Gruth Genrs no Mask, Bows at no Buman Shrine, Seeks neither Place nor Applause: She only John a Bearing.

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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 JOURNAL.

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 love. 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. Oh! let the sour 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 temb, 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 bir 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 glory, 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 eloquence 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 be-lief, 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

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 Tace to tace." 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 pright suppose I had been there a century, so full has it been of richness in spiritual experiences.

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 gladly 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 Selt.

All kinds of loving ministrations cheered my hours on earth; by spirits whose benediction it was my pleasure and profit to 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 staté, 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 revivification after long illness, and the stang 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 releas-

ed 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 heaven or in the Spiritland; I know I was only aware of the present theme of life; at 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 immertalpower, and I was aware of being bound and tethered by ne 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 gou 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 thought which is obscure now, and enter listo their communion, and misled by no nature of spirit-life. I know, however, that you will understand me; I know your spirits will respond, and I do know that last come to me. As a traveler, journey
be as near to each one as the persons of shall yet be able to give. To fulfill my de-

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, sodid 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 or 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 frommy 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 once pressed close upon me?

Persons of my family first 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.

H I had not understood the methods through which I reach you, this opportunity could not have been enjoyed; fortunately these methods are becoming more familiar; fortunately, it will be the pride and pur-

ing through a desert, finds at last the oasis | your own household, that surround and encircle you, and make all friends and a kingdow 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. ly a point of dust, so minds do not crowd around places to which they are not attracted, theretore none of the disturbing changes that occur on earth from overcrowded persons in certain or particular parts of country or town, or any undue ex-

We all remember when the war was raging between the North and the South, the telegraph offices were crowded with those est 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 Spiritual ism 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 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 ald you in pursuit of this method of thought best adapted to you, and the kind of life gilde by; let them be cast 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 his gush forth freely. Had I another life to live, I would strive to more perfectly adapt by thought to the pose of each human being that through life you may finally enter; but remember

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 baim 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 could to fulfill my duty-also finding 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!" , Oh earth I sought no injustice to my fellow-men. Did anxious for particulars, and that the slight- 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 hands -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, signs, all who feel the need of human elevation, let no opportunity escape you to minister to 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 caste, 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 cast aside more perfectly adapt my thought to the reading public; I would strive to minister to those who need spiritual elevation. P Continued on Fifth Page.

# IS THERE A CONFLICT

BETWEEN

#### DARWINISM AND SPIRITUALISM

By WILLIAM EMMETTE COