Ernth weurs no mask, bows at no human shrine, seeks unither place nor

VOL XXI.

(B. B. JOHES, Editor, Turcible and Proprietor.

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ORGANIZATION.

By MRF. L. H. BAILEY. Out upon the face of Nature As I cast my longing eyes,

Here filled with awe and wonder,

Fraught with gladness and surprise At the beauty and perfection
Which is seen on every hand,
On the ocean, see and river,
O'er the hill-top vale and land.

E'en the tiny blades of grasses
Pointing upward doth aspire,
an simplicity of action
Forta life yet something higher.
And the flowers in their beauty, With their love-lit dreamy eyes. Are apart of this perfection In their blending harmonies.

So the cak and stately pine-tree, Every leaf and tiny bud, Have a lesson still unfolding. Truth in work through Nature's God. Forces all are concentrated, Each combining as one whole, In variety of structure, O'er which none has just control.

Mankind only are discardant, Disunited in their plan; Scarcely heeding they are brothers Of one family and clan; But are laboring in directions, Beparate, weary, and along, Alding not to make the nation One barmonious happy home.

Would we toll to help each other Leaving jealousy behind, All ambitions, envy, slander, Casting out of every mind, Spurning not the meek and lowly, Helping even from the mire, Each unfortunate human being Who for guidance doth aspire.

aver asks the pesceful rivulet Thus the bowers bloom in forests All unseen by mortal eye, What their mission all unheeding-

Where their sweetest perfumes lie. Never sake the lonely dowerlet What beside it close shall grow, What beside it close sinks grow,
Whether tulip, pink or daisy
Its companion here below;
But delighting in their mission,
Each gives freely unto you,
Smiling sweetly on each passer,
Whether heathen, Greek or Jow.

Order reigns throughout all Nature, Organized its every plan, Lending grace unto thy vision, Wise examples unto man. Would we follow out thy precepts,

And thy teaching pure obey, We would organize our forces, Waiting not another day. Cease to wrangle with each other, O er some personal dislike, But with charity unbounded,

Cloth the failures of each life, And in unity of action. Work together with a will; Then the beauty of our mission We as Spiritualists would fulfill.

Then the world would look upon us,
Spiritualised in every thought,
And with blessings to humanity, Deeds of charity be wrought. None should ask, what good accom-

plished. What the angels bright had done, My our lives exemplified From our works, the answer come. Ricaville, Iowa:

SPIRITUALISM AND ALLIED CAUSES AND CONDITIONS OF NERVOUS DERANGEMENT.

By William A. Hammond, M. D. New York. G. P. Putnam's Sons. 1876. Pp. 366, 12 Mo.

REVIEWED BY HUDSON TUTTLE.

This is the fruition of a somewhat lengthy gestation on the part of Dr. Hammond. He began by writing an essay for the North American Review, on the subject of Spiritualism, which, not satisfied with, he enlarged into a bookiet entitled, "The Physics and Physicle." gy of Spiritualism, and again feeling labor pangs he has brought forth this pretentious volume, which is halled by the opposition as an irresistible argument which wipes Spiritunited out of existence.

In the bookiet he remarks and he reiterates

the same in the present volume:

'There have always been and probably aiways will be, individuals whose love for the marvalous is so great and whose logical powers are so small as to render them susceptible to entertaining any belief, no matter how pro-posterous it may be; and others more numer-ous who staggered by facts they can not un-derstand, accept any hypothesis which may be offered as an explanation, rather than confess their ignorance."

Of auch he says: Their minds are decidedly fetish worshiping in character and are scarcely, in this reapect of more elevated type than that of the Congo Negro, who endows the rocks and trees

with higher mental altitudes than he claims

for himself."

Thus sweepingly with an arrogance approaching sublimity, Dr. Hammond brands as "fetish worshipers" and "scarcely more elevated" than "Congo Negroes," men like Professors De Morgan, Wagner, Gregory, Varley and Wallace; Ljongfellow, William Howitt, Robert Chambers, J. G. Wood, Victor Hugo, M. Guisot, Mms. Leon and Jules Favre, Epes Bargent, Eugene Crowell, Judge Edmonds, Judge Lawrence, W. L. Garrison, B. F. Wade, Abraham Lincoln, and a host of others equally eminent.

ly eminent.

His attack is peculiar. The subject has employed him five years to work up, and he wades through nearly four hundred pages ad-vancing a multitude of theories, and at length arrives at an absolute negation.

"No medium has ever yet been lifted into the air by spirits, no one has ever read unknown writing through a closed envelop, no one has ever lifted tables or chairs but by material agencies, no one has ever been tied or untied by spirits, no one has ever heard the knock of a spirit, and no one has ever spoken through the power of a spirit save his own. The hypothesis of spirits is altogether the least plausible that could be suggested."

Here is the gist of the doctor's effusion—a negative rarely excelled for downright cheek

He introduces Von Vleck as a pattern of an impostor and medium, who can give all the physical manifestations in a style equal to any other. He had him give scances in his office to his friends and recommends him to the curious. Spiritualism has been fortunate in the character of its opposers. Those who have taken foremost rank as "exposers," have been with scarcely an exception of the vilest and most deprayed order. You Vieck, McQueen, Fsy, and now Dr. Hammond, are leaders of the foriorn hope. What of the latter? We well understand that it is not in the province of a reviewer to attack the character of the author; but Dr. Hammond has accused all mediums of being deceivers, imposters, and miserably igother. He had him give seances in his office being deceivers, imposters, and miserably igcorant, and thus renders himself liable to in

quiry into his own character.

We desire to know if he is endowed with such moral purity and sincerity, that he is justifiable in denouncing others in this manner? Of this man who plumes himself as having been "Surgeon General in the United States Army," whose titles are paraded in eleven lines of the title page of his booklet, that able writer A. E. Giles, writes in the BANNER OF

In the midst of the recent civil war in the United States, an eminent man whose name was hung with many scientific titles, the sur-geon General of the United States Army was accused and tried by a court martial on very grave charges of official misconduct. J. Holt, Judge Advocate General in his report of the case, under date of May 17th, 1864, to the Sec-

retary of War, wrote:
"That the natural and necessary results of
the acts of the accused, as established by the
record involved a criminal spollation of the Government Treasury. That this spoilation was in part accomplished by the purchase of inferior medical supplies and stores, thus compromising the health and comfort and jeopardising the lives of the sick and wounded soluting diers, suffering in hospitals and on the battle fields of their country—soldiers solemnly committed to the shelter and sympathies of the office held by the accused." He further stated:

"That the trial which lasted nearly four months, was one of the most patient and thorough that has ever occurred in our military history, and the accused had throughout the assistance of eminent and able counsel in conducting his defense. The court which was composed of nine General Officers, at the close

composed of nine Ganeral Umcers, at the close of this prolonged investigation, declared him guilty of the charges preferred."

'The President of the United States, the genial, kind, forbearing, honest Abraham Lincoln, did not set hastly in such a case. It involved the reputation for truth, honesty and fair dealing of an eminent man. Not until

involved the reputation for truth, honesty and fair dealing of an eminent man. Not until three months afterwards did he issue the following order in reference to that case:

"The record, proceedings, findings and sontence of the Court, in the foregoing case are approved, and it is ordered that Brigadier Ganeral William A. Hammond, Surgeon General of the United States Army, be dismissed from the service, and be forever disqualified from the service, and be forever disqualified from holding any office of honor, profit or trust, under the Government of the United States." A, Lincoln, Aug. 18:h, 1864.

A crime more atrocious, more heartless and unpardonably villainous can not be conceived. For a few paltry dollars, he sacrificed the health and lives of the sick and wounded sol-diers confided to his protection! He purchased adulterated and spurious drugs and deals them adulterated and spurious drugs and dealt them out to the men who were giving their lives for their country! And this is the man who charges mediums with deception; who can see nothing in the startling phenomena of Spiritualism, but ignorance on the one hand and duplicity on the other!

Not strange he dislikes the very name, that he becomes angry at the thought of the possibility of a future state! If he has a conscience he must feel its upbraidings and have a wholesome fear of meeting the soldiers robbed of life by the vile medicines he issued, whom he had sworn to protect.

had sworn to protect. With this revelation of character Dr. Hammond, certainly can not arrogate that immaculate morality which allows of casting stones. As a Scientist and Physician, he ranks not much superior. Of one of his late prescrip-

ready depressed by the cares of business, with that powerful and dangerous instrument, has proved to some minds that however brilliant a man he may be as a theorist, as a practitioner of medicine, he knows loss than those who know more about human diseases and theor

Dr. Hammond set himself at fool killing five years ago, and thought an essay in the "North American Review." all that would be necessary. He was surprised that nothing visible resulted. He enlarged his essay and launched a booklet. He became chasrined at his lack of success. Now he will finish the matter by his pretentious book.

It would be presumable that during this interval he would have studied the subject in all its bearings, that he would have investigated.

terval he would have studied the subject in all its bearings, that he would have investigated its phenomens. But this is not kingmested. It is entirely beneath his notice. He has Yon Vicek, whom he declares an imposter, in his office giving scances to accuse his friends; further than this he knows nothing, cares for nothing. nothing.

nothing.

It is presumable that if was desired to learn of medicine, they would go to some well-known physician; but Dr. Hammond would say go to some quack, some charleten, these, you will learn all about medicine. Not to the approved mediums, but to the imposters is he drawn, wishing to prove the manifestations frauds, and he boasts of his ignorance of any knowledge of genuine phenomens.

knowledge of genuine phenomens.
In his review of various theories he correct In his review of various theories he correctly says that the phenomena can not be esused by electricty. "The idea that tables are moved, knocks made and apperitions produced by electricity of the body is simply abound." (p. 14). And he repeats the same of Magnetism: "There is no proof that magnetism of the odio force, is capable under any circumstances of producing the chairwovant state, of moving tables, causing raps, or that any of the other striking phenomena alsomed for Spiritualism can be accounted for through its agency." (p. 20.)

cy." (p. 20.) He thus summarily dispuses of spiritual photography:

"A so called spiritual photography is shown to a sorrowing mother, and immediately she recognizes the features of her dead son; the wish is in such cases father to the thought." That is it is simply imagination. In view of the facts published on this and the other side of the Atlantic, and the open challenge of such specialists as Hartman, this explanation is simply judicrous. simply ludicrous.
"A still more important factor in the pro-

duction of spiritualistic manifestations, is sleight of hand." One would have been lead to suppose that all were referrible to this cause; but Dr. Hammond will not risk all on that theory. It is only one; but an important factor. He says of Cooke and Maskelyne, that all the most astonishing tricks of the Davenports are exceeded by them. This is a most false statement, as they have been repeatedly challenged to perform under similar condichallenged to perform under similar condi-tions, and can not be induced to accept the

challenge,
But Dr. Hammond dwells with delight over
Mr. Cooke's Manikin "Psycho," "twenty two
inches high, dressed in an oriental costume and sitting cross-legged on a small pedestal." "Under these circumstances. Psycho plays: whist, calculates problems in arithmetic and acts as

Well, what if he does? Dr. Hammond has an unique way of gaining knowledge somewhat perplexing to a mind less trained. To him it is evident that if Cooke's Manakin can sit cross-legged and play whist. Spiritualism is all the work of some imposition behind the

Manakini A lengthy chapter is devoted to "Levitation" and that phenomena as manifested by D. D. and that phenomena as manifested by D. D. Home merits especial attention. Page after page of similar occurrences in ancient and modern times are introduced. Dr. Hammond finally concludes that "Lavitation" is referrible to one or other of the following causes: "An hallucination on the part of the subject characterized by the sensation of rising in the air, or of figing, or illusion on the part of those asserting themselves to have been witnesses;" or "unintentional exaggeration. misinterpreor "unintentional exaggeration, misinterpre-tation, and inaccuracy of statement, or insuf-ficient evidence, or intentional misstatement, or legerdemain." These theories are sufficient-

or legerdemain." These theories are suitolently broad to cover any contingency.

Of the fire test witnessed by A. R. Wallace, he has three explanations. "The spectators may have labored under hallucination and delusion," "Mr. Home may have appeared to make use of live coals in his experiments when in reality he did not," "He may have protected his hands, clothing, etc.". The last is Dr. Hammond's favorite theory. He always preferred the theory of fraud as most congenial to his own nature.

ferred the theory of fraud as most congenial to his own nature.

"The repeated application of sulphurle acid
to the skin of the hand, will enable it to realst
the heat of a burning coal for a considerable
period." "It would have been very easy for
Mr. Home to place a layer of sabestos cloth
under the burning coals laid on Mr. Hall's
head and Lord Lindsay's hand, and thus to
have effectually prevented injury to the skin.
It would have been still easier for him to have
protected his own hand.

Fir. Home could, with the greatest facility,
and with the alightest possible risk of discov;
ery in the badly lighted room, have worn
gloves made of aspestos or smiantaus cloth."

A fireman having aspestos gloves on his
hands, handled a red hot hat of iron, and in
Paris, "six firemen" clad in aspestos clothing,
passed repeatedly unharmed through "burning
brush wood." What these facts have to do

As a Scientist and Physician, he ranks not much sucerior. Of one of his late prescriptions an Exchange says:

"When Dr. Hammond sent Edward Oreignton home from New York with an electrical battery, under instructions to shock a brain al-

ashestos gloves and olóthing Mr. Home must have and ashestos gloves, and his vest pockat in which he placed live doels, "was probably lined with aminiphies hoth?"

Not that IP. Homemond has begand anything He confessedly by observations have been lined with iron instead of aminiphies for aught he knows.

Of "the variation produced in the weight of bodies by spiritual agency." From Crookes receives attention. Dr. Hammond says that the series of experiments of this famous chomist, instituted with greatest of this famous chomist, instituted with greatest coursey, were such ally performances that a child ought to have discovered their fallacy.

After showing that the "psychic force" of Prof. Grookes, entirely imaginary he introduces an augmining of an apparatus by which he proves it to be only ordinary electricity. It will be recollisted that he emphatically denies that electricity has anything to do with the movement of tables. It is now called in as the agent for increasing or decreasing the weight of bodies.

Dr. Hammond by walking "over a thick Turkisk ray for a few moments could exert an electrical power of almost half an ounce." The inference is that if he walked long snough he might be said to gather electricity enough he might be said to gather electricity enough to move a table.

Of seeing madiums he says:

"It is extremely probable, however, that so

Of seeing mediums he says:

"It is extremely probable, however, that so far as the so salled mediums are concerned, the stories which, they tell in regard to seeing spirits and hearing their conversation, are pure fabrications." After this assumption the score of pages of neserogenious facts brought forward are quite only place.

Of speaking mediums, he seem:
"We have only is look at these people while they are delivering their discourses, to be convinced that they are scommitting france upon their heavers."

of ecrese have Da imadwerstons and forty Hammind's opposit pages are scarned press bimosti. In igh for him to fully ex-amountain field of quack-

ery he well knows one has as good a chance as another, and he can not endure the pres-ence of intraders.

Here he says: "Of all the forms of madi-umistic interference, that of healing disease has probably the fullest scope."

Imagination is the principal agency in these cases. To prove this assertion he introduces among the forty pages of facts he thinks bear on the subject, an account of a woman who laid eggs from which ker children were born, and goes to the expense of an illustration, representing the woman with the egg in her hand from which the child is emerging. Dr. Hammond considers this scientific evidence! - One feels that what he says of Dr. Burg is true of all medical men. Brass was found a very efficacious metal in the treatment of hysteria: the mental quality which goes by that name is also valuable to the practicioner in like

How little Dr. Hammond knows about the subject is shown by his statement that "in all alleged cases, where the cure is real, imagina-tion or emotional excitement has been the healing agent. Whether the operator be Zou-sve Jacobs, or Judge Edwards (?) or Emma Hardings, or Prof. Brittain, or Andrew Jack-son Davis, or Robert Newton, the influence is the same and resides not in the operator—ex-cept in so far as he is able to obtain the confidence of the subject—but in the patient, etc." (P. 177),

By Judge Edwards we presume Dr. Ham-mond who prides himself on his scientific accuracy, means Judge Edmonds. But he still farther blunders, and exhibits his ignorance when he classifies Edmonds and Davis with healing mediums!

Of writing mediums he says: "Of all methods it is the easiest for perpatrating fraud. All that a writing medium has to do is to take a pen in his hand, write what he chooses, and tell his dupes it comes from some spirit. There will always be idiots enough to believe him."

enough to believe him."

This is the Ex-Surgeon General's word for it, and he does not add a line by way of proof. If the medium writes communications from spirits to their friends on earth containing facts and information entirely beyond the knowledge of the medium, it may not be the easiest of frauds. And it is just on this constantly repeated occurrence and not on the simple fact of writing that Spiritualists base that evidence. their evidence.

'To somusmbulism, snimal magnetism, etc. he devotes a lenghty chapter to prove that they are mere vagaries. To sustain himself he cites Prof. Ozermak's experiments, made before a class of scientific men in the University of Leipsic. He took a crawfish and made passes from head to talk. 'Under this manifestation the crawfish now becomes quiet, and if placed on its head in a vertical position remains motionless until passes are made in the mains motionless until passes are made in the opposite direction, when it staggers, falls and finally crawls away." Now Czermak took a crawfish, and stood it on its head, and after holding it there a little while, it became quiet, standing without the passes. That made the scientific class laugh.

Now Czermak took a hen, and said that Kercher had found if she was placed on a table and a chalk mark drawn diagonally from each awe she would remain motionless may.

each eye, she would remain motionless, mag-netized or as Dr. H: has it hypnotized.

He proceeded to test this experiment, and the hen lay motionless. Now Czermak said she would lie just the same if placed on the table and no chalk marks drawn. He then proceeded to test this assertion, and lo, the hen was quiet, and the scientific class laughed at the wonder.

Wast does this prove—the standing of a crawlin on its head without passes, and the

hen with or without disgoral challenes with the what it proves few will discover but the He mond; to him the meaning is clear. He has apply faculty of anaeming pages of few wholly irrelevant to his subject and them disting what ever conclusion he pleases. It is almost a proves that animal magnetisms hypnotism, and approximate only concentred attention.

hypmotism, and aypmosance coay of attention.

Under the headings of Hysteria, Facting Girls, Rosting and Stigmantisation, the author has colored a large mine of facts, relevant and irrelevant, having little or no consection with Spiritualism. Behing this mass of padding, the author plays to pacy, or wantend acting vague and incoherent pistinges.

How far he is removed from the scientific mather, how prejudiced he is against the author.

How far he is removed from the accentation method, how prejudiced he is against the accentation method, how prejudiced he is against the method he professes to treat fairly, may be learned from the following conclusion:

"Even if bodies had been raised in the air by agencies unexplainable, even if one had road writing through several thicknesses of paper, even if others had been bound and unbound in a way unknown to us, even if knocks had been heard whose sources could not be associated, even if the causes of all the phenomens on Spiritualism were entirely beyond cour present knowledge; there: would be no proof that spirits had anything to do with diseas. On the contrary, the hypothesis of spiritualism. On the contrary, the hypothesis of spiritualism. On the contrary, the hypothesis of spiritualism is a lieitgion. Of such that spiritualism is a lieitgion. Of such that he beautiously and homestly by many well meaning people. To resease which there would be a wante of would, just as making the would he the attempt to paguade a making out of his delasion.

Hobritualism is not a lieitgion but in based on

Spiritualism is not a Ratigiousbut is bused or a. Dr. Hammond, purpo ne we beginne he does not the is declined with wead en neserton : Sammophine en that argumbat

better than argument. In the outset he excefully see say nor do snything initiality to the Christian

"Throughout my object has been to strip from the basis of fact, which almost always exists, the net work of error which ignorance, credulity and superstition have; woven around it. In making this attempt I have endeavored to avoid saying a word which could be tortured into an expression of disrespect for true and rational religion of any kind, especially for the fundamental beliefs of Christianity to

which the civilized world owes so much." This is a sop thrown out to the churches to pacify them while he digs away the foundation of all belief. For in the grave he excavates for Modern Spiritualism, all that of ancient times inevitably must be buried.

Zoroaster, Confucius, Jesus, the Saints and Apostles, all the grand martyrs, heroes, sages of the past become extatics, or hypnotized de-ceivers. The holiest inspirations are but the vagaries of lunatics, and religion is nothing but a dream.

A book of such pretensions which proves so little, is not often met with. Dr. Hammond writes without having studied his subject—in fact in absolute ignorance of it except what he has learned through professed impostors. He compensates his want of knowledge by assumption and arrogance. He has a twin broth-er in England in Dr. Carpenter, but the latter excels in scholarship, in facility of expression and has cultivated the amenities of refined life with greater success. He also is free from the blasting record of the Ex Surgeon General. But in their treatment of Spiritualism they are in method the same. Either is capable of writing a four hundred page volume on the subject without giving it an hour's investigation.
It is needless to say that Dr. Hammond will

not gain new laurals by this attack on Spirit-ualism. He has only revealed his own pitis-ble weakness, and insufferable egotism. The opposition are welcome to any comfort

they may gather from a volume to any comton they may gather from a volume stamped with charlatanism, and written in the style of quackery. Dr. Hammond is not a polished writer; he is not even accurate. In fact, he does not understand the meaning of the words he uses, and the assistance of an editor would be of greatest advantage in valorating bits are be of greatest advantage in reforming his ambiguous, and turgid sentences, and pruning off the great bulk of irrelevant matter, with which he persistently encumbers his ideas. Then if he will descend from the lofty pinnscle of his own conceit, and investigate honestly the subject on which he proposes to write, he may succeed in composing something worthy of attention. As it is the literature of Spiritualism pro and con, has not another abortion compar-able to this book of the Ex. Cashiered Surgeon General, on Spiritualism.

WUTH.

Coyly, with gradual apocalypse, Truth for the multitude her vell withdraws, Dispelling Supersition's dire colipse And spectral gloom slowly, with many a

pause While she unmuffig. Well the goddess knows Her full effulgence would their vision date, Purblind and used to Error's darkness gross, Or mythic Fancy's glimmering, twilight

But unto souls elect in every time Has she her sun-bright form and features BHOWA

Without disguise, as wrapped in thought sublime In cloistered silence sat they musing alone. With sudden step then on them would she

Full-orbed her countenance august reveal.

-B. W. B., in Sunday Courses.

THE EVANGELICAL ALLIANCE.

Its Teachings and Tendencies.

Review of Its Prize Essay on Infidelity. Brow. cook

OHAPTER V.

C'NOLUSI M.

Mr. Pearson bes much to say of the corruptions of Christianity and realizes that they do much towards driving thinking and ingenuous minds into a purer and more rational faith which he denounces as Infidelity. In regard to the principle, which lies in the foundation of Christianity, and which is actually the real see, the sum and substance of all that is really Christianity, we can not conceive how this principle can become corrupted. As well attempt to corrupt courage with feer, or love with hate; as well attempt to catch bushel of darkness with which to corrupt the light. It can not be done! But all attempts to establish a system which shall infellibly contain the enum of religious truth, must inevitably result in comuntions whether that system be called Buddhism. Mahommedanism. or Christianity. For as Emerson says, "No chemist has prospered in the attempt to crystal ze a religien. It is endigenous requiring a new statement every day." And why? Simply because of the ever present, ever active, ever potent principle of progression.

Mr. Pearson has much to say in this "Essay" in regard to the corruption of Christianity, without, as it seems to us reaching the bottom of that king, the cause of what are called these corruptions. As an illustration of these corruptions, and an attempt to palliate and excuse these, he mentions that astronomy has been corrupted by astrology; chemistry by alchemy, ste.

He forgets that alchemy was chemistry in its infancy, and astrology was astronomy in its first, or infantile manifestations. Even so, in the moral as well as mental department of human history, have the mythologies and attempts to crystal zo religion been infantile, and consequently angular, eccentric and incomplete manifestations of what lies deep in the inner of every human consciousness, viz. Love to God and love to man. Now that humanity has outgrown its infancy we would see these swaddling hands (mythologies of the past) laid aside that it may "run and be glorified," or rather, glorify itself. Hence we oncome althe the efforts of the Vatican and the Evangelical councils to still fetter humanity with the swaddling bands of its infancy.

It is this progressive growth of humanity which has rendered each successive system of Christianity an improvement on the preceding. Each has been a step forward towards individualism, till now, in the Protestant world, there is an almost unlimited number of sects. And the intelligence of the race has developed to such a degree that labor never so hard, the Evangelical Alliance can never unite them into one system based upon arbitrary doctrines of belief. They can only be united on the universal ground of love to God and love to man. And this will admit Infidels, Spiritualists, Rationalists, and Pantheists—in fact everybody on the broad platform of the Fatherhood of God and the Brotherhood of

Air. Pearson. however, falls to reach this high, this broad ground, and in this we see that his eyes are turned backward toward the past, and that he is behind the on-moving spirit of the age. Still clinging to the idea of the infallibility of Evangelism we find him saying (p. 230), "The sacred text is to be distinguished from the false interpretations that have been given to it." The unprejudiced and untrammeled mind looks on to hear the Evangelist accessing the Romaniat of false interpretations and size carea; and is filled with pity to see both awardings the husk while the divine principle of love—the Ohrist Principle—is buried deep beheath their blokerings and dogmatisms.

Again (p. 834). "Romanism is not the only form of a corrupted Christianity," and the ten-or of this whole Evangelical Alliance Evany tacitly adds, "But Evangelism is the only form of a oure Christianity." To which we hear the Catholic still more positively, (because more ignorant), respond, "Evangelism is not the only form of a corrupted Christianity, but Romanism is the only form of a pure Christianity." No wonder that this often produces as Mr. Pearson says, p. 237, "An aversion in cultivated and reflecting minds" to what he calls Christianity itself. But those minds, having reverence sufficient to worship that principle of wisdom and happiness which cometa directly and at all times from the Inflnite God, and reflection sufficient to behold this principle nestling in all human hearts, waiting an opportunity for expression, are enabled to see avidence that the Obrist principle is universal; that it can be appropriated by all nature and exhibited just so far as our social circumstances and organic dispositions will permit and suggest."

Hence we flud such minds, not endeavoring to bind the race irretrievably to the past by fastening its infantile creeds upon it. but laboring "to instruct youth; to elevate the downtrodden; to ennoble intellect; to promote geains; to harmonize national interests; to create equitable industrial relations between the different classes; to purge existing governments; to reform creed torn religious; to abolish hervitude; to bring the harmony of heaven on the whole earth."

Thus to so culture man that that Inner Light "which lighteth every man that cometh into the world," may indeed find opportunity for expression and the whole human race recognize the Fatherhood of God, and be united, not in Romanism nor Evangelism, but in the universal brotherhood of man.

"Heligious Intolerance" is the title of Mr. Pearson's next chapter. In it he has said some good words in favor of a more tolerant spirit among the different branches of his dearly loved Evangelism, but there is not one word of felerance toward other forms of Christianity. While crying out against those who exclaim "The temple of the Lord are well he yet shows that his own temple of the Lord is found in the Bible and especially in the interpretation which Evangelism has put upon it; and that outside of this there is no salvation. He endeavors to ignore the fact that the Bible is wrong in many things, and to make it appear that there are no discrepancies between it and the developments of science.

In the words of Dr. Treat, (see Truth Seeker, Vol. 11; No. 2), we say, "Why has Religion ever opposed Science? Simply because Science contradicts the Bible! For no other reason in Earth has there ever been a conflict between Religion and Science, than because there has been one between the Bible and Science. The conflict between Religion (Oreeds) and Science has been an effect of which the conflict between the Bible and Science has been the conflict between the Bible and Science has been the cause! Merely stating this is forcing every body to see it."

* Davis Peretralis, Edition of 1863, p. 122.

Now the fact is that the child or the system that early learns to receive everything the Bible says as absolute with, has a painting and difficult leason to uniform is short after. Every antightened person to uniform the Bible is wrong in shores of things. Its geology is wrong, its astronomy is wrong, its astronomy is wrong; it is wrong in many prophecies; and there are doctrines, precepts and practices unsit for the child to learn or the man to follow. In one place (Matt. 7:16), we read this most partect of all laws, "Whatsoever we would that men should do to you, do ye seen so to them,"—but in another place (Dout, 14:21), we read this most unwisclesome of all commandments: "Ye shall not eat of enything that dieth of itself, thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien."

Although Mr. Pearson decries intolerance he still admits that its spirit was exhibited by the secred writers James and John, when they would have commanded fire to come down out of heaven and consume the Samaritans because they did not receive the Master, but he applauds that equal if not superior intolerance which says, "If there come any unto you and bring not this doctrine (which of course is Rvangelism), receive him not into your house, neither bid him God speed." Now it occurs to ultimate the spirit of intolerance and love would whip none out of the temple of truth, but rather by wise counsel and loving deeds seek to "win all in its portals fair."

Drive not out of Truth's pure temple
With a whip of scorpions dire,
But in love and wisdom noble
Win all in its portals fair.

In regard to the discrepancies between science and the Bible, Mr. Pearson, perceiving that he can not lay the blame on Belence, speaks (p. 853), of the jealousy with which some religious men regard the advancement of Science, and declares that when rightly interpreted the Bible will be found to harmonize with the book of nature; and adds, "In proportion as scientific research is prosecuted in the right spirit, and true principles of interpretation are applied to the scriptural page, the harmony will be manifested." To which we remark that scientific research knows no right spirit, except the quest for truth and its acceptance when found, even though the deep baying of Papal bulls, and the loud barking of Protestant dogmas never so loudly affirm the opposite.

In regard to true principles of interpretation having found (p. 855), that "The philosophy of nature will not bend to men's narrow interpretation of Scripture," he, like Dr. Talmage, makes the interpretation of Scripture bend to the facts which science has demonstrated. Are these Reverend gentlemen unable to see that this is in reality making Science the test of truth and destroying the infallibility of their paper and pasteboard idol? As Science de-monatrates one truth after another, so one after another disappears their right methods of interpretation. Thus, Dr. Talmage says, "The Bible account of the creation of the world from a Sunday to a Friday, the totality of the deluge, the attermobility of the sun (at the time Joshus commanded it to stand still), are no longer preached from the pulpit." Yet this deluge story is recognized as true by many who are called sacred writers, and among others. ers by him who is called the Son of God. In Matt 25: 87-39 he is reported as saying, "But as the days of Nor were, so shall also the coming of the Bon of Man be. For, as in the days that were before the flood they were sating and drinking, marrying and giving in marriage until the day that Noe entered the ark and knew not until she flood came and took them all ray; so shall the coming of the Bon of Man

So that if Dr. Talmage and his learned coadjutors do now disbelieve the story and wish to
set it aside, it is evident their Master gave it
His endorsement, and was deceived by it as
were other men in that ignorant age."
According to this interpretation of Scripture which is bent to the facts which Science
has demonstrated, the six days of creation
were not six diurnal revolutions of the earth,
but six great periods of time. Now the Bible
commands us to do all work in six days, and
not to labor on the seventh day, because, "In
six days (great periods of time), God created
the heavens and the earth and rested on the
seventh." The seventh great period of time?
O not the seventh day is 24 hours and we
must rest then because God, being tired rested
on the seventh, quickly exclaims the true
principle of interpretation. Of consistency,
what a jewel thou art! but like that one in the
swine's shout, thou art sadly out of place in the
popular Orthodoxy of the day. To what
lengths are men driven when, by the force of
early education and surroundings in life, they
are led to worship any idol be it wood, stone,

Mr. Pearson quotes (p. 359) from what he says is 's writer in a respectable public journal" as follows: "I hold by my antiquated fenets, that our world, nay the whole material universe, was created about six thousand years ago, and that in a state of physical excellence of which we have in our present fallen world only the vestiges of dreation." Now, although (assuming the Bible as infallible) this writer is far more consistent and logical than Mr. Pearson, yet the latter says, "We hope, in all charity, the holders of such an opinion are rapidly disappearing," We hope such opinions are disappearing, because we hope people are becoming more and more enlightened. And with the increase of intelligence, will disappear, also Mr. Pearson's notion (p. 359) that the "Almighty created the materials of

disappear, also Mr. Pearson's notion (p. 359); that the "Almighty created the materials of the universe out of nothing."

Being a stickler for Oreation as opposed to Evolution, Mr. Pearson argues that because the telescope has resolved some of the nebula all may be resolved, and thus the nebular hypothesis falls to the ground. But the truth is that this hypothesis is not dependent on the revelations of the telescope. In 1846 John W. Drapes discovered that the spectrum of an ignited gasses is discontinuous. Fraunhofer had previously discovered that the spectrum of ignited gasses is discontinuous. If, then, the light emitted by a given nebula, comes from an incandescent gas, its spectrum will be discontinuous, if from a congeries of ignited solids, its spectrum will be continuous, if its spectrum be the latter, then is the nebula a system of organized (solidified) stars or auts; if the former, then is the nebula a true nebula, or gas, and the nebular hypothesis is proven cortect. Now what say the facts?

roct. Now what say the factar

In 1864, Mr. Higgins made this examination in the case of a nebula in the constellation Draco. It proved to be gaseous. Subsequent observations have shown that, of sixty
nebula examined, nineteen give discontinuous
or geseous spectra—the remainder continuous

ones.;
The nebular hypothesis is therefore provencorrect notwithstanding Mr. Pearson's evident wish to the contrary. What then? Is God excluded from the universe on this account? Nay verily! on the contrary, it shows God everywhere and at all times present, and creation (development) constantly going on—never negun, and never linished. The truth of Pro-

• Davis' Fenetralis, edition of 1888, p. 188. • Truth Seeber: Vol. 2, No. 4.

Draper's Co Alex between Rollgion and Releases.

gressize development as opposed to a special creative sot will also destroy "Man's Fail, Total Deprayity. The Atomement and the whole string of mydeologies founded thereon. No wonder these gentleries of the Evangelical Alliance raise the did ory "Great is Disas of the Ephasias". Their revenues are in danger, for the greeds somewhat and customs of modern secondariums. See at really and thoroughly idelised at were Jepius. Heroury, of Disas of the Ephasians. And through these ideas the modern priesthoodians their wealth, honor and nower syen at Bearster betcher and gold-smith and Paul' Elversnith received their income from the worthip of the ideas of those distint ages. Why then, should we wonder at the opposition which income gentlemen manifest to new truth which is turning away much people from the worthip of these modern

Notwithstanding in a previous chapter, Mr. Pearson so strongly invelghs against Parker, Emerson and Strauss for attempting to introduces a philosophical religion." he here regards it as unfortunate that theology has often been made to look strangely and jealously on natural science, and ecocerss. Yes, but theology alone is blamable for this. It tells us that the Bible which had its origin in the absolute heathenism of a Baby-World is the source of diffiliation. It tells us that the Bible is the criterion of truth, yet from time to time it throws away such old methods of interpretation as Dr. Timothy Dwights' and adopts what Mr. Pearson calls right principles of interpretation as fast as the onward march of sciance compals it so to do. Thus, while declaring the Bible to be the criterion of truth, theology is obliged to guage (interpret) it by science, thus practically acknowledging that the latter is such criterion, while loudly declaring the former so to be.

After all, Mr. Pearson has said much in favor of telerance in religious opinions but he does not go far enough. Telerance what is it but a medified form of tyranny? A leadly concession! It says, "We graciously grant you the privilege of entertaining your belief, but be careful how you exercise it!" To telerance, we prefer liberty and the individual right of convergence.

In the last chapter of his book, Mr. Pearson endeavors to show Christians the necessity

UNITY OF THE CHURCHES, ...

but, like the sect known as United Brethren, he would have them all united in his way or none. He deplores (p. 878), that in Christianity the harmony has been broken, brethren have set brethren at naught, schisms have been made in the body, and member has been saying unto member, "I have no need of thee," yet all through the "Essay" this is precisely what he himself has been doing in regard to Romish and Episooral Christians, and those who like Parker, Emerson and Strauss, are more liberal than any other. Not only this, but he charges the latter with infidelity of the most subtle kind, because, forsooth, their views are broader, more liberal, more universal than his; even as Romanism charges him with hersey and infidelity because he is more liberal than it. Truly! If the enlightenment of this century calls for a union of the churches at all, it calls for one broader and higher grounds than either Romanism, Episcopalianism, or Evangelism.

After speaking of the immense advantage

After speaking of the immense advantage which these blokerings among the churches, give to those whom he calls Infidelr, Mr. Pearson would fain obviste this by unity; and he says (p. 381). "This unity is perfectly consistent with minor differences." This unity of differences we fear would be like the Trishman and his wife who were continually quarreling, "because," said he, "we're boath the one mind. She wants to be boss and so do I." Just what constitutes minor differences is the very point on which all these worshipers of arbitrary doctrines fail to agree. Mr. Pearson seeks to obviste this by saving, "Not uniformity but unity is what is er joined in Scripture." In what this unity consists Mr. Pearson can not agree with Mr. Ruskin in his notes on the contruction of Sheepfolds (tootnote p. 381), nor with Strauss and Hegel. Mr. Pearson says (p. 382), "The unity consists in the one object of worship—the one object of affiance—the one source of virtue—the one cementing principle of mutual love, which pervades and animates the whole."

well, what is this one object of worship, this one source of virtue,"etc.? Is it that spirit of love which seeks to elevate and ennoble the race irrespective of doctrine, book or creed? Mr. Pearson says (p. 885) it is "those fundamental doctrines which we mentioned in the beginning of this "Essay" (see p. 3, in the manuscript of this Review), as emphatically constituting the truth of God." Verily's union of this kind, founded as it is on arbitrary doctrines which the great and mighty WE has declared infallible, would inevitably result, if it could be accomplished, in the suppression of individual liberty and the right of couscience. Even as did Romanism before it.

ence. Even as did Romanism before it.

Let us rejoice that the day is past for the establishment of any suck intellectual and spiritual slavery as this, and let us strive to form that brighter unity—the Brotherhood of all Mankind founded—founded on that spirit of love which seeks to elevate all—irrespective of race or religion; and guided by that spirit of wisdom which adopts rational and consequent

Could any be excluded from such a union as this? Could Buddha, with his central princtible. The end of human life is righteousness? Could Moses, with his idea that the character of God is a unit? Could Zorosater with his principle that all evil will be overcome by good? Could Confucius, with his doctrine that charity is fraternal justice? Could Jesus, with his principle that internal purity is the cause of charity? Who could be excluded? Could Paul, with his central idea that man is an incarnation of spirit? Could Wesley, with the actuating motive of his life that all manking are inissionaries to one another? Could Aun Lee, with her great truth that God is both Father and Mother? Could Channing, with his inspiring idea that every man is capable of eternal improvement? Could Thomas Paine, with his conviction that reason is the only reliable revelation? Could Mr. Pearson, with his fidelity to what he deems the truth? Could Catholicism, with its ruling idea of the unity and universality of truth? Could Protestanism, with the idea which gave it birth that every man's faith is a sovereign power? Could Spiritualism, with its knowledge that every person is immortal? Could the Harmoniai Philosophy, with its soul cheering truth that the love of all wisdom is man's integral aspiration?

tion?*

Who could be excluded from so noble, so beneficent a union as this? Echo answers who?

To summarise, we hold let. God is.

1st. God is.

2nd. Man can not locate, nor obtain a conception of, this primal infinite Intelligence.

3rd. Since creation never had a beginning, and will never have an end, but is eternally continuous, we recognize the divine government (mode of life) everywhere and in everything. Not spasmedically nor miraculously

* I amir debted to 'Tie Thinker," and "Tre I'snet alle" by A. J. Davis, for most of these principles and their succinct statement.

exerted, nor as a consequence of the petitions of men, but as a necessity of the divine life. Heading of this divine government—this divine activity—this divine toil, each magnent is prolific or creation.

from the soul will experience the result of its own thought and sotion as an effect following a cause. No gifts from without, either as rewards or punishments; but only intrinsic growth, or blight. Hence Vicarious Atomements are untrue in theory, impossible in practice, and degrading in tendency.

practice, and degrading in tendency.

5th. Indifferentiam to morality can not exist, since mands a moral being and is therefore attracted thereto. Indifferentiam to creeds
we hall as a sign that the race is outgrowing
its halvacood.

its babyhood.

6th. Infidelity is a misnomer. Man can not avoid fidelity to his convictions of truth, differ they never so widely from what either Romanism or Evangelism unjustly and nureasonable distance he must believe

for they never so widely from what either Romanism or Evangelism unjustly and unreasonably dictates, he must believe.

7ik. We would deplore the accomplishment
of the union contemplated by the EvangelicalAltianos, since it claims that it, and it only,
possesses God's truth and the substance of all
which can be known. This is really infallibility. A union of this kind would result in
spiritual slavery, and Evangelism would be
come the Romanism of the future. Forbid it
the enlightenment and progressive spirit of this
age! Forbid it all ye who are toiling to ennoble man! Forbid it Almighty Spirit of Truth!
We know not what others may say, but as for
us, give us "Reason, Truth and Liberty!"

MRS. MARKEE.

This Wonderful Medium Lylug in a Oritical Condition.

An Alia Article in Her Defense—The Difficulty of Her Spirit Betwining to Her Body—Dangoro of Breaking Conditions at a Circle.

A COMMUNICATION PROM A: 13 To

The Rochester papers as you are aware are of late full of alleged exposures of frauds in mediums for spiritual materializations. I hope your readers and the public will suspend their judgment in the matter till the smoke blows over a little.

Mr. Jennings, who is still believed by many a genuine though dishonest medium, has confessed himself a hypocritical fraud. So far as I can learn but few Spiritualists here ever endorsed him, and he appears to have kept up his practice of real or pretended materializations till he could make more money by exposing his own duplicity. How suddenly the opponents of Spiritualism believe in him, and what is wonderful by way of logic, they seem to think that an opponent of Spiritualism coming out and confessing that he has been a hypocritical deceiver is a thing that Spiritualists ought to be ashamed of. There are some of us who think that the opponents of Spiritualism; to which class he does and all along has belonged, are the ones that ought to be ashamed. We have delinquencies enough of our own so we cannot afford to be very much ashamed of the hypocrisies of our enemies.

The Markee expose, as it is called, is another affair. They do not confess themselves frands and I do not know of any one who ever believed to Mrs. Markee's genuineness or in materializations that does not now believe in them.

I presume most of your readers heard of what was called the "Orum expose" several weeks ago. He violated the rules of the seance by springing from his place and se zing what purported to be the spirit of Miss. Scane whose brother was present. She slipped out of his arms, diminished in size one half as some who were present allege, and re-entered the cabin t. The medium had been exactly examined, tied securely, as was considered by akeptics, with brittle threads, her drast tacked to the floor and flour placed in her hands. After the raid of Mr. Crum she was found in the same condition, deeply entranced, flour, still in her hands and her face spattered or smeared over with blood. She remained entranced over night, and till a circle was got fogsther the next day, under whose influence she was restored to her normal condition, though in a greatly weakened state from which she had only partially recovered when the affair of last Sunday evening occurred.

The whole success of Mr. Orum's effort at exposure depended upon his holding her outside of the cabinet till she could be fully identified as Mrs. Markee instead of a materialized spirit. In this he signally falled. And the fact that a strong and determined man could not hold a moderate sized woman and keep her out of the cabinet was considered by many an additional test of the genuineness of the claims in favor of materialization. Mr. Orum is said to have declared that he believed that what he caught was a veritable fieshand blood woman, and that it was the medium. He is supposed to have believed that before he caught her, and he certainly knew no better

The friends of Mrs. Markee and of materialization, therefore considered their side strengthened by the transaction and its results. Representatives of the various pre-ses of the city
were present. Mr. Orum being one of them,
some of whom made very fair reports for their
papers, and others seemed anxious to make
the case as bad against the medium as misrepresentation, suppression and the cry of humbug could make it, without however furnishing one particle of proof that the medium was
not all that she professed to be.

Well the discussion of this matter in the papers, followed by the Jennings confession of
hypotrisy, had made such a sensation in community that last week it seemed to be, the
main tonic in the city, even oversission wine

pers. followed by the Jennings confession of hypotrisy, had made such a sensation in community that last week it seemed to be, the main topic in the city, even overshadowing the political excitement. So a company of young fellows most of them with M. D. appended to their names, formed a conspiracy; or else were the tools of other conspirators in the background, to attend the seance list Sunday evening and do what Mr. Orum had failed to do, hold the medium or spirit, whichever it might be outside of the cabinet until she could be fully and unmistakably identified, and thus forever set the matter at rest and prove, not which it was, medium or spirit, but that it was the medium. In order to make the matter sure, as Mr. Markee is a man of thysical energy, they appointed two of their number to seize him and hold him, two others to hold another man who had such physical proportions that they thought it necessary to attend to him, while to two others supposed competent, was assigned the hexardous duty of seizing and holding the spirit or medium.

It was a rainy night and but few others were in attendance. This fact favored the enter-

prise of the conspirators for it did not require near so much courage, of which article mobocrats are generally supposed to be deficient.

Mr. Markee stated to those assembled the imperative rules of the scance, as he always does, that all must join hands and on no account disconnect them or break the circle. No one must buch a spirit that should come out of the cabinet without permission of the spirit, not because he would not like to have them have this additional means of testing the matter, but because it was found that it would greatly injure the medium even to endangering her life. He told them that this rule was imperative and if any one was not satisfied

with it he would give back the money and such could retire before the scance began. No one retired and he considered the entire com-

pany bound in honor to observe the rules.

When the spirit they call Katie was out in the circle room the conspirators undertook to earry out their plan of seising and holding her till she could be identified as Mrs. Makkee, and although two of these valiant knights got hold of her she escaped from their grasp and got into the cabinet and the door was shut in their faces. One of them caught hold of the sabinet door and jarked it but it was made to swing inside. Then he lifted it off its hinges and went in as did others also.

The medium was found under control of Seneca one of her Indian guides; her face covered with blood, etc., and in fact everything was found as it should have been according to the theory of materialisation and dematerialization as held by believers in these things. I was not present to witness the scene but have got my information from what I consider the most reliable sources. I now come to what I did witness. In the morning after the affair, I together with others at my boarding place, received an earnest request to go to Mr. Markes and form a circle to, if possible, get Mrs. Markee back into her normal condition. We found her still under control of Seneca, her race still completely covered with blood dried on, Seneca refusing to have it washed he said till the medium came back. She had on what those who had been with her through the night said were the same under garments she had worn all the time. Instead of their being white as alleged in the papers, they were black and white striped calico and two of the small. girls were clad in the same material. The pa-pers say that she obtained the blood that was found all over her face by savagely, biting her lips in two places

This was certainly not true, for I was called upon to do so, and very particularly examined her lips, and I assert that no wounds were upon them. There must have been at least two ounces of blood on the outside of her face, hands and garments, and had her lips been bitten to obtain it they would have been swollen and inflamed afterwards, but as I have given her treatment every day since, I say with absolute positiveness that there has been no swelling since nor the least abrasion of the skin. Many others and some of them doctors, have also examined her and no one has been able to form the least theory as to the source through which the blood was obtained except to admit what is claimed by the believers in materigation.

The circle Monday morning failed to get Seneca out of control, and a larger one of over thirty members assembled in the evening and by sitting an hour succeeded in restoring Max. Markee to the control of her own physical body more than twenty-four hours efter the outrage was committed. During all this time her looks and manner and speech had been an thoroughly Indian as the vertest child of the forest. No one 'could possibly 'recogn'ze in Mrs. Markee the Indian of last Monday.'

Since then she has not been able to sit up a moment, and up to yesterday. Thursday, she had not taken a particle of nutriment. And the spoonful taken yesterday she throw up soon after. She lies in a very critical condition, unable to sit up, womits blood and bloody matter, and altogether it is very doubtful whether she can live or not. One doctor called and examined her and declined to do anything, saying he did not understand the case. Magnetic treatment may and may not save her.

One of the conspirators wrote out a report of the affair and it was published in one of the dailies, and what has been published of the matter in the other dailies throughout the country is taken from that report. Those present that were not in the conspiracy declare that the report is false in almost every essential particular that seems to bear against the medium. But it is impossible for a Spiritualist or a friend of the Markee's to get a word in the papers to disabuse the public about the matter. There seems to be a determination on the part of some of the editors to lie the thing through at all hazards, and not permit the truth to appear. It is as completely a religious persecution as the world has ever seen.

Spiritualism is the religion of a large portion

of the inhabitants of Rochester, and they hold circles and searces to demonstrate its truth to themselves and others. And now an effort is being made under pretence of law to strike down this privilege, and suppress the freedom of religious thought and practice. Mr. Markee besides being mobbed and his wife nearly killed, besides being belied in the public prints and he and his friends denied a hearing through the same channel, is under errest for holding seances to demonstrate the fact of immortality; and this in the enlightened city of Rochester, the city which like Capernaum is exalted to Heaven in point of privilege by baing the place where this great light of the 19th century first dawned. Will it like Capernaum be also cast down to hell for an attempt to suppress freedom of religion, in this bossted land of religious protection.

If I am correctly informed, they a few weeks sgo blackmailed, him to the amount of fifty dollars by taking it from him without instituting any legal proceedings, and they are now attempting under color, of a pity ordinance that applies only to those was practice leger demain, to bisadhim still further and at the same time suppress religious freedom in Rochester.

I have myself no positive knowledge of the truth or falsity of the claim of demnescalization put forth by the Markey's and their friends, but I claim to be in favor of religious freedom and every one that is so should now do what they can to defend it in the persons through whom it is assalled, and then let future manifestations demonstrate the truth or falsity of the claim. And surely every friend of religious fiberty, whether Spiritualist, Christian, Free Religionist or, Infidel, is interested in the issue of this attempt to strike down liberty.

They say in the papers that the Markee's have been exposed as frauds and cheats. They admit that this being so would not disprove Spiritualism in the least, but only weaken faith in materialization and dematerialization. But I say that the facia that have transmised here as understood by those best contained with these things, have not weakened confindence in materialization, dematerialization, drift it is honesty and genetics mediumship of hira Markos, although the papers try to make the public believe that she has been completely exposed as a fraud, and will not admit a word from the other side to disabuse the public mind.

The public should learn from this how much and how little confidence can be placed in the newspapers of a city, when their conductors dombine their efforts to put down a truth that they believe an untruth or unpopular.

I have made this communication lengthy; but believed it my duty to say this much in favor of permitting every one: to properly place before the world what he conceives to be an important truth. If the new doctrine of dematerialisation is not true, truth and not mob violence should be allowed to combatit. Whether true or not, it is not stranger than some things that science has demonstrated to be truths.

A. E. T.

mths. Rochester, Sept. 22ad, 1876.

Christian Spiritualists.

Since the meeting of a few Christian Spirit walks at Philadelphia, for the purpose of organizing, many have been led to believe that there was no intention of organizing on a sec

Let no man be deceived upon the subject. The leading minds in the movement speak in tones not ambiguous, or of doubtful import, as the resder will see by a perusel of the following articles copied from Dr. Watson's (Dr. Watson is President of the New Movement) magazine-the American Epiritual Mag-AZUUE.

THE NEW MOVEMENT.

That our readers may know how the recent lonwention at Philadelphia is viewed by its of-Convention at Philadelphia is viewed from letters from ledisls, we publish extracts from letters from to repard to prominent members and others in regard to Ero. Wm. Fishbough, Brooklyn, E.D.

A sur satisfied it is all right that I did not participate in the formal deliberations of the Convention, as I would have counseled plans. and proceedings a little different from those which were instituted, and doubtless not quite co practicable as preliminary steps as those

put on foot. Our cause, if we are faithful, will shape itself aright in the future, under the operation of heaven.

I was impressed, and shown in a vision many years ago, that Spiritualism was deatined for take a far higher stand than that which it first fock, and has for the most part main-coined up to this time. A little over a year 130 I was informed by my blessed guide that the time had arrived for the inauguration of a new work by those to whom the charge of af-folia on this earth had been given. Accordingly, the information that I receive from dif-ferent and distant parts of the world is such C3 to show that a new and quickening influ-ones has descended, and our own little move-ment is one of the results of this descent of the Holy Spirit. Indefinite and Imperfect as Elio results of the work necessarily at first names be, it will grow more perfect hereafter, and until the new order of things will be fully

I will do the best I can to furnish you an occasional article, but fear I can do little at present, as my mind is intensely absorbed in abother direction. Fraternally yours,

WILLIAM FISHBOUGE. P.S. I have received a letter from Sand-hurst, Victoria, Australia, informing me that the work of the "Star Circle" of spirits. concerping which I wrote in the London Medium and Daybreak, had commenced there about the time my articles were published and long before they had received the papers. W. F.

ST. PAUL, MINN., Aug. 10, 1876. EDO WATSON:—Yours of the 6th inst. reached, me to day, and gave me much cheer. Most heartily do Lendorse the "New Movement."

Not that I ignore past efforts in behalf of our noble cause, but we must move onward and noward.

Spiritualism, as a question of science and philosophy, has been long and ably discussed, and if the evidence from scientific investigators already before the world is not sufficient proof of the spiritual intercourse, I know of nothing that will reach the case. Novortho-less, however this may be. I am sure the time insa come to present our New Gospel to the World as a relation, based upon the indisputable facts of spiritual phenomena, and the clear deductions of sound philosophy.

Our movement embraces the revelations of all the wise and good of the past—the inspired men of all nations and ages, especially Jesus and the spostles.

And the same divine power that gave primitive Christianity the victory over Judaism and Romanism of the first century, will give us the wictory over Catholicism and Protestantism of the nineteenth century. You say in your declaration of principles at Philadelphia, "We recognise Jesus of Nazareth as the spiritual leader of men," etc. I indorse this folly, and firmly believe that the ancient prophets, together with Christ and the apostles, are the prime originators of the "New Movement."

During the past six years it have been my During the past six years it has been my privilege to be a member of a secret circle, in which this New Movement has not only been

which this New Movement has not only been forefold by an ancient spirit, (speaking in an audible voice), but the great truths underlying it have also been beautifully elaborated.

In your letter you say, "I think it will be blessed of God, and prove a success." Most certainly. The Hupreme Spirit has again showed the mighty hosts of angels above us, sending them forth as ministering spirits unto all the earth. We can not fail.

In conclusion, permit me to say that thus far in my missionary effort in Minnesota I have had complete success. I have delivered

have had complete success. I have delivered thirty discourses during the past month, and though, the weather has been very hot, my au-

A. J. FISHBACK.

Averes, Onio, July 19, 1876. Eiro. Warson:—You say, "We must make this New Movement's success—we can not afford to lose." We have nothing to fear, Bro, Watson; we cannot fall; we may meet with temporary reverse, but must eventually triumph over all opposition. As Bro. Bruce "This poyenest level of burners," umph over all opposition. As Bro. Bruce says, "This movement is not of human invention, but it is God's movement—he has written it across the heavens that all may see. All will not see, because all are not spiritually unfolded so as to be able to see, but such as are, behold the sight and each, like Bro. Bruce, believes, himself the first discoverer, until, looking around him, he finds that there are thousands who have beheld the light. This universal refusal of Christian Spiritualism without any apparent cause, proves its divine without any apparent cause, proves its divine origin, and gives it a significance which those who are disposed to oppose us would do well to consider. It is coming like the morning light emanates from the rising sun. There is s source of illumination in the distance that is rapidly approaching us, and as it advances those spirits that inhabit the abodes of dark: ness are swept on in advance, but act as pioneers to open the way for more light. The crude physical phenomena came first, to awaken an interest by appealing directly to our physical senses. Then arose iconoclasts, who with great sledge hammers, have battled down many of the walls of ignorance and superstition and now someths buildess to a street and superstition and now someths buildess to a street and superstition and now someths buildess to a street and superstition and superstition and superstition and superstition and superstition and superstitions. tion, and now come the builders to rear a structure in the interest of pure religion, based upon the divine precepts of Christ. All these de-grees of nufoldment are a necessity and all work together for the accomplishment of the one great end—the final triumph of that religion of brotherly love which Jesus came to establish among men. Christ uses undeveloped spirits to show the evil that exists in the Spirits if-world. He uses extremists to break the idols of the past and overthrow false creeds. These two classes having fulfilled their misalon, will in the course of time, be deprived of their power, as neither class are calculated for, or capable of building up, a spiritual tem-ple. But primitive Christianity, or Christian Spiritualism, as I regard the terms synony l

mous, will continue to grow and gather

strengtb. So far Spiritualism has not supplied the wants of our spiritual natures; it has reared no benevolent institutions; endowed no colleges: benevolent institutions; endowed no colleges; provided no means of educating our children in the principles of our philosophy, and united but few in the bonds of filial love. On the other hand, it has cultivated and engendered a selfid. "individualism" in opposition to the accomplishment of these great ends. This "new move" comes to undertake to do these things, and it will do them. Those who oppose us fail to measure our strength in material form, besides the mighty power given us by that innumerable heavenly heat who are prompting us onward in this work.

The recognition of Christ as the head of our church, and the "spiritual leader of men" is a guarantee of success. Reject this, and we. like all others who have attempted to organise on an anti Christian basis, will "drift with the tide," or be driven like clouds before the tempest. God has designed that this spiritual influx of the nineteenth century shall culminate in the fulfillment of prophetic history by placing Christ at the head of his church on earth, and any and all organizations based upon any other foundation must inevitably fail; and those who turn the "crank" of opposition may thereby generate sufficient "electricity" to make the "kick" or reaction, exceedingly unprofitable to themselves.

Yours very truly, J. Mureau Case

Another fata for organizado ceregian CEPTRITOALISTO.

Parladelphia, Sept. 25:b, '70. BRO. JONES: As I have not troubled your caper for a long time with the spirit of truth. I now see that all of your spiritual newspapers in America, that were invited to give the peo-ple advice, to call a three days' convention in every state and county, as we did last Winter in Ualifornia, and recognize a platform for their foundation, by not heeding that advice, will soon begin to dry up.

I am sorry that our spiritual editors are so infernally blind, as much so as all of the rest of the editors, and that our spiritual preachers are as blind as the rest of our material preachere are; therefore, I think it will be well to have the name of spirit struck off from the head of the same, and call all material and worldly editors and worldly preachers. This is more in harmony with their platform. The

line is drawn and Chauncey Barnes, the proph et, has preached the funeral sermon of Modern Spiritualism in Boston, and drew the line, and now is doing the same in the city of Brotherly Love.

The Spiritual Congress that has been in session over the city of Boston for the last one hundred years, which has caused Boston to have the name of the Hub of the universe, from whence most all reforms have had their start, to break up the old state of things, even the abolition question, etc., and now the spiritual congress is being organized over the city of Brotherly Love, for the next one hundred years; and we shall see the New Developments from the Hub of Brotherly Love, which will be of great and wonderful reforms, religiously, socially and politically, under the banner of love and peace. The implements of war of love and peace. The implements of war will be turned into human usefulness, and America will learn war no more. She will be come the angelic time piece for all nations, to set their dials by and will patern after America, Religiously Politically, and Socially. Thus we will soon begin to see the dawn of the long looked for Mellinnium, which will be the government of God; in Christ Jesus on earth as in Heaven, so says the American Prophet, Chauncey Barnes.

Our religious and political Institutions will become one; there will be but one church, one God, one government. The line being drawn will separate the sheep from the goats. There will be for a long time but two parties, the Ohrist and the Auti-Ohrist; the latter will unite with the Infidels and Catnolics, commencing with the Spiritualists.

This will be the great battle of Gog and Magog, but Christ Jesus with His Holy Saints, will reign supreme over all, for a truth crushed to the earth will rise in ten fold power. You Spiritualists all, well know that I have been persecuted and crucified for the God given truth through me; even so it was in the days of my brothers. Jesus and the Apostles. I came to my own and they received me not. What greater evidences do you need, that the teachings of Christ Jesus is true? He was outside of all rings and could see the present, and the future, even so is it with Barnes. They, the people would not receive Jesus' teachings, no more than the people receives Barnes' today. Then suffer on until the day arrives that you as a people of spiritual reformers are able to see: Did not Jesus Christ tell you that you would raise up one out of your number, that would lead you out of all darkness into all truth—him you should believe? but no, you are too blind. O ye spiritual reformers! why have I been thus buffeted and kept out side of all rings and parties? Is it so that I can be able to see for this people. I know of no other that I have been persecuted and crucified for able to see for this people. I know of no other reason why I could be thus dealt with; it is enough to cause me to run mad or become deranged at fimes.

