Ernth Genrs no Mask, Lows at no Dumun Shrine, Seeks neither Place nor Applause: She only Isks a Bearing.

VOL XXII.

JNO. C. BUNDY, EDITOR.

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THE ROSTRUM.

The Experiences of Hon. Robert Dale Owen in Spirit-life, given through Mrs. Cora L. V. Richmond, at Occidental Hall. Chicago, July, 22, 1877.

Reported for the Religio-Philosophical Journay.

INVOCATION.

Infinite Parent, our Father and our Mother God, to Thee and to Thy perfect love, we ever turn. The universe is fraught with the effects of Thy two. Thy presence is made manifest in all life and in all things. The flower sheds its sweet perfume because of the life given by Thee; through Thy laws of manifold beauty, the Universe trembles freely with Thy love. On! let the soul of man, conscious of his relationship to Thee, aspire to a knowledge of Thy life. Let Thy love be poured out upon the world until everywhere earth's children shall be made glad because of Thee. Let life survive death, and glory abide beyond the tomb, prevailing in the midst of men and things, until there is no darkness and no more death and sorrow. May the ministering light of the Spirit-world illumine the pathway of time and shed its brightness across the shadow of death. May the angelic messenger this evening, chosen as a ministering power from that unseen realm, so touch the hearts and minds of Thy children, that they may see the gate-way open, and know that life and death are one: that immortality is one with time, and that the gateway to the Spirit-land has been widely opened by ministering angels.

Oh! if there be others still clinging to the darkness of the tomb, may the smiles of spirit love which greet them from the higher world, be felt throughout their souls. If there be those who are bound down, seeing no spirit in all the universe of time or change, nor hearing the voice of angels, nor knowing that man is immortal, oh! may the rock be cleft apart that binds them to the dust, and their spirits rise to a consciousness of immortal being. May the surpassing love which Thy power has foretold upon earth, be felt to-day-even as angels ministering in times past; let it be felt and known anew, and as the teacher chosen by Thee beheld the glories of the light of the eternal world, and following his footsteps,ministering angels appeared and talked with men; so now when the transfiguration again appears and the light of Thy spirit realm is revealed, may those who are bathed in its influence, perceive the giory, and standing near the blessed foundation behold the light that springs therefrom. Oh! may all truth be uplifted; all love inspired, all mediation of angels so developed, that at last, man crowned and glorified, shall behold the aim of life to be not of earth, but in the firmament where love, and truth, and happiness abide forevermore.

HIS EXPERIENCE.

So lately have the mists of time rolled away from my vision; so lately has my spirit been disenthralled, that although familiar with the theory of controlling another person's frame, I am practically unaccustomed to this method of speaking. You will not find me as eloquent as the practical teachers who control this medium. You will not find me as efficient in the use of accurate speech through another form: but if there is elequence in truth, and in the salutation of a friend, and in the assurance that experience brings, I shall find myself welcome among you, though I come in an unaccustomed manner.

There are many here now whose faces are familiar: there are many who knew my voice on earth; there are more who knew my thoughts through written words, perhaps; but to each and all, I have this to say. that although for twenty years or more a close student of the spiritual philosophy, watching carefully as opportunity offered its various manifestations and testimony; although perfectly aware at a late hour of mortal existence of the reality of spirit life, and the consciousness of spirit communion and presence and although my mind and habit of thought had been shaped for many years in accordance with this belief, I believe that were I to tell you the reality, you could not comprehend it, since the human brain, accustomed to earthly surroundings, has no perception of the real nature of spirit-life. I know, however, that you will understand me; I know your spirits will respond, and I do know that

death transcends the power of mortal speech, and that only the sublime vision of seer, or the absolute experiences of spiritlife, can unvail its reality to human thought.

Paul said. "On earth we see through a glass darkly, but then face to face." Now I have a realization of this, and shall endeavor to show it to you in a brief lesson this evening, imperfectly uttered, but you must consider that I have only been the brief space of one earthly moon in spiritlife-scarcely have I become accustomed to the methods of my new home, though I might suppose I had been there a century, so full has it been of richness in spiritual

Death was to me a most welcome messenger. Although life here was ever pleasing; the use of earthly experience I never denied, and I tried never to abuse it, but an overwrought brain, and hand already trembling with years, made death almost a welcome visitant, and I sprang forth as gladiv as it were possible for a freed bird to spring into the air. I need not say that when the hour came, I was glad to depart. The ties that bound me to earth, though tender, were not strong compared to the many ties that bound me to the spirit. What I have on earth is still as dear; what I have in possession of my soul, is an inheritance of my earthly existence, garnered and treasured for me by hands whose loving care I long felt. All kinds of loving ministrations elected

my hours on earth; by spirits whose benediction it was my pleasure and profit to once pressed close upon me? receive. When with mortals I found more than I thought it possible for my weak existence to deserve. I found the fruition, the full expression of what I thought was the spirit state, the affection beyond earth. Need I point to you that in the perception of spiritual truth, I had not mistaken the real for the shadow; need I point to you that I knew spirit-life could not be wholly like mortal life, and that resemblances were only points of comparison, and how when I sprang forth from my body, though fully aware of this fact, I still could scarcely recognize myself, so full of life; so full of new found strength and vigor, that even early manhood did not afford a comparison; so did my spirit form seem to be perfect, and I roamed around, apparently living in some golden age of the world, where no death or shadow had come upon mankind; that was my first thought, the consciousness of life, as it appeared in the beautiful opening of that existence which the Angel of Death had brought to me. The awakening from the trance, and the revivincation after long illness, and the starting up from a partial slumber wherein the senses had been benumbed—the most perfect awakening hour of life on earth that you ever felt, all the fruition of mortal power could bear no comparison to the awakening from death; it is the birth of which life on earth is but the dream; I say this is what came to me. There may be other states. It is hardly possible for spirit existence to seem like this; it is so comparatively to every soul released from the body.

Of necessity you would think I would consider my surroundings first; on the contrary, I was too much employed with my own thoughts and emotions to consider whether I was in beaven or in the Spiritland; I know I was only aware of the pres ent theme of life; I felt a kind of light I never sensed before; buoyancy that never came upon my feelings before; a subtle power circulating through every portion of my nature. My whole being seemed to thrill with the consciousness of immortal power, and I was aware of being bound and tethered by no bonds.

If straightway each being here present could rise into the upper air, controlling every motion, governing every action, and floating instantly in any direction most desired; if straightway the most cherished thought of man could become a reality, and you found yourself possessed of absolute sight, and sensing the presence of that which seemed to pervade all things; if straightway those whom you loved are brought to your presence, without the change of time or space, and you could see them face to face, read their minds, understand every | these methods are becoming more familiar; thought which is obscure now, and enter into their communion, and misled by no outward signs, but seen face to face, your fruition would be complete! This had at | sight, or visitation, the Spirit-world shall

ing through a desert, finds at last the oasis he is dreaming of; as one long absent from his home awakens to find himself in loved one's arms, surrounded by familiar facesthis is the sensation I experienced, awakening from mortal into spirit-life. Nor is it this only. All who had preceded me, and to whom I had looked for guidance, I found waiting for me, not in a place that seemed set apart, but just where I left my mortal body, waiting as though they had been there always; as though a portion of the life I had left, but I had not been able to see them. As the blind may be restored to sight, and the bright parts of earth seen, so did I see the transcendent beauties and loveliness of the Spirit-world above the mortal world.

I did not pass in through space, or through any spheres of ether; I did not enter any other state of existence, but I found my immortal ones just where I had left my mortal body, and my heaven began at once. I cannot tell what I saw for felt so far as the scenery is concerned. I was not aware of sparkling fountains, or singing birds, or golden shores; no fruitage, or trees ladened with rare blossoms; but I saw the benign eyes of a father smile upon me, as though they had never left me; as though I were a boy, and he had welcomed me home from my school; I saw face to face the forms of my familiar friends—the one cherished dream preceding me there-waiting calmly as though my whole life had not been veiled. Then, need I say that this truth at

Persons of my family that saluted me; then I found the friends of later life, those whose views and opinions I had shared. and I had studied with them this philosophy, the familiar expression of later life. I need not say that Edmonds, Pierpont, Talmadge and Channing gathered around and saluted me as though we had just parted in some literary pursuit; I need not say these distinguished characters have accompanied me to hear my first speech through mortal lips; they are here especially to give benediction to my presence, and show that they are assembled with you in the search for truth. Their Spirit-world is where they can impart the most knowledge, given to them to unmask the errors of earth.

I have the consciousness that I ought to say to you that this reality of Spiritpresence is very like what you expect. I want you to understand that I have opened my other eyes that were veiled, and I see that spirit-life, the realm of invisible intelligences, does not mean distance in space, nor does it mean that you must abide elsewhere; your spirits abide where their affections must be. So subtle is the thought of spirits, that it follows them here. Now my Spirit-world seems all about me, and I don't seem obliged to pass to any distance to reach it, nor am I in any atmosphere or cloud, but I seemed at once face to face with friends, and they were near the earth. I did not feel any shadow, but seemingly I at once caught a glimpse of the spiritual sunshine around the earth, but which, owing to spiritual blindness, human beings can't see. As ether is invisible to your vision, like the air you breathe, so this spiritual ether abounds around a portion of your life, and could you open your spiritual eyes, you would see us all here as naturally as though no change of death; it is only you who don't perceive. The difficulty of obtaining access to you is because the eyes, as it were, are blind, and the sensations so dull, hence you can't see us, but must reach us through the intermediate sphere of a medium; but could you realize this fact; could I make it conscious to your mind, that the Spirit-world is not far off, that your friend whom you expect to come from a remote star to give a written message, is by your side striving to touch your cheek and to pillow your head; could I make this manifest, you would no longer grope in darkness and blindness of research, but you would feel sure that the ever-present consciousness of the love of that invisible friend would be your stay, even if you are blind.

If I had not understood the methods through which I reach you, this opportunity could not have been enjoyed; fortunately fortunately, it will be the pride and purgose of each human being that through some avenue of perception, impression, last come to me. As a traveler, journey- be as near to each one as the persons of

your own household, that surround and encircle you, and maké all friends and a kingdom of heaven on earth.

I found my Spirit-world at the gateway of life to meet me. My friends were there, and my companions, and my family. The dearest persons of my household were there to welcome me. I was not made to feel any distance in time or space. I was made aware that spirit existence may abide near the earth, in an atmosphere of love, and one is not obliged to undergo a translation in order to be in the spirit realms. I say now that the spirit spheres are not localized habitations. They are rather conditions of existence in which spirits may abide just as when on earth. If an exalted mind in your midst to-day, the Spirit-world that surrounds that exalted mind is like wise exalted, and he is a link that points to the highest possibilities, so each one of you present to-night, is surrounded and attended by spirit friends, each of whom is in some degree of sympathy with your own peculiar state, and if the mind is in rapport with them, you are in the Spirit-world they inhabit, and they may be able to impress you from that sphere.

Spirit spheres are not as regular in their action as the revolution of the planets. and they are not confined to the mere space that planets are; they are the results of spiritual states or attractions. While in your midst to-night, my spiritual home is here. This being the case, all who are in sympathy with it, are together of necessity, since they are employed in the same task, while other workers in other departments of life, pass to their place in spirit existence on earth, and there fulfil their work at the same time; so with certain spheres of mind: humble laborers express themselves on earth at the same moment, without destroying the harmony of the whole-perhaps reaching far away into other regions of thought. As space is necessarily unlimited. and as the earth compared to it, is merely a point of dust, so minds do not crowd around places to which they are not attracted, therefore none of the disturbing changes that occur on earth from overcrowded persons in certain or particular parts of country or town, or any undue excitement.

We all remember when the war was raging between the North and the South. the telegraph offices were crowded with those anxious for particulars, and that the slightest word from the seat of war brought them to the street and particular corners where the bulletin informed them of the result of some battle. Not so with spirits who crowd around earthly places. It is quite true at some places of rendezvous where mediums give seances, that spirits crowd around as promiscuously as mortals ever did around a bulletin board, each one anxious to give a message; but the more familiar wish is to remain with friends, watch each thought and strive by that means to reach their love.

A knowledge of spiritual laws enabled me to be more exact in the control of this and a few other mediums I have visited since I left earth. My volition is perfectly clear. I shall make it a custom and practice to visit all the friends possible to

Some time ago, as you are aware, it was supposed that I had lost my reason. Suitable obituary notices appeared in the public journals, deploring the result of Spiritualism on my mind. I had good opportunity in my retirement, of reading these notices; some of you may have observed that very great justice is done to persons who have fallen, from misfortune, and on recovering to health, would be visited by ridicule because of a certain phase of belief. Not being dead at all, having been at the last hour of my earthly existence as perfectly conscious of spirit-life, as ever at any time of the many years of my investigation, I desire to give my testimony whenever I can. I shall avail myself of every suitable opportunity to appear to each friend individually, as far as possible. I owe this to you; having been a co-worker in this field of reform, and having passed through the obloquy which it generally brings, I desire to aid you in pursuit of this method of thought best adapted to you, and the kind of life you may finally enter; but remember that I cannot to-night give you any thing like a comprehension of spirit-life, that I shall yet be able to give. To fulfill my de-

sire, I shall pass on to the investigation of the various methods of spirit existence.

Since I have been with my friends in Spirit-life, I have become aware of the method of governing human thought, which I regarded hardly possible while still a denizen of outward life; I know now how much dependent upon spirit existence you are; I see how much my own life was the result of their guiding hand—I know it now. Such things, therefore, that I can in my humble way give, -such instructions as I can impart from the teachings I receive, shall be given to you. Controlled as your lives are by gentle ministrations, and governed by spirits; dependent as you are upon this higher atmosphere, your spiritual growth, if but a moiety of life which I perceive shall be infused into every existence, it will make of the darkest life a beacon light, a glory that can not fade. If, when once the consciousness of surging immortality enters the mind, the consciousness of departed spirits ministering to you, become portions of your daily purpose.

On earth I traversed the dark shadows of disbelief. I had to follow in the footsteps of my good father before I found peace. Finally, I had to investigate Spiritualism; before that the future was a blank, and life beyond death was a mockery. I believed only in the transcendentalism of the metaphysician or theologian. Once awaking from that dream, and possessed of that security, how my soul overleaped all the bonds of sense and became aware of its possession and revelations.

In the company of my own household, in the gentle ministrations of spirits, that were like a balm to the weary soul, and who baptized me in that love which had ever been a beacon light to me, I was happy indeed! Surrounded by the fruition of those that had gone on before: finding the realization of early life, realizing that I had not loitered by the wayside, but striven as best I could to fulfill my duty-also finding the benediction that followed me in Spirit-life, my enjoyments were complete. But I did not imagine myself perfect, but the state that awaited me is, in degree, commensurate with my deserts. Had I been allowed to measure what was my just desert, I should have said, "Give me something whereby I may hide those imperfections that now weigh upon me!" On earth I sought no injustice to my fellow-men. Did I express the pleasure of the truth I felt? I found that neglect of duty is as culpable as active aggression upon a fellow-being. Nor consciously did I neglect this duty. The mind is indolent and liable to be lulled to sleep. But if I had to live my life over again, as long a time as that which I inhabited the earth, I would devote every moment to activity. So it is that my spirit now seeks the fulfillment of the highest thought.

I would that I could now speak with a thousand tongues-I did not employ on earth the one I had! Would that I could now work with a thousand bands—and may I not sometimes have left undone that which I might have done? I don't say this to overcrowd the worked brain, nor to make those weary with the burthens of life, still more weary, but so many things are done needlessly; you pile up burthens upon the earth, and multiply cares while great works go on without being finished. I would ask you, triends, sisters, all who feel the need of human elevation, let no opportunity escape you to ministerito those needing the sunshine. Let no pride or external apathy, or earthly consideration induce you to withhold the fruit! I see hungry souls starving for spiritual food. Perhaps pride, or easte, or earthly distinction, prevents you from speaking a word that will lift the burthen from a neighbor's heart.

Converse freely together on all subjects pertaining to man's welfare. Let the burthens of life glide by; let them be east aside in hours of social intercourse, and you will find the open pathway of spirit communion will be widened thereby. I see many here among you, find them walking the streets with tremulous steps, watching for a word to lift the burthens from their spirits and let the fountain of life gush forth freely. Had'I another life to live. I would strive to more perfectly adapt my thought to the reading public; I would strive to minister to those who need spiritual elevation. I

IS THERE A CONFLICT

BETWEEN'

DARWINISM AND SPIRITUALISM!

By WILLIAM EMMRTTE COLEMAN. Copy-right by Achielo-Philosophinal Publishing Boust, 1877. [CONTINUED.]

Come we now to the consideration of the passage in Mr. Wallace's Address upon which Mr. Peebles manifestly bases his theory of anti-Darwinism. Mr. Wallace, we know, is a thorough Spiritualist; and his Spiritual belief (or knowledge) must bear somewhat upon his scientific researches and deductions. It is through Spiritualism that he speaks of certain elements of man's nature, physical and spiritual, being due to the influence of higher beings-an intelligence, or intelligences, higher than the material. Mr. Wallace, in his concluding essay on Natural Selection and Man-as found in his volume, "On Natural Selection,"-explains very clearly his views in the matter, which views I now summarize.

