—Allow me the opportunity of obtruding a few remarks concerning the advice so wisely given by you to the Lancashire Spiritualists. That there is a higher inspiration than that of trance I feel assured, and I believe, if mediumistic individuals would give vent to the inspiration of the moment, spirits would gradually attain the power of using them as conscious and voluntary instruments in gradually attain the power of using them as conscious and voluntary instruments, instead of making them mere automatons and machines for their purposes. We have commenced developing this phase of mediumship, and have lately been blessed with very encouraging results. Four subjects have been handled by us, as follows—each address, as a rule, lasting about half an hour:

"Life's Journey and its Destination;"

"Fatherhood of God;" "Millennium, or the Golden Age;" "Light: Whence cometh it, and how can we get it?"—Medium and Daubreak, London...

Trance mediumship has its mission, and

Trance mediumship has its mission, and so far as high or low are concerned, we don't know how it can well apply to any useful phase of mediumship. J. Davis'
"Divine Revelations," given to the world through his entranced organism, have not been excelled by any book subsequently written by him while in his normal or clairavoyant conditions. Advanced spirits often place themselves in rapport with the embryotic child, and thoroughly maintain that rapport while it is being developed, and also all through life .- All advanced thinkers, authors, inventors and orators, have such a familiar spirit; but if the rapport is not fully established when the child is in embryo, it can never afterwards be fully secured. Mozart was a medium, completely in rapport with a spirit, established while he was in embryo, and maintained all through his life.

Poor Adele.—Some weeks ago we published a communication in reference to this unfortunate girl Adele, who was a subject of unfavorble pre-natal influences and disfigured for life. Mrs. Julia H. Cleveland of Horicon, Wis., writing again, says: I lift my hands and heart in thankfulness and gratitude to you and the angel world, for your great kindness to my unfortunate protege. I wish you could have seen her when she received that gem of beauty, the LITTLE BOUQUES. She laughed and cried, to think that she should ever have such a book for her own. You can hardly think how much she has lost that wild frightened stare that made her look so much like an animal. She Poor Adele.-Some weeks ago we publish-She has lost that wild frightened stare that made her look so much like an animal. She appears as intelligent as most the girls of her age. She has a fair rosy complexion and beautiful hair. People thought me very foolish for keeping her. After I had got the poor body dressed like other girls, one woman said to me, "You are as quixotic as ever. You think to make a fine lady of that thing." "No." said I. "not a fine lady but man said to me, "I have a fine lady of that thing." "No," said I, "not a fine lady, but a true hearted useful woman." She laughed at me saying, "I was never so happy as when I was doing something impracticable." That same lady was here a few days ago, and as Adele left the room, she asked me, "What girl I had got now?" On being told, she could scarcely believe it possible that such a change could take place in her looks. If some kind hearts would send her a few dollars to buy some such books as I a few dollars to buy some such books as wish her to read. O I should be so glad sign has been a ready of the sound in the so send us books,—amongst them Mesars. Col-by, Davis, Owens, and others, who are only a little lower than the angels.

a little lower than the angels.

P. P. Bliss.—This popular musician was one of the victims of the Ashtabula disaster. Mr. Bliss possessed a powerful and sweet voice, which he cultivated carefully. He was a remarkably pleasing and effective singer. He had a rare fertility in the composition of airs, sweet, simple, and calculated to touch the popular heart. They were precisely what was wanted for Sunday scheols and gospel meetings, and were sung not only in chapels and tabernacles, but in thousands of homes. He was a man of a very lovely character. Among those who saw much of him he inspired not only respect and esteem, but feelings of a very tenspect and esteem, but feelings of a very tender personal attachment. "He was a very good man; a very lovely man," said Mr. Frederick W. Root. "I knew him only to love him," said Mr. Sankey.—Ex.

Had every one on the train at the Ashtabula disaster, been Spiritualists, the accident would have been regarded by Mr. Bliss, had he been alive, as a wise dispensation of Providence. The very fact, however, that there were many Methodists among. those killed, prevents an infernal howl from being raised on the part of the Orthodox, and saves Delty from the charge of committing a horrible murder)

Worcester, Mass .- Mrs. Z. A. Spalding writes: -The main difficulty with most of our great spiritualistic shining lights is their determination to outdo God and natural law. What with Henry Olcott's elementary spirits, and A. J. Davis' Diakkas, the Spiritualists have hedged themselves about with a more forbidding bugbear than the old Orthodox devil, because they are more numerous.