Now, Bro, Jones, I have given went to a few of my thoughts trusting you will do with them as you see best. If you are impressed to let the principles and ideas go to the people, do so and oblige C. B. I intend, to get on my Western and Bouthern mission this fall, to California and to Kurope. I hope there I can find a few spiritual reformers that can appreciate this God given truth.

Lifail to find but a few in America; for they are so imbued with the spirit of this world, which shuts out the light that would shine in and give warmth to their cold, chilled spirits within them, Now, Bro. Jones, I have given went to a few

within them.

The funeral sermon, Bro. Jones, that I ampreaching, is to Modern Spiritualism, and is that which is after this world—gain, devil and the flosh—popularity, back biting, slandering, prejudices, etc., instead of using their gifts to clevate humanity, and to supercode the churches, ministers and governments, that is to dic, and I am the one to preach the funeral sermon. Then will come forth the mighty truths the wheat such as spirits redeemed in body as within them. the wheat, such as spirits redeemed in body as well as in soul, and will take the place of que preschers. This should have been the kind of manifestations years ago; had the Spiritualists beard the spirit through me; but no, they must serve me as the Jows served Jesus, and the Anti-Christ, which is the sons of perdition, must rule. You all will now begin to see that which brings destruction. Do you not know the bright sun clears away the fog, and dark clouds, and mists of the earth? even so it is with higher angelic luspications from the circleof Christ, all preachers are to follow me even as I follow Jesus Christ,

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The labor of man is not confined to the sphere of his material occupation, but it extends to the fartherest confines of the universe, and underlies all existing entities, whether material or otherwise, that constitute the sum of human observation. When, therefore, he contemplates himself from this elevated standpoint, he is ready to exclaim, how great is man! Yet how infinitely greater is that power through which man is endowed with such transcendent qualifications.

In the arena of nature there is no conflict beween man and his maker; but the conflict is between man and the elements by which he is surrounded. The elements are always superior to man in each and every grade of his ex. istence; yet in the highest as in the lowest the powers of nature are to be seized upon and used by men and gods for their improvement and happiness. The seeming antagonism in nature are but the ceaseless idiosyncracies which are inseparable from demonstrations of interior with superior emanations.

Man exists an independent entity. There is no power in nature that can annihilate him; yet he is not master of himself; for he holds the lease of his life from the Infinite. The Infinite exists, hypoetatically, beyond the recognized limits of matter and motion, and above the plain of all sentient ideas. Man is sympathetically, but not intellectually associated with the Infinite.

The endeavor to intellectualize and give form and character to what are only sympathies have led to all the multitude of errors respecting the character and attributes of what men in all ages of the world have been disposed to regard as the God of the universe, which alone can terminate the period of his existence.

Placed in the van of all things, the very nature of his existence compels him to do. The material fathers construct mansions and make provisions for the coming generation. So also do the heavenly fathers develop worlds and prepare them for material habitation. Look abroad upon the earth and observe the manifest charg s that have been wrought by man, all of which have been effected by a combination of the power which he possesses over the wide materials by which he is surrounded. It is the power of mind over matter; the force of will exerted upon the yielding elements. The power of a superior will is no less efficacions in the development of worlds from prior existing germs, than that of man to build a habita-

tion from prior existing materials. Each is in-dependent in his sphere. There is no being in existence who can build a steamship or con-struct and operate a printing press except the denizens of some earth, any more than they could produce the confluent elements by which they are surrounded. Our Heavenly Father is an aggregation of all the inhabitants of some former planet into one being; and it is through the agency of beings of this kind, that worlds and systems of worlds have been and are still being developed from prior exist-ing germs. What God, our Heavenly Fatner, could do, has already been done. What man could do is left for him to accomplish.

When we contemplate the power of man, acting individually or collectively to transmute the natural forms by which he is surrounded into objects of the largest use and most surpassing beauty, our astonishment will be much increased when we behold ourselves,—all the denizers of the earth from the beginning to the end, with increased powers consequent up. on our material elimination,—all united into one being, and bringing to hear the united energies of the whole race upon one single object, and that object the development of a world from prior existing forms. Is man's power of development, the power to transform the crude objects with which the earth abounds into objects of usefulness, to cease with his more enarged capacities?

Brooklyn, N. Y., Aug. 12, '76. N. S. The above communication was made some N. SAWYER.

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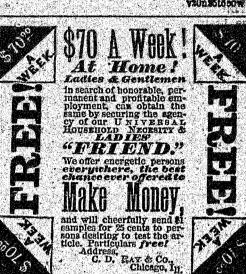
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Unicago, Baturday, October 16, 1878.

KNOWLEDGE IS THE TRUE

SAVIOR.

Dutles Devolving Upon Spiritual-1sts-Organic Effort Necessary-Religious Dogmes Should be Discard-

In another part of this weak's issue will be found articles extrauted from the Averican SPIRITUAL MAGAZINE, Written/by several of the brethren who were named as vice-presideate or other officials at the recent Philadelphia convention.

From the tenor of these articles there can not be any doubt but what it was, and yet is, intended by the leader in that convention to wheedle the Spiritualists of this country into an acceptance of an organisation, to all intents and purposes, raligious in its character, with Josus Christ as the watchword and recognized mediator, not a whit in advance of Universal-

While we favor organic efforts-most simple in form—as a means for instituting measures for enlightening the minds of the people in regard to the true philosophy of life, and tending to the diffusion of knowledge, which we believe is the true eavior of mankind—that which alone will save from the thralldom, of sin and its consequences—we do most positively protest against any movement that shall in the least degree tend to sectarianism, or to the establishment of an idol for worship, be it of Christian or other religious cast.

Less than three decades have passed since the ushering in of modern Spiritualism, and yet, against most formidable opposition it has found its way to the hearts of millions of our countrymen, simply because it came untrammeled by, and disested of creeds and religious dog mas. Those men and women who have dared to reason for themselves, (having escaped from the fear of losing caste in churches,) have eagorly investigated the great truths presented by Spiritualism, and learned that there is not a single truth found in the wide domains of the Spirit-world, by any of the host of spirits who have communicated to mortals, that sustains a solitary religious dogma, from the most despotic phase down to the most liberal creed of the Universalists.

These millions of Spiritualists will be very loth to take on a yoke notwithstanding it may be lined with the finest eatin, and tinted with variegated colors of most attractive hue.

Spiritualism must present for the acceptance of men and women of thought, -philosophical trains. Ususe and effect must be recognized as most potent in the moral and physical elements of life. Our teachings must comport with reason. We, as rational men and women, must teach that if we would have happy and good results, we must inaugurate and put in action legitimate causes.

Spiritualists are thinking people, who observe the workings of nature in all departments of her wide domains. They contemplate the effect resulting from causes intelligently instituted for utilizing all things, even down in the inineral kingdom. From a contemplation of the mineral, they turn to the vegetable kingdom-and thence again they observe the good results flowing from causes wisely instituted for the development of the good from the crude nucultured productions of the soil. From thence they turn to the animel kingdom, and observe the wonderful resols of culture. Before the potent action of mind in the civilized man, the victors in the

animal kingdom disappear, and the useful and the good are developed. The thoughtful man institutes the means for such wonderful developments in the animal kingdom, as day by day present themselves to the most ordinary observer.

Pass to the human kingdom, and we find no exception to the rule. There we see that mental faculties are developed and the civilized man stands at the head of all finite things and beings in existence, wielding the instrumentalities which makes all other things subservient to his happiness.

It is his knowledge that gives him the power He stands at the head of all below, and yet in the line of never-ending progression. As he gains and uses knowledge, it becomes in degree, his savior.

We hastily glance at these truths that our readers may see that we have no occasion when contemplating the Philosophy of Life for s sengle religious dogma—s single confession of faith, nor any other means of sulcation than that which naturally results from a knowledge of laws which make all things in nature work together in harmony for the universal good and the elevation of the human character.

These thoughts we put forth thus emphatically, that no one may be mistaken in what we mean when we speak in favor of organization.

And here let it be distinctly understood that we utterly ignore the thought of a pricethood in Spiritualism. If men and women who believe in spirit communion desire to organise as "Christian Spiritualists," Buddhist Spiritualists, Mohammedan Spiritualists, Astronomical Spiritualists, Geological Spiritualists, Chemical Spiritualists, Ornithological Spiritualists, Temperance Spiritualists, Democratic Spiritualists, Republican Spiritualists, Confederate Spiritualists, Jewish Spiritualists, "Bogial freedom" Spiritualists, or Spiritualists with a Baptist or any other sectarian prefix, they undoubtedly have a right to do so, and we hold that it would be just as proper for our bretheren from China to have assumed to organize the Spiritualists of America, in a sect of Buddhist Spiritualists, as it was for our friends at Philadelphia to assume to organize the Spiritualists with the dogmatic declarations about Jesus Christ which they then and there put forth. If such specific and peculiar organizations are to be instituted, let it be done in the name of the few. and not in the name of the great body of Modern Spiritualists, who do not, one in a thousand, approve of such organizations.

Spiritualism and its demonstrated truths apply to the whole world—physical and spiritnal, while Christianity and its assumed Savioris confined to a comparatively small portion of the earth's surface, and but a fraction of the people believe in its dogmas, even where the country is accredited with being Christian. But still we are in favor of

ORGANIZATION.

But how shall Spiritualists organise—what shall be the thought to be inscribed upon the standard—and what will Spiritualists gain by alestion—wat remains to be considered.

The "agitation of thought is the beginning of wisdom." We trust the readers of the Journal will ponder the subject well, and hesitate long before they append their names to a "platform of principles," which recognise a myth as an idol worthy of veneration. Howover remote may be the niche it occupies, and however gaudy may be the surrounding soenery, and however testily tinted, still it is but the old "incarnate Delty" of human invention, and like all others of its kind, belongs to ages in the past, and not to the new dawning era of spirit communion, where causes and effects are recognized instead of miracles and "atoning grace" through the blood or love of

Spiritualism from a Poetical Point of View.

The Harbinger of Light well says:

There can be no doubt that the good and great poets of all ages, from the most ancient days of Homer and Hesiod down to the latest times of Tennyson and Browning, have been Spiritualists; yes, Spiritualists, in the most esoteric sense of the term. Heers of the invisible, mediums of the isaudible, prophets of the unspeakable, the poets of all times and climes have been a kind of intermediate gods, divine interpreters, holding up in their anthropomorphic mirrors the Great Original to the astonished gaze of His imperfect images, and trying to make plain to a less gifted brotherhood that the shades of Hades are the shadows of realities more real than the shadows of a clay formation. What, for instance, by way of illustration, was the meaning of Homes when he made Achilles exclaim in astonishment, after having seen the spirit of his friend Patroclust-

"Tis true, 'tis certain; man, though dead, re-Part of himself; the immortal mind remains: The form subsists without the body's sid, Aerial semblance, and an empty shade! This night, my friend, so late in battle lost, Stood at my side, a pensive, plaintive ghost; Even now, familiar as in life, he came; Alas! how different! yet how like the same! Could Catherine Crows, could Colonel Cloott

give a more graphic account of a spiritual apparition? I think not. Where did the first of human scers, the first in rank and time, derive this "true" and "certain knowledge of a life after death?" Who taught Homer the magic trick of painting, with so steady a hand, and in such vivid col ors, the verities of a transletnesh existence? It is impossible that Homer was the first man to whom the apper world disclosed the grand'secret of man's post-mortim existence. This open secret is revealed by him in too homely and easy-flowing language to pass for the first attempt at a spiritual revolation. Whence then did tae old blind bard, whose blindness, like that of the English Homer, did not prevent him from being the most far seeing man of his age, obtain the light by the aid of which he made the invisible cast a substantial shadow upon the spectrum screen of the visible Where did he golf ! / on ask.

minds get their great and beautiful thoughts and occult science, from the advanced ancient pioneers of our mysterious promised/land who preceded the earliest inhabitants of this planet untold ages agone. Inspiration is the world's earliest, most profound, and most reliable teacher. The habitual invocation of the Muses, although often abused by unworthy poetasters as une focon de parler, was originally a prayer effered by tuneful souls to the aupernal spirits, entreating them to breathe the narmonies of the spheres into the atrings of their brain harps, and to make the instruments of spiritual inspiration sound the praises of gods, demi-gods, and heroes. Music, in this original sense, was eminently the art of the Muses, and included, besides the knowledge of the divine laws of sound, the highest order of wisdom given by God to man. In short, everything good came somehow from the pow ers above, and to their influence were directed the prayerful aspirations of elevated minds. It is not at all improbable that the worship of the Muses, who have always been represented as haunting high mountains and shady forests. cool fountains and babbling brooks, was orig-inally connected with and derived from the occasional appearance, during the earliest ages of man's rising culture, or materialized spirits to musing shepherd and other mortals, fonder of the quiet company of their own (?) thoughts than of the noisy society of a sensual multi-tude. Thus, the Oreads, the Naiads, and the Hamadryads were, most likely, the moth-ers of the Muses. Med aval history supplies a striking illustration of this in the inspired. or highly mediumistic, person of Jeanne d'Arc of Domremi. In her case we have the historical Bois Cheens (oak forest), the Beau Mut or L'Arbre des Dames (the nymphs' tree), and the limpid fountain beneath the gigantic beech tree (patelas sub tigmine fogs), all combined in one beautiful spot of the Champagne, and presenting all the sesential elements of an early patriotic inspiration to the coming Savioress of La Belle France. Strange to say, the same spot was held sacred (Pacific Taboo) in times anteriov to Christianity by those sacerdotal poets, the Druid priesthood of Gaul, and this very beech tree, the Beau Mai of our story, may have been one of those trees upon the branches of which Lucan sings that the birds of the air dread to perch, "illiset solueres metuuni insustereramis. In speaking of the same trees, the poet of the Pharsalia significantly adds, arboribus suus horror inest" (a peculiar shuddering pervades the trees), which is not at all improbable, if they were haunted by the spir-its of the departed. Similarly the will of the God was declared by the wind rustling through the lofty oaks and beech trees in the grove of Dodona. Equally interesting in this connection is this other verse of the poetical biographer of the great Cour: "Et non ardentis fulgere incendia silvae" (and fiames shone from a grove that did not burn), reminding the thoughtful and orthodox, that is, right-think-ing, reader of "the flame of fire in a bush," with the following command to Moses: "Put off thy shoes from thy feet, for the place where thou standest is holy ground." The question how the sucient race of Indogermanic Gauls and the hypothetical chosen race of God should, simultaneously, have fallen upon the same representative image of God in a burning bush, suggests, according to my opin-ion, a far broader basis of revelation than that supplied by the stiff necked and exclusive dogms of the modern lucus a non lucendo Christi

But, to return to our "Maid of Orleans;" however unintelligible and ridiculous the career of the divine "Pucelle" may have appeared, a century ago, to the shallow admirers of a sneering Voltaire, a philosophical Spiritualist would now a days find nothing surprisdiamistic Jeanne could descry perfect spiri forms in the twilight, and could hear spirit voices sighing among the branches of the old caks and beech trees. Far more wonderful things happen in these latter days of nineteenth century Spiritualism, and only those ignorant of the genuine and positive nature of the phenomens are now allowed to be honestly astonished. There was nothing so very wonderful in the fact that at a time when France was surrounded by the greatest troubles, and threatened with the imminent danger of total political extinction, the patriotic spirits of de-parted heroes should form a powerful circle, with an innocent shepherdess for their medium, and try to establish a connection or rap port with their fellow-cit zens in a lower sphere, in order to assist them in their almost superhuman efforts of throwing off the galling yoke of a proud and haughty enemy. To a modern Spiritualist there is nothing surprising or supernatural in the soft and beautiful voice (soiz belle et douce) which in those most troub lous times addressed the tender heart of Joan with these words: "Jeanne la pucelle, child of God; be wise, be good, put your trust in God, for you must go into France." This voice stamped Joan of Arc & consecrated virgin, a true Kadeshah in the best and most exalted sense of the term. She was to be the female "Rece Homo" of France, the Azszel, or scape-goat of a corrupt age and nation, the redeemer of a lost society. Such another " Ecce Home," a bridegroom to vestal Jose, is now very much wanted in France, in the world—it France, if the world is to be saved from absolute perdi-tion. It is true there is already a Diogenes spirit abroad, who, lamp in hand, searches the features of the people, looking for a man who will once more take the sins of the world upon his Atlas back, ready to suffer like a Prometheus, Socrates, Bakyamuni, Joshus, or the rest of the divine martyrs and God-intoxicated drivers of a slowly advancing our of divilisa-tion, whose creaking wheels seem constantly to cry out for human blood as the only patent

to cry out for human blood as the only patent lubricating medium of its progress.

We have said in the outset that all true and great poets are Spiritualists at heart; some, and these are the best, willingly and knowing ly; others, semi-consciously and half-witting ly; and a third class, of which Swinburne is the aptest modern type, struggle defautly, Byronically, in the toils of the "Prisce of the Power of the Air." Was John Milton, I ask, not a genuine Spiritualist when he sang: not a genuine Spiritualist when he saug:-

Millions of spiritual creatures walk the earth Unseen, both when we wake and when we

Could Milton have meant saything different in this outspoken passage from what modern Spiritualists mean when they use similar words in prose? Are posts, then, a kind of licensed liars, using metaphors only to hide falsehoods and fables under the gloss of serpents' tongues? The poets—those true and nighly polished mirrors of an unseen world of forms and modes of being; those secondary creatures sent by God in long intervals to show a purblind humanity the innermost beauties of his cosmos—these rare and great men should only be vain and idle story-tellers of an infinitely inreal world of spirits. Is such a supposition to be tolerated for a single moment? Must poetry be less true because its idiom is couched in rhyme and rhythm? Is the most elevated human thought expressed in harmonious numbers, measures, and verse less worthy to be pondered than the most perfect syllogism of Plato's dialogues, or the most finished period of a Ciceronian oration? No, here did he gett: ' / on ask. | certainly not! Again, I ask, what is the pur-He got it from \$4.1. all great and sensitive port of the language of Longfellow, one of the

semi-conscious class of poets, when he tells us in "Resignation"— There is no death! what seems so is transition,

This life of mortal breath Is but a suburb of the life elysian, Whose portal we call Death.

What difference is there between Longfellow "life elysian" and the eternal Summerland of the Spiritualist! I answer, none; but the poet has only seen the golden border of the white garment of truth. And again, his "Haunted Houses," what kind of habitations are they? He will tell you:

All houses wherein men have lived and died Are haunted houses. Through the open The barmless phantoms on their errands glide With feet that make no sound (1) upon the

If language means anything, these verses must most unmistakably refer to the fact that the spirits of the departed do really visit us sometimes, because they still take an interest in our

human affairs, Again, his celebrated " Dust thou art, to dust returnest

Was not spoken of the soul seems to assign to the spirit a different and higher destination than that of the mere apparitional body of dust. It would appear from this that the "Pulous es, at in pulperens reverleris" of Genesis does not hold good with respect to the spiritual body. Longfollew's "Footsteps of Angels," "Excelsior," and scores of other poems are full of language perfectly identical with the language used by the modern Spiritualist. And yet, this poet scorns, has scorned, in plain words of prose, the idea of being ranked amongst the Spiritualists. Why should Longfellow be so offended when he sees that other people take him by his word, really meaning in their hearts what he is only saying with his lips? To be a trumpet of God, and not to know it. How sad! This is the reason why I called Longfellow a semi-conscious poet, for he really does not seem to know what he has been singing about these fifty years and more. But some people, and their number is legion. prefer "reigning in hell to serving in heaven," and it is more likely that Longfellow's Muse is afraid of risking a poetical reputation, though only of a verbal kind, of fifty years standing, for what to him must be a very problematical position in the spheres, of the clories of which he only sings for a living. Is this the divine mission of modern troubsdours Had Spiritualism not been born (a second time) in a manger, we simple shepherds would have had no chance of getting a glimpse of the cradle. But who would go to Hydesville or Bathlehem to watch the rising of a new sun? The race of "wise men," both in the East and in the West, seems to be extinct, and the task of receiving the infant savior of Spiritualism with due homage appears to have been exclusively allotted to the lowly shepherds. Let the shepherds do duty as sentinels at the cave of Spiritualism for a little while longer, for the day is not very distant now when it will be looked upon as ; a mark of honor and distinction to have been among those chosen few whose eyes rested first upon the early instinc-tive movements of our young Shiloh "unto

whom shall be the gathering of the people."