Mr. Wallace firmly holds to the evolution of man from animal ancestors, and that when he first appeared on earth he was exceedingly low and brutal, and was subject to the law of natural selection, the same as other animals; but, at a certain period in his development, other agencies aside from natural selection were brought in, to augment his mental progress and improve his condition physically; these higher agencies operative upon man mentally and physically being the action of spiritual beings assisting infant man in his progressive career. This is the sum-total of Mr. Wallace's ideas relative to "higher agencies" operating for man's development-a fair, square statement, as every one reading Mr. Wallace's essays must admit. I ask Mr. Peebles. In all honesty and truth, is this not the exact state of the case? Note, it is not the origin of man as man that is touched by these higher influences (and even if it were, his derivation from the animal world would be not at all affected thereby), but it is the subsequent progress of man a cer his ascent from the animal kingdom, upon which these influences are brought to bear. Does this in the least invalidate Darwinism? and is it not directly counter to Peebles' ideas? Peebles denies flatly and squarely man's animal ancestry; Wallace flatly and squarely affirms it: again, whether of the two is to be credited, Peebles or

With respect to Wallace's views relative to the influence of spiritual beings impelling progress in primitive man, we Spiritualists see nothing unlikely or improbable in them; on the contrary, they are quite probable. The very same idea, in fact, has been given to man from the spirit-world, in even a stronger light than as announced by Walface. In the "Brotherhood of Man," given inspirationally by Mrs. Maria M. King, we find it stated, in reference to the origin of man on earth, that "Intelligence guided the action of natural law so as to impel appropriate action in appropriate time to suit the stage of progress which all nature had reached;" that the appearance of different races on earth cotemporaneously was through natural law, yet, "it was none the less the result of Intelligent Supervision in nature;" and that "The Supervising Power in nature. which is exercised through intelligent spirits, who act as guardians of individuals and of races of men, had a care to the interests of the race from the first; and im- i tion of a sentence, based upon a supposition, as a posipelled such action by infantile man as secured the per- | tive, unqualified statement of Mr. Wallace? Sorry am petuity of the races, and the peopling of the four quar- | I to see Mr. Peebles descend to such literary chicanery ters of the globe." "They could only act upon mankind in this low state by impelling them through the agency of magnetic forces operating upon the various faculties of their physical brain, and thus stimulating them to such action as was necessary under existing circumstances. This sort of impulsion sufficed for the purpose of keeping the races in existence, and impelling a degree of progress, which was so gradual, at first, that ages scarcely sufficed to show a step in advance. The ages 'dragged their slow length along,' and intelligence increased, and spirituality expanded, and man became an efficient agent for promoting his own welfare."--(Pages 5, 7 and 8) ...

These extracts suffice to show, that not only, as Wallace supposes, were the races impelled to progress after their original evolution from the animal world, but that that evolution itself was under the supervision of guardian intelligences acting through natural law. But, as before observed, there is nothing in this that is in conflict with Darwinism; it being merely an individual opinion on the part of Darwinians as to whether man's progress was wholly due to natural causes (socalled), or partly to those and partly to higher agencies. In no case, is derivation from lower forms in any man-

In order to make Mr. Wallace an anti-Darwinian! Mr. Peebles quotes from him the following language:-"In that case, it will be a fair argument that just as he [man] is in his mental and moral nature, his capacities and aspirations, so infinitely raised above the brutes, so his origin is due toldistinct and higher agencies than such as have effected their development." Observe the incompleteness of this sentence taken in itself, commencing with the words, "In that case"! Why did Mr. Peebles omit the previous paragraph, without which the true understanding of the sentence quoted cannot be known? By this omission, a construction, widely differing from the author's real meaning, is given the paragraph, which, to say the least, savors strongly of literary dishonesty—garbling. Let me give the entire paragraph, as then only will we be enabled to clearly perceive Mr. Wallace's meaning, and judge as to the anti-Darwinism of the quoted sentence. After presenting the proofs of man's origin from a common ancestor with all existing apes, Mr. Wallace proceeds:-"The conclusion to which I think we must arrive at is, that if man has been developed from a common ancestor with all existing apes, and by no other agencies than such as have affected their development, then he must have existed in something approaching his present form during the Tertiary period -and not merely existed, but predominated in numbers, wherever suitable conditions prevailed." Now observe!-"If, then, continued researches in all parts of Europe and Asia fail to bring to light any proofs of his presence, it will be at least a presumption that he came into existence at a much later date, and by a much more rapid process of development." Now, what does Wallace say in all this? First, if man was developed from the same ancestor as modern apes, without any other agency but natural causes, he must have lived in the Tertiary period in large numbers: Second. if continued researches in all parts of Asia and Europe fail to discover any trace of man in that period, the presumption is, that he was developed at a later date and by a more rapid process of development.

Now comes the sentence beginning, "In that case, quoted by Peebles, which clearly means, in case, after repeated searches all over Europe and Asia, no trace of man be found in the Tertiary period, then it will be (not an established fact as Mr. Peebles would make it but) a fair argument that man's origin must have been due to other causes than existed in the development of

lower animals; but not a word is said even in this remote hypethetical man of pain not being derived from the salms kingsom, saly that in his derivation there-from, some arms affairst causes must have been brought into activity, and a more rapid progress have been instituted than otherwise would have been. We have seen, however, through Mrs. M. M. King, that such extra-natural causes were actually in play of the period of man's emergence from the animal world; hence, even if the hypothesis stated by Wallace he established, the principles of Darwinism are not in the least shaken. As we have seen, Wallace, in this very Address, has stated, that man's derivation from an animal ancestry is a fixed fact has been settled finally, and is doubted by no one capable of judging the evidence; so that point is not to be called in question. The question, then, is, in case no trace of man appears in the Tertiary period, whether it would be a legitimate argument, that man's origin from the animal world may be due to some peculiar circumstances assisting his evolution and growth. But even in the case stated by Wallace, he makes no dogmatic assertion of positive belief on his part, merely saying it would be a fair argument that such might be the case, which probably no one will dispute. But this "fair argument" cannot come in unless, after thorough search of all Asia and Europe, no trace of man be found in the period named. Until that occurs, the argument is baseless,—the whole statement of Wallace being a mere "what-might-be" in case another "what-might-be" should occur in the distant future; since, as but a small portion of Europe and almost, if not quite, none of Asia have been explored for these Tertiary remains, it will be long years before the whole of those continents—particularly Asia-will be thoroughly searched; therefore, this hypothetical statement, incompletely quoted by Peebles, cannot form the basis of an argument until many, many years have elapsed:-indeed, now, the impossibility of its ever being realized is evident, from the fact that various relics of man have been found, are now being constantly found, testifying to man's existence in the Tertiary era, in which era nearly all well-informed paleontologists (aside from a few Christian fossils) are convinced man had his origin. As Mr. Wallace's suppositive case is founded upon the total absence of evidence of man's Tertiary existence any evidence of that existence renders the whole nugatory; this evidence having been, in several instances, established, the "in that case" is completely negatived—falls to the ground.

The second secon

Mr. Peebles propounds to Mr. Tuttle the following query:- "When Alfred R. Wallace says 'Man's origin is due to distinct and higher agencies than such as have effected the development of monkeys, apes, and brutes generally!-do you agree with them [him]?" Here Mr. Peebles makes the positive assertion that Mr. Wallace unqualifiedly declares man's origin to be due to higher agencies than in case of other animals, when the truth is, as we have seen, that Mr. Wallace has never made such an assertion-never intimated even that he thought so; he having only posited a hypothetical case dependent upon the results of archeological and paleontological research in various lands, in which case even he did not say that man's origin was due to those agencies, but that it would then be a fair armment that such was his origin. What shall be said of such a palpable instance of garbling, far grosser than in the previous case, the citation of a detached porand controversial prevarication! That cause must, indeed, he feeble,-lacking in weighty argument and tokr defense, when to support its citizen tergiversation and equivocation become requisite. We implore Mr. Perbles to make no further mention of Mr. Wallace as an advocate of his peculiar evolutionary speculations.

It is patent that Mr. Peebles, having carefully scanned the entire Address, fatled to discover any paragraph in it suitable to his purpose save the one quoted; and that only by garbling and imperfect quotation, forcing a construction thereof foreign to Wallace's mind, and which the context completely disproves. Truly will Alfred R. Wallace be astounded to learn that he is held up and quoted as an anti-Darwinian; —he, the prince of Darwinians, the co-discoverer with Darwin of the fundamental principles of Darwinism. and one of its ablest advocates. It is to be hoped that some of Mr. Wallace's friends in England may invite his attention to this article, and elicit from him an authoritative statement of his views on Darwinism,whether he regards man as of quadrumanal origin or not; though, really, such would be a work of supererogation, as all his writings thoroughly establish that fact: and how friend Peebles can claim him as an anti-Darwinian is verily a puzzling conundrum. As stated in the commencement of this analysis of Wallace's views, I defy the production of a paragraph, sentence, or word, in any of his works, that, taken with the context, warrants such a conclusion. A more baseless statement was never given to the world. The forced and fanciful construction a Wallace's plain words is strongly remindful of the extravagant interpretations of Scripture texts common to all Christian sects. Is the "theological virus" spoken of by Brother Tuttle still "festering" in Brother Peebles' blood?

I think I have clearly and irrefutably established the fact, that Mr. Wallace has ever been, and is now, a Darwinian; that he is thoroughly convinced of the derivation of species from species by natural selection, and the descent of man from lower organisms, which facts he argues are now established beyond dispute; and that the citations from his writings by Mr. Peebles are garbled, forced, and rendered antagonistic to Mr. Wallace's well-settled thoughts. But prior to taking final leave of this portion of the subject in hand, I desire to state, that, in this case, it seems that the charges of "surface-thinking," "shilly-shally statements," and 'slip-shed logic," rest rather with the anti-Darwinian than the Darwinian advocate; and I would specially commend to Mr. Peebles' serious consideration the counsel given by him to Mr. Tuttle in this sentence from his review of that gentleman in the Religio-Philosophical Journal of June 9th, 1877:—"I have only to say that more reading and deeper research will help Mr. [Peebles] to be more exact in statement, and correct in judgment."

To be Continued.

ANIMAL AND VEGETABLE MAGNETISM.

Prof. Barrett objects to the term "animal magnet ism"; but surely the influence of one person or animal on another is very like magnetism, as when a person with an infectious disease infects or conditions another person with the like complaint. I prefer the term magnetism because those who think with Mr. Serjeant Cox. deny in mesmerism the fact of a centagious or leavening influence, though inconsistently under another term, granting you any amount of "psychic force"—a strange provision which Mr. Cox has never condescended to explain. Then, surely, when the fresh matter, absorbed to take the place of that which is rejected, is at once invested with all the character of the old, is it not very like an animal magnetism? and the same principle holds in vegetable growth and development.—Medium and Drahamat Magnetism. dium and Daybreak.

"Floating, floating, from dawn to dusk, Till the pearly twilight dies.

And the mists float up from the sapphire sea And sloud all the sapphire skies.

Floating, floating, while golden stars Seem to float in a sea overhead, And starry lights from a sea below Glow orange, and purple and red,

'Till we seem floating out from the sea of life.
The tempests of passion, the storm-winds of strife,
Out into a strange mysterious space
"Till God shall find us a landing place."

SEA-SICKNESS.

In every department of human experience it is at times most true, that when we have looked forward with bright anticipations towards enjoyments of which circumstances may have long deprived us, and have thought that nothing but pleasure and refreshment could await us therein, that disappointments in a greater or less degree, fall upon us even in the very fruition of our wishes! Such at least has been our recent experience in our passage across the weary waste of waters that intervene between our present abode and the shores of our native land. Bright were our anticipations of supphire skies, fretted with silver stars, and mirrored in sapphire seas, until the brilliancy above and the reflection below should constitute but above and 'the reflection below should constitute but one vast system of planetary beauty. And, too, imagination had foreshadowed the brilliancy of ocean sunsets, and the glories of early morning as the god of day should pursue his continuous pathway of light over the white-capped billows of the rolling ocean, whilst we had fondly dreamed of delightful reveries and sweet converse as we gently glided amid kindly breezes along the undulating and sparkling surface of the deep blue sea! But, alas! the best arranged plans of "both men and mice aft gang a glee" on the ocean, as well as on the land. Some poor little mice, I believe, were victimized during the trip, and we, poor mortals, forgetting all poetic imagery and fancied joys, were terribly, fearfully, horribly, unaccountably, unmistakably and continuously sea-sick! We were able to spend but one entire day on deck, of the eleven occupied in crossing; and were not at table after the first meal! crossing; and were not at table after the first meal Adjectives are wanting—indeed, language is wholly inadequate to the task of expressing a moity of our sufferings. Nor would the theme prove interesting to but few; I therefore dismiss it with a quotation from a familiar nursery rhyme, the truth and force of which, we can now more fully appreciate than ever be-

> "A life on the ocean wavel The fellow that wrote it was green; On the sea he never had been, And a wave he never had seen."

Personalities—there is no death.

With the exception of two days which were spent en tirely in our births under a strong mental protest, we were enabled to struggle to the deck and remain an hour or two out of each twenty-four,—consequently we had the pleasure of forming an acquaintance with most of our officers and-saloon passengers. We very soon made known the fact that we were Spiritualists, and were much gratified to find that the majority of the intelligent minds around us manifested an unaffected anxiety to learn more of our glorious faith than opportunity had hitherto afforded them. And we were doubly gratified at the appreciation manifested by one of the ladies, of the consolatory influences of our philosophy—although declaring herself not a Spiritualist. Upon the declaration of our faith, she immediately and impulsively exclaimed. Oh, then, as far as you yourselves are concerned, you do not care when the lost the lo ip should go to the bottom or not, for all the Si samp shound go to the bottom or not, for all the Spritualists I have known, seem to have no fear of death."
This was said by a lady from East Saglnaw, Michigan; and certainly is a very beautiful and truthful indication of the precious faithfulness of our brothers and sisters in that State, to the principles of our glorious religion! Some practical Spiritualists in-Michigan, by the rehearsal of our precepts and by their lives, had given this lady, although a non-believer, a full appreciation externally, of a fact in our philosophy, which we in our souls recognize as God's eternal truth—that in in our souls recognize as God's eternal truth—that in the whole universe of being, there is no death! How our hearts went out to our brothers and sisters o Michigan for this beautiful illustration of what their lives are teaching! And we felt that through the lips of a most estimable and unconscious agent, they were bestowing a benediction upon us, their co-workers in our journey to a distant shore. Who shall say, friends of Michigan, where the glorious influences of this one great truth which you have given an intelligent mind, shall cease in its results! For a truth once practically uttered. never dies! "How beautiful the thought," says some author, whose name I can not recall; but the spirit of whose words are indelibly stamped upon my mind—"that a heavenly truth is never lost! a thought of beauty goes sweeping through the universe of space, till it finds a welcome in some heart. It leaves its imtill it finds a welcome in some heart. It leaves its impress there within the spirit's shrine, and goes on forever flowing, and leaving its daguerrectype of joy within another and yet another's soul. And thus in time all must be blessed by it; for the thought that has made one glow with life to-day, must on the morrow be another's joy. And it will roll on through time and eternity, painting a glowing picture on many an otherwise saddened soul, and lifting it from the depths of deepest misery!" This noble lady acted as the good Samaritan to a sick stranger on our ship—a gentleman returning home from Australia after some years abreturning home from Australia after some years absence, in the last stages of the consumption. She minsence, in the last stages of the consumption. One infinitered voluntarily to his sufferings and his wants as a sister, as no one but a true and kind-hearted woman could. As Americans, we felt perfectly satisfied that this noble lady and her beautiful niece from Pontiac, who accompanied her and her husband, should go abroad as representative women of our great empire of

It is but proper, and in accordance with our wishes, that we should make some further mention of the companions of our voyage, even at the risk of extending my letter beyond anticipated limits.

Professor Henry H. Hay, of Girard College, Philadelphia, was one of the most gental and companionable of our party. He is an Englishman by birth, a man of crudition, and of courteous manners generally, Toward ourselves he manifested exceeding kindness during our sickness—indeed, acted as a brother might have done. If this should meet his eye, we trust he will accept our heart-felt, though publicly expressed thanks for his fraternal manifestations in our behalf.

On board, likewise, was George Frederick Fuller, correspondent of the Courier-Journal of Louisville, Ky., and of the New York Sun, who writes upon many themes, and admirably upon all he touches, under the nomme de plume of MAHLSTICK. He is residing in New York, and is an admirable landscape painter, as successful sales of his productions demonstrate. More than thirty years ago he was a midshipman in the navy of the Lone Star Republic of Texas at the same time that I was in her civil and military service on land. This was during the progress of the revolution which re-sulted in the establishment of the independence of the province from Mexican rule—the erection of a separate government, and finally its annexation to the United States in 1846. How strange are the pathways of destiny! Together when boys, in a contest for human rights, we meet again for the first time, after the lapse of a third of a century, upon the bosom of the broad

INCIDENTS OF RUROPEAN TRAVEL BOTH MATERIAL AND STRIPTUME.

(Special Correspondence of the Journal.)

"Floating, floating, from dawn to dusk."

TRICE TRAVEL BOTH MATERIAL AND STRIPTUME.

"Floating, floating, from dawn to dusk."

Terial is most wonderful to an internal observer, and what is most wonderful to an internal observer.

PERSONALITIES CONTINUED—ROBERT DALE OWEN.

Two gentlemen of unquestioned ability and courteous bearing, were among the passengers likewise, who won our highest esteem and regard, one a judge, and the other a senator in the legislature of Indiana, and the other as enator in the legislature of both resident in Fort Wayne. They were both personal friends and warm admirers of Robert Dale Owen, the noble veteran and able advocate of our cause, who has so recently gone to his guerdon in the skies; and from the nobleness of his character (as they assured from the nobleness of his character (as they assured me) although not Spiritualists themselves from want of opportunity for investigation, they could but respect a cause that numbered such a man among its votaxes. Thus the influence of this grand and noble brother spoke double-tongued in advocacy of Spiritualism, which he so much loved, both in the purity of his life, and in the transcendent force of his intellect. As the French say of Moliere, "Nothing was wanting to his olory: he was wanting to ours." glory; he was wanting to ours.'

"Farewell, gallant eagle, thou'rt buried in light-Godspeed thee to Heaven, lost star of our sight."

One of these gentlemen, the senator, kindly furnished me with an itinerary of Italy, through which he traveled last year, which I am confident, will be of great service to us while on the continent. They were so graceful and truthful in their every act of kindness, that we shall not soon forget them, and trust to renew our acquaintance with them when we shall have returned from our wanderings. In the meantime we turned from our wanderings. In the meantime we have promised to secure them a scance in London, if possible, in order that they may have some idea of the facts on which that philosophy rests, which produces and sustains such men as their friend Robert Dale

We had six clergymen of different denominations on board our ship, some on missionary work, others in pursuit of lealth and pleasure. Sailors, universally, I believe, have a superstition as to the disastrous results of having any of this profession as passengers. But, as there was no outery from our crew, the presumption is, that they must have concluded that the different creeds professed by them would serve to neutralize each other, and thus prevent any ocean catastrophe?

There were quite a number of others on board worthy of notice, but I have already extended my personalities to such a length, that I must close them with a brief allusion to our gallant captain and a few of his subordinates.

THE STEAMSHIP ENGLAND AND HER OFFICERS.

Our noble Captain William H. Thompson, is an edu-Our noble Captain William H. Thompson, is an educated gentleman and a most efficient officer. He is besides, a partial believer in Spiritualism, which by no means detracted from his qualifications in our estimation. The strictest discipline and most willing obedience were apparent in every department of the ship, as declared by those better capacitated as observers than ourselves. The good ship "England" which was our home for eleven days, is one of the National-Line of steamers between New York and Liverpool," 4,596 tonage, 452 feet in length, and 43 feet in width, having one age, 452 feet in length, and 43 feet in width, having one of the largest promenade decks affoat. I can most cordially recommend to all designing a visit to Europe this noble ship, her able and gentlemanly commander and his subordinates all, not, by any means forgetting Mrs. McKay, the stewardess, and little Dick Meadows, the state-room steward on the larbord side of the slip, as she leaves the port of New York. They occuof what may be termed humble positions, it is true; but they are so faithful in the discharge of their du-ties, and so kind in their ministrations to the sick, that no praise of them would be more than they merit. For ourselves, we shall remember them and their willing services to us, when loftier heads, perhaps, shall have been forgotten.

We came in sight of Ireland about noon on Tuesday, we came in sight of Ireland about noon on Tuesday, the 17th of July, which fact had a most vivifying effect upon us all. We ran along the coast of the Emerald isle for the remainder of the day, landing some of our passengers, with a lighter, at Queenstown, about seven o'clock. Queenstown is some six or eight miles from Cork, for which city it forms one of the finest harbors in the world. The entire navies of Europe it is allege. in the world. The entire navies of Europe, it is alleged, could float in it with complete protection from the weather on every side. It was originally the "Cove of Cork;" but its name was changed in honor of Queen Victoria, who landed here when making a visit to Ireand in 1849. Its population is something over 10,000; that of Cork near 80,000. The entire coast of Ireland along which we passed in full view, from the first point observed, to the disembarking of the passengers for Queenstown, was far more beautiful and picturesque than I had anticipated. We intend visiting Ireland before our return.

Gliding very pleasantly during the succeeding night and day on the surface of St. George's channel, we had occasionally some very fine glimpses of the coast of Wales. The principality of Wales is situated in the western part of Great Britain, and is bounded on the west by the channel named. It is 87½ miles long by 4014 broad, and contains a population of 1,200,000. It is from this principality that the title of the heir apparent of the British throne is derived, in what manner, as I do not find the account in the guide books, it may not be uninteresting to state briefly. The title of the "Prince of Wales," has entirely changed its char-acter since the olden time. Originally it was applied to a *native* sovereign.

In the ninth century, when the Danes and Saxons had completely broken the power of the Britons in England, Wales was still in the hands of the Gallo-Kymris, a branch of the same stock as the Britons, and ris, a branch of the same stock as the Britons, and from whence its ancient name of Cambria was derived. It was governed by three brothers at this time with the dignity of princes—the prince of North Wales having precedence in rank. It was, however, a very stormy and unsettled rule, since history declares, that during the next three centuries, these and succeeding princes of Wales, were obliged to pay tribute to the Saxon, Danish and Norman rulers of England; and moreover, they were frequently quarreling among moreover, they were frequently quarreling among themselves, over-stepping each other's landmarks, and breaking agreements without much scruple. At length, one prince, Llewellyn, rose superior to the rest, and was chosen by the general voice of the people, sover-eign of Wales in 1246. The border district between he two countries, known as the Marches, was the was of almost incessant conflicts, let who might be king in the one country, or prince in the other. In 1268, Llewellyn was compelled to accept terms which Henry III. imposed upon him, and which rendered him ittle else than a feudal vassal of the king of England. When Henry the Third died, and Edward First became king, Llewellyn was summoned to London to render homage to the new monarch. The angry blood of the Welsh prince chared at this humiliation; but he yielded. Peace, however, did not long endure. A desolating war broke out and continued with more or less violence for years. Liewellyn's friends, one by one. fell away, and made terms with the powerful king of England; and the year 1282 saw the close of the scene. England; and the year 1382 saw the close of the scene. In his last engagement, Liewellyn's head was stricken off, and sent to the king at the Abbey of Conway, who received it, and caused it to be set upon one of the highest turrets of the tower of London. Thus closed the career of the last native prince of Wales. Edward the First speedily brought the whole principality under his sway, and Wales has ever since been closely allied to England. Edward's queen gave birth to a son in Caernarvon Castle, Wales; and this son, while yet a child, was formerly instituted Prince of Wales. It thenceforward became a custom, departed from in Atlantic, wending our way to the land of our fore-fathers! When and where shall we meet again? Not, perhaps, until we shall have been translated to the land of the beautiful, where human tolls and contests end. Mr. Fuller is not a Spiritualist, yet he very candidly affirmed that he believed that Spiritualism will be the religion of the future. He was accompanied by his wife, an interesting and most attractive lady, who was not apparent of the English king or queen. The her lovely influence. She, too, is an artist of no mean

Wales is full of magnificent scenery, mountains, valleys and water-falls; also picturesque ruins, and some of the mechanical wonders of the world, all of which I hope to see before re-embarking on the ocean; and of some of which at least, I hope to give you my impressions in future letters. But, really, although I am, as it were, but upon the very threshold of the Old World, I already realize what a vast field is before me for observation; how accumulated are the impressions crowding upon my mind, and how difficult the task of

selecting the most appropriate themes for my pen.

Our ship anchored in the Morsey, three miles up from the mouth, some considerable distance from the Liverpool docks about 6 o'clock in the afternoon of the 18th. A lighter was sent out to take the passengers ashore. And just here, I can but protest against the miserable method, which I am told is the same with all steamers, in vogue for landing passengers; the passengers are hurried over the side of the ship. galcon passengers and strange men and women, down an almost perpendicular gangway, helter-skelter, into a dirty boat, corresponding to one of our tugs, with but few accommodations for seats, and certain-ly no regard for comfort. But we were seen trying to forget these discomforts, with a good dinner before us at our hotel, "The Angel," in the city of Liverpool, one of the great commercial marts of the world And we might have succeeded in the effort at forgetfulness, but that men, women and children, vehicles and horses, streets and houses, tables, dishes, knives, forks and spoons, indeed, the whole universe seemingly, had the same undulating motion from which we had been so long suffering. If you ever cross the Atlantic, Bro. Bundy, as

I believe you contemplate, you will understand what I mean by the foregoing remarks; and will no longer wonder that such recollections force themselves to the point of my pen, in lieu of more important matters. Before leaving the steamship we were most agreeably surprised by a cordial grasp of the hand from a gentleman and grasp of the hand from a gentleman and his daughter, who had come out in the lighter to meet us. This gentleman, Mr. John Lamont, of Liverpool, warmly welcomed us in his own name, and in that of the Spiritualists generally, to the shores of England, with many kindly words as to our past services in the cause of truth, etc., etc., to all cf which I responded as best I could, for really I was much overcome with mulfor really I was much overcome with multitudinous sensations. The unexpected and truly fraternal greeting given us by the warm-hearted brother and sister, together with great physical weakness from recent suffering, all together, overcome me completely, for a moment or two, as I have said. This generous greeting, however, with all the incidents connected therewith, already constitute an enduring picture upon the tablet of the mind, to which we shall often recur with pleasurable recollections.

I bave had since reaching land; a most delightful and instructive visit to the ancient City of Chester, with its venerable cathedral, its Roman wall, and its feudal castle, clustered all around with historic memories. all of which, together with my impressions of Liverpool, I propose reserving until I have made a second visit.

I design giving occasional letters to both the Religio-Philosophical Journal and the BANNER OF LIGHT, during our journeyings, as incidents and objects are presented for comment. As in this letter, however, I do not propose confining myself exclusively to the spiritual plane of thought,

I am, fraternally yours, THOMAS GALES FORSTER.

Liverpool, July 22, 1877.

Books Received,

G. T. T. or The Wonderful Adventures of a Pullman, E. E. Hale. Boston: Roberts Brothers.

For sale by Jansen, McClurg & Co., Chicago.

This charming story is from the pen of Edward Everett Hale. It is the history of two ladies and their adventures in a Pullman Palace Car and the "Gen Lytle," one of the floating Palaces of the Mississippi River. We perhaps had better ex-plain the meaning of G. T. T., as few people of the present day would ever even imagine. "More than a generation ago (says Mr. Hale in the preface) a common joke represented that when an insolvent-debtor, or a rough who had been engaged in an "unpleasantness" or any other loafer wished to leave warning behind him where he had gone, he chalked upon his door the letters G. T. T. These letters were in no way mysterious. They meant, and were understood to mean, Gone to Texas. These ladies left their northern home in the Palace Car "Golconda" for San Antonio, Texas -they fell in company with two young men traveling in the same direction, and as they

each stopped at various places to visit friends, in the most natural way imaginable, they would all meet, again in the Palace Car, Golconda. Finally to make a long story short—all fell in love—the desciptions of Texas, the garden of the world, are very fine. Once they were riding along and found themselves surrounded by forty acres of coriopsis in full bloom; and at another time they saw in front of them what they supposed was a beautiful pond, upon approaching found it to be a giant patch of blue verbenas. This is a most charmingly tøld tale.

THE DANCE OF DEATH. By William Herman. San Francisco. Henry Keller & Co., Chicago. For Sale by D. B. Cooke & Co., 51 and 56 Madi-

This is a peculiar book, written for the deprecation of the Modern Waltz. The author is a layman of San Francisco, who treats his subject with much force and vigor. He claims to be a "man of the world," writing in the cause of truth and morality. Those desiring arguments against The Dance, will find this a book of great interest; it is well gotten up, and the subject is treated in a very forcible manner. That this much can be said both for and against, none will deny.

Two New Volumes or Loring's Talks of the Day: "Beautiful Edith, the Child Woman;" and "Two Kisses."

The former a charming English society novel, is destined to become widely popular. It is written in a fascinating style, and is a very pretty love story.

The latter is a sparkling story of English life, of women, of society, and men of the world. The story has a well constructed plot, is replate with humor and not lacking in pathos, and on the whole, it is a very readable story. For sale by Jansen, McClurg & Co, Chicago.

September Magazines.

THE SURVIVORS OF "THE CHANCELLOR." This delightful new volume by Jules Verne has just been issued as No. 98 of "The Lakeside Library" series. It details the adventures of the passengers and crew of the good ship Chancellor, lost in mid occur on the Atlantic. When the ship was destroyed its people found refuge on a raft and encountered great privations, and were subject to imminent dangers. But few survived the hardships of the long contest with the fierce elements. The interest of the story is enhanced by 36 line engravings. Sold by all newsdealers at 10 cents, or sent, free of postage, by Donnelly, Loyd & Co., Publishers, Chicago, 111.

THE GALAXY. (Sheldon & Co., N. York.) Contents:—Has the Day of Great Navies Passed?; Philosophy; Inez De Castro; The Temperance Question; Lucia Bertonelli; After the Fall; Venice; Les Chatiments: Three Excursions: Miss Misanthrope, chaps. XXXI-XXXIII; Your Pearls; Americanisms; A Chapter of Oddities; The American Army; The Municipal Debt of the United States; Drift-Wood; Scientific Miscellany; Current Literature: Nebulæ.

SCRIBNER'S MONTHLY. (Scribner & Co., New York.) Contents:—The Immigrant's Progress; The Cricket; The Fan; The Land of the "Arabian Nights"; Nicholas Minturn, chapt. X; Hooking Water-Melons; Wells and Cisterns; Into the World and Out. Old Streats and Harress of England. Out: Old Streets and Houses of England; An Island of the Sea; A Portrait; His Inheritance; Lodusky; A Russian Funeral; The False Oracle; Microscopical Corals; The Mirage of the Desert; The Use and Care of the Eyes; College Instruction; At Merry Mount; Topics of the Time; Home and Society; The World's Work; The Old Cabinet; Culture and Progress: Bric-a-Brac. As usual the articles are profusely illus-

THE NURSERY. (John L. Shorey, Boston.) Contents: — Introduced to the Atlantic Ocean; Roses and Insects; Top-Knot; Garry and the Rake; Crossing the Brook with Harry; A True Story of a Partridge; A Letter from Minnesota; The Lazy Shepherd: Seventh Lesson in Astronomy; How to Draw a Pig; A Sight of the Ocean; Ruth's Wishes; Philip's New Whip; The Three Little Ladies; Grandma's Story; Aunt Ma-tilda; Anna's Bird; The Story of the Squashes; Charlie's Composition; The Peddlar.

PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York). Contents:—Richard M. Thompson, Secretary of the Navy; The Study of Metaphysics; The Life in the Deep; Our Work: Light in Dark Places, chapts. iv and v: Poor Tom—a photograph; Mrs. Eliza-beth Thompson—Portrait; Home from Commencement; The Stereoscope and its Pietures; Thomas Cook-The Traveler's Friend -Portrait; India-Ancient and Modern: Secretiveness, Cautiousness, Approbativeness, etc.; Is man an Animal? "Meat" in the Scripture Sense; The Action of Medicines; The Plum and the Apricot; Editorial and Current Matters.

ST. NICHOLAS. (Scribner & Co., New York.) Contents:—Frontispiece; "Hurrah for the Coach;" Young Folks' fun in Contral Park; Gone Astray; A Buttercup; Drummer Fritz and His Exploits; The Fair-Minded Men who walked to Donahan; Robbie Talks; An American Circus in Brittany; The Stars for September; Thistle-Puffs; Panchy; How I went a Drumning; Jingles; Our Master; His own Master; Pe-ter's Rabbit-Hunt; School Luncheons; For Very Little Folks; Jack-in-the-Pulpit; The Young Contributors' Department; The Letter-Box; The Riddle-Box. This number is beautifully illustrated.

The September number of the MAGAZINE OF AMERICAN HISTORY (A. S. Barnes & Co., New York and Chicago) is now ready.

The chief subject treated this month is the French invasions of the Onondaga country. The leading article presents a careful account of the several attempts of the French commanders, Champlain and the French commanders, Champlain and Frontenac, to capture the stronghold of the Iroquois Nation, and to establish a permanent French colony. This is from the pen of Mr. George Geddes, of Fairmount, Onondago county, whose residence on the spot where these historic events took place, especially qualifies him for this interesting investigation. It is prefered by a reap of investigation. It is prefaced by a map of the country drawn expressly for the Maga-

The dairy of Governor Samuel Ward is completed; there is a brief and well-digest-ed paper on Martial Law in the Revolution, Col. G. Norman Leiber, Judge Advocate . S. A., the walks in the footsteps of his distinguished father, Dr. Francis Leiber. The biographical sketch is of Judge Upshur of Tyler's cabinet, one of the victims of the explosion of the "Peace-Maker" in 1844. The notes and queries are quaint and cu-rious, and the number closes with the usual literary notices of historical publications.

Items of Interest-Gems of Wit and Wis-

The slave of capital shall stand erect, a man, and rejoice in the fruit of his labor, and the prison for the felon will be no longer needed. The pope and the priest, the king and the captain, will be loved and feared and hated no more. War will only be known in istory, and love shall be at home in every bosom.—Denton.

WE have been taught to call their old civilization "heathen," or "pagan," terms usually understood to mean all that is bad. Xet through the long centuries of the past, the Greek and Roman languages were taught in Christian institutions of learning. These institutions could not have existed without the stimulus of these languages, freighted as they were with the treasures of the past,

EVERY tree that spreads its branches over the earth; every leaf that unfolds itself to the sunshine; every flower that exhales its perfume on the air, and every spire of grass that points towards heaven, is an eloquent minister ordained to preach the resurrection and the life.—Brittan.

PRESIDENT PORTER, of Yale College, made one remarkable point in his sermon namely, that the young men whom he addressed—and, by deduction, everybody else—ought to believe in the doctrines of religion, by which he meant the popular theology, by mere force of will, and without regard to convictions of reason. This is the veritable doctrine for the production of milk-sops!

It is said that President Lincoln once asked Senator Fessenden, "What is your religion?" "Not much to boast of," replied the Senator, "but I suppose I am as much a Unitarian as mything." "Oh, a Unitarian," said Lincoln, "I thought you might be an Episcopalian. Seward is Episcopal, and I notice you awear about as he does." notice you swear about as he does."

As I defend my body against all outward attacks, and keep whole my limbs, so must I cherish the integrity of my spirit, take no man's mind or conscience, heart or soul, for my master-the helpful for all helps, for desnots none. I am more important to myself than Moses, Jesus, all men, can be to me. Holiness, the fidelity to my own consciousness, is the first of manly and womanly duties; that kept, all others follow-sure.

A Western paper, in describing an accident recently, says, with much candor, "Dr. Jones was called, and under his prompt and skillful treatment the young man died on Wednesday night."

An idea is often more fatal than the muskets of a whole army. A bullet hills a tyrant; an idea kills tyranny,

To skepticism we owe that spirit of inquiry which during the last two centuries has gradually encroached on every possible subject; has reformed every department of practical and speculative knowledge; has awakened the authority of the privileged classes, and thus placed liberty on a surer foundation: has chastised the despotism of princes, and has even dittinished the prejudices of the clergy.—Buckles

THE ancient theory of a personal devil is not an outgrowth of pure reason, but has its inspiration in the arbitrary invention of all spiritual dictators and tyrants since the world began. "Believe or be damned!"—the pith of it all lies in that! And, in order to be damned, a hell must be invented; and, in order to have a hell, you must go to Zoroas-ter for a Satan. Spiritualism repudiates all this as delusive, if not blasphemy, and offers scientific reasons for its teachings.

CIVIL AND ECCLESIASTICAL JUSTICE. The lash and the bastinado, the halter nd the guillotine, h ve been conspicuous among the instruments and means employed in the administration of legal justice; but the old church was not satisfied with the infliction of physical injury and the destruction of the body. It taxed the Infinite mathematics to calculate or measure the period of its fearful retribution. Its ideas of justice were embodied in the bitter anathemas of graceless bigots, in its modes of restrains and torture, and in the gloomy caverns to which it consigned the millions forever. Where the poor wretch went to his grave, as the last refuge from a life-long sorrow, it summoned his soul from Hades, not for the ben-eficent purpose of its purification, but only to intensify and immortalize his pangs. According to Jonathan Edwards and that old saurian age of theology and religion, there was more justice in hell than in all earth and heaven combined.—S. B. Brittan.

Crimist said, "Why judge ye not, even of yourselves, what is right? The seed and germ of all heresy is in that great word, for it implies the supremacy of the soul over erced and priest and temple.—Stebbins.

THE Satanic theory is probably neither of Jewish nor of Christian origin, but is a plagiarism from Zoroaster and his predeces-sors, according to whom Ormuzd was the author of light, the principle of good, and Ahriman the author of darkness, the prin-ple of evil; and both principles had their ministering spirits.—Sargent.

IT comes with ill grace from the Orthodox to charge Spiritualists with credulity, as they sometimes do, when they produce conclusive evidence justifying their faith— while faith alone without such evidence, is at the very basis of all orthodox belief.

Paul said, "Add to your faith knowledge;" modern Christians say, "All religious truth is known by faith;" Spiritualists say the same as Paul, only in different words, "Found your faith upon knowledge." Faith is only an instrument, but an important instrument, by which we dimly perceive the truth. Knowledge with Spiritualists is derived from the use, not of the imagination alone, but of all the faculties and means God has given us, including the external senses. It is well known that dependence upon the impressions received exclusively through one sense is often unreliable. Those who rely upon faith alone cannot be assured of correct knowledge, like those who derive theirs from the exercise of various associated, but correcting faculties.—Crowell.

SPIRITUALISM comprehends far more than the mere fact of communication of spirits with mortals, as some define it: since, if there be communication, there must be something communicated, and the character, tendency and scope of the subjectmatter imparted from the angel-world toearth, is as integral a part of Spiritualism, as the simple circumstance of communicating. A system of philosophy must necessarily be upreared—a code of principles be instituted, based upon the modes of communication; the nature of the communications, and the information therein contains ed relative to the state of being in which the communicants reside, the laws governing the intercourse between the two conditions of life, and the object and nature of the material universe in connection with the spiritual. The system of philosophy upreared through spirit intercourse contains, to my mind, the essense of Spiritualism per se, which thereby, in its own evident sense, is an embodiment of the philosophical principles underlying mind and matter in the material and spiritual worlds, -Coleman.

DEAR Mother, once more carth tenderly weaves A world of wonderous sheen, In their flowery fragrance my spirit still grieves.

And oft for thy sympathy leans; Though the breezes are laden with messages sweet,

From the lips of many a flower: In the innermost shrine of my heart there's a seat That waits for thy presence this hour.

THE Attorney General has decided against a Sunday paper, which made the lowest bid for certain legal advertising, on the ground of an old law passed by the legislature of Maryland, in 1739, which prohibited bodily labor on Sunday, whereby he claims that a Sunday paper is an illegal institution. The law in question is one of the relics of an age which liberal men prefer to regard as un-worthy of a place in the history of a free worthy of a place in the history of a free country. It is entitled an act to punish blasphemers, sweavers, drunkards and Sabbathbreakers, and provides that any person who shall deny that Jesus is the Son of God or deny the Trinity, shall, on conviction, be bored through the tongue and fined \$100, and for a second offense shall be branded on the forehead with the letter B. and made to now \$200, and for the third offense he shall pay \$200, and for the third offense he shall suffer death without the benefit of clergy. THE editor of the Baptist Herald boasts

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THE TWO EXTREMES.

Light and Darkness in Connection with Physical Manifestations.

The skeptic often wonders why it is that physical manifestations can not occur as well in the light as in darkness. The character of light is but little understood. One theory claims that it is composed of infinitesimal particles of matter projected from a luminous body. Then there is an idea entertained that it is produced by the vibrations of an exceedingly elastic ethereal fluid pervading all space. Newton had his "corpuscular theory," and Herschel his "undulatory theory," while others attribute light to simple "motion." Descartes entertained the idea that light was composed of "elastic balls." Whether a substance or simply the result of motion or vibrationscience has not yet absolutely determined; yet it seems consistent that "light is caused by a series of waves issuing from a luminous source, not indeed trembling in our tangible atmosphere, but in a subtler, and infinitely less dense medium, which pervades all space, and which exists even in the densest solids and liquids." It has been demonstrated, says the Scientific American, that small though the length of these waves be, that their persistent battering in some instances is able to drive away from each of the molecules, some one of the atoms of which they are composed. Such being the case, is it strange-at all strange-that these waves beating against the materialized form, so delicately organized, sometimes disarrange or discolve the same? The tender weak eye can not endure the effect of a wave of light; the materialized form on certain occasions, is far more sensitive to its influence than the eye.

Then, again, it is claimed that luminosity is merely an effect upon the mind, resulting in an impression that we call light, when in the absolute there is no such thing! It would be useless to argue that point, admitting the existence of the delicate waves, and which are capable of working such a change in matter as set forth in the Scientific American. "I have here a specimen of pink," says a lady, "and it was an abominable take-in, as the color goes after two days' wear." Here was a color, a materialized color, of course, vanishing on being exposed to the sun, the same as a fabric would dissipate if materialized at a circle. "But," asks Henry G. Atkinson, of England, "What is light? A question more easily asked than answered; and one which, in fact, has never been answered-except that an ethereal action set going by a luminous object makes a sensible impression on us, we call light; but that there is any such thing, outside the mind, is mere illusion; and the universe is absolute darkness and solemn silence, and, so to speak, is an eternal dark seance; hence, in reality, there is no such thing as light such as we seem to perceive, and the so-called dark or night side of nature has its flora and fauna as well as the light side; as there are flowers that blossom in the winter cold, and, strangely exceptional, resist the cold, which is immediate death to the summer flower—the reason of the exception no one can tell."

Whether Mr. Atkinson's position is true or false, makes but little difference in the discussion of this question. Effects are always what we consider. He again says: "Now, in the dark seance, in the sensitive nature of the mind, it may be necessary that the physical stimulus of light should be withdrawn, and that the attention should not be distracted by the sight of objects, and also that the inner light and power should not be diffused in space, as it certainly is in ordinary vision; but that the power and intuitive sense be confined and concentrated within, as is the case in the trance condition and with a person in deep thought, waiting upon the thoughts to come as was the case with Newton; and, in fact, it is thinking in the dark-that is, an abstraction from all disturbing sense impres- 1 man.

sions; and hence it is that clairvoyance more frequently occurs in the trance or mesmeric state, and often near death, when the body begins to lose sensibility. But, from what I have said, it will be seen that our ordinary perceptions are really intuitive, or a species of clairvoyance; and when that is really recognized, persons will have the same disinclination to credit the higher phenomena and extraordinary and exceptional instances."

When we reflect that light possesses a peculiar potency, the green color of plants and the hue of flowers depending entirely upon it, we should not wonder when spirits claim that it is necessary that light should be excluded from the room when certain manifestations are taking place. Again, the internal machinery of our organization requires darkness for its operation. Expose the tender flesh to light, or even the atmosphere, and how quickly nature rebels, and goes to work and throws a protecting film over the exposed part.

Then, again, we find a materialized spirit coming out at Bastian and Taylor's circle, under the influence of a magnesium light which was equivalent to 10,000 candles, and having her photograph taken, as set forth in previous numbers of the Journal, which seems to upset the theory that materializations cannot endure a strong degree of light. We believe, however, that it is only in the early stages of physical phenomena that darkness is an absolute necessity; just as a tender seed requires darkness in order to develop the tender shoot, or as the embryotic child the darkness of the womb during its early growth.

The time is not far distant when materialization will be accomplished under -different conditions, and darkness to a very great extent dispensed with. Spirits often present themselves in a luminous garb. a brilliant halo of light surrounding their bodies, presenting to the beholder a magnificent appearance; beautiful sparks often circulate freely over the heads of those at tending a dark circle: John King presents himself fully materialized, holding a lamp of his own manufacture in his hand whereby he renders himself visible.

According to the London Spiritualist, a young lady who knew nothing of Spiritualism, happened to∖go into a bedroom after dark, without taking a light, and on looking towards one part of the room, perceived what appeared to her to be a sort of luminous rotating ball. She, imagining it some peculiar effect of light and shadow, looked toward the window to ascertain the cause; but, on turning again to the spot, the ball had in that short space of time evolved itself into the half figure in profile of a very old woman; the yellow, parchment-colored skin and the shabby, old-fashioned black silk cloak were distinctly visible. The fact of the figure being only half formed convinced her that it was no earthly visitor, and understanding nothing of the philosophy of Spiritualism, she was of course, too terrified to wait for its full development so rushed, almost fainting, into the next room crying, "Mother, save me!"

Thus we realize the fact that while spirits themselves employ light of a 'peculiar nature, light proceeding from certain sources is antagonistic to them, and prevents them from rendering themselves visible. We can only conclude that light emanating from different luminous bodies. produces different effects when falling upon the materialized body of a spirit, and that materialization will become more complete and perfect, as spirits progress in knowledge, so that they can modify the action of light to suit the circumstances of the case. We think that different colored lights should be experimented with at circles for physic al manifestations.

Untrustworthy Persons who are Mediums,-Our Duty.

In the September number of the American Spiritual Magazine, the editor copies a large portion of our late editorial with the above caption, and adds the following remarks, which, without reservation, we most heartily endorse:

"We copy the commencement and the ending of the above editorial on a subject which is of vital interest to the cause of Spiritualism, from the Religio-Philo-sophical Journal. Would that we had room for all of it. We fully endorse every word, and will go farther, and let our exam ination and discrimination extend to the spirit-land. This we can and should do. A medium may be honest and incapable of deception, yet when entranced may be controlled by those who are dishonest and deceptive. This we believe is often the case. Spiritualists owe it to our holy cause and to themselves, as well as to the public, to submit to nothing from either world that is not obviously fair and truthful. Whenever there is reason to believe that this is not the case or when the medium's moral status is not good, we should give no counten-ance whatever to them, no matter what wonderful mediumistic power they may

We only wish the entire spiritualistic press had the courage to publish the truth regardless of mere policy. The old adage of "Honesty is the best policy," is true in its highest sense in dealing with Spiritualism.

F Harris, of Louisiana, Mo., an old and experienced Spiritualist and an agreeable gentleman, favored us with a visit this week. He reports having a remarkable medium in his family, who possesses many different phases; both hands will be used. to write at the same time, and the communications will be in different languages. Spirits in his presence are also able to talk in a loud tone through a trumpet. The young man is not a public medium, but labors diligently in his uncle's store as a sales-

THE BLISS EXPOSURE.

Its Lessons.

"If an offence come out of the Truth, better is i that the offence come, than the Truth be con cealed."-Jerome.

No class of people will tender more sincere thanks for the complete and crushing exposure of the Blise humbug than Spiritualists themselves. While the bigoted and benighted opponents of Spiritualism-will go wild with wicked joy at what they, in their shortsightedness, will count as a victory for orthodoxy, and a bitter blow to Spiritualism; intelligent, thinking Spiritualists will rejoice that the truth has come out, knowing that the science of spirit communion has come to earth to stay, is firmly established, and cannot be uprooted; that every thrust which shall remove any of the numerous barnacles that have fastened themselves remorselessly upon it, will tend to increase the speed with which the knowledge of the grand truths of our beautiful philosophy is sweeping over the world. The schooling which investigators and confirmed spiritualists receive from such a lesson, is of untold value to themselves and the world. The science of Spirit Communion and the Philosophy of Life founded thereon, are as yet but partially understood by those who have given their best attention and not at all by the great mass who do not hesitate to pass judgment upon a subject of which they know absolutely nothing.

Many who have regarded themselves as au fait in the knowledge of spirit control and form materialization, will be taught by the Bliss exposure that they have not yet outgrown the shell of ignorance and credulity with which they were encrusted by generations of orthodox culture. It will be better understood that in dealing with the phenomena attending the science of Spirit Communion in its various phases nothing can be taken for granted, but everything must be carefully tested; that no more opinions or suppositions, no matter how plausible, can be substituted for facts, and further, that very few people are qualified either by nature or training to scientifically test some forms of Spirit-Phenomena. The eminent scientist, astronomer and scholar, Camille Flammarion, academic officer of the University of France, member of different scientific bodies and an author whose works have been translated into many languages. gave his earnest attention to Spirit-Phenomena and emphatically affirms "the absolute certainty of these phenomena"; he

however adds: "Of those who call themselves 'mediums' and 'spiritists' a considerable number are incapable of bringing the experimental method to bear on the investigation of this order of phenomena, and consequently are often the dupes of their credulity or ignorance; while others, of whom the num-ber is also considerable, are impostors whose moral sense has become so blunted by the habit of rand that they seem to be incapable. ting the belnousness of their criminal abuse of the confidence of those who spply to them for in-struction or for consolation. And even where the subject is being investigated in good faith, the force to which the production of these phenomena is due is so capricious in its action that much de-lay and disappointment is inevitable in the prosecution of any experimental inquiry in regard to them. It is, therefore, no easy matter to put aside the obstacles thus placed in the way of the ror, and to get at genuine manifestations of erphenomens in question; carefully guarding one's own mind against all error, all self-deception, in the methodical and scrupulous examination of the order of facts now under discussion.

The Journal continually advocates the necessity of mediums being placed under fraud-proof conditions, both for their own protection and the protection of the public. The question of what are test conditions must vary with every phase of mediumship and an enlightened application of genuine tests can only come from experience. The Bliss exposure teaches that immovable cabinets are dangerous, and that many seeming tests are not such in fact.

All that is so forcibly taught by this disgraceful affair has long been advocated by the Journal, but many people are so prone to believe in the marvelous, so desirous to be entertained by some wonder show, that they are apparently willing and anxious to be gulled, and to pay their money for it so long as the manner of their deception is concealed from them. Only by the severest lessons can these people receive the needed educa-

This undeveloped untrustworthy Bliss family are no doubt mediumistic; indeed it is highly probable they are mediums for form-materialization, but the evidence goes to show that they certainly have practiced a most despicable fraud, and, unless they can clearly and fully disprove the charges made by the Times, should be entirely ignored as mediums from this time henceforth. We would right here remind our readers of the editorial published several weeks since, in reply to the question as to our duty in cases of untrustworthy persons who are mediums; the Bliss air is an early exemplification of the correctness of our views. When the spiritualistic press and representative Spiritualists generally, shall have the moral courage to cease compounding fraud by condoning fraudulent acts and disgraceful deception in mediums, we can look for the cessation of the deception now practiced and a higher scale of intelligence and character as well as greater power in our public mediums. There are now mediums in private life far superior in their development and power to many before the public, but they shrink from entering the field and being classed with the innumerable frauds who infest that vocation. Let us one and all determine on a higher standard; let us throw around every honest medium such an armor of love, high aspiration and sense of duty, that no evil spirit can penetrate to the inner temple of the soul.

Nearly every subscriber of this paper knows of his own knowledge, that man survives the grave and comes back to earth under certain conditions; let us, then, while giving due attention to the phenomenal, strive to advance beyond the condition of mere test-hunters and build up such a grand and noble system of ethics as the magnificent foundation gives promise of; such a system as shall demand and receive the homage and sympathy of all intelligent

We have the material wherewith to do this and will have the aid of all the great and good who have passed to Spirit-life, but still maintain a deep interest in our behalf. Let us all unite in hastening the day that shall usher in this glorious consummation.

Bliseful, Logic of the Philadelphia Times.

The inference drawn by the Philadelphia Times is, that "materialization is a snare and a delusion, totally devoid of a particle of truth." The editors of that bigoted, time-serving sheet know full well that such inference is unwarranted and illogical, but that troubles them not; they know it is not necessary to be fair and candid when deafing with Spiritualism. They feek certain that any conclusion adverse to the science of Spirit Communion, no matter how lame and impotent, will be hailed with delight by a majority of their readers; they care not how rotten their statements may be, if they can only enamel them with a coating that shall tickle the opponents of Spiritual-

The country has within a few days been elated over the successful capture of a gang of forgers, who have within a short time defrauded banks out of millions and hopelessly crippled some institutions; they successfully eluded capture for many months, while the inner chamber of commercial circles was being rent with fear at the depredations. According to the reasoning of the Times, therefore, all banks are a delusion and a snare and commerce a vast chimera, bringing ruin upon its votaries and filling our mad-houses.

Do men abandon banking and commerce when these unfortunate episodes occur? By no manner of means, but learn rather to be more wise, more guarded and circumspect than ever. The Times finds from the history of Bliss "what stuff all mediums are made of"; this execrable logic will no doubt be monthed from hundreds of pulpits, but let the Times and all votaries of superstition beware; the principles of justice are the same regardless of where the application is made. Let us for a moment accept the logic of the Times and see where it leads. Last week a prominent Baptist divine, Rev. N. F. Ravlin of this city, was shown up to the world as a fraud, in that he was in the practice of giving his notes for thousands of dollars to build colleges and churches, knowing at the time that the notes were worthless; therefore all baptist clergymen are frauds and swindlers. A few weeks since the Rev. McGhee, a Methodist preacher, was sent to states prison for poisoning his wife, the deed being inspired by an amour with a young lady of his flock; hence all Methodist ministers are wife-poisoners and libertines. The Presbyterian clergyman Glendening ruins his betrothed and sends her to an untimely grave, and is still preaching; hence the Presbyterian

clergy are all unclean and immoral. F. N. Hamlin, an old and well known wholesale dry goods merchant of this city. was converted at a revival in this city a year or so since, and having had his sins washed away by the blood of Christ, he proceeded to hold revivals through the country on his own account, and improved his spare time in concecting and consummating a most ingenious and rascally swindle upon his confiding creditors, with whom he had already compromised at a large loss to them; therefore all dry goods merchants who get converted, are rascals, and so we might go on, column after column, citing similar cases of daily occurrence. How does the Times and those of like ilk enjoy their own logic, when thus applied?

Laborers in the Spiritualistic Vineyard, and other Items of Interest.

Dr. E. J. Witheford ingiving seances every night, except Tuesday and Saturday, to crowded and generally satisfied audiences.

A tramp recently from Indiana, has been afflicting the mediums of Chicago during the past week, endeavoring estensibly to procure an affinity, and has met with the reception which the disgusting creature de-

serves. He will hardly try Chicago again. A. Kelley Pease, better known to our readers in years past, as Albert Peace, desires us to say that he is lecturing in New England, and those who desire to hear his singular experiences, can write him at Lowell, Mass. It seems the elders of the Shaker Community at West Pittsfield, Mass., dld. not appreciate him, and when he attempted to lecture, they shook him off; the lecturer claims that there is more mental freedom in the prisons of the State of New York, than in this Shaker community. He knows how it is himself.

Charles Giteau, a Chicago lawyer who has discovered that the second advent of Christ occurred at the time Jerusalem was destroyed in 79, has been on a prolonged lecture tour, which has netted him one dollar and twenty cents.

How long before our people will learn that spirite are neither infallible, nor in much greater proportion reliable, than are

The Witness, the daily religious paper started in New York city, in 1871, with such a grand flourish and the prayers of the whole orthodox world, has just yielded up the ghost for want of material support, after sinking large sums of money.

The orthodox have no use for a religious newspaper on secular days; theirs is not that kind of a religion.

From J. E. Brown, of Elmira, New York, we learn that a very large and successful spiritualistic meeting at Eldredge's Park, has just closed, with Lyman C. Howe as principal speaker, who as usual is highly commended.

We learn from the Banner, that 'Wm. Wiggin, magnetic healer of New York, is about removing to this city. We shall welcome Mr. Wiggin, but fear he will find coming to Chicago like "bringing coals to New castle."

Charles H. Foster, the celebrated test medium, will visit Troy, N. Y., professionally on the 1st of September next, and soon afterward expects to visit Rochester, and we hope, Chicago.

A Belgian spiritist journal has issued a volume of prayers for the use of spiritualistic religious services.

Dr. Slade is in Brussels giving seances in daylight. He is accredited with doing many marvelous things. Dr. J. M. Peebles is in Ceylon, the centro of

Buddhism, and goes from there into India to meet the fakir and wonder workers. Charles Foster is said to have an intention of going to England this fall. The Old

World seems to be a good field for American mediums. Australia is rapidly developing mediums and lecturers, and Spiritualism is making such marked progress as to attract general

attention. Dr. Dumont C. Dake has located in Rochester, N. Y., as will be seen by adver-

tisement. While at Council Bluffs, Ia., recently it is believed by both Dr. Dake and Dr. Mansfield that the former saved the life of the latter through his skill and attention.

Giles B. Stebbins will be at meetings as follows: North Lansing, N. Y., grove meeting, Sunday Aug. 26th; North Collins. yearly meeting, three days, Aug. 31st to Sept. 2d; Peterbore, Sunday Sept. 9th; De-Ruyter, Sept. 15th to 20th; Sodus, two day's meeting Sept. 29th and 30th.

Mr. W. J. Colville, who recently came prominently before the English public as a trance lecturer, is to visit America in November. He is an American by birth.

New Hampshire Spiritualists have a pleasant spot for the holding of camp meetings. It is at Newbury, on Lake Sunapee. The meeting commences Aug. 24th and ends

Mrs. Florence Williams, daughter of G. P. James, the English author and novelist, has just commenced public speaking upon Spiritualism, in Melbourne, Australia. Her lectures are spoken of only in praise.

"Three days after the funeral, our good brother appeared and was seen distinctly by all of us in his materialized form, clothed in white and adorned with the Good Templar's regalia," says a correspondent of the London Medium.

The Secress of Prevorst and other somnambules of the highest order say that the instant the soul is freed from the body it sees its whole earthly career in a single sight; it knows its own weaknesses and pronounces its own sentence.

The guides of Mrs. Hollis, of Memphis, a medium widely known through the writings of a number of prominent authors, is said to have made a prediction with sur-prising accuracy in regard to the late riots. A spirit was auxious for the safety of one who was subsequently in volved in the trouble, and spoke concerning it.—Ex-

Mrs. Hollis is not "of Memphis" but 24 Ogden avenue, Chicago, where she has all her time occupied in giving sittings to investigators.

The Free Thinkers meeting at Wolcott, N. Y., has fust closed. A society was organized of "liberal Spiritualists and materialists." We prefer ours straight, but can tolerate a mixture.

A number of September magazines arrived to late for mention this week.

Queen Victoria, the Prince of Wales and the Duke of Argyll are said to be interested in the study of Spiritualism and the Princess Beatrice is a fine medium.

Young People's Comrade is the title of a new publication by Pope Vose, Rockland, Maine, to be edited by Miss Julia Colman. It will be a monthly and devoted to to the interests and wants of young people; and as the expense will be but sixty cents a year, with reduction to clubs, it will undoubtedly secure a large circulation.

The debate between Elder D. R. Dungan. Christian, and W. F. Jamieson, Spiritualist will take place in this city, September 25th, 26th, 27th and 28th. The questions are:

1st. Are the doctrines of modern Spiritualism moral and ennobling in their tendency

Prof. Jamieson affirms. Elder Dungan de-

nies. 2. Are the teachings of the Bible and Christianity moral and ennobling in their tendency.

Elder Dungan affirms. Prof. Jamieson

denies. We get the above information from a let-

ter received by Major Wilcox from Mr. Jamisson. We also learn that Mr. Jamieson has selected the Major as his moderator, and given into his hands fully the preliminary arrangements on his behalf. Elder Dungan will also choose a moderator, and those two

can select a third to act as chairman.—Eddwille (Ia.) Advertiser.

Dr. E. W. Stevens lectured in this city during the month of August with success, considering the season. He is an honest, forcible and logical speaker, and has made many new friends. At the close of his engagement he was tendered a reception at the residence of Geo. B. Nichols, Esq., No. 124 South Green street, which took place on the evening of the 27th ult, and proved a very enjoyable affair.

An article from Dr. Ormsbee, and one entitled "Play of the Jesters," will appear next week.

Bliss Denies.

PHILADELPHIA, Aug. 25th, 1877.
Mr. Editor: I send you all the papers containing a so-called expose of myself and wife. Print them in your columns, but I beg of you for the good of the cause of Spiritualism do not commit yourself in an editorial until you are able to hear the other side of the story, and myself and Mr. Roberts may not be able to present that for some weeks yet. Never fear but what we shall be able to show that this whole matter is a most damnable conspiracy to crush Spiritualism in this part of the country. As a devoted Spiritualist, I send you this warning.

Yours truly, JAMES A. BLISS,

1027 Ogden Street, Philadelphia. We with pleasure give Mr. Bliss space to enter the plea of not guilty. The Times people can be made to answer in the courts both on criminal and civil process and that is the only place where the truth of the matter can be determined, now that the accused denies the charges. If Mr. Bliss is innocent, his course is plain, his duty clear; he will at once institute legal proceedings and have the courts pass upon the matter at the earliest moment. If he can purge himself and family of the charges made by the Times, his fortune is made. Money will flow into his coffers from the people like rain. If he is innocent he should weep for joy at the great opportunity now offered him to carve a record and a fortune.

Whether innocent or guilty the fact is of no moment to Spiritualism in its scientific aspect. Admitting the plea of not guilty to be true and that the whole story of the cellar and cabinet as told by the Times is only a supposititious case, still the lessons taught by the affair are unchanged. All can see that even if not true in this case such a scheme is practicable and to most people would appear to be fair and above suspicion, and could be carried on indefinitely, barring accidents, without detection. When the Bliss family shall have received a certificate of good character from a jury of their own fellow citizens of their own selection, and such finding has received the approval of the court, we shall try to be the first to do them honor. Our columns will be open to spread the news broad-cast and our pocket to aid in-paying the costs of the proceedings.

Concluded from First Page,

would journey from place to place; from household to household-wherever welcomed-and teach of that life which I believed to be the highest.

I believe now that I abridged my existence on earth somewhat. I tried to develop it for literature and learning, and those who would appreciate my thoughts. I believe now that I was not thoughtful enough in trying to reach humanity with it; I now regret that I did not east aside the thin film of scholarship that enveloped me. and throw a flood of light into every heart and home. Will you follow me now-I shall no longer seek the ear of learning? I find that the learning of such has an existence only in their own opinion. There are no least here.

Will you in your earnest pursuits, strive to find that spirit home to which all are tending, and the development of thought in your own souls. Your disembodied friends are near you. If urgently desiring their presence, I find myself in communion, face to face with spirit intelligencies-people who have lived, died upon earth-they come as messengers-are all untold-wait as I might wait, for the courtesy of the guides of this medium, for opportunity to communicate to you.

On behalf of those immortals who are numberless as the stars above your heads who are near you mingling their lives with vours. I speak these words of testimony. Stretch forth your spirit hands, and they are there; open your eyes or mind, and they are there. Let your perceptions invite them, and they are near you. Close the door of life no longer from their presence. They sit by your side: converse with them. hold communion with them. Could your lives be transformed to-day, you would no longer sit in silence by the grave of loved ones and yearn to know of the beyond to which they have gone. To know that your friends are recognized by your side, it would transform your lives, make them more noble, and elevate the standard of thought, until, instead of mad ambition actuating you, you may abide in that upper air that constitutes spirit existence; perhaps some comprehension of its meaning. even in the over-crowded city, where darkness, and noise, and confusion and clouds of smoke prevail-compare the same with the free, ried, pure sunshine of your country home, the place of early recollections, of a sister's voice, a mother's loving care and a father's benediction; now the spiritual life. which you can lead here, and which Spiritualism will bring to you, is of greater contrast to your present life, than the smoky city to the glad freedom and wealth of nature, and the love and perfection of life 23.994

without end. That this benediction may come to you, and that I may be permitted to give you a glimpse of those associative bodies in spirit-life, that are striving constantly to enforce some thought of higher existence upon men, is my prayer.

My first message is the testimony of life beyond death, the active presence of spirits in your midst, and ministering care of your own loved friends, the Spirit-world that is all about you here, and myself, who am not dead, but live beyond, every power and faculty quickened by the wonderful baptism that men call death.

Philadelphia Department.

DY......HENRY T. CHILD, M. D Subscriptions will be received and papers may be obtained, at wholesolo of retall, at 634 Raco St., Philadelphia.

Closing Address.

By mutual consent, arrangement has been made to discontinue the Philadelphia department in this paper. More than twentyfive years ago I entered upon the investigation of modern Spiritualism and was soon convinced that it was based upon a fundamental truth of man's nature, and all my experiences have confirmed this.

Eight years ago last May, I commenced a department in this Journal, and since that time have had regular communication with the readers. Having felt the responsibility of the position, I have always sought to give the best thoughts which the angel-world have given me; and if I have been able to minister to the wants of hungry and thirsty souls, my object has been attained. My aim has been to hold up the light which has been shining so beautifully from the Summerland over the hill-tops of earth, and to call upon all to come up higher, knowing that as our conditions are, so will be our power to receive the grand truths which are in store for humanity. While each form of manifestation is useful, and important to meet the demands of some, those which reach the inner-consciousness and lead us to a closer walk with God, in which we shall be able to help our fellow men, should be the most attractive.

There are those who have become acquainted with me through this department, who will be my friends on the other shores. Out of the thousands of readers a very large number have been strangers as to the outward, but if I have been able to touch chords in their souls that have vibrated to higher and better aspirations, then we have claims upon each other, for this bond of union will go with us to the better land, toward which we are all hastening.

I am glad to know that the Journal is in good hands, and will go on in its mission of spreading the gospel of Spiritualism over the world. By request of Colonel Bundy. I expect to write for it when anything of interest occurs; I am also requested to continue to act as agent for receiving subscriptions and advertisements as heretofore.

I shall be glad to know that all my friends continue their subscriptions, and that many others take the paper. Spiritualists should realize more and more the importance of sustaining their well established and reliable papers, that we may not only know how the cause is progressing, but that others may be interested and enlightened thereon.

Spiritualist Convention.

The annual convention of the Iowa State Association of spiritualists will convene at Iowa Falls, Sept. 13th, 1877, and continue four days, at the same time and place, and in conjunction with the Spiritualist Campenecting to be conducted by the State Missionavies, Godfrey and Andrews, as per their advertisement. A large gathering and good meeting is anticipated. All are invited. JOHN WILCOX, Pres't. Ella J. Seinner, Sec'y,

The Spiritualists of Central Iowa will hold a four days' camp-meeting at Iowa Falls, commencing Sept. 18th in a grove near the depot and adjacent to the banks of Iowa river. Several speakers from different parts of the country are expected to be present. The inceting will be conducted by the State Missionaries O. H. Godfrey and W. H. Andrews.

Michigan Grove Meetings.

At South Haven, Mich., Aug. 4th and 5th; at Fowlerville, Michigan, September 1st and 2d; at Plainwell, Michigan, Sept. 15th and 15th. These meetings will be held under the auspices of the State Association. Dr. Spinning and other speakers will be in attendance. Mrs. L. E. Balley, Secty. 22-15tf

Northern Wisconsin Spiritual Conference.

Spiritualista, Liberalista and Freetinikers, the Northern Wisconsin Spiritual Conference will convene in Spiritualist Helt, Chmro, Wis., Sept. 14th, 15th and 16th, 1877. Engaged speakers, W. F. Jamieson and C. W. Stewarts. All other speakers are invited to participate. Mrs. Mary Severance, of Whitewater (the best psychometrist) will be at this meeting. A. B. Severance, of Milwankee, has also promised to be with us. Officers for the ensuing year will be elected. The best of vocal end instrumental music is engaged for this occasion. Friends, bring your well-filled baskets. Dising room attached to the hall where meals will be served up to those who wish at cost. Saturday evening, will be devoted to a social party. Let every one interested in truth be on hand. The platform is free.

Dr. J. C. Phillips, Socy. Dr. J. C. Phillips, Sec'y.

Grove Meeting.

The Annual Convention of Spiritualists of the Susquehanna and Chanaugo Valleys will hold their annual meeting, Sept. 7th, 8th and 9th, etc.

Michigan State Association of Spiritnalists.

The Semi-Annual needing of the Michigan Association of Spiritnalists, will convens at Rockford, Kent Co., Sept. 7th. Sth and Sth. The season of the year being favorable, a large attendance, and representation of free thinkers is anticipated. Let us hope to begin is new oral in the pages of Modera Spiritnalism, wherein a well organised practical work shall access. fully accomplish great results. All persons desirous of becoming members of the Association, will please send their name, and \$1.00, as a fee for membership, to Dr. J. V. Spencorf, Treesurer, Battle Creek; by so doing you will lend your influence to the cases we advocate and aid as fo the better farther, materially, our interests. During the summer months we wish to call as many grove meetings as possible. Talested speakers are ready for the post, and possible anxious to know of our faith. Any local society, or place desirous of organizing one, who may favor holding such a gathering, can correspond with the Secretary, at Battle Creek, and thereby complete their arrangement for spek, and thus secure early their choice of locksters. We especially invite all isotyrers in the State to attend the sentinent for spek, and thus secure early their choice of locksters. We especially invite all secures in the State to attend the sentinent and convention, as we hope to combine our efforts, and establish some pick of work for all willing to labor in the broad field of region.

A. B. Selburg, Proceeds.

G. M. Minslow.

Constituting the Executive Board.

Friends of Human Progress.

The twenty-second annual meeting of the Friends of Human Progress, of North Collins, will be held in Hemlack Hall, Brant, Eric Co., N. Y., on the Sixt day of August, and the 1st & 2nd days of Sept., 1877, opening each day at few of least & 3nd Mrs. Lydia A. Pearsall, of Disco. Mich.; Giles B. Stebbins, of Notroit, Brs. E. L. Watson, of Titusville, Fa., and othera will be present to address the people. Committee—Geo. W. Taylor, Lovi Brown, Ella Dillingham, Ellaha Brown, C. B. Rathbene.

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

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Poices from the People.

RECOGNIZION.

By William Cullen Bryant.

How shall know thee in the sphere which keep: The disembodied spirits of the dead, When all of thee that time could wither steeps And perishes among the dust we tread?

For I shall feel the sting of ceasuless pain, If there I meet thy gentle presence not; Nor hear the voice I love, nor read again In thy secondst eyes the tender thought.

Will not the own meet heart domain me there? . That heart whose feathest throbe to me wore

My name on earth was ever in thy prayer, And wilt them never utter it in beeven?

The love that lived through off the stormy post And needly with my harder nature bors, And deeper grow, and tender to the last, Shall it expire with life and be no more?

Shall thou not fence me, in that calmer home. The wiedom that I learned so ill in this-The visdom which is love—till I become Thy at companion in that land of blies.

The Tomb was the Ecoc.

The tomb solved of the rece: "What door thou with the tears which dave Thou excetest flower that blooms?" The rose ested of the temb: "What dost then with the treesures rare, Thou hidest deep from light and air, Until the day of Goom?

The rose said: "Home of night, Deep in my besom I distil Theca pearly tears to scents that ill The senses with delight." The temp caid: "Flower of love, I make of every treesure rare, Midden so deep from light and air, Levodo nevosa rod fuca A

ministo.

Racio in the Spirit-World.

Well I remember listening, in my younger days to statements regarding the escapetion in Spirit-life. All vers agreed upon one thing, that music, both vocal and instrumental, would be the main occupation of apirits around the throne. As a child, I liked the iden, because I was fond of music; but when I began to investigate the subject. I found it to be the most abound of all theories, because in was not practical; and withol, it was a guarantee of the continuation of incolonce.—Spirit in Voice

The orthodox view of heaven is one of perpetuel prolin singleg. It is not stronge that the human mind accordates beeven with music, The Cast that we do not hear the "music of nature," may be attributed to the duliness of our hearing. Andrew Jeckson Davis cays: "Among my first observations in the illustion of the Spirit land, I discorned a river which seemed to flow coross the open aeriai space and pour into the for distant besome of that heavenly world. It was a river made of various atreams that flowed out from sienete, which blended and widened and expanded into a great sea, and thus became the flowing classent of perfect beauty in the land of epicies. That colectial viver is as visible to the clairvoyant perception as the Hudson, the East River, or any other water that can be seen by the natural eye on the globe. It flows eway for beyond any distance that I have power to trace. It seemed like a celestial Guil Stream, but whither it goeth I know not.' I only know that it is one of the courses of unutterable melody. It ecome to give out music from all its variegated margins, and to yield lessons also, because on several occasions, vast congregations vivere visible on the phores, learning comething beautiful concerning its harmonious sounds. What they Icarned I cannot tell. I only saw that after listening and conversing and reposing for an hour (or what seemed to me to be that length of time), they ross all at once; they seemed to be many thousands-a vast assemblage-and then also rose their congs, and those congs blending with the music of that wonderful water, seemed to me to fill the whole universe with melody! So full of joy was my heart that I lost all spiritual power either to eee or hear; and so suddenly did I return to the common state that I could not but ask the person who just then entered the room, whether he had heard that music! 'No,' he replied. 'Indeedl' said I. 'Didn't you hear anything?' 'No?' So real and so distinct was the sound I could acqueely believe

my friend's denial." Again Mr. Davis says, in apeaking of society in the Summer-land: "Flowing along this side of that beautiful Pavilion is a river (I obtained the pronunciation of this word with great care) called Apotravella.' They sing to its tides. There is in that brotherhood a piece of music written to the life of the Apotravella. And there are times when the vast multi-arched Connilium throbs like a harp, responsive to the historical musical revolution of that beautiful eclestial

He alludes to the Zellabingen, a vast German aseccletion of the Summor-land: "This yest association is musical throughout. It is composed wholly of persons who had not, before death acquired the power of song, but who yet possessed enthusiastic and ardent love for musie-souls whose desires for song has not been gratified in the earth. The Zellabingen Association is to them the glorious actualization of what here was ideal and perpetual disappointment. They each one said, 'I have no voice for song, but I will yet sing: it is in me; I can silently sing; my spirit sings; and time will bring me song? How many Gorman maidens, and how many German young men, have become members of the Zellabingen Society There they are, in the Upper-world, some of them centuries old, as our almanae would make it, yet vounger than any grown person on earth. To them every morning is the beginning of a new day. By which I mean that every change in the cycle of their lives is to them the beginning of a new age through which they have never passed. They are fresh and new, spontaneous and beautt.

Mr. Davis alludes also to musical voices in the Summer land: "If however, your clairvoyent sight was opened-if your spiritual eyes had the light of far penetrating clairvoyance in them-you would instantly perceive that the serial occan, which flows out into infinity from your feet, rip. ples off and divides into beautiful ethereal rivers, and that those rapidly flowing rivers lead away to planets, even to this earth, whence you doparted, while another river flows onward to Mars, another to Jupiter, another to Saturn, and other celestial streams to other more distant planets belonging to other systems of suns; and so on, and on throughout the star-paved regions of the firms-

ment, you would behold, in every imaginable direction, streams running musically down these gentle atmospheric declivities, just as tangibly as the rivers that run down the mountains and flow through the spaces in the rough landscapes of this more material world. I wish! oh, how I wish! that I could picture to you the reality of these musical rivers of the heavenly spaces. They are musical to the ear that can hear them flowing between the constellations. Pythagoras and his school believed in the deathless music of the spheres."

Music is applied to everything. A quaint auther remarks that men are like hyinns. "There ero short-metre men, sharp, blunt and hasty; there are long-metre, slow, weighty, and dignified; there ero helielejoh-metre men, mercurial, fervent and inspiring; and there are eights and sevens men, gontle, genial, and delightful."

Singing is indeed a natural expression of humanity, bureting spentaneously from the soul, like the flower from the bud or a sweet warbler of the chy from the parent nest-egg. The weary worker hums his tune; the lips of the tired scamstress give expression to a plaintive melody; and the over-burdened mother sings a soothing song to full her pratting child to sleep. James I. Tuelier, following the personal suggestions of an eminent practitioner in Boston, treated successfully a case

of St. Vitus' Dance by means of music. All through animate nature music is manifested. There are Musical Moths and Musical Butterflies, es set forth by Mr. F. Buchannan White and Mr. Darwin. It has been demonstrated that a stinted rece may be made to bloom with additional luster, through the instrumentality of the havmonium. Oftimes music is heard around the bed of the dying. E. Q.' speaking of his mother and on infant brother says: "I had a brother who lived some eight or nine months only. My mother was excessively fond of the infant, more so than she appeared to have been of any former child, and indeed of any subsequent one. Some few nights before the poor bebe left its clay tenement, occupied for so short a time, sweet, seraphic music 'held cublime communion with the soul.' My mother has frequently described it to me as composed of the sweetest and most powerfully entrancing etrains abovever heard. The meledy was hymnlike and holy, such as we might expect from a choir of children."

Important Questions.—The following important questions were answered by W. J. Colville, a trance medium, of London, England:

O. Are we to understand that there is no such thing as matter, but that matter is simply the clothing which spirit assumes?

A. Our view of the subject is that there never will be a time when spirit will not animate matter. Spirit ereated matter for its own use. When spirit requires matter no longer, matter will become spiritualized and etherealized.

Q. You referred to animals possessing qualities

of mind. Are we to understand that animals are possessed of spirits? A. Most decidedly they are possessed of spirits If animals were not possessed of spirits they would not exhibit qualities and feelings which be-long to spirit. We say animals have spirits. We believe in the future existence of animals. We do not state that you will be in the same sphere with the chimal; or that the human and the animal epicit commingle together. Animal spirit has existence. All opirit has existence. Animal istence. All opirit has existence. Animal opirit may pass into other forms, whilst human spirits retain individuality throughout eter-

liuman epirit retain individuality

throughout eternity?
A. Decidediy. You are conscious individuals.
You will progress, overcome all imperfections, become purified and perfected in knowledge, but you will remain conscious single individual be-ings. You can be nothing else. When the spirit has attained conscious individuality it never

Q. If we retain a conscious individuality shall we be progressive?

A Do you not retain a conscious individuality throughout your life? Is not a child individual A child's spirit never becomes the spirit of any one else. The spirit of a learned man is the same spirit he had when born as a child. The spirit progresses both in and out of the material form.
All the possibilities of your nature shall be unfolded in another sphere, and you will remain conscious individuals for all that
Q. Are there different stages of existence?

A Unquestionably. Not merely two, one of misery and one of happiness, as taught in orthodox churches; not merely three, as set forth by the Roman Catholic Church. But there are countless spheres of progression all above the earth, states and estates all adapted to the wants of the individual spirit. While on earth you form your own sphere; a portion of your sphere is surrounding you at the present doment. It is the outgrowth of your life upon ourth. When you pass into the Spirit-world you associate with those who are like yourselves, consequently as there are no two nen or women alike on earth, there are no two spirits alike in the Spirit-world and there never will be till they have arrived at perfection, from the highest state to the lowest, The mere change called death does not necessarily affect the indwelling spirit. It merely leads the spiritual form into another place, where it will have great opportunities of progress. There are necessarily states adapted to the requirements of

each spirit.
Q. Can you answer why we have the matter put by Christ that the rich man went into one place while Lazarus went into another? He seems to have spoken in that instance of only two states, A. Jesus spake to them of only two persons and he said each of these spirits went into separate states. If we speak of the position of two men we can only speak of two states. All virtue will be rewarded, all vice punished. It is a necessary consequence of the laws of the universe. You eannot escape from the necessary consequences of virtue and vice, and therefore if that rich man cared for nothing but himself, he must enter a state of unhappiness and misery, there to remain until purged from his sinfulness; whereas the despised outcast, though a beggar on earth, might have a soul clothed with the garb of righteousness. There is nothing in the parable out of harmony

Who is the Person?—At a meeting of the Psychological Society, of London, Miss Kislingbury claims that she once saw an American medium come out of a cabinet with a mask on, and go directly under the gaslight, which she turned up to full flare so that everybody could see beyond all doubt that it was a mask.

Miss Kislingbury claimed that the medium must have been unconscious, or she would have never undertaken to perpetrate such a fraud. Miss K. also knew a young lady who had recently de. veloped into an extraordinary medium. While she was asleep the spirits, according to their own account, drew power from her for an hour or two; she then woke up and saw a spirit in her room as solid as an ordinary mortal.

Interesting Experiences.—Z.T. Griffin, of Williamson, Wayne Co., N.Y., writes: I have heard mediums express the idea that around a person who has lost friends, soon after death, the person who has lost triends, soon and deam, the spirit hovers, and is almost dense enough to be visible to the naked eye; but my phase of mediumship seems to be that of feeling or being cognizant of a spirit's presence by the strong, cool, magnetic currents that seem to envelop my whole form. Now, at this particular time I went to a friend's bouse in Hilladale, and immediately upon entering the hed-room with my wife and haby. I perceived a rough painting of a person which seemed to have a halo around it. Of course I paid but little attention to the picture, but in a short time after I had got into bed and the light wasex-tinguished this person came to me and forelbly tinguished this person came to me and forcibly impressed herself upon me. She was a lady o

extremely forcible temperament. However, before enveloping me in the magnetic spirit influence, the spirits indicated their presence by a peculiar electric snapping in the atmosphere, and I comprehended the meaning of it. This latter demonstration closed the seance," and I was permitted to shut my oyes in peaceful sleep. Delia, my wife, was frightened a little at the demonstration retained down, and our denarted tion, yet soon quieted down, and our departed spirit and her band gently withdrew, leaving a soothing influence pervading the whole house-hold. The presence of these powerful spirit bands are sometimes necessary to prevent my lapsing into materialism, and becoming a doubter of ex-

I Versus 10,000,000.—Mrs. Denton, wife of Professor Denton, having had a piece of lava pressed upon her forehead, beheld all the terrible circumstances connected with that cruption of Vesuvius which destroyed Pompei, not as a picture, but actually in life-like motion, and mentioned several things which had not even been mentioned by Pliny, the historian of that terrible night; among others the descent of a torrent of water from the mountain, which accounts for a fact none have hitherto been able to explain, viz., certain hodies found encased in a mould of charcous hodies found encased in a mould of cinercous paste.—Boston Heraid.

Here we have statements of Mrs. Denton in reference to Psychometry and its revealments. She disbelieves everybody else, sets up her own individual opinion against that of 10,000,000 of Spiritunlists, and considers herself a unit-right-while the senses of 10,000,000 units are as perverted as the senses of 10,000,000 units are as perverted as the vision of a man laboring under a disease known as delirium tremens. She says: "I believe in spirit as I believe in matter—believe that matter and spirit are but different forms, or conditions, or manifestations, forever interchangeable, of one and the same element, which is parhaps, the only element in existence. Thus far I am a Spiritualist, if Spiritualism will acknowledge any kinship to a belief like that. But the hypothesis of a continued, conscious, individualized spirit existence, independent of the material form, I regard as not only unproven, but as unprovable by any method of which we are at present cognizant. All arguments in support of such an hypothesis, whether ments in support of such an hypothesis, whether they originated in the past, or are the result of modern thought and investigation, appear to me to be without basis, save that of an assumed premise. That the human spirit is an ontity, capable of existing independently of the animal organ. ism, appears to me a question still unanswored and unanswerable in the present state of our knowledge. Granting all that is claimed in regard to the occurrence of the so-called spiritual phenomena, from the most indistinct rap to the most solid and permanent materialization, by what method is it possible to prove them due to the agency of 'disembodied human spirits?' Of course, if they could be proven due to such agen-cy, the whole question of the existence of such beings would at once be disposed of. But proof of the existence of such beings must precede any proof of their exercise of any powers whatever. Have we any proof of such existence?"

What evidence have we that Mrs. Denton sees what she claims? She doubts the vision and experience of 10,000,000 of Spiritualists, and why should they not in turn doubt the correctness of her psychometric revelations?

A touching appeal comes in the Revue, the French Spiritual paper, from an erring girl, who, through the force of poverty, and the wants of an aged mother, went astray. The article is entitled, "Do Not Contemn Those Who Fall." Turned out of doors by an ugly step-father, and driven to support herself and her mother, who soon joined her, she entered upon the life of the desit monde, and are long passed to the Spirit, world.

ere long passed to the Spirit-world. Poor, poor girl! She was naturally pure in soul, but was driven to lead a dissolute life. From her Spirit-home, she expresses her gratitude to those who kindly assisted her; in language, too, that shows that she had genuine womanly virtue within her soul, even if she was driven to a lift of

Lincoln, III.-C. C. Brackett says: I write you for the purpose of getting my name before the Spiritual public; I am now, and have been for the last ten years, a phrenological lecturer; I am also a Spiritualist, and, in my lectures, I teach the philosophy of life. I wrote to Brother Heath, at Tonica, Ill., for the use of the new hall there. He answered that the Spiritualists there had not heard of me; had not seen my name in the RE-LIGIO-PHILOSOPHICAL JOURNAL. I wrote them the reason was that I had not sent it to you. Now, what I want is this: Wherever there is a spiritual hall not in use, I would like the privilege of occupying it, and would pay all expenses incurred. I ask no entertainment; I paymy own bills, and this relieves all parties from being imposed upon. Now, I sometimes get churches to lecture in. I can be more at home in a spiritual hall. We who have not reached the top round of the ladder, can do more good sometimes than some that have; we get nearer the common people. What we term the first class are too high for the great mass to comprehend. Now, Brother Bundy, you may not know me, but I have met Brother Jones several times in his life-time on earth; I have taken the RELIGIO-PHILOSOPHICAL JOURNAL ever since it started the first time, and have not failed to pay for it like a good many, who are, I am sorry to say, Spiritualists. They, of all others, ought to pay for their spiritual food. I can refer you to Judge Holbrook, whom I have met at several places.

We think this letter reads as if written by an honest, carnest man, and we can say that he has always dealt promptly vith this office.

J. H. Ragicy writes: I believe there are as many conditions in the Spirit-life as in this, for one man's place in heaven would not fit another man's any more than his coat; hence the desire of many to remain in life, with all of its unhappy ac-cidents, rather than accept the heaven of the catechism, apprehending eternal unfitness of things

The sabbath has from the beginning been called the day of rest; and our grandfathers and grandmothers used to sing:

"Day of all the week, the best Emblem of eternal rest."

Oh! what forbodings used to fill my childish heart when I sat and listened to those words As I could not keep quiet up to the sixteenthly I used to wonder how I could endure through eternity. I am afraid I used to indulge in wishes similar to those of the little boy, Mrs Stowe tells us of, who asked. "Mamma, don't you spose, if I be good and still all the week in heaven, God will let me go down to hell Saturday afternoons and play?"