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Reply to J. M. Peebles on "Darwinism."

-BY HUDSON TUTTLE.

My long-time intimate and esteemed friend, J. M. Peebles, has thought himself called on to reply to my criticism on his pamphlet on "Darwinism." I should not write this rejoinder did he not demand it. He, as well as every reader of the JOURNAL, knew the authorship of the criticism, and it was not from any desire to conceal it that I did not sign my name. It is best that the Review Department remain impersonal, as it is more free and impartial, and only to certain articles have I been accustomed to sign my name. This will assure Brother Peebles that it was not from any desire to attack his position in secreey, and in fact I as it is more free and impartial, and only to certain articles have I been accustomed to sign my name. This will assure Brother Peebles that it was not from any desire to attack his position in secrecy, and in fact I wrote him previous to the publication that I had been compelled to dissent strongly from his views. My friend "demands" further a reply, and a discussion, assuring me that he is armed to the teeth and eager for the affray. As he is a "peace man," and a harmonial philosopher, and prides himself in being like the meek and loving John, will he first tell me wherein such a rencounter will differ in principle from a pugilistic combat! If one should propose to decide the truth or falsity of Darwinism by a fist fight, it would be considered ridiculous, but should I accept this gauge of battle, would the result be more in evidence? In one case, one or the other might be physically weaker, and get punished; in the other some mental defect might trip and vanquish. A theological question may be settled by words, but a question of science can only be disposed of by facts. Darwin has several large volumes, and Heekel and Huxly, and Lyell and Wallace, and Gray and a score of others, have written, and a newspaper column would be a narrow arena to discuss this question, vast as the realm of life.

Friend Peebles does not quite understand the province of a reviewer. This is not to enter into a discussion on the opinion the reviewer forms of the books underconsideration. If this was demanded, there would be no end to wrangling. He simply gives his opinion, which should be honest, just and impartial. It was in this manner I reviewed my friend's pamphlet. It was zoo to welcome task. The angels knew how much rather I would praise a book than censure. But unless honest, a review is worse than useless, it misleads the reader, and destroys the character of the reviewer.

It was not because Mr. Peebles objected to Darwinism that I opposed him, but because he arrayed Spiritualism against science as excessed by Darwinism, an

the immortal Gothe, Lamark, St. Hillaire, and its profound approach towards demonstration through Darwin. It fought its way by its truth. Dr. Asá Gray, who since the death of Agassiz ranks first among the sacants of America, in his late work, "Darwiniana," says that the naturalists of England, Germany and the United States are to-day almost a unit for Darwinism, and Prof. Morse's recent address at Buffalo before the American Association, shows how enthusiastically the 'theory is received. Agassiz bitterly opposed, but all his most promising pupils are now Darwinians. Lyell-opposed at first, but is now a firm supporter.

porter.

"The Evolutionists are successful along the whole line, as the absence of any cham-pions to resist the arguments of Spencer, Tyler, Tyndall, Huxley, Hooker and others,

Hæckel, Buchner, and all German naturalists, the leaders of the Royal Society, and of the American Association of Science, after a life-time study, have accepted the theory a life-time study, have accepted the theory of creation by evolution, as expressed by Darwin. Mr. Peebles, after reading some of their writings, sets down to attack single handed the banded scientific world, and calls these leaders, after calm deliberation, "surface thinkers." It is certainly brave and daring, perhaps some might think quixtie.

He states the theory, but we dare say Darwin would never recognize it as his own.
Darwinism does not teach that "Ascidians or one-nostrilled lampreys," can "become men," nor that "Iron" is "intellect," or that "Phosphorus" can "think," or that "man proceeded from monkeys."

Mr. Peables has attentive minutersteed.

Mr. Peebles has strongly misunderstood the theory. He makes a distinction between "evolution" and "Darwinism," and according to his definition of the former, there cer-tainly is. He defines the same in his pam-phlet, but I failed to understand, nor does the present definition make the subject less dark

dark.