But it is time to bring this dithyrambic rhapeddy on poets, mediums, and Spiritualists, to a close, which I do not think can be done in apter or more appropriate language than that of the Majora canamus of Tennyson:—

Our volces took a higher range; Once more we sang: they do not die, Nor lose their mortal sympathy, Nor change to us, although they change; Rapt from the fickle and the frail

With pathered power, yet the same, Pierces the keen scrapble fisme From orb to orb, from veil to veil. Rise, happy morn, rise holy mourn,

Draw forth the cheerful day from night: Oh Father, touch the east, and light The light that shone when Hope was born. C. W. Rohner.

Andrew Jackson Davis Testimonial Fund.

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The above shows that our English friends are activaly engaged in a worthy object. We hope the Spiritualists of America may still continue in the good work of swelling the Davis Testimonial in this country. Contributions for the purpose may be sent to Wm. Green: Chairman of the Committee, 1269. Pacific street, Brooklyn, N.Y., or to G.O. Poole, Corresponding Secretary, Box 989 N. Y. Post Office.

DR. E. O. Dunn, whose lectures are always interesting, holds forth at Baltimore, Md., this month. He expects to return West, Nov. 1st, and will be open for engagements in the West during the Winter. His present address is 92 Callington ave, Baltimore, Md.

J. WM. VAN NAMER, M. D., is now ready to make engagements for the fall and winter, on favorable terms, in any part of the United Slates, to lecture on subjects chosen by the audience, and improvise poems in the trance state, hold circles, and heal by magnetic treatment. He says, "My guides have forced me into the field again, and I yield,"

Dr. Ormsbee of New York.

We have long known of the fine success attending this gentleman's practice, but were not prepared for the splendid exhibit made by the report of one of our staff who has visited the Doctor with the special purpose of giving his practice and its results a careful personal investigation. After a painstaking study and many interviews with different patients now under treatment, as well as with those previcualy healed, a report has been rendered us which shows Dr. Ormsbee to be a healer of the highest grade, and we have yet to learn of a single patient he has treated that has not been cured or very materially benefited. We again, as we have done in previous issues, commend Doctor Ormabee as a healer of superior power, and a cultured, polished gentleman whose acquaintance will prove a pleasure to all who may be so fortunate as to meet him. We presume he will be glad to receive social as well as professional calls at his office and residence, No. 111 West Twenty-third St.

Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL BOCKET Granted a Letter of Fellowship and Ordination to Bro. DaWitt C. Asmhur, of St. Charles, Mich., on the 14th day of October, 1876; also to Mrs. W. F. Calder, of San Francisco, California and to Jason Dunton, of Portland, Iowa, Oct. 12th, 1876, and to Bro. J. H. Young, of Houston, Tex., Oct. 17, constituting them regular ministers of the Gospel and authorizing them to solemnise marriage in due form of law.

Dr. Samual Watson.

On his return from the Minnesots State Convention, holden at Minneapolis, 'Dr. Samuel Watson, Editor of the American Spiritual Magazine, gayo us a fraternal call: Bro. Watson essures us he enjoyed the Convention well-Baid he, "It was one of the very best conventions I ever attended." Dr. Watson is doing an excellent work. He reaches a class of people that could not be prevailed upon to listen to any other speaker.

Fraternal Visitors.

Bro. Luther Colby, Editor-in-chief, and the senior proprietor of the Bannen of Light, Boston, Mass., accompanied by Bro. George A. Bacon, a well-known writer in that paper, are now on a visit to Chicago. Bro. Colby is looking as vigorous as a young man of thirty, notwithstanding his hair is as white as the driven snow. Bros. Bacon and Colby are apparently, enjoying their visit remarkably well.

THE Spiritualists of Tennessee, believing that the time has come for united action on the part of those balleving in Spiritualism and the sublime principles of the Spiritual Philosophy, will hold a three days' meeting in Memphis, Tenn., the 27th 28th and 20th of October. Dr. B. Watson, Hon. J. M. Peebles, Dr. McFall of Nashville, and other speakers and Mediums will be present. All are invited.

Mrs. Tappin's Lecture.

Agreeable to appointment, the spirit of John Wesley presented himself to the audience at Grow's Opera Hall, on Sunday evening, Oct. 15th, and gave an amusing account of his "Search for Heaven," through the mediumship of Mrs. Tappan. In our next issue, we will give a few items of his wonderful ex-

Those Nice Snow-Apples.

Bro. Marous Wright, of Middleville, Mich., has our thanks for his present—a barrel of delicious snow-apples. Fruit-delicious fruit is always palatable. Apples and cider with plenty of nuts, during long winter evenings, constitutes a treat that friends seldom refuse to partake of. ;...

DR. J. E. Briggs who has been for some years the intimate friend and business associate of Andrew Jackson Davis, has removed to 121 West Eleventh St., New York, the better to accommodate his large up-town practice. Bro. Briggs is a skillful practitioner and powerful magnetic healer, with a practice that any physician might envy.

Mes. H. Morsa will speak at Marengo, Ill., the 26th, 27th, 28th and 29th of Oct.; Urete, Neb., Nov. 1st. (2 weeks); Council Bluffs, Is., Nov. 18th and 19th; New Jefferson, 1s., Nov. 24th, 25th and 26th; Moingons, Is., Nov. 27th, 29th and 29th; Gardner, Illa., Oct. 19th, 20th and Sist; Nevada, Is., Nov. 80th and Doc. 1st; Clinton, Is., Dec. 2nd and 8rd.

DR. TROMAS S. WILLOW, a magnetic physician of Wabash, Indiana, will answer letters of any one who wishes to associate with him in practice. Dr. Wilson is a gentleman of large experience and a good scholar.

B. F. Undarwood commences a debate with the Rev. Ditzier, the champion of Methodism in the Bouthwest, at Chillicothe, Mo., Nov. 15. It will lest eight days.

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

CENTENNIAL NOTES.

The Motor Power. NUMBER III

Among the vast number of exhibits, there are perhaps none more important and intersating than the various motor powers, of which there are a great variety here, from the mas-alve Corliss engine, whose ponderous wheels, and immense levers seem to say I am monsrok of all I survey, as they impress us with the grandeur of human genius that is embod-ied in them, down to the little turbine wheel about an inch in diameter that turns a sawing machine. We have not space to describe the numerous steam engines. The visitors stand in profound wonder before the immense Cane Orushing Engine from Glasgow, Scotland, turning in allence its great rollers; leaving this and passing by the magnificent locomo-tives, and other engines in Machinery Hall, we must stop to see the successor of all the lo-comotives, "Old John Buil" which stands in the grounds near the glass works. Verily it gests from its labors, but its works do follow it. We find the following inscription on it: it. We find the following inscription on it:

"The locomotive John Bull, built by Messrs.

George" and Robert Stevenson, at New Castle
upon the Tyne, England, for the Camden &
Amboy Railroad and Transportation Company, in the year 1831, arrived at Philadelphia
August 1st, 1831. Transported to Bordentown, New Jersey, September 4th, 1831. On
arriving at Bordentown it was transported
from the sloop on which it has been brought
from Philadelphis, by means of wagons to the
only piece of permanent track of the Camden
& Amboy Railroad Company; then completed,
about three quarters of a mile in length, and about three quarters of a mile in length, and about one mile distant from Bordentown.

"The machine was there put together, and a tender constructed from a whiskey hogshead, placed on a small four wheel platform car, which had been used by the contractor for the construction of the road. The connection besween the locomotive and the tender was made by means of a leather hose, fitted up by a shoemaker in Bordentown. The locomotive was first put in steam September 15th, and a numher of trial trips were made before the first public trial on the 18th of November, 1881:

Isaac Drips acted as engine man; Benjamin Higgins as fireman, and R. L. Stevens as general instructor and conductor. The members of the New Jersey Legislature and a number of other prominent persons were among the

guests present. The John Bull remained at Bordentown until 1883, when the Camden & Amboy Rail-road began running their cars by steam power, the road having previously been operated with horses; it was then placed on the road at regular routine service, and continued in successful operation until 1868."

We propose to describe several new motors.

*Note.—George Stevens was the inventor of the Locomotive. His life is ong of the most interest-ing books we have read.

A. Vision.

I saw a vast plain which represented the world; but I could see what appeared to be a wall on all sides of it, and as I looked at this wall it seemed to be very different. On one side it was dark and repulsive, thick lowering clouds and storms were there, while on the opposite side it was beautifully white and very attractive. Near this were green fields and walks paved with pure white stones, the atmosphere was clear and gentle breezes fanned the travelers as they moved quietly along. the travelers as they moved quietly along. My guide said to me this wall represents the dividing line between this world and the next, which men call death. I wish you to go around it and see it all; you will be permitted to do this without going through, and you can write what you have seen.

I started toward the dark side, and saw many very coarse, wicked looking men and women traveling this way. They were frequently quarrelling with each other, and it would have been very unpleasant for me, but I was raised above their heads, and while I could see and hear them they could not discover me. We hastened on near to that which I had supposed to be a wall, but I found it was numerous gates; the first I saw were made of rough, trong material, somewhat like fron.

Before; we reached them the road became very much obstructed, great stones were lying all about in wild confusion, so that it was all about in wild confusion, so that it was very difficult to travel, and I saw that the people were compelled to struggle very hard to get along, yet they seemed compelled to travel in this way, though there was a road by which they could get over to the other side, by going down into a valley named Repentance, and there confessing their sins, and entering into a very straight and narrow path called Rightousness, by means of which they could reach the smooth and develocuntry, near to the white gates. We were led to examine these white gates. We were led to examine these rough stones and we saw they were marked with individual names, and were the result of human actions, of life experiences, wicked and sensual men and women threw them down, sensual men and women threw them down, and there they lay in great piles, making it very hard to get along; yet there were multitudes rushing wildly among these and passing through these gates into greater darkness as I could see, than that which surrounded them when they were on this side. I was glad to leave this place as soon as I had examined it, and I returned by the same vonte. and I returned by the same route, and now I could see persons entering upon the various paths that led up to this dark side; most of them were indifferent about it, others thought they would go on a little while and then turn back, but they found it not very easy; I saw many persons warning the travelers of the dangers of their course.

I now turned to the other side. It seemed as if I started from about the center of the plain, here I saw many persons starting out in this direction, many of them very earnest and determined souls. Before I had gone far we came to a river that crossed the path we were traveling, and as we stood near the banks there were men and women who had little boats; they were crossing these rivers, and, when a person came near to them, who desired to cross over, they would listen to them, and if they were willing to throw away some things which it was not well for them to keep, and were sincerely desirous to cross over, if they would make a full confession of their lives, they were led into the water and when they were thoroughly clean, they were taken into the boat and carried safely over, and set upon a beautiful bank on the other shore, where they could journey onward in peace. I saw some of these who hankered after the things which they had left behind, but if they desired to go back, those who had helped them over were not willing to take them, but some of them were so determined that they swam over, and as they waded out through the mud

"A Lock-Stitch Sewing Machine, unsurpassed in the finescorkmanship of its parts, great originality, great and legitary to different kinds of work, both in cloth and leaster, beauty of stitch, ease and rapidity of motion, and completeness of display."

2—A Medal and Diploms for the "New Wiesel-originality, great originality, great and leaster, beauty of stitch, ease and rapidity of motion, and completeness of display."

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of the swamps, they were covered with this, and were much more filthy than before; like man out of whom the unclean spirits had gone, after a time he took others worse than the

I was glad to see that many who entered in to the work went forward in good earnest, and the further they traveled the more they en joyed the way. There were many rivers with these beautiful boats, by which people were carried over. I was deeply interested in every thing I saw, there was such a great contrast between these conditions, and those upon the dark side. Instead of those rough stones which obstructed the travel there were green pastures, skirted on all sides with beautiful flowers, and there were white paths laid in mosaics, and I learned that the stones that were placed in these paths were also made up of the life experiences and labors of good men and women, and as I examined them carefully could read the names of those who had prepared these and put them in their places; these were the saviors of the world, a few of them historical, but most of them persons whose names were unknown in human annals, but whose works are recorded in the Lamb's Book of Life. There were no stones here as stumbling blocks. I said to my guide, I should like to leave a pure white stone in this anould like to leave a pure white stone in this pathway, so that those who came after me might walk over it, knowing they were going safely. He replied, if thou livest a pure and holy life, and doest thy work well it will surely be so. Then I looked up to the wall, near which I had come, and behold there were many pearly gates, which were swinging back and forward all the time, so that we could see the heaptiful gardens of God babing them. the beautiful gardens of God behind them, and all those who came here were ready to go through with happy feelings, rejoicing to enter the land of the blest. Seeing these beautiful gates opening and shutting, there was no fear to enter, for all knew where they were going, and that they could send back word to their friends, to tell them of the joys of the home beyond, and invite them to come after them as fast as they could by living pure and

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Austress.

Clairyoyant Examinations from Lock of

Hair.
Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease. Its causes, progress, and the prospect of a radical cure. Examines the mind as well as body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M.D., Syracuse, N. Y. [21m61f) CURES EVERY CASE OF PILES.

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The Western Rural. Milton George, a practical and successful farmer, and for several years connected with the editorial staff of THE WESTERN RUBAL, has become the owner of that popular and sterling Farm and Family Weekly, and has reorganized it upon a firmer basis than ever before. It is now greatly improved, and has the ablest and best editorial steff and list of contributors to be found on any agricultural paper in the country. It is also the Champion of Cheap Transportation and equal instice to all classes. Combining its practical information on Rural Affairs with its entertaining and instructive literary Jepartments, make it the most Complete Farm and Family Newspaper

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Naturo's Health Sluices. The natural outlets provided for the elimination of disease are the skin and its thousands of pores. It is by the agency of the perspira-tion that the cure is affected. Medicine in chronic and nervous disorders is, to use a fa-miliar phrase, "played out," Electricity and Medicated or Turkish Baths having taken its place. The most successful and elegant baths in the West, are at the Grand Pscific Hotel, Obliggo, and there under the care of Dr. G. C. Somers, or Mrs. Somers, the sufferers from these complaints are surely cured, while for female diseases these appliances are the only certain remady.

THE AMERICAN CENTENNIAL, 1876.

Wheeler and Wilson Victorious! Again the Wheeler & Wilson Sewing Machines triumph over the world. The Centennial Commission have officially announced the awards, and decreed for the new Wheeler & Wilson machine two Medals of Merit and two Diplomas of Honor. This is a double victory, and the highest award which it was in the power of the Centennial authorities to bestow. No other company received such a recognition in this department. More than thirty of the best producers of machines in this and other countries entered for competition, and at Philadelphia, in 1876, as at Vienns, in 1878, and at Paris in 1867, Wheeler & Wilson lead the list. After a carriul, rigorous and exhausity examination, the judges unanimously decided that the superior excellence of these machines deserved more than one medal or diploms, and, consequently, they recommended two of each. The Centennial Commission unanimously ratified the action of the judges, and the public will, doubtless, indorse the decision of these ablest of mechanical experts. A claim of equally distinguished honor by any other sewing machine company is only an attempt to hoodwink the people. Bead the following, which stamp the "New Wheeler & Wilson" as the Standard Sewing machine of the World, from the Official Report: Again the Wherler & Wilson Sewing Machines from the Official Report:

AWARDS TO WHERLER & WILSON, 1.—A Medal and Diploma for the "New Where ar & Wilson" Sewing Machine, for the following

reasons: "A Lock-Stitch Sewing Machine, unsurpassed in the

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

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

tient's Hair and \$1.00. Give Age and Bex. REMEDIES sent by mall to all parts of the United States and Canadas.

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

Residence No. 4 Euclid street. Take Grove Hall and Dorchester attech care #20n16118

Thousands are United of the use of Marcot ics, but Object to its being Published.

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

Mrs. Robinson, 894 Dearborn St., Chicago, -Dear Madan:—I received a letter from my sister, which I enclose, about your remedy advertised in the RELIGIOPHILOSOPHICAL JOUR-NAL. Do you think there is any use trying to help her. I haven't much faith that she can be helped, and it is hard for her boy who is working for \$3.50 a week, or myself to pay \$5.00, unless there is some hope, but if you think there is any prospect of success, you can send the medicine with full instructions how to be taken. Send it to Mrs. Agnes VanAcrnam, Little Valley, N. Y.

G. W. Gallaway. 581 W. Erie St., Chicago, Ill., Nov. 4, '76.

lutter to her brother stating her case DEAR BROTHER:—Your letter came to hand last night, I was happy to hear you had been to see Mrs. Robinson and that there is hope of helping me to get cured of this awful habit, I will now state what she wishes to know of my case. It will be four years next January since the Doctor began to give me morphine powders, which he gave me all winter. Two years after my babe was born I got so I used two bottles a month. I now use opium, but increased the quantity, I now us 25 cents worth a week. My health is middling good except the catarrh, I think it is, I have no cough, but spit up a great deal of stringy matter, this I have had five or six years, but grows worse, my age is 45 last July. Frank is a noble good hoy to offer to pay the \$5, and I know you will both be blessed in trying to help me out of this trouble. Hope to hear from you soon.

Your Sister,

Agnes Vanansway.

Little Valley, N. Y., Oct. 80, 75.

Mrs. Robinson disgnosed the case and furnished her usual opium remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, and here follows the report from the patient cureds MRs. A. H. Robinson, 894 Dearborn Street,

Ohleago, Ill. —Words can not express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two thirds of the boxof remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now Deed to lest entoring your medicine is just what it is recommended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours, AGNES VAN ARRNAM.

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

Mrs. A. H. Roniuson, 894Dearborn St., Chi. cago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one hox having cured her) is like no pay at all.

Your ever grateful friend T. W. GALLOWAY.

No. 581 Ada St., Ohlcago.

Scrofula Cured by Spirit Power.

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

Burlington, Iowa, May 81, 776. his wife was cured,

Mus. A. H. Rommson. 394 Dearborn Street, Chicago, Ill., Dear Madam:—Enclosed find lock of hair and two dollars for further examlock of hair and two dollars for further examination. The medicine and your magnetized papers have produced most wonderful and happy effects on my wife's health. She commenced improving from the first using the prescription. We can not find language to express our gratitude to you and your spirit guides for the benefit they have rendered her. You will see by the lock of hair enclosed if she needs any further treatment. She thinks she is quite well. How wonderful are the efforts of your medicine and magnetized papers forts of your medicine and magnetized papers in so short a time! The old mode of practice of medicine will soon be swept out of existnce. Yours with many thanks, R. B. Ginlson, Frankfort, Ky., May 29, '76.

Corns and Bunions Speedily Cured by Spirit Prescription.

Mrs. A. H. Robinson Medium, 834 Dearborn St., Chicago, Ill.—Your reply of the 25th of Feb., came duly to hand. I tried the remedy you gave me for corns. It acted first rate. It cured my corns so that I now have no soroness at all from them.

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

Wonderful Success in Healing the Sick.

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

often make their presence known. During the years 1874 and 1875, Mrs. Robinson treated 6443 patients by letter, and over tidote, and after using one box scoording to discoo, who called upon her in person. A ma-rections, it took away all desire for Tobacco.

jority of these cases had been given up as incurable by the regular attending physiciansmost of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

Testimonials:

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

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

Marionville, Mo, Jan. 16, 76.

Old Cancerons Sore of Five Years Standing Cured by a Spirit Prescription.

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

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

Lewis C. Pollard. Los Nietos, Cal., Oct., Srd, 74.

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

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

LEWIS C. POLLARD. Los Nistos, Cal., Dec. 9th, 74.