The Ocean of Death.-We are told that far down through the ocean fair white shells are constantly falling, like snowlakes, in a breathless winter day, that strew with downy drifts the prairie of the sea. So the rude wrecks and unsurrengered dead must, in the course of years receive a silent burist, as one would hide a sleeper's form with leaves of lilies, and the winds pass them by undisturbed. This shower is made of microscopic shells, they say, but in reality the old miniatures of nameless tribes that once held atoms of the life that fills the creation; the old army of warriors who fought their sparkle of a day and died; now, through the dense heaven of a sea, let gently down upon that plain. No atorms are there, no change of seasons, and no murmur of the world. Along that prairie they will lay the telegraphic nerves and through these downy drifts the quick intelligence will come and go. Through that dumb realm will pass the brother's call to brother round the world, and syllables of love and hope will pul-sate like a heart within the rough Atlantic.—Ev-

Many beautiful thoughts have been expressed in regard to "Death:" but we cannot imagine what could be said in reference to a horrible death by internal combustion, which is said to have recently occurred in San Francisco. The victim, according to the Pet of that city, staggered toward the gas-jet to light the atump of a cigar which he carried, while the barkseper turned to attend to his duties. A moment after he heard a low most and noticed a fact of fire, said turning around he saw Harley falling to the floor, his head enveloped in a black thick smoke, while flower is sued from his month and ears. A horrible ameni sued from his mouth and cars. A morrible smell of burned fieth filled the air. Not a moment was lost in attending to the sufferer. He was beyond rollef, however. His face was perfectly black,

partly charred, and partly covered with a moist soot. His eyes were open; his mouth was com-pletely reasted on the inside; but, with the exception of his head and hands, no part of his body bore marks of his horrible death.

Inhabitable Worlds,-Prot. Proctor has advanced some interesting theories in regard to life in other worlds. He says that planets and stars are in a continual state of change. From the nebulous state onward, the matter of which they are composed is never at rest. Necessarily millions of ages must clapse before the surface of the planet is prepared to support any sort of life, cither vegetable or animal. As the changes take place, there is a period when life becomes possible and exists; then as changes continue to take place, organic life gradually becomes extinct. It may take thousands and millions of years, which is but a moment when compared with the life of worlds. Untold ages passed in the history of the carth before it was prepared, by a process of cooling, to receive us, and it will gradually cool, so that it will be as the moon—barren, cold; the occaus frozen, and all life extinct.

Venus is probably the only planet besides the earth that is inhabited or inhabitable at present, it baving a year nearly equal to our own, seasons similar to ours, and a day and night. Organic life on Merenry would be impossible on account of the extreme heat, since water cannot exist there save in the form of steam. Jupiter and Saturn are also hot, as they are secondary suns and have not reached the life bearing stage by the necessary cooling and changes. Mars, having passed this stage, is cold and almost continually frozen.—Ex

Prof. Proctor's explorations among the planets do not agree with those who have visited them in spirit. The somnambulist, Lucy, under the direction of Dr. Woldrich, claims the planet Satura is inhabited. She says: "There were beautiful temples, yet no workmon discovered in the building; at the festivals of its delicate inhabitants, music came from an luvisible source. The people moved with such grace they seemed to glide or float along without touching the floor or even moving the feet." Indeed, judging from the doscription of Dr. W., we think Saturn would not be a had place to emigrate to. A. J. Davis says:

"And now, for the first time, I have acquired knowledge of the verity that there is a Spiritual population upon Jupiter and Saturn, consociating and harmoniously intermingling with the almost Spiritual, yet natural inhabitants thereof. And here let it be recorded that a similar consociation will, in the future good time coming, be an actual experience on earth. But this is a prospect hard-ty comprehensible by our thoroughly materialistic and now exceedingly skeptical humanity.

Corning, Ark. A free thinker writes: Since writing some months 200, I can report a growing interest in Spiritualism. We watch the columns of the Journal, and whenever we see lecturers or Spiritualists of any kind "booked" for states south of us, we set up an anxious inquiry as to, whether or not they will pass over our railroad, and, if so, will they not give us a call. The limited number and poverty of the few who would pay a lecturer to stop, debars us from hoping for aught save an accidental call.

So far as my copy of the Journal will go, it is made to serve every way possible towards spreading spiritual intelligence, but are there rot indies and centlemen in your Chicago, who have hundreds of copies of spiritual publications which they have read, and could, without loss or inconvenience, remail them to such names as we furnish. ish? There is surely an awayening of interest among the people—and, beside idle curlosity, you will find many who feel that desire which proceeds from conviction.

I would suggest that you and your Journal, corps adopt all means which your position and facilities give you to scatter such information as will prepare the public mind for the great revolution which must follow a fair understanding of

The weight and influence of respectable mediums and lecturers, are daily increasing. When we read of Home having been sent for to consult with the Czar, in his mighty crusade against Mobammedanism; and of a high functionary in Paris paying \$12,000 a year for the services of a medium, we are encouraged to believe that the dawn of a new era in religious and biblical history is near thank the dawn.

Dr. Siade in Holland.-One who has been investigating Spiritualism there, tested the slate writing by first holding the slate under the table in the usual manner, then on the top of it, afterwards over his head; later by taking a double slate fastened by hinges, and putting a little bit of pencil between the two. Dr. Slade placed this under his arm, and on opening it he found a most interesting message, covering the whole of both sides. A few days later he bought a similar kind of double slate and put inside a bit of pencil. The whole was fastened with string, wrapped in several sheets of paper, and then fastened again with another string. Taking this to the medium's rooms at the Hague, he told him to try whether the spirits could write something while the slate was in the condition just mentioned. This request was immediately complied with by the medium, and putting the whole parcel at the opposite end of the table they joined hands, waiting for results. After a few minutes the parcel moved a little, and they heard distinctly a kind of scratching noise, similar to that of a person writing rapidly. When the noise ceased, three raps were produced, on cutting the strings and opening the slate they found to their utter astonishment, both sides covered with beautiful writing. He took the slate home, and had two panes of glass cut so as to fit them, and keep the message, a grateful souvenir of spirit power. Several times he obtain-ed writing in Dutch and in Greek, both of which languages are unknown to the medium. The communications were of a superior order, and written so correctly that they proved thorough knowledge of the languages.

Dr. Slade is doing a grand good work in spreading our philosophy in foreign countries. The above tests were remarkable and could not fail to

be convincing.

Music and Telephone.—Mr. Cromwell
F. Variey, the Atlantic telegraph electrician,
whose work in connection with Spiritualism, is so well known to the readers of these pages, has in-vented an instrument by means of which musical sounds can be transmitted by telegraph. In fact, we aided him in his fundamental experiments in connection with this invention some years ago. On Thursday, last week, he exhibited the apparatus at work at the Queen's Theater, in Long Acre. The tune, "Where, and O Where, is My Highland Laddie Gone?" was played through two miles of wire, and was hailed with loud cheers. Next came "The Last Rose of Summer." The experimental contents of the conten we aided him in his fundamental experiments in periments gave general satisfaction to those present.—London Spiritualist.

Oh! what wonders in the musical word! Those who have never investigated the results of those delicate vibrations that produce music, are ignorant of one most important feature of creation. The London Magazine sets forth an account of Prof. Barret's lecture on Sympathetic vibrations, and in the course of his remarks, which was fully illustrated by experiments, led up from simple pendulum vibrations to those in which, where pendulum viorations to sales in motion, the several pendulums are hung on the same rod, the vibrations from one pendulum act in motion are communicated to others of the same length. The way in which trining forks, without being touched, will respond to the vibrations of those in tune with them, and columns of air will likewise give audible vibrations in response to notes with which they are in tune, was illustrated, and the behavior of sensitive fixmes was shown by many interesting experiments. After concluding the subject proper of the lecture, Professor Barrett went on to speak of the fecture, Professor Barrett went on to speak of suggestions thrown out that sun spots might be due to a state of sensitive sympathy produced by the feeble influence of neighboring planets Much in meteorology, likewise, is to be explained by such a line of study. Nor need we stop at inorganic nature. Our bodies and our minds often resemble a resonant lar or a sensitive fisme, and a veryflight disturbance, if it is synchronous with our state, may produce unlooked for effects. The Professor went on to say that during the last six Our state, may produce unboxed for effects. The Professor went on to say that during the last six months he had collected, for and mear, testimony that makes him believe we are on the threshold of great knewledge of the action of mind on mind. It hardly shows a wise scientific spirit, he urged, which leads entain philosophers, to whom the public look for instruction in psychology, to talk confidently about the impossibility of the existence of any at present inexplicable phenomens. Such philosophers themselves become the slaves of a dominant idea. They should be willing to relinquish ideas they find out of harmony with facts.

Another ghost in New York city. The laws of California are particularly oppres-

One hundred tents were pitched at the Lake Pleasant (Mass.) camp-meeting

The French Spiritualist paper, the Revve, seems favorable to the doctrine of re-incarnation. Many of the Belgian papers speak in high terms of Dr. Dupuis, deceased, who was editor of the Galileen, a spiritual paper.

Parafilne molds are acting an important part in the test seases of Paris, France. About 150 pounds are milited at a scance.

A new spiritual paper, called the Light of Zion, has appeared in Bogota. Mexico has a new paper called the Discussion.

A mother who murdored her child in Scotland, claims that she still sees it, and to willing to

According to Astrology, the 18th of August was a day that menaced great evil. We were very happy that day.

Last year the travel over the various roads to the Lako Pleasant camp-meeting amounted to about \$12,000. Pretty good.

Though Garibaldi has been cick, lying for cometime unconscious, he claims that he will sur-vive the Pope and attend his funeral.

It is chronicled that Queen Victoria's cousin was present at a scance in England. We know of thousands of cousins in this country who attend ceances, and nothing is thought of it

G. L. Ditson gives an account of how the opirits took away a piece of money, which was afterwards found nicely balanced on the case

Robert Roberts, of Australia, has prophesied, from a Biblical stand-point. He closens that Turkey must go under, and that a war between England and Russid will in consequence take place, and the former will be worsted. Good needs the ill as night the mora:

Truths blossom out of wrong; From caverns deep fresh waters leap To make sweet rills of songs.

A bolief in the value of fresh blood as a medicine in case of consumption is entertained by several St. Louis Physicians, and every morning the chief slaughter house of that city is visited by pa-

A gentleman has been moved to write Robert Dale Owen an open letter, through the columns of a New York paper, asking that he will give a clear, philosophical, cogent argument, such as he has made many a time, that will contain within itself evidence that it is Robert Dale Owen.

The Seymour Times says that the lord sent his lightning down a tree near Millford, in this State, July 11th, and, glancing off, it knocked in the side of a house, killing a Christian named Myers. If Myers had been a heathen, the killing would have been an awful visitation of divine providence.

"Silly, Credulous People."-That is

what the Record. Union of San Francisco, Cal., calls

the supporters of Dr. Slade, among whom may be mentioned Profs. Carpenter, Varley, Wallace, Crookes, Sergeant Cox, Epes Sargent and a hoof of other learned men and scientists of like respect-

Andrew Jackson Davis says "Justice and goodness eventually prevail, and so what should occur, does occur."—Lz.

It is indeed difficult to reconcile that doctrine with the existence of a sore on the nose, a corn on the foot, or rhoundatic pains in the joints.

If evil spirits are doing the negative work of destruction, which is permitted for ulterior purposes of good, there are, on the other hand, a vast number who are working great positive good as healing mediums .- Tennyson.

T. Tennyson, brother of the Laureate, says: there be among those communicating evil spirits, auti-Christian in their doctrines, these at all events, by the demolition of creeds which have misled men since the earliest stages of Christianity, are doing a great work, and prepar-ing by their moral teachings, whether compulsory or voluntarily, the way for that purer Christianity— that church "without spot or wrinkle, or any such

Mrs. C. Faunte Allyn claims that Spiritualism is a thing of to-day, while Christianity is only the merest shadow of what it has been in the past. The church is, itself, answering the question, in that it is abandoning its deep-worn ruts and occupying spiritual ground, talking of the "Summer-land" of A. J. Davis quite as fre-quently as of the "New Jerusalem" or of him of Pat-mos, and in replacing in a wide degree the mirac-ulous angels, archangels and cherubim, with the spirits of those who had once been known among the paths of earth.

Various reasons are assigned—good, bad and indifferent—why Dr. Slade's pen gave expression to some of Kersey Graves' English, or, in other words, plagiarized or mysteriously appropriated what did not belong to it. First reason, that he deliberately quoted the extract; second that he had read it at some time and now unconsolved reproduces to third, that he had spirsciously reproduces it; third, that he had spir-itual access to the book; fourth, that by some law of mind he absorbed the author's cerebrations; fifth, some spirit controlled him, having first, by some of the above processes, become possessed of the information; sixth, that Dr. Slade's guides willingly and knowingly reproduced it; seven, that he is made to go through the criticisms by some law of retribution.

A Mad World.—Another reformation was the result. They who are known as the "Pilgrin. Fathers" sailed from the delectable home of Prot-estant liberty in England, and one would have thought they carried the ark of liberty with them. But no sconer were they established in their new home amid the prairies and forests of America than, feeling the intoxication of power, they, too, unsheathed the sword of intolerance, and, emulating the persecutors from whom they had fled, shamed the very savages around them by falling anamed the very savages around them by failing upon their fellow exiles and butchering them in true Romish (and Protestant) fashion, till America became a veritable Smithfield on a larger scale; and from that day in the new world, as in the old, religious intolerance, lacking somewhat of the power, but none of the will of its earlier history, has mercilessly pursued with snathemas and pen-alties all who have dared to claim that birthright of every rational being—liberty of conscience ! At this day, not only England but all Christendom is in an arena where religious gladiators quarrel over the cross of the gentle Nazarene, and meet in fleree polemical strife, and in the absence of the power to use fire and laggot, excommunicate one another here, and consign one another to perdi-tion hereafter, because of ill-fitting creeds that were made by man and never owned by God.—Medium and Daybreak.

Of course, this is a mad world; no denying it. The Pilgrim Fathers left, on account of madness, their old home, and came to this country to establish a new one, and they, in turn, became mad, and commenced doing to others just what they so much dreaded at one time themselves. Experience learned them nothing; thick-skulled and ad-die-brained, they became persecutors in turn, showing conclusively that they had no conception whatever of religious liberty. They were mad, and, with no sense in their madness, they tortured those whose madness did not run in the same channel with their own. History abounds in evidence, showing the inherent madness of the people See the Crusades, Salem witchcraft, hely wars, massacres of Protestante in Mexico, and the intolerance manifested in thousands of other places, and you cannot believe otherwise than that places, and you cannot release otherwise than analysis world is mad. Not a dozen newspapers in all of God's vast universe that are perfectly free from madness, envy, or jealousy. This madness manifests itself in various ways—in slander, in abuse, in persecution, or in torture! Thousands of years must pass away before this madness will entirely

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Bliss must do better, and he did.
What now follows is stated upon the best
of authority—that of the persons mention ed by name as having been the accomplices of Mr. and Mrs. Bliss, and who themselves personated the spirits, and who did not make clean breasts of the affair until THE Times representative and another gentleman discovered the fraud, as will be seen hereafter, and charged them with being concerned in a swindling show.

Shortly after Mrs. Bliss began the materialization of Blue Flower, Thomas Evans formerly a spirit-photographer at 403 Vine street, approached Mr. Bliss and proposed to him to enter into the materializing business on a large scale. He said that his wife and his daughter were accomplished "spirits," and that he could secure the services of another man, a bright mechanician, who could construct suitable apparatus and manage the seances secretly After agreeing upon money matters, Bliss accepted the proposition. Evans' friend then constructed the cabinet and the other necessary accompaniments. The cabinet was built in the partheastern agreement of the was built in the northeastern corner of the parlor in Bliss' house, on Ogden street. It is much larger than such structures generally are, and besides a door, it had two apertures—one more than is generally provided—as the new departure contemplated having spirits in the room at the same time that faces appeared at both openings. The sides of the cabinet reach from floor to ceiling. Within, in the northeastern corner, is a small sub-apartment, built of frame-work, covered with mosquito-netting. It is pro-vided with a door, and within sits the medium, Mrs. Bliss, upon a chair, the door having been locked upon her. There is nothing else to be seen but the solid floor, the solid walls and the solid ceiling.

SPIRITS BY THE WHOLESALE. The cabinet constructed, the Blisses began materialization on a larger scale Mrs. Bliss, Mr. Evans and the latter's wife and daughter personating the spirits. Bliss and Evans quarreled, however, and in consequence the Evans family left the Ogden street house, but their places were soon filled, and from that time until the present the working force of the establishment con-sisted of Mr. and Mrs. Bliss, Evans' old

friend, a young lady who plays the organ and who prides herself upon her curls and her long flowing hair, a young woman who attends to the domestic arrangements of the house, and a young lady who represents a multitude of spirits. This latter is Bliss' main support. She is smart and quick and a wonderful mimic. The performances that this combination gave were really wonderful, and seemingly gave convincing proof of the truth of the spiritualist's docproof of the truth of the spiritualist's doc-frine. The Bliss seances were heard of all over the country. The circle was always presided over by Bliss. He never materi-alized. The audience having assembled he would command every one to stand up, in order, he said, "to see how your magnetism is." He would then select the most ardent spiritualists and place them upon the front row of chairs, ladies and gentlemen alter-nately. Mrs. Bliss would then be locked within a framework anartment in the caliwithin a framework apartment in the cabi-net, which is perfectly dark, and, the lights in the parlor having been lowered, the spirits would begin to put in an appearance. The performers so thoroughly understood their business, the paraphernalia was so perfect in all its details, that even skeptics. who had not their imaginations heated with spiritualistic doctrines, were frequently iwe-struck. Many converts were made and Bliss was making money. The number and variety of spirits to be seen at the Bliss seances are really wonderful.

OLD MOTHER M'CARTY.