"Evolution implies pre-existing God-atoms, soul-germs, cells, monads, types, physical matter and spiritual substance, all these and more to be evolved from; and fur-ther, that a superior force, which I denomin-ate divine spirit, acting upon, evolved there-from the various forms and individualized entities that people worlds and measureless spaces."

spaces."
What are "God-atoms?" What are "Soul-germs"? "Evolved from"—from what? Did not the "Divine Spirit" act through laws, and is not Darwinism an attempt to indicate those laws?
This is not scientific language, my friend. It is cheap and unmeaning, while science is accurate in its statements.

"Previous little respect can I have for this

accurate in its statements.

"Precious little respect can I have for this Godless, Christless irreligious, I may add blatant Darwinism," says Mr. Peebles, wherein he shows that the virus of his early theological training still festers in his blood. Oh, my friend, if you seek the highlands of science, do not talk in the language of the priest. Do not suppose your prejudices will decide the least question, nor calling pet epithets lead to final decision.

Mr. Peebles aves "Mr. reviewer's offert

mr. Peebles says, "My reviewer's effort to press M. R. Wallace into his service, realization amuses me. I have the honor of that gentleman's acquaintance and friendship. He is an evolutionist, but not a Darwinism," one of the volumes of the International Scientific Series, says, p. 164, "We have already incidentally mentioned a man who, although not so eminent as Darwin, has the glory of having independently discussed the law of natural selection, and of having, after Darwin had come forward with his fundamental work, supported the theory of selection by a profession of original observations. This is Alfred Russel Wallace." Priority of discovery has always been claimed for him, and admitted by Darwin himself, but he failed to publish his theory first

(See Contributions of Natural Selection, by A. R. Wallace). What has the character of the Darwins to do with the truthfulness of this theory? What weight has Carlyle's spleen in Science, wherein he knows next to nothing?

"That prince of Scholars," says Mr. Peeger 1.

nothing?

"That prince of Scholars," says Mr. Peebles, pronounces them "atheist" all! That is like Mr. P's. reasoning in regard to the writer's dog. He is an ugly mean dog, hence he can't reason? But ugly mean men reason! Darwin is an "atheist," hence his theory is false!

But in the mention of these unimportant objections, I am filling space which should be devoted to the main subject. Darwinism as I said, was not the issue. This was the opposition of Spiritualism to its exposition of creation.

We saw this with regret, for it was choos-

We saw this with regret, for it was choosing an unfortunate battle ground. Spiritualism is already beset with difficulties. It has been dragged down by 'selfishness-and rascality, and the rubbish of the past has been taught as its philosophy. It has been made to accept re-incarnation, and the vagaries of Occultism in the face of science, and now it is brought in direct antagonism. Darwinism explains the process by which man was evolved, and Spiritualism should explain as a direct continuance of that theory, how spirit is evolved by and through humahity, and the laws of its existence. One complements the other. All in all becomes, as S. Jones has admirably expressed it; the Philosophy of Life. There is no antagonism, no contradiction. Admit Spiritualism and the evolutionists will have to correct their theory by the new light, but it will remain essentially the same. This is the only course for a scientific accurate study of spirit.

If this method is rejected, we drift into the fog of speculation, and sail a chartless sea. Does Mr. Peebles or any one else think this desirable? Creation is a unit; there is no change in the plan of causation, from "seasiline" (amoaba) to spirit.

desirable? Creation is a unit; there is no change in the plan of causation, from "seaslime" (amoaba) to spirit.

Mr. Peebles is an urbane gentleman, sincere, and we do not believe he would knowingly make a misstatement. To us the tone of his reply is incomprehensible. Had he carefully read, it is not possible he, would have written: "Darwinism derives entity from non-entity—the unconditioned from the conditioned—motion from inertia—consciousness from unconsciousness—moral reason from blind instinct—spirit from matter, and Caucasian men and women from long tailed apes." Impossible, because every one of these statements are erroneous. I regret he demanded a reply, for otherwise we should have allowed him to have presented his subject in silence on my part, considering my office as critic performed.

presented his subject in silence on my part, considering my office as critic performed. That "Shepherd dog" lies tranquilly at my feet, never having been "brutally beaten" by me, and promises that whenever our friend sojoarns again with us from the fatigues of travel, he will under no provocation "growl" at him. He says it is true that at the various times you have been here, you and he were always quarreling, and you and he were always quarreling, and that he now deeply regrets it, as he forgot the advantage you had of him, for you could write him up in the papers, and he can not

Letter from Albert Peace-He is Free!