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

Yours with Respect Aznes, Osl., May Sub., 78.

MRS. A. H. ROBINSON. Healing Psychometric & Business Kedium. RELIGIO-PHILOSOPHICAL PUBLICATION HOURS

BUILDING, CHICAGO.

M.B. ROBINSON, while under spirit control, on reociving a lock of hair of a sick patient, will dispress
the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the
better practice is to send along with a lock of hair, a
brief statement of the sex, age, leading symptoms, and
the length of time the patient has been sick; when she
will, without delay, return a most potent prescription and
remarkly for eradicating the disease, and parmanently
curing all curable cases.

remany for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art but when her spirit-guides are brought as respect with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in oursile cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it about be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to bet remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of

any changes that may be apparent in the symptoms of the disease.

the disease.

Mrs. Rosmson also, through har mediumaing, diagnoses, the disease of any one who calls mon har at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Trans.:—Dispaceis and first prescription, \$1.56; each subsequent one, \$1.02. Psychometric Delinection of character, \$1.02. Answering business letters, \$2.52. The money should accompany the application to insure a reply.

ply.

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

N.B.—Mins. Rosinsons will hereafter give me prisent
sittings to empone. If privacy is required, it must be by
letter, accompanied with the usual fee; and terms above
stated, must be strictly compiled with, or no notice will
be taken of letters sent. on taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to
any part of the country by small, on receipt of \$2.00. It
is warranted to cure the most investorate user of the weed,
when the directions on each box are followed. Rewestpers and quacks will tell you that this antidote is made
from gentian roc. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to
health to use it. Ers. Rebisson's Transcommic condition, as
it was before inhibing the hankering desire for a poison
ous weed. It is a remedy presented by a bank of chemists long is spirit-life, and is warranted to be perfectly
harmless.

This House will pay any chemist sens facesees solders

harmices.

This House will pay any chemist see thousand dollars who will, apon analyzing this remedy, and one particle of gestian root, or any other poisonous drug in it.

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Chicago, III., sither for wholessie orders, single house or local exercises. _ 824 ...

TESTIMONIALS.

Mrs. A. R. Robinson's Tobatto Antidore.

Mrs. A. H. Hobinson, 294 Dearborn St., Chicago, Ill.—Your book of Testimonials came to-day—was glad to get it. I have some Testimonials which I will enclose to you for

W. F. Burley. Tama City, Iowa, Mar. 20, 76.

This is to certify that W. F. Burley, of Tama City, Iowa, did on date above, send to Mrs. A. H. Robinson for box of Tobseco An

I would recommend it to all tubecco users. W. F. Bonlar. Tama City, Iowa. Feb. 10, "75.

Mrs. A. H. Robinson.—After using Tobacco for more than 25 years, I got a box of your agent, W. F. Burley, and it has cured me from using the same. Tobacco users try it. JAMES TROBRIDGE.

Tama City, Iowa, April 10, 75. Mrs. A. M. Robinson.—This is to certify that I procured a box of your Tobacco Antidote from W. F. BURLEY, and it has cured me

orm using tobacco, after using it for years.

Onarius Gagu.

Tama City, Iowa, Feb. 15, '76.

Priore—\$200 Per Box.

Address Religio Periosophical Publima-

ING HOUSE, Chicago, Ill.

Agents supplied (on receipt of the pay)

a [\$13 per degen boxes, and sent free of charge. Mrs. A. H. Robinson,-I used one box of your Tobacco Antidote in April, 1875, and it effectually cured me from using tobacco. It is the best thing of the age.

W. LEONARD. Tama City, Iows, Mar. 10, 76

J. J. MILLER writing to Mrs. A. H. Robinson, in regard to cures performed through her mediumship, says that he was referred to her by his Uncle Speed, who lives near Homer in Texas. He said in his letter to me, you have performed some of the most wonderful cares on record, and advised me to give you a trial. He did the writing for a man who had a cancer on his nose, and that you actually cured it, so that now it is sound and well. Hazleburst, Miss., May 1, '78

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Washinson, D. C., Our 20, 1877.—The book has become indispensable to every student of the English language. A Law Library is not complete without it, and the Courts look to it as of the highest authority in all questions of definition—Morandor R Warras. FOUR PAGES COLORED PLATES. Published by 3.3 C. MERRIAM, Springfield, Mass. Sold by all Booksellers. **53107:1**

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REMOVAL-150 PIANOS AND OR-GAMP at half price. The subscribers will sell their entire attack of Planes and Organs, new and second hend, of six first class mikers; sheet music and B. S. music books, at 50 PER CT. OFF. for cash, previous for removal to their new store 40. Exact 14th St. Union Square Oct 18th. Illustrated estalogues Falled. Monibly Installments received. Aperla Wanted. Feetal frducements to the tride. HORAGE WATERS & SONS, Kantacker, HORAGE WATERS & SONS, Kantacker, Sons and Dealers, 418 Broadway, N. X.

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

DR. T. ORMSBEE,

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Though a regular graduate, treats all kinds of disease through spirit is auctica, with slinest universal success. means of personal manipulation, magnetized paper. water, clothing, letters, or medicaments.

EM-Latters requiring disgress and advice, must conisin Five dollars or eatls! sctory evidence that self and interested friends are mable to pay.

Letters of inquiry simply covering two 2-cent atampa, Will receive attention.

EW" All remittancies at sender's risk, unless made be Check, P. O. Money Order or Reglatered Letter.

82 renews trial subscriptions one

Poices from the People.

THE LATEST WONDER OF TRIEGRAPHY.—The readers of the Trusser have been made acquainted with the wonderful invention of Prof. Bell. by residers of the Traveler have been made acquainted with the wonderful invention of Frof. Bell, by which musical and vocal sounds can be, and have been, sent over the electric wires, but few, if any, are aware of the wonderful results which are sure to follow these improvements in telegraphy. A few nights ago, Frof. Bell was in communication with a telegraphic operator in New York, and commenced experimenting with one of his inventions pertaining to the transmission of musical sounds. He made use of his phonetic organ, and played the tune "America," and asked the operator in New York what he heard. "I hear the tune of "America," replied New York; "zive us another." Prof. Bell then played "Auld Laug Syne," "What do you hear now?" "I hear the tune of "Auld Laug Syne," with full chords, distinctly," replied New York. Thus the astonishing discovery has been made that a man can play apon musical instruments in New York, New Orleans, or London, or Paris, and he heard distinctly in Boston. If this can be done, why can not distinguished performers execute the most artistic and heautiful music in Paris, and an audience assembled in Music Hall, to listen.—Boston Traveles. secombled in Music Hall, to listen.—Boston Trav-

This is a partial realization of the wishes of Henry Ward Beecher, who once enthusiastically sald, "If, now, some instrument could be invent. ed which would do for the ear what the microscope does for the eye, what revelations of sounds would take place! There is going on every Summer dsy, a concert of blending sounds from grasses, shrubs, vines, trees of every kind, which no one no lees, but which fills us with amazement of plessure if it, were suddenly made audible to our dull ears. If an auriscope could be invented, we dull ears. If an auriscope could be invented, we might go forth into a world as new as is opened to a short-sighted man when he first puts on near-sighted glasses. There would arise from the development from a finer sense of hearing, a new use for trees. The landscape gardener would select and combine them not only for their sweetness, but for variety and harmony. Thus one dwelling might stand in the midst of a perpetual bereal orchestra. If this seems carried to a fanciful extent, it is so only in appearance. But of one thing we may be appearance that the ear may be one thing we may be sure, that the car may be one thing we may be sure, that the car may be trained to perceive, in a degree far surpassing anything now common, the tone habits of trees, and that a great deal of gentle and refluing pleasure might be derived from this enlargement of the scale of sound."

HICKSVILLE, OHIO.—Mrs. E. A. Clemmer writes.—Enclosed please find three dollars and fifvertes.—Enclosed please and three domains and the teen cents for renewal of your most excellent paper. We like it much. My subscription is not quite due yet, but I would much rather be a little in advance than so much behind in paying for the

Thanks. If all subscribers were as prompt as you have been of if they would promptly renew as soon as their subscription expires, our finances

would not cause us so much anxiety. SPIRITUALIST WEDDING.—It appears that Dr. Dunn has been officiating at a marriage ceremony in Baltimore. The marriage took place on the evening of Sept. 27th. At ten minutes past eight, seven little girls dressed in white, carrying bou-quets and white silk namers, appeared from the back of the stage and passed through the audience to the lower end of the alsie, forming an open col-umn through which the bridal party, simultan-cously entering the hall, passed through, the children closing in couples and following them, strewing flowers along the alele over which the newly married couple should walk as they passed out. The bridal escort preceded the couple to be mar-ried, and consisted of Mr. Daniel Armstrong and Miss Louisa Henry.

Prayer.—England has a society "for the sup-pression of crucity to animals by prayer," and may Heaven protect the poor animals!—Ecotor In-

Thus it is that prayer seems to be inherent in the nature of every one. Even our good brother of the Investigator ejaculated one when he invokingly (or provokingly) said, "May heaven protect the poor animals." Would it not be well to have prayers for the suppression of grasshoppers? From our knowledge of the pest, they would not object, but would raise a disturbance in meeting contrary to all laws.

PLANCHETTE.-Charles Fisher, of Minneapolie, Kan., writes.—I received Planchette by mail, and have given it a fair trial. There has been three parsons present, and the only result obtained is that it draws parallel lines and gives no, signs whatever of any intelligence. I respectfully solicit your opinion on the matter as to how I can obtain a more satisfactory result. Will you please inform me when and by whom the planchette was invent.

REPLY.—Planchette is said to be of Erench invention. It is probable that the principle was understood many thousand years ago in India, where spirit communion has been common from time immemorial. 🐇

The little instrument casts a chadow beneath it and the spirit who writes with it takes hold in that shadow (the medium's hand resting upon the upper surface) and moves it. Some spirit now moves it for parallel lines; soon that or some other spirit will move it and write intelligently. Persevere, and you will be well compensated for your time. [Ed. Journal.

RE INCARNATION.—W. F. Kirby says in Human Nature "that there are two forms of the doctrine of Re-incarnation, which may be termed transmi-gration and spiritism; the former being the immediate re-birth of a spirit after death: a view advocated with Pantheism in an Australian paper. Transmigration I consider to be proved by the very existence of spirits and a spiritual world." He says that improvements take place in the Spirite world, and therefore re-incarnation is unnecessary. If re-incarnation is a fixed fact, look for us in the presidential chair in the year 2,000. We shall select that baby who will surely rise to that position, in whose body we will live.

There .- Hal the birth of Jesus been accompanled with the miracles it is said to have been, at least his relatives would have entertained no doubt of his mission. On the contrary, they not only doubted his prophetic and Messianic powers, but also the soundness of his reason. The stories of the mass, and the confounding of the doctors, do not agree with such skepticism. At least his mother, who had received the ministration of an gels, and had heard their prophecy of the glorious mission before her con, should have believed in him without the shadow of a doubt.—Hudson Tuttle, in the Uhrist-Idea in History.

Mr. Tutile gives much valuable information in recess to Jesus ... He says, "The public life of Jeens is supposed to have been less than three years duration. Some of the church fathers; by misunderstanding Isalah, supposed it was only one year; while others, as Irenaus, consider Jesus, in order to sanctify every period of human life, reached the mature age of fifty years. Of the wonderful youth who confounced the doctors, with the invested of the confounced the doctors, nothing is recorded except that one instance."

TORT LEAVENWORTH; KAN,-William E. Coleman writes.—I have taken your valuable Journar since its first leave, and will, in all prob-ability, continue so to do till one or the other of us cease to exist here below. Am glad to see the vigor with which you combat the recent attempt to fold Christianity into the pure principles of the Raymonial Philosophy.

Somehow our Western Spiritualists prefer taking their Spiritualism clear,-can't see the necessity of sfixing any title to it. An old woman named her child "Christian," believing it would make him better; he is now in the pententiary. Another named her child Sampson, thinking it would make him strong. He is the most pusilant thems follow we are saw. imous fellow we ever saw. Another named her child George Washington, believing he would never fell a lie. He is now the champion liar of Chicago. Her third son she named Judas Iscariot, just for a change, and a more house or straightforward man cannot be found. So you see, my brother, if we should take the experience of others as an index to success, we should call the Har-monial Philosophy, Judas Iscariot Spiritualism.

A DREAM, AND WHAT FOLLOWED IT. -Dr. A. M. A DREAM, AND WHAT FOLLOWED IT.—Dr. A. M. Blackman, a well-known physician of Cresco, Kossuth County, Iowa, was recently killed by being thrown f om his carriage. A few days previous he had a dream, in which he was called to the neighboring town of Ridgway to visit a little girl. On his return he came to a broad river, which seemed impossible to cross, and while he was devising means to cross, an old friend, long since dead, appeared and assisted him in crowing. When the dottor arose in the morning he related When the doctor arose in the morning he related his dream to his family, and it appeared to make a deep impression on him. He at once secured a polley of life insurance for \$10,000. He called his family together, taked over his business affairs. and so arranged matters that he follows as to their welfare, and he then expressed the impres-sion that some sad fatality awaited him. A day or two after, he was called to Ridgeway to visit a lit-tle girl; and, when returning, his hories ran away, and he was killed.—*Ohicago Tribune*.

It seems, truly, that in dreamland the mind realises the existence of another world where the fates reveal the future. His dream was simply emblematic of the death that was soon to follow. Who knew that he would die at a designated time. or that his horses would run away with him? Are or that his horses would rin away with him? Are the events of the future simply germs that augels recognize, and which germinate and profuce definite results. It is related by "D. L.," that in April, 1873, Mr. Serona Smith, of Rome, Ashtabula County, Ohio, disappeared from his house. He went as usual, in the morning, with his hired man, to his barn, to look after his stock. Two brothers of his wife, who lived in another part of the county were present, and assisted in the search. county, were present, and assisted in the search. After spending two days without any result, the brothers returned to their slater's house, where they spent the night. The eldest one, from excitement and anxiety, did not fall seleep till after daylight; when he did sleep, he dreamed that his brother in law he did sleep, he dreamed that his daylight; when he did sleep, he dreamed that his brother-in-law had been murdered by the hired man, and that his body was builed in a manura heap near the barn. Up to this time no suspicion of foul play had arisen. The dream, however, was so vivid, and the impressions a strong that he could not shake it off. He related it at the breakfast table, the young man being present. Though not believing in dreams, he felt impelled to examine the compost heap, but found that the hired man was always present. This aroused his suspicions still more, and caused an examination, when the body was found precisely as the dream indicated, with marks of violence about the person sufficient to cause death. Upon further examination, an ax was discovered covered with blood, and the place in the barn where the crime blood, and the place in the barn where the crime was committed was easily identified also by a pool of blood. The young man's clothing which he were when in the barn, bore likewise the same

NAPOLEON BONAPARTE -In describing to me the hell, or lower earth, in which we found Napo the hell, or lower earth, in which we found Napo-leon Bonaparte, Mrs. Godfrey's guide said, "that, although it might look a terrible place of punish-ment to celestial eyes, and regarded from the heavens, it did not follow that it was an uncom-fortable place to those in it; being, like all other hells, punishment suited to their state, into which Christ stated that those on the left hand of the judge should go away. The spirit also added, "The heavens and hells being only states, not places—time and space being only human ideas, with only a relative, not positive, existence—may with only a relative, not positive, existence—may be coexistent in locality with each other, or with your earth, yet at an immente distance in state and therefore to them, who only appreciate state, in reality.—Spiritual Scientist

It will be remembered that the medium, Mrs. Godfrey, stated that Napoleon was living in a "fortified town." Why not, if he so choose. Here is an idea that it would be well for Spiritualists to carefully pender, "The heavens and hells may be coexistent in locality with each other, or with your earth, yet immense distance apart in state," Or to make the statement more clear,—one sphero is within another, only differing in state, or degree of refinement. It is the "state or condition" which measures the distance apart, hence the difference of opinion in regard to the distance of the Spirit-world from the earth.

NATIONAL MILITARY HOME, OHIO.—Nell Lucas writes.—I am one of the many that has received a benefit from reading the JOURNAL. I am subject to a curious phenomens. It first began like one of those little music boxes that would up with a key, and continued like that for many months. It made no difference where I was, I had music. When I laid down at night, I went to sleep with music playing, while I listened with delight. At last a change came—vocal singing followed. I took notice that it was snatches of songs I used to sing when a boy. I soon found that all this was manifestations within me, although at flist I did not know it.

Undoubtedly your brain is in a disorganized condition. You should seek relief at once. There is nothing spiritual about your experience, and the quicker you become cognizant of the fact the bet-ter. Mr. Upham presents a case resembling yours. He gives an account of the disordered mental action of a woolen spinster, who was under treat-ment in the LaSsipetreere Hospital. Among other things he mentions her returning from a long walk at a certain time. Becoming fatigued, she lay down to rest upon the ground. In a short time. she felt a motion in her head, and heard a noise like a spinning wheel. Upham claims that the illusory sound like that of a spinning wheel re-sulted in all probability from the circumstance of the brain assuming the same position, or the same movement into which it had been customarily brought by the real sound of the wheel when she was at work. In order to make it more clear, we would say the sounds resulted from a spontaneous action of the auditory nerve, without the intervention of sir-wives. It is this diseased condition of the brain which is often taken for mediumship. It is simply the result of disease. As well take the rumbling sounds of the gas in the bowels for the action of spirits, as to consider certain idiosyncracles of the brain as the result of

AMPUTATED LINES.—More authenticated cases have been sent to us from Newcastle, of persons with amputated legs feeling pains in their feet. This does not prove that sensitive spirit feet are there, but that anything which slightly irritates the ends of the severed nerves, caused them to send the same sensations to the brain that they did before the feet were cut off.—London Spirit-

Your explanation is not in harmony with experiences in this country. A soldier had his arm amputated on the field of battle. It was buried there. When taken to the hospital he complained bitterly that the amputated hand was giving him creat pain, the thumb feeling as if it was badly presend against the foreinger. Without his knowledge the arm was disinterred and found as described. The hand was then placed in a natural position, wrapped in wollen cloths and buried against the position. again. Strange to say, after that very moment, the soldier experienced no more pain in his hand. There is a close sympathy or rapport, between the molecules of the material arm and those of the spiritual, in cases of amoutation, and the latter can sense their vibrations until decomposition proceeds to a certain extent, often causing pain. ::

CHRISTIAN PERSECUTION OF THE JEWS APPLAUD. id:—Bhould a man hate another for striking down the serpent which was about to dart its poisonous faugs into the bosom of his child? Most certainly not. On the contrary, he should stand by that man through life. Through eyll as well as good report. But if the man who had the presence of mind to determine the contract of the contract mind to destroy a venomous reptile to save the temporal life of a child is deserving of lasting remembrance, how much more are those men de-serving of esteem who had the high, grand and glorious moral courage to put a God to death that the whole world then, now and forever might be saved from the poison of eternal damnation, and secure a golden crown of unfading and eternal close formal forms.

glory.—Common Sense. That is good sound doctrine. Really, if the death of Jesus is necessary for the salvation of all mankind, why not honor and respect those that

missionary, Wolf, was once accosted by a Jew, who said to him, "You call Jesus Christ the Prince of Peace, and yet you go to war and pray to him to help vanquish your energies. When the true Messiah comes, he will banish war. On one occasion it is said there was war in heaven; what better, then, can be expected of the children of earth, than to go to war occasionally, and ca'll on the "Generals up there" for assistance.