The greatest favorite is Mrs. Mollie M Carty, better known as Old Mother M' Carty. She is a little old Irish woman, dressed in black. The smart young lady represents her, making her figure appear shorter and broader by stooping down. She walks among the audience and talks to them. She carries red-hot coals in her hands, but this is a trick the young lady can perform at any time. When she retires to the cabinet she is seen to fade away into thin air. This done by her gradually stooping down, and finally Evans' old friend who is nearly always posted in a corner of the cabinet, throws a black shawl over her making it appear as though she had melted into the darkness of the cabinet. Mrs. Bliss still represents Blue Flower, her original character. Of course she is suppose to be locked up in the framework apart ment, but as soon as the lights are lowered Evans' old friend unlocks the door, and Mrs. Bliss, leaving a pile of clothing on the chair to represent her, takes a hand in the game She has added to her repertoire the Persian Princess, an airy-looking spirit, who dances before the audience. She only talks, if at all, in whispers, as Mrs. Bliss can not get rid of her Spanish accent. She also weaves a beautiful Persian shawl out of the very air, in the presence of the audience. This is also managed by Evans' old friend, who, when the Princess glides near the cabinet door, slips the shawl under her arm. The Parsee Priest, who worships the sun, but who in the seances must satisfy himself with the feeble flashes from almost extin-guished gaslights, is also Mrs. Bliss. Billy, the bootblack, is a great favorite. He walks among the audience and picks up quarters and half dollars from his admirers. Mrs. Bliss is Billy. He only talks when he has retired to the cabinet, and he does not talk then, for Evans' old friend speaks up for him, as Mrs. Bliss could not talk like a bootblack for all the spirits in the country. Sister Agatha, a sister of charity, is per-sonified by the smart young lady, who re-cites a prayer in Latin. The Quakeress, the sey, is also materialized by the smart young lady. The Silent Doctor is also her work. This mysterious spirit has been fully recommind by Mrs. sduit of a vonue lady who died in New Jer cognized by Mrs. —, as the shade of her departed spouse, who died about a year ago. The Doctor never speaks except to his wife, and then only in subdued whispers.

HAIR FROM SPIRIT-LAND.

Lizzie Delarne is an exceedingly tall beautiful young lady spirit, with long waving hair, a present by nature to the smart young lady. She walks among the audience and allows them to cut off small locks of her beautiful tresses, which they may keep as mementoes of spirit-land. One night a prominent visitor cut off a lock of the spirit's hair fully one foot long, and when the smart young lady retired to the cabinet she muttered terrible imprecations in the most spirited manner. Miss Clara —, although the smart young lady knows better, is supposed to be the spirit of the sister of ——, a young Hebrey spiritualist. Miss —, died seven years ago, when quite young, and her increased stature is explained on the ground that she has grown in the spirit land. —, fully identifies her as his sister. Katie —, the spirit daugh-ter of a former United States Minister to Switzerland, is also managed by the smart young lady. She played an important part when Bliss was presented with a little son some time since. He determined to have a spirit christening and Katie —, was selected as the spirit godmother. Mr. —, selected as the spirit godmother. Mr. and Mr. it is said, sent quantities of wine to the christening, and it is also charged that Mr. Bliss, in consequence, enjoyed himself royally. "Big Injun," Swift Water, is a formidable looking spirit-warrior, seven feet high. The smart young lady can walk around a room on her toes and a bunch of tall feethers in her heir makes her fully tall feathers in her hair makes her fully seven feet high. When he retires, his squaw, Bright Eye, emerges from the cabinet, the smart young lady making the change very rapidly.

"BIG INJUN" SCALPING BLISS.

Bliss pretends to have a mortal fear of "Big Injun," as that feminine warrior drags him around the room by the hair of his head. In all masculine characters, neither of the female performers utter a word aloud when before the audience. When they re-tire to the cabinet, Eyans' old friend speaks for them. The favorite spirit of Colonel—and his wife, is a colonel who was killed after losing an arm, in the rebellion. He is said to be a relative of Colonel said to be a relative of Colonel——, and is fully identified by that gentleman. The smart young lady does this. Captain Hodges is the leader of all the spirit bands in the world above. He never appears before the audience, but only at the apertures. By standing on a block of wood, Mrs. Bliss makes the captain appear to be fully seven feet high. He appears in his own light. This Evans' old friend manages by throwing the concentrating rays of a dark-lantern ing the concentrating rays of a dark-lantern upon him and causing the light to flash, by alternately placing a handkerchief in front of the light and then removing it. The smart young lady again adds to the spirit list by the shade of Captain Davis, a privateer in the war of 1812, and the same able person, is related, also personates the spirit of the daughter of Mr. — Mr. — it is said, also recognizes his sister's spirit, when the smart young lady fixes herself up properly in the cabinet. Some time since a brother of one of the circle, after attending a Bliss seance, said it was "wonderful if true," and accordingly he induced his brother to ask that he be permitted to take

a look in the cellar beneath the cabinet. When this request was made Bliss went un-der control, and Captain Hodges, the leader of the spirit bands, then spoke through him. He upbraided the man for his little faith and bade him good-bye forever. Billy, the boot-black, and "Big Injun," and all of the guardian angels followed suit, and tearfuly bade him farewell. The worthy gentleman could not withstand all this pressure and he accordingly begged the spirits' pardon and promised never to doubt them again. On another occasion the same gentleman presented "Big Injun" with a fine red Mackinaw blanket.

EXPERT INVESTIGATORS BLINDED.

Some time since a Mr. — representing the Spiritualists of New Orleans, came to this city for the purpose of investigating the Bliss seances. He was granted a pri-vate sitting. He saw and was convinced that everything was right and wonderful. His departed wife came to him and even call ed him by the pet names he was accustomed to. The smart young lady was so smart this time that she succeeded in making Mr. himself mention the pet names, and then by repeating them made him imagine that they originated with her. A lawyer of this city, a scientist, it is said, after a private sitting pronounced the Bliss materialization the greatest of all spiritual manifestations. Together with his wife he had a private sitting, and it is said fully recognized his nized his mother, his mother-in-law and other departed relatives. After all seauces, it must be understood, the audience is permitted to thoroughly examine the cabinet, and upon no occasion has anything been found wrong, and soundings upon walls, floor and ceiling only served to show that they were as solid and firm as could be.

Bliss was making money rather rapidly His tri-weekly circles netted him from \$10 to \$35 per night. For private sittings he charges \$10, although it is said Mr. — and paid him \$100 for one sitting. For seances in one's private parlor he charges \$20, although the only ontside spirit visible on such occasions is Blue Flower. Besides he has received, costly presents. One gentleman presented a fine music-box to the spirits and elegant bouquets were being al-

most constantly received.

Mr. Philip Diesinger, a commisson merchant and hardware dealer doing business on Sixth street, above Market, attended a Bliss seance about three months since, and although he detected no trickery, yet he was thoroughly convinced that a fraud was being perpetrated upon many very worthy people, and he resolved to ferret it out. Since that time he has almost constantly attended the seances and grow so rapidly in favor that he was appointed a director of the Spiritualist camp-meeting that ended on Sunday last. A *Times* representative also started out to solve the mystery, and worked with Mr. Diesinger with that end in view. Although the cabinet floor was apparently solid, the cellar was evidently the first place to be looked after, as it is a singular fact that when Bliss holds seances in Circle Hall, where he has no cellar handy, Blue Flower alone comes out of the cabi-

trying to solve the mystery. time, too, must be selected when Mr.

and Mrs. Bliss were absent from home. The opportunity came on Saturday, when the two started for the camp meeting, intending not to return until last evening or this morning. Evans' old friend and the were left in dwelling. It was accidently learned that Bliss' landlady, a Mrs. Smiley, in order to drain the adjoining property desired to run, a pipe through the cellar of 1027 Ogden street. She sent plumbers to the house, but Bliss refused them admittance to the cellar, promising however, that when he re-turned from camp meeting they could per-form their work. On Sunday the plumbers, Fricka & Buschner, doing business at No. 1319 North Seventeenth street, were visited. They were informed of the condition of affairs, and being sharp, intelligent men, they appreciated the situation. Being told that Bliss was absent from home they agreed to visit the house on Monday morning, and at once employed the newspaper man as an assistant plumber. Early yesterday morning The Times representative, with a shove upon one shoulder and looking like a de-moralized rough, walked with Fricka and Buschner up the alleyway of Bliss' house and into the yard. Evans old friend, and the housekeeper strenuously objected to a visit being made to the cellar, but upon be-ing told that the work must be done, the cellar door was finally unlocked. Down into the cellar, the door shut and a candle lighted and the investigation began. The plumbers shoveled away attending to their work and making considerable noise. The newspaper man hunted around with the candle and this is what he found. candle and this is what he found.

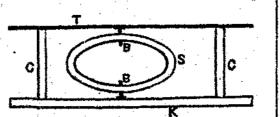
THE MYSTERY SOLVED.

The cellar windows were darkened by pieces of matting. In the center of the cellar, beneath the parlor, was a structure of wood reaching to the ceiling and firmly built, no rays of light having a chance to filter through cracks between the boards. A door opened into it. When the candle lit up the scene within a sight was presented that would have made the most confirmed ed that would have made the most confirmed spiritualist open his eyes in amazement. ed spiritualist open his eyes in amazement. Hung upon nails and lying upon the floor were a nondescript collection of dresses and wreaths and shawls and everything that goes to make up a first-class spirit. There was the heavily padded coat of Swift Water, that made the smart young lady look indeed a "Big Injun." Sister Agatha's black gown, Mother McCarty's faded costume, the shawl that the Persian Princess weaves out. shawl that the Persian Princess weaves out of thin air, Blue Flowers azure apparel, the Quakeress' drab dress, were all hung up or thrown on the floor, together with the other costumes that add variety to the Bliss programme. On two shelves were a copy of the Banner of Light, a Boston spiritualistic publication: the red, black and white feathers that make "Big Injun's so tall and terrible looking; beautiful wreaths of artificial flowers, probably presented by infetuated flowers, probably presented by infatuated believers to some favorite spirits; the dark lantern that enables Captain Hodges to appear "in his own light," and an array of paints and powders, used by the spirits of the noble red man or the shades of sickly young girls. Above the little room was young girls. Above the little room was nothing but the uncovered joists and flooring. There was no trap door. A look around discovered, in a well-covered corner of the room, a black curtain. This lifted, and the candle placed beyond, and the mystery of Bliss' great materialization was solved. This second apartment was hung around with black curtains. A little stepladder lying in one corner, had its steps ladder, lying in one corner, had its steps cushioned in black. Upon-a table was a small, soft cushion.

A TRAP-DOOR IN THE FLOOR.

Directly above the table was a trap-door; the door through which had passed all the spirits that had enabled. Bliss to drain the pockets of his dupes. It was a very ingen-

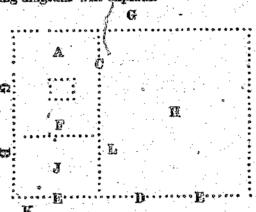
ious contrivance. An ordinary trap door, when being pounded and trampled upon by investigators above, would either shake or creak or slightly give way beneath the feet or send forth a hollow sound. This one did neither of these. It was, in fact, the most solid portion of the cabinet flooring. The annexed cut will explain its construction:



T, trap-door; K, iron plate; C-C, wooden supports, working on hinges at base; S iron hand-screw; B-B, bolts, one with right and one with left hand thread.

The portion of a joist having been removed beneath the trap, a heavy iron plate (K) had been inserted in two joists, at right angles to them, and about six inches beneath the trap. Between the plate and the trap door were placed the two supports (C), working on hinges at their bases. The iron hand-screw then being turned, works upon the right-hand threaded bolt above and the left-hand threaded bolt below, the head of each fitting in small sockets, and thus forces one up and the other down with the strength of a vice, and holding the door of the trap firmly in its place. The Times representative forced the supports back, reversed the hand-screw, removed it from its place lifted down the iron place and the place, lifted down the iron plate, and the door of the trap fell in. The little step-lad-der with the black-covered steps was then placed on the table, and, walking up it, the mysterious cabinet was entered in a way permitted to none but spirits. When the candle was in the adjoining cellar apartment, where the spirits always kept it, a nergon looking theorem. person looking through the aperture in the cabinet directly above the trap could not discern the opening. The room below is lined with black, the steps are covered with black, and within the cabinet all is dark.

WHY THE TRAP WAS NEVER SEEN. The reason why the hinges and the cracks defining the other three sides of the trap-door were never discovered from above was because of the ingenious manner in which the entire thing was arranged. The follow-ing diagram will explain.



G-G, two walls of parlor against which the cabinet is built; A, chair in framework sub-apartment in which the medium sits; C, door in framework sub-apartment; D, door of cabinet; H, part of cabinet where the spirits congregate; E-E, two small apertures in cabinet at a distance from the F. L. K. boundaries of trap door; J, top of trap-door.

The hinges of the trap-door are concealed under the base of the boards forming the front of the cabinet (K). The crack opposite is hid by a narrow strip of wood forming the base of one side of the framework sub-apartment (F). Another crack is hid under the weatherboard of the rear parlor wall (B), and the crack at the fourth side is concealed by a narrow strip of wood (L), a continuation of the base of the front of the framework sub-apartment, and apparently intended to give strength to that light struc-

This is just what Bliss' materialization amounts to. If Katie King was not a hum-bug because not caught red handed, Bliss can plead no such excuse. His clap-trap arrangements were again placed in position and left by the Times representative as he found them, and as any of his many dupes can find them this morning. They can find evidences of Bliss' guilt in obtaining money from them by false pretenses any day this week in the cellar of 1027 Ogden street. The structure in the cellar may be torn down, the trap-door replaced with flooring, but the cut-out joist cannot readily be replaced, and even then tell-tale marks will remain to corroborate the exposure. Mr. Diesinger, a reputable merchant, has also viewed the entire arrangement, and if the well known gentlemen who have atrangements were again placed in position the well known gentlemen who have at-tended them and have found in Bliss' seances proofs of visitations from another world, will pay a visit to the cellar they can-not help but say that materialization is a snare and a delusion.



AMERICAN SPIRITUAL MAGAZINE. AMERICAN SPIRITUAL MAGAZINE. (S. Watson, editor and proprietor, Memphis, Tenn.) Contents for September: Hear what a Spirit Saith unto the Clergy; God, Spiritualism, Science and Religion; Bishop Sumpson: The Same Religion—The Gospel of Christ and the Gospel of Spiritualism; Organization; The Relations of Christianity to Spiritualism; A New Religion. Commun. to Spiritualism; A New Religion; Communication from Robert Date Owen; What a Spiritualist should be; As It Was, As It Is, and As it Shall Be; A Remarkable Prophecy: Our Home Circle; Is Spiritualism a Re-ligion?—Discussion at Harmonial Hall; Materialization of Washington; The Mosaic Statutes; Letter from Col. Kase; The Red Cross; Extract from a Private Letter of Dr. E. Crowell; Philadelphia. Terms, \$2 per annum in advance; single copies, 20 cents; sent by mail, 25 cents. For sale at the of fice of this paper.

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ON A BOSTON POLICE OFFICER.

H. R. STHVRNA

Dear Sir-In the spring of 1800 I was stricken down with fever which had a long and almost hopeless run. The best medical advice being in attendance. I was taken through the fevers but it left me terribly reduced and weak, with exernelating pains in my side, back and hips. I was completely pros-

BOSTON, NOV. 15, 1571.

trated with Kidney Complaint, and no medicine scenned to reach my case. In this condition I was persuaded to try Vegetine by a friend whom it cured of the same disease, and it seemed on though I could feel the effect of the first dose through ray whole system; and from that moment I began to mend, gradually growing better from day to day; and I followed on with: the VEGETENE, until it campletely restared me to health. since which time I have been able to perform my duties as a police officer, enjoying good health; and there is no doubt

about the great value of Vegetine in Kidacy Complaint and

I sm, sir, respectfully, LAFAYETTE FORD, 501 Broadway.

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If VRORTINE, will relieve pain, cleanse, purify and curs such diseases, restoring the patient to perfect health after trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a safferer, you can be cured? Why is this medicine performing such great cures? It works in the blood, in the circulating field. It can tenly be called the GREAT BLOOD PURIFIER. The great source of disease originates in the blood; and no medicino that does not act directly upon it, to parify and removate, has any just ciaim

Seventy-one Years of Age. EAST MARSHFIELD, Aug. 22, 1879.

MR. STEVENS:

elmiler diseases.

Dear Sir-I am seventy-one years of age; have suffered many years with Kidney Complaint, wearness in my back and stomach. I was induced by friends to try your VEGETIME. and I think it the best medicine for weakness of the kidneys I ever used. I have tried many remedies for this complaint, and never found so much relief sa from the VEGETINE. . It strengthens and invigorates the whole system. Many of my acquaintances have taken it, and I believe it to be good for all the complaints for which it is recommended. Yours truly, · Josiah H. Sherman.

Would Give a Bollar for a Dose. BGSTON, May 20, 1812,

H. C. Stevens, Esq.:

Dear Sir—I have been badly afficied with Hidney Complaint for ten years; have suffered great pain in my back, hips and side, with great difficulty in passing urino, which was often and in very small quantities, frequently accompanied with blood and exernelating pairs. I have falthfully tried most of the popular remedies resommended for my cornplaint; I have been under the treatment of some of the most skillful physicians in Boston all of whom pronounced my case incurable. This was my condition when I was advised by a from the first-dose I took, and from that moment I kept on improving until I was entirely cared, taking in all, I should think, about six bottles,

It is indeed a valuable medicine, and if I should be afflicted again in the same way I would give a dollar for a doze, if I could not get it without. Respectfully.

J. M. GILE. 361 Third st., South Boston.

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Boston, Moy. 2, 1873.

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H. G. NUGHES. Respectfully. 1 Union Place, Boston, Mass.

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