My VERY DEAR FRIEND:—I thank God and the good angels, I am free once more; I am in the seventh heaven. Rejoice with me, and publish the glad tidings to all

of our dear friends.

Dear Bro. Jones! how much have I to thank you for, as well as a myriad of other dear ones? God bless you all. If you could only know how happy I amto-day; how earth seems as the seventh heaven, you would feel amply tewarded. It is impossible for your to realize my strange happy.

earth seems as the seventh heaven, you would feel amply kewarded. It is impossible for you to realize my strange, happy sensations to-day; you would have to suffer fifteen year's imprisonment to do so, and may God preserve you from such a soul-killing fate.

Four spirit prophecies concerning my release, were fulfilled to-day. One a vision of mine while in jail; one a spirit poem from a medium in 1872; one from Maria M. King, and one through Bro. Mansfield.

Also through Bro. M., I was told that "the track was laid whose cars would convey mefrom place to place, to preach God's love to mankind." I don't know about this being realized, but I do know that if I had the whole world for an audience to-day, that I could deliver such a lecture in evidence of the reality of Spiritualism, as few mortals ever heard. I am devoted to the cause which has saved my life more than once; I feel that I must use my developing powers to unfold more mediums; and, oh, how I yearn to be able to publish my "Excursion to Heaven," and my "Descent into Hades," which the higher intelligences design as a special "De Propaganda Fide" for Spiritualism.

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Truly Yours,
ALFRED PEACE.

Auburn, N. Y.

Appreciative.

Whereas:—The course of Lectures, just concluded by Mrs. Rachel Walcott, have been replete with interest and instruction, as well as with the ennobling truths and inspirations of true Spiritualism: therefore,

Resolved, That we recognize in her Lectures, a force and power equal at least to any which have been delivered before the society, during the year which is now closing. Resolved. That our thanks are eminently due to her and her controlling influences for the able and eloquent manner in which they have discoursed to us during the current month.

Resolved, That the officers of the society, be requested to affix their signatures to this preamble and resolutions, and forward the same to the Spiritualist papers for publica-

LEVI WEAVER, Conductor. JOHN FRIST, Asstr Conductor, WILLIAM LEONARD, Treasurer, GEORGE BROOM, Secretary, GEORGE W. SALTER, Librarian.

During the last few years a number of translations of the Norse Sagas have appeared in England and America. Taking the remarkable translation of Professor Anderson, of Wisconsin University, of two of the finest of these Sagas as a text, Professor Hj. Hj. Boyesen, of Cornell, has prepared for the March Number of The International Review a somewhat elaborate paper on the Saga Civilization; the literary and social ideals of that age, as illustrated by the Sagas. Prof. Fiske, of Cornell, and Prof. Boyesen have between them, privately, the only complete library of this literature in the United States. .

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as of old, though they may not behold his form. ONLY PASSED OVER.

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Gone where the weary once peacefully reat,
Gone to the hills and the valleys of life.
Gone where the glories of heaven are rife.
Only the grimness of death left behind.
Death of the body—not of the mind.
There, in the home of the wise and the just.
GROMGIE is waiting and watching for us.

Only another link clasped in the chain, Only another soul born without stain, Only the passing from twilight to day, Out of the midnight and into the gray, Silently crept he, without word or wall, Over the river and under the vail, Peacefully, Joyfully crossed o'er the wave—Only the feeble form left for the grave.

Out in the morn when he crossed o'er the tide.
Strammet and forest were dressed as a bride;
Nature bad casted from her cold. winty mines.
Rose gems of frostwork of purest designs,
Flinging them gracefully over his breast,
Feathery sprays formed her beautiful dress;
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