BROOKLYN N V —The claimwast meditims

BROOKLYN, N. Y.—The cisirvoyens mediams for business and healing, Mrs. T. J. and Dr. T. J. Lewis, have removed to 485 Waverly Avenue, corner of Falton Avenue, Brooklyn, N. T. 🖘

Anormen Bogus Mannum.—The Boston Herald contains a lengthy expose of the fraudulent spiritual materialization produced by a so-called medium, known as Mrs. Beanet, who sise made a specialty of parafine casts of hands and faces of the densited. The process by which these allicancialty of paraffice casts of hands and faces of the departed. The process by which these all-convincing tests of supernatural presence are manufactured is thus described: "They are not made during the time of the scance, as is generally supposed; but in the day time. The molds of hands are reade on human hands, male and female, and the work requires considerable skill and patience. The hands are first cleared and then required. The hands are first clasped and then separated, with the position thus acquired retained. In the basement, underneath, between the chimney-place and one corner of the room in which the materialization scauces were held, there was a cupboard, which would seem to have no excuse for its existence, but which had been built there by Mr. Bennett, the medium's husband, who is a carpenter, in such a manner that, while presenting a substantial appearance, could be removed in an instant, and noiselessly. By the side of this cupboard stood a bricked-up wast-boiler. In the celling of the basement, enclosed by the cupboard, is a trap door opening into the room above. Resides producing tall and short materializations, the spirits have a knack of making themselves appear old or young, pale or bronzed, and all by a little stage contrivance, masks, etc., and also, he those composing the circle. For instance, one spirit, in almost the same get-up, was night after night, by different gentlemen, claimed as the materialized form of their decessed wife, mother, or

This medium, so thoroughly exposed by the Boston Herald, was fully endorsed by the other, papers, showing how careless must have been the investigations leading to such a conclusion. We need more careful investigators, and a less num-ber of "vindicators." Hundreds attended Mrs. Bennett's scances and recognized a father, mother, brother, sister, etc., and it is these nincompoops that often prevent proper investigation.

REPORTS OF MERTINGS.—Give us only a brief synopsis. Our readers care nothing about the meeting commencing at 10 and adjourning at 13; then commencing at 1 and adjourning at 5, and so on. They simply would like to know who participated in the exercises, the number present, and the general feeling that prevailed. If any striking incident, give it briefs. incident, give it briefly.

TRICKS UPON THE PROPENSITIES OF MEDIUMS -The Diakks delight themselves by fluttering me-The Diaka delight themselves by flattering mediums, and more especially in making magnificent promises to fortune-seekers, who, prompted by evil of their selfishness, interrogate mediums for private gain. Benevolent persons become inflated with amazing plans for the universal redemption of maukind. Vain-minded investigators receive most gorgeous promises of great future personal prominence; for which, instigated by the Diakas who may be a religious friend of the medium, the who may be a private friend of the medium, the investigator will pay a large money fee. Some of these amazing promises are accompanied with the most satisfactory evidences of spiritual inter-course.—The Diakka, by Andrew Jackson Davis. Bro. Davis, you are right in eaying that Diakks

delight in "fluttering mediums." Toey are generally good phrenologists, and when the medium has large Approbativeness, they are sure to tickle it. The promises they make depend altogether on the degree of guilibility of the medium. When a spirit told a medium that she must select all the dirty stockings she could find, wash them, and coak her feet in the dirty water, in order to extract the pain fastened in her brain, he was merely perpetrating a joke, and she, poor, simple soul, was fool enough to carry out the directions. The probability is that the Diakka are fine educators, on this ground "that the burnt child dreads the fire." Their promises soon lose their force after a few disappointments, and the mind then asserts its supremacy and thinks and acts more independently. In this respect at least, the Diakka are a necessary evil. We never read the Diakka without thinking of the reporter who attended a meeting, and after hearing the address, wrote up the account in a fiaming article, immense display lines capping it in a brilliant manner. He asserted that there was a "large and respectable" audience in attendance, who were enchained with Mr. Not-sob's divine eloquence. When the editor-in-chief learned there was only one man present besides the reporter, he called his attention to the fact stating he had told a base falsehood. The report-er said he was truthful, and that the man who was with him was very "large," and that he himself was "respectable," and both together constituted a "large and respectable" audience. The Diakka from the "Wilderness" never tell a lie that they have not the ingenuity to make appear truthful, and whenever one may speak, he will always have in attendance a "large and respectable" audience, or something equally as truthful.

THE CHILLS.—A. W. Richards, of Indianols. Iows, says that chills can be easily cured by the proper application of magnetism. He says that a young lady was immersed by the orthodox when she had a high fever—the result of ague—and walked a mile in her wet clothes. She was cured of her ague, also of her "total depravity."

MATERIALIZATION.—The general tendency of materialization.—Ine general tendency of these facts is in favor of the duplication of form theory, but can not be said, as yet, to demonstrate it absolutely. The spirits themselves assert, when questioned separately, at the scances of Miss Cook and Mr. Williams, that the forms they show are of full weight, one-half of that weight being taken from the medium, and the other half from the sitters they also assert that the medium is in the ters; they also assert that the medium is in the cablect, and is of half weight for the time being: If this is not true, they are low spirits practicing deception. The spirit faces through these two mediums, have a power of flotation, which we have never seen in connection with the full forms. Katle has been seen at the opening of Miss Cook's Caphage, when there is a been seen at the opening of Miss Cook's caphage, when there is a been seen at the opening of Miss Cook's caphage. cabluet, when there has been nothing inside it high enough for an external full form, like that of the medium, to stand upon, and when Mr. Wil-liam's "John King," living and speaking, showed himself over the centre of the table, that form had undoubtedly no legs.—London Spiritualist.

If the medium can be partially dematerialized, why not wholly? Such seems to be the case with Mrs. Compton. When her dress has been nailed to the floor, her hands recurrely fled with thread and waxed, she has disappeared entirely from the cabinet—tacks even vanish. In a moment she has returned, precisely in the same fix as when first secured. At Mr. Bastain's circles, only the front of the spirit is fully materialized.

Passto Charge — A child's head then appeared close to Dr. Monek; if then changed into a child's arm and hand, and, at our request, took, hold of a handkerchief on the table. It also raised a bell from off the table, rung it, then throw it down. When asked if it could go and pick it up, without any difficulty did rick they and then true it also any difficulty did pick it up, and then rang it vio-lently. A person present suggested that a child's leg and foot should be seen. Instantly a baby's rounded leg and tiny foot were seen distinctly; then the face of an elderly female. It must be distinctly recollected that we were sitting with sufficient light to see clearly that Dr. Monck was there in full, that no cabinet, screen, shawls, or anything whatever, was used to prevent our seeing all that was going on.—London Medium and Daybreak.

The above occurred through the mediumship of the celebrated Dr. Monck. Just for a moment consider,—the child's head "changed" into a child's arm. Here we have the fact demonstrated that the substance used for materialization can be molded into anything that the spirits desire—from a dog to a monkey. They could have as easily materialized an animal as to change the head into crucified him? They were cartainly benefactors instead of malefactors, and worthy of all praise, if the Christian religion is true. It is stated the from this source?

Another Materializing Medium.—Mr. G. E. Hill, of DeRuyter, N. Y., informs us that he attended a seance for materialisation at the house of Albert Leane, at North Lansing. His wife is the medium. Good manifestations occurred when the medium was sitting outside of the cabinet; hands and faces materialized. In conclusion, Mr. Hill says, "I consider the manifestations gen-

MEDIUMBHIP.—I suffered much the first year atter my marriage from painful cramps. In 1865, we met a mesmeriat at Posth, who told me, after looking at my forehead, that I was certainly a clair oyant and writing medium, a remark which filled me with suspicious fears. I did not understand the meaning of his words, but he stated that automatic writing would surely relieve me of my cramps.—Barones Adelma Vay, of Vienna Austria.

The Baroness was immediately relieved, of cramps when she submitted to split control. In this case the spirit caused pain in order to compel the medium to submit. Verily, how wonderfully mysterious are the ways of spiritel

JUPITER—the planet, not the heathen delty—is at last to have justice. A professor in the University of Leyden, in Holland, has published a book on the planet Jupiter, in which he asserts that the climate there is invariably temperate, sunny and cool. He thinks the planet is not a solid mass of ice, as has been asserted by some other astron-omers, but abounds in the most sublime scenery, and is inhabited by beings superior in every respect to the denizeus of the earth.

Prof. Have, deceased, said of Jupiter, "The inhabitants are of two kinds; the whites more advanced and intelligent than those of earth, and a dark giant race, ignorant, living only for physical plessure."

SPIRITS OF THE SO CALLED DEAD RETURN. John Wilcox, of Eddyville, Iowa, writes.—An in-telligent and reputable lady, Mrs. Jennie Johnson, telligent and reputable lady, Mrs. Jennie Johnson, of this city, who was noted for her skepticism to churchanity, was born into the higher life on Saturday morning, Sapt. 50th, 1876. While she yet lingered, and but a moment before she was delivered from the earthly form, garing upward and extending har hand, she said: "Father, brother, sister," and she was gone to join that father, brother, sister who had praceded her to the shores of the bright Summer-land. No one seems to doubt that those departed loved ones of Mrs. Johnson's had returned to meet and convey her over the silent river, even Orthodox do not deny over the ellent river, even Orthodox do not the fact, and a prominent Reverend among them, related the circumstances of the late so called decessed, giving credence to the actual return of Mrs. Johnson's spirit friends and loved ones.

Before Spiritualism was known in this country, it was frequently the case that the dying saw their loved ones who had passed to spirit life, and then they were regarded as "angels."

STRANGE BUT TRUE.—Many persons possessing very strong earthly affections, can not on their arrival in the Spirit world, believe they have quitted the earth; they often remain a long time in this uncertainty.—Swedenborg.

Jim Lane, the distinguished senator from Kansas, committed suicide, and for some time after could hardly realize that he had left his physical organization, and he helieved he could take his usval seat in the Senate. *

Posisiment of a Spirit.—The spirit-judge replies. "When thou hast performed the duty I now require, thy prayer will be heard; until thou hast given mercy to others thou canst not obtain mer-cy for thyself." Backward through the tortures of the way the spirit goes again to the earth-sphere; the evil attraction forces it to loatinome sphere; the evil attraction forces it to idealisome associations. Crying to a good Samaritan splidi, "What shall I do to be saved?" the suffering spirit receives in answer, "Help others." Summoning all his will-power, the spirit helps all mortals he can come in rapport with; he finds a libertine weaving his snares, and befogs him, or gives attempt of redistance to his victim. With a long record of such deeds, the spirit returns to the bower; he is so much relieved of the gross burden of physical inclinations that he rises shows most of physical inclinations that he rises above most of the fortures and suffe ing of the journey. Resting in the bower, he hears the judge say, "Well done, thou much-suffering spirit, behold thy reward."—Spirit of Theodore Purker in Voice of Lands.

Angels. "Help others!" That's good advice truly. That is surely a most excellent way to ascend—to make a ladder of good deeds. Mr. Parker well states that punishment is not arbitrarily imposed by any personal potentate, but by that greatest of potencles—the laws of Nature. The suffering spirit is possessed with a desire to go on; the desire exerclass the will power so that the spirit works out and on. He feels disgusted with himself that he with his intellect, could ever have taken pleasure in losthsome practices, and prostituted his noble faculties to them. Thus pride is wanquished, and selfi-iness subdued; by attraction he travels toward the spirit world; being somewhat elevated. he does not suffer so acutely the tortures of the

FOX LAKE, WIS.—Mrs. M. A. Whittier writes -You will be blessed for so nobly battling error of every kind. I wish to say that I am bitterly opposed to having the appellation of Christian affixed to our holy spiritual organization, for it would prove like the incubus of free-love, against which you have so steadfastly and grandly

True, my good sister, nine-tenths of our readers are opposed to having the term Christian attached to Spiritualism. Spiritualism is founded on communion with the departed, and why should we attach Christian thereto, is one of the mysteries of godliness. A boarder was asked by his landlady how he liked his meat she had prepared for him with so much care. He replied, "It is bully," whereupon she got mad and ordered him' ont of the house. These adjectives sometimes create a great deal of trouble; many times they had better be omitted.

Anormons,-What becomes of the little germs —the alceptog angels in embryo, who are sent prematurely to the Spirit-world. I would really like to know.—*Inquirer*.

Ah, that is indeed a pertinent question. Sometimes necessity—yes, I say necessity drives the mother to force the little child in embryo into spirit-life. She does it with sorrow in her heart, for disgrace steres her in the face otherwise, and she does it with painful regrets. According to Dr. Crowell, the third sphere is the celestial nursery of the little angels, that escaping through the flowery gates of death from the impanding troubles and trials of life, are wafted to its shores, and are there received and tended by loving hands, and guided and instructed in the wisdom of the angels. If their parents have not preceded them to the spirit-world, or if they are not qualified to be their guardians and instructors, they are taken in charge by those who have not children of their own, and who are qualified in, all respects to unfold the spiritual natures of these little buds. This is a task deemed worthy of the angels, and all in earth-life who are similarly employed should know that their employment is a holy one, in which thousands of pure angel; are engaged. These little germs in spirit-life are developed finally to full sized men and women, and to complete their education they are compelled to place themsolves in rapport with earth scenes a certain num befor hours each day for many years.

STANWOOD, IOWA.—Laurs Thompson writes.
—The first of October has come, and with it the lime for me to renew my subscription to the dear old Jouenay. For six years have I been a subscriber, having managed to pay for it all through my overliens. my own exertions.

And verily, my good slater, you will have your reward. Your struggles for spiritual food, light and knowledge, will be amply rewarded by reading the Journal, and your conception of the true nature of things so enlarged thereby that you will be able to take an advanced position in the Spirit- | thom?

THE PLANET MARS—The Inhabitants of Mars are small; they could stand under Lucy's arm. They did not see her. The had a com-plex on darker than hers. * * After being on Mars awhile, Lucy experienced a feeling of intense nauses, which increased when in the electric cloud, and would not subside after leaving the planet until she resumed her normal condition.—Dr. Woldrich's report of Lucy, the Semmembulist.

According to two eminent astronomers, Baer and Maedler, the telescope reveals a "locality of brilliant light," and probably that is the electrical cloud that Lucy discovered. Admitting that all the planets are offshoots from the sun, it seems to us that they should give birth to races of people exactly alike. Taey emanate from the same material.

Markiage -In the Old Testament the model saints were much given to polygamy and wholesale lechery; but in the New Testament wholesale lectury; out in the trew testaments a sudden and remarkable change seems to have entered into the divine economy on the auditor of sexual commerce for, in it you are admonished not to marry at all; and, in Math. xiz: 13, self-mutilation is even enjoined, as a help to salvation! While, according to the Old Testament, su h a deprivation would prevent one's admittance into the congregation of the Lord. Incredible mutation; from a thoug-and wives and concubines to no sleeping partner at all! Aye, to no ability or inclination to propagate! And, yet, the Lord's lawyers tell us that with their client there is "No variableness, neither shadow of turning."—Common

The Bible is made up of verses, and from them preschers select a text on which to comment during a certain hour on Sunday. They can select certain verses, and transmit them through the mail without infringing on any regulations of government. Should we, however. select certain presses and transmit them through the mail, we would be subject to arrest, fine and imprisonment. Such is the character of the book that is designated as "Ohris. tian." We do not want it attached to our Spiritualism; it is expressive enough without

PHOSPHORESCENT LIGHTS.—And the Lord appeared in the Tabernacle in a pillar of & cloud; and the pillar of the cloud stood over the door of the Tabernacle.—Deut. 81: 15.

The Lord alluded to above was undoubtedly au augel, producing manifestations similar to those occurring in circles at the present time. The "pillar of a cloud" was phosphorous extracted from those present. John King improvises a spirit-lamp out of phosphorous. At a circle in England, with Mr. Williams, a well defined oval light, about three inches long kept moving about the harmonium. So abundant is phosphorous in the sea, that certain insects appropriate it in the Northern seas, and the water becomes quite luminous. At a circle with Kate Fox Jencken, of London, a hand appeared carrying a phosphorescent light about four inches square, emitting no smoke or scent. Really, we are able to prove many manifestations of the past by those of the present.

Commo West.—Frank T. Ripley, of Ancors, N. J., writes,—Will you please say in your paper that Webster Eddy (brother to William Eddy the materializing medium of Ancors,) and myself, trance test-medium, will start on a tour to California, taking in Washington, D. O., Buffalo, N. Y., also Chicago, Ill., and other places on the route. Mr. Edd gives light and dark seances, and musical manfestations. I give test scances and materializing under strict test conditions, and we shall call on you when we arrive at Chicago.

The people of Chicago and the West will give you a cordial greeting. We like your "talk;" it is sensible. "Strict test conditions" are wanted just now. Nincompoops recognize a father, mother, brother, etc., when the same it simply a make up of the medium, the same as Mrs. Bennett, of Boston, the "highly distinguished and super-excellent angel-inspired medium," of the "west end."

BABNES, THE PROPHET.—This profitable prophet, Chauncey Barnes, profiting from a prositable policy, pugnaciously publishes his pungent prophetic article in this week's issue of the Journal, and plainly presenting his principal points, he positively and pertinaciously ploughs deep and wide into his possers, plainly proposing to put down through prophcoy all who pugnaciously poses him. May the Great American Prophet prophecy periodically until the people of this populous country, accord to him the popularity he desires, and not vote him a profitless profit to the land.

: Charraudiance.—Now the Lord had told Samuel in his ear, a day before Saul came, etc.—ISam. 9:15, 16.

Samuel was evidently clairsudient, and the angel had conversed with him. There are thousands to day that the Lord has manifest. ed to in the same manner. ""

DENVER, COL.—Jao. H. Cotton writes:-In JOURNAL of 14th October, you say, "We think it was Bro. J. H. Cotton, of Danver, Ool., who wrote us a communication endorsing C. B. Ontier. .. He was not careful enough in imposing test conditions." I am very sorry to say anything against the character of any one, and would not do so now only in self-defense; but I never attended but one sitting with O. B. Gutler. This was not satisfactory. I, with other members of a committee to investigate the reliability of mediums, requested another sitting, which was never granted. I, therefore, never gave him my andorsement—never recommended him to any one; much less to a public journal. The files of the Jour-HAL will show who endorsed him. I am termed a "akeptic" in Denver.

CORRECTION. -S. F. Atwood, of Bartonsville, Va., writes:—In the Journan, dated September 22ad, is a little sketch from my pen in regard to Cora V. Rudolph, stating that she had found a home, but was without the means of reaching it, and asking the Spiritualists if they each one would not send in their mite to enable her the sooner to take the desired journey. I wish to ask you to correct a little mistake in regard to my name and residence. Instead of reading "S. Y. Atwood, of Utics, N. Y.," it should have read, S. F. Atwood, of Bartons-ville, Vt. I would like to mention that Oora is now at her home which she is sharing for the present with me; also, that for the present she is unable to undergo much labor (nor do we wish her to) and is still in need of help. Will not those who have not already helped her, (thanks, to the kind friends who responded to the notice in your paper and sent her money, which enabled her to journey to her home), please send her what they can afford, and God and the bright beautiful angels will bless

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Another Collapse.

Mrs. Bennett was a successful impostor, and was known in Boston as the celebrated "West Rad medium." Pathers recognised at her seances the spirits of their children, the widower "saw and conversed" with his departed wife, the brother held "sweet" converse with his departed sister, and to have suggested they might be mistaken, subjected a person to a keen rebuke. Her seanoca are illustrative of the wonderful oredulity of a certain class who attend seances, and show the necessity of having strict test conditions in order to protect them from imposttion: After Mrs. Beamett had been fully exposed, she demanded another trial, and the reguit was as follows, as furnished by the Boston Herold:

The "West End medium" closed her career in Boston last night. Notwithstanding the late thorough expose of her pretentions in the Hereld she had stoutly insisted upon their genuineness and had the moral hardihood, something less than two weeks ago, to challenge further investigation by inviting a number of persons to attend a "test searce," at the rooms of a sincere and devout adherent of here residing at Scott End residing at South End. Among the favored few invited to attend was a representative of the *Herald*, but the result was so incomplete and altogether unsatisfactory that he found it impossible to say anything in her vindication. She pleaded great physical prostration, but promised, upon her recovery, to give unques-tionable proof of her medial powers. More than that, she agreed to return to the deserted house in McLean street, the scene of the dis-covered trap, and there demonstrate her pow-er as a "materializer" without the aid of said

In accordance with this promise a number at persons were invited to meet, last evening, of 48 McLean street, and at about half-past seven o'clock's dozen or so ladies and gentle-men, nearly all Spiritualists, and including a representative of the *Herald*, were assembled in the familiar spartments of Mrs. Bennett's late domicile. Mrs. Bennett and Mr. Bennett's were also present, the former occupying her usual seat and looked quite like the invalid she is in the habit of claiming to be.

The hole made in the floor of the "spirit"

The hole made in the floor of the "spirit" room at the late expose had been repaired and the plastering in the room beneath was still in-tact. The doors and windows of the former room were secured, and the usual singing commood, the medium, as usual, joined lustily in the vocal performance.

After the lapse of a few minutes the familiar voice of "Sunflower," the supposed Indian maiden spirit, was neard behind the curtain. A little later the curtains were parted and her ducky face and form were imperfectly revealed to a few; but after speaking a few words of recognition to a number present she retreated, and obstinately resisted the most persuasive invitations of the medium and others to again

show herself. About this time Mrs. Bennett, who com-plained of a great draft upon the "pit of the stomach," commenced to collapse, physically, begged for a drink of water and demanded a light to be struck. Her requests were com-plied with, and all present were convinced that the skow was over for the night.

Then commenced another investigation of the premises, especially in the vicinity of the furnace register of the "spirit room," near which Mr. and Mrs. Beanett seemed to linger with something of fond attachment. This circumstance however, rather sharpened the scent of several investigators, one of whom announced his purpose to pull up the flooring in that vicinity. This announcement gave Mrs. Bennett another collapse, in the course of which she found herself upon the bit of flooring in question, begged for another drink of water, and implored a constion of search until she had recovered her equilibrium. Mr. nntil she had recovered her equilibrium. Mr. Bennett was also literally upon the spot, and although he hadn't much to say, he was evidently indulging in an active train of thought and decidedly opposed to further proceedings. But the resolute gentleman with designs upon the floor persisted in his purpose, and Mrs. Bennett, having finally concluded that further resistance was useless, suddenly abandonal her resistance was useless, suddenly abandonal

ed her post. Then up came the flooring between the reg ister and the wall, and as it came there was revealed to the crowd of eager observers, a large recess between the floor and furnace, and anugly enscoused, there was something which looked like a bundle of clothing, but which proved to be a woman, prone and abrinking under the indignant glances levelled upon her. She was speedily routed from her hiding place, and stood in the midst of the spectators, whose curious, questioning eyes she befilled for a time by hiding her face with her hands.

Quite a turn lit angulad, and some professed

Quite a tumult ensued, and some professed to fear that the woman would receive physical violence; but there was no purpose to harm her, after she had been frequently questioned she was allowed to depart. She is a good looking woman of perhaps thirty years, of good address and of more than ordinary intelligence. Indeed, her manner and conversation were such as to fully account for the extraordinary talent so long manifested by her in her person-ations of "Sunflower," and other supposed spirits. Her name was elicited, but only after a pledge that it should not be revealed for the present, the accomplished swindler pleaded that she was under heavy bonds in a criminal suit, and that a revelation of her name would prejudice her cause and ruin her forever. She

prejudice ner cause and ruin her forever. She promises, however, soon to make a clean breast of her part in this great fraud, and to reveal a singular and startling drama.

During the removal of the floor, Mrs. Bennett quietly stole away, like the Arabs, and Mr. Bennett soon after as quietly disappeared. They will probably not resume business at 48 McLean Street.

A-Letter from a well-known Citizen of Colorado;

8. S. Johns-Dear Sir:—Being in this City for a few days, I accidently came in possession of the address of Mrs. Kate Blade, medium, 826 West Madison Bireet, and called upon her, accompanied by my wife and others.

We want to make impressed with her high We were at once impressed with her high character, as a lady of refinement, sincerity, and integrity, and while I am not regarded as a Spiritualist, I am willing to examine and in-vestigate. Convinced of her wonderful powers, permit me to state as brief as I can, what all that call upon her may expect, if as fortunate as I were. Seated at a plain walnut ta-ble, (in an interior room of her residence) with a glass-lamp burning oil, and a slate upon it, a circle is formed by joining hands reating on top of the table. Rapping at once indi-cates that the slate is wanted under the table. A small bit of slate pencil, size of a grain of wheat is then placed in one corner of the slate frame, resting on the slate which had been previously cleaned. Mrs. Blade then passes the slate under, and firmly holds it against the top of the table. Very soon (in our cases not exceeding one minute) writing may be plainly heard by all at the table.

When the communication is completed, several rape are made, announcing the fact. Upon bringing the slate from under the table. It on oringing the state from under the table. It will be found to contain a plainly written mossege, and generally, if not always, signed. In the case of my wife it was signed by the name of her lear sister, of whom the medium certainly hall never heard, and the message was upon a possilar subject known to us, but unknown in any decreas by Mess Riada.

unknown in any degree by Mrs. Blade.

The writing, it will be born in mind, is on the top side of the slate, and executed whilst the slate is firmly held against the under side of the table top, and instead of the message beginning where the pencil was placed, it be-gins in the opposite corner, at the other end the slate, at a point nearest the medium, and with each line the pencil passes farther from the medium, or in other words, from her position at the table, the writing is bottom side

In some cases the slate was passed under and written upon six to eight times, each time a different message upon various sub-jects, and signed by different names, many of whom were never known or heard of by the

medium If the skeptical and prejudiced, and all others "that wish something to chew on," will call upon Mrs. Blade, they will, I think, not only be astonished, but well paid.

Of course I am not writing against others and perhaps equally convincing phases of mediumship, but of this "slate writing" as the most convincing to my mind of spirit pres-

ence and power. As a reader of your valuable paper, it occurs to me that the cause you so ably advocate, will be promoted by a statement of these facts being laid before your many readers, and the

rest of the world Very respectfully, ENGLAND.

- Communication from Miss Lottie Fowler. .

Spiritualism in the Old Country—One Medium by whose Side Spirels Appear.

MR. JONES-Dear Sir:-I wish to intimate to you and the readers of the Ramsic-Pullosophical Journal, that I propose taking my departure for Glasgow on the 28th inst., where I shall stay a few days, and go on to Edinburg. where I intend to remain but a short time, at ter which I will leave for Liverpool, and take Canard steamer direct for Chicago, probably remain there for a few weeks, and shape my course for Boston.

In Glasgow there resides a very remarkable trance painting medium, Mr. D. Duguid, whose extraordinary manifestations, I have witnessed on many occasions, and I must not omit mentioning his friend hir. Risbet, the compiler and publisher of that rare work, "Hafed," which there is still a great demand for, and the whole of which has been narrated by the spirits through Mr. Doguid whilst in the trance state, extending over a long period. There are also Messra. Bowman and Leary, who carnest and good workers, and deserving of great credit for their strenuous efforts for the good of the cause, and the spread of truth. In Edinburg there is another commendable worker, Mr. Morrison, dentist, who is doing a good work; there are also several trance medi-

ums in private families. In Liverpool we have many excellent workers; Dr. Hitchman, Mr. John and Archibald Lamont, Mrs. Nosworthy and others. I must specially allude to Mr. Banks, who is a wonderful materializing medium, and whose mancircles of the higher class of society. The materialised spirits, walk about the circle with their medium, and fraternise with the

I am very glad to state that I have had very pleasant and successful pastime of it, during my long stay in Europe, having met with kind friends and cordial receptions wherever I have visited, and on the continent I must say that I have Saidtualists and other ternal welcome from Spiritualists and others ternal welcome from Spiritualists and others in Austria. I experienced the greatest of kindness, particularly from the Baron and Baroness Adelma Von Vay, and Prince Wittgenstein, whose guest I was for some time, and whose kind hospitality I shall ever remember with feelings of deepest gratitude.

I feel I may say a little about the present aspect of Spiritualism in England, more especially as there is such a commotion now going on respecting it. I am proud to record the

on respecting it. I am proud to record the fact that Spiritualism at the present time is one of the current topics in all classes of society, and has been since its recent discussion at the Conference of the British Association at Glas-

I rejoice to see that at length the light of our philosophy has entered the material atmosphere of the British scientists, and now that the cloud is clearing from their horizon, the cloud is clearing from their horizon, they are beginning to acknowledge Spiritualism as a science. The barriers and obstacles set up by class interests of the "Scribes and Pharisees," as of old, are gradually disappearing before the onward tide of Spiritualism; silently, and steathfully advancing—spreading its broad and far reaching waves of light, despite all the efforts of its enemies—and their name is legion—to extinguish it.

With regard to the London Spiritualists, I regret to say that there is not that unity existing, which there should be, and is so sadly wanting; they are much in need of the strong

wanting; they are much in need of the strong bonds of fraternal unity and harmony, to strengthen them as an expanding and thriv-ing body of Spiritualists proper; the evil ele-ments of discord and Jealousy pervade their ranks now, and the sconer such elements are rooted out, the better it will be for their progress, both temporal and spiritual.

As to the mediums and workers for the good of the cause, I will begin with Mr. J. Burns, of the Spiritual Institute and editor of the Me dium and Daybreak newspaper, which has a great and increasing circulation, and is the leading Spiritual organ of this country. Mr. Burns is as persoveringly pleading and solicitous for the the pecuniary welfare of his cause as ever. He is a friend to mediums, no matter whether they come here with reputations, it is all the same to him, as he soon establishes a reputation for them, and pushes them on be-

fore the public. Mr. Williams and Frank Heral are still en gaged in giving seances of a satisfactory na-ture, and doing a good work for the cause. W. Eglington and Arthur Colman are physical mediums, and also engaged in giving public stance. Colman, I hear, is a materializing me-dium. Mr. Hudson, spirit-photographer, has been successful in numerous instances in obtaining recognized spirit photos. There is a reputed healer here, from America, called Dr. Mack, who advertises as having effected many remarkable cures, which are considered rather doubtful. But there is a genuine and powerful healer here, Prof. James Regau, 87 Hart Street, Bloomsbury Square, who cures by the laying on of hands, in his normal state. Would that there were many more such healers! I have seen and witnessed one of his cures, in the person of a young woman named Alice Reddle, and whom I personally know.

from childhood, and was of seventeen years standing, and had been treated and examined by several doctors whose names are given, but given up by them as hopeless, and it was then allowed to take its course. Mr. Regan thoroughly cradically it after three months regular treatments. lar treatment, and now the young woman is atrong and well; whereas before she was in a wretched state of health. I merely mention this, as one of the many cases he has successfully treated under my observation. I have also experienced the benefit of his healing powers. He does his spiritual work and healwithout any heralding, fuss or parade, and sets his patients by private recommendation. gets his patients by private recommendation. Bafore I conclude, I would give a word of advice to American mediums, who may think of coming to England, for unless they are first-rate mediums, with good reputations, it would be useless of their coming, as they would experience great disappointment.

I am. dear sir wours fraternally.

I am, dear sir, yours fraternally. LOTTIE FOWLIE. London, England.

Kind Words.

MR. S. S. JOHES:-Dear Sir:-Ever since read of your arrest I have felt a strong impulse to write you, if only to express my hearty sympathy and earnest hope that you may come out of court the proud champion of truth vindicated. But I have hesitated, for, after all, you need, it maybe, something more real than sympathy, and that I have not the power to offer. Still I find myself writing at last, and now that I am so doing, I will say that so deep is my interest in the struggle in which you are involved, so anxious am I that you should come off victor that if I was so located as to render it practicable, I would at least propose that if my professional services could be utilized for your benefit, you might command them "without fee or reward, or the hope thereof," save such as ever results from a feeling of duty discharged. Perhaps such services would not amount to much, and yet they have been made to tell, if I may believe others.

Of course it is not alone for you personally, that I am auxious, but for principles involved as well. For Spiritualism, pure and undefiled

I crave a victory. It seems to me that your trial will afford the fitting opportunity to show, and establish "of record" what Boiritualism is—and what it is not; showe all, that it is not that foul putridity Free lovelsm! and I want to see the opportuni ty improved and made the most of. Let the dividing line between the new and beautiful philosophy and an "ism" so vile that it should never have been named in the same connection, be so clearly defined that henceforth there shall be no attempt to confuse or pol-

There is a pressing and present necessity that this should be done. Within the present week one of the ablest and most influential daily papers in New York in a very severe article on mediums and Spiritualism, says of the

latter: "It has proved the most demoralising belief ever spread in the community." A most sweeping and most unjust accusation! But the writer has been misled, and confounds our sublime faith with Free-love! This is the error of thousands and it is time they were undeceived. It is sad, and hard that you who have done so much to correct this false idea to sindless Saladan and the correct the false idea to vindicate Spiritualism and to hold up Free-loveism in all its inherent rottenness to the scorn of all virtuous people, should be victim-ized for your boldness and firmness, but as the lot has fallen upon you, my anxiety is in-tense that your triumph be complete; for as justice shall triumph, so shall our beautiful

demustion rest upon a shameless abomina-While you have all my sympathies, I deeply regret that I have only those to give.

Sincerely Yours. CHARLES CASE. Washington, D. C.

Thanks, Dear Brother; you utter the sentiments of hundreds of thousands of the best men and women in America.

As we have done heretofore so we propose to do now. We shall show up the infamy, and prove the infamous conduct of the authors' of the most diabolical doctrine that was ever advocated in a civilized country. We have no fear of results. While it may cost us much money and time to make a full showing, as you say, the record will be of inestimable value to the heaven-born cause of Spiritualism.—ED.

What I saw at Cerro Gordo.

Bro. S. S. Jones:—Through the kindness of Mr. J. H. Mendenhall, I was permitted to be present at two of the materializing seances held at his home, and if it is not trespassing too much upon your space, I will briefly re-late what occurred. Passing over the mani-festations that took place within the cabinet, I will confine my self to a brief statement of what transpired outside of it, and in full view of all present:

On the evening of the 10th, the first form that appeared, was that of Eliza Morris, an aunt of the medium. As she came slowly from the cabinet, she was immediately recognised by several persons. She walked about, caressed some present, seated herself in a chair within the circle, talked in an audible whisper within the circle, talked in an audible whisper and did various other feats, remaining about twenty minutes, then retiring to give place to one known as Miss. Jonnie Wilkins, who seems to possess the power of materialisation in a remarkable degree. She shook hands with nearly all present, divided apples and passed the same to the audience, eating with as and conversing freely in distinct whispers. She gave us a test of her supermundane character by placing her hand on top of the lamp. She gave us a test of her supermundane character by placing her hand on top of the lamp flue and turning the blaze up to its full height. She also inserted her flugers into the flue and grasped it with the other hand near the top, holding them in that position for several seconds. She was dressed in white, with black silk over skirt. She is not so tall as the medium, and more slender and graceful. Her hair is a beautiful auburn; that of the medium is of a light flaxen hue. I made a mental request to have a near view of her countenance. She approached me, leaned slightly forward, drew back the heavy masses of hair that half veiled her face, and I had the satisfaction of seeing for a moment the most lovely features that it for a moment the most lovely features that it has ever been my fortune to behold. It would be impossible for me to describe the angelic beauty of this being, as she passed about the room with the light almost bright enough to read by. She appeared so life like and natural that it was difficult to realize that she was al that it was difficult to realize that are was not of this earth. After remaining out for near three quarters of an hour, she returned to the cabinet, and little Mary, the daughter of Bro. Mendenhall, appeared. She was dressed in white, with black silk sack. She has beautiful golden colored hair, is four feet, nine and three eight inches high, rather heavy set. The medium is five feet, four inches high. Mary danced on the dram head, stood on one foot upon the edge of the dram, and beat time. She had been afflicted with a great wen, or foot upon the edge of the dram, and beat time goltre in the neck, and which began to grow to the music with the other. She waltaid

around the room keeping time on the dram with both hands, while it was suspended by some invisible means behind her. She remained out about thirty minutes, then returned to the cabinet and the seance closed.

On the evening of the 11th, there were but two forms materialised; the first was recog-nized as Mrs. Mattle Mendenhall, spirit companion of J. H. Mandenhall. She was dre in pure white, except a broad sash of black slik, that passed over one shoulder and fasten-ed on the other side at the belt. Her hair, which is black, was done up in the modern style, but by request of her husband, she un-wound it and it fell over her shoulders in beautiful rippling masses of jetty curls. She walked about and would get in such a position that the light would shine full on her face, giving us an opportunity to scan her features critically. After remaining out for about twenty minutes, she approached her husband, kissed him, and bade us good night. Then Jennie Wilkins appeared, talked, shook hands and caressed us as on the previous evening. duplicating nearly all the feats of the night before. She displayed her wonderful power of enduring a bright light, and remained in view for nearly half an hour, and then returned to the cabinet, when the scance closed. Yours Truly,

GEO. W. SEITH. Richmond. Ind.

A Chinese Religious Procession.

In its many turnings the path again led the visitor to the neighborhood of the river. More music of the same kind, but somewhat more solemn and sonorous, was audible upon the right. From behind a clump of trees and samboos, in which a soug homestead lay embowered, emerged a long procession. In front came the musicians, then several men carrying staves, then a gayly-dressed object on a tri-umphal chair, and then a body of men and a very few women; all of whom together—per-force moving along the narrow path in single file-made up a goodly show. Upon the tri-umphal chair was seated, in gorgeous robes of scarlet, with a tinsel crown and jawels, a divinity of wood with a pink complixion, a long black beard, and Aryan features. The chair was borne high on the necks of four stalwart coolies; and by its side, steadying it as it swayed to and fro in its passage along the narrow way, walked with diffi ulty, owing to the narrowness of the path, a grave oftizm of the higher class. Lictors, bearing atout staves formed a body guard. All—bearers, lictors, musicians—wore a peculiar head dress, a kind of tall flower-pot-shaped hat, with a brim not unlike those seen in illustrations of the life of our English Paritans. As the procession passed in front of the homesteads, the inmates came out and exploded whole strings of crack ers. In front of many houses small alters were placed, on which were burning alender scarles tapers, and little sheaves of incense sticks placed in censors of brass or earthen ware. Children were brought out by their mothers, and taught to render obelsance—to chin chin, as the expression in the "Fidgin" dialect is—to the image as it was carried by. The blasts of music grew louder and louder, gongs were sounded, more crackers were exloded, and the procession turned off to wind about the fields. Strange and grotesque as it all was, it still reminded the spectator of the periodical outlags of St. Spiridions to bless the vineyards of the olive-groves of Corfu. Its meaning was thus explained in "Pidgin" by a by stander who had a slight knowledge of that wonderful dialect. Thrice a year the divinity is carried forth in solemn procession, sickness may be warded off from the country. A collection or tunsuit lying in one spot, rather closer together than was usual, formed quite a hillock on the unending plain.

Thither the procession wended its way and on the summit of the eminence in front of a table beneath an awning, the image was deposited. An attendant fired off four barrels of a quaint petard, volleys of crackers were exploded, and a fire was lighted on the ground before the image. A Bonne, with completely shaves head, then advanced, recited a long prayer, and scattered bowlfuls of cooked rice on all sides. Piles of Chinese offertory money, made of gold and silver paper, were offered up and burnt in the lire. The Bonge rang a bell and said more prayers, the image was lifted up in its chair, and the procession moved onward on its way. A small temple stood not far off. In its main hall the divinities were being regaled with a sumptious banquet. Three long tables covered with viands—sweetmeats, fruits, yegovered with viands—sweetmeats. etables, and the inevitable rossted pig-wers stretched athwart the pavement of the hell. At the upper end of each were placed three images, both male and female, all bedisaned with a tawdry finery of times and inferior silk. Orowds of pessants were standing outside looking on. In the court in front were piled strange looking instruments of music—files, arumpets of prodigous length, and guitars made of snake-skin.—Fortnightly Review.

Passed to Spirit Life.

[Nolicet for this Department will be charged at the vale of twenty coats per line for every line exceeding twenty. Notices not exceeding twenty line exceeding gratuitously.]

Departed this life, on the morning of Oct 18th, 1870, Brother Asa Juokert, in his 23rd year, at the residence of his father, Dr. L. Juckett, of St. Charles, IL

As a was an excellent young man, beloved by his parents, and respected by all who know him. His funeral oration was delivered by Mrs. Mann, an eloquent transmedium. A large congregation of sympathizing friends assembled to pay the last tribute of respect to the martal remains of the departed. The family are entepoken Spiritnalists.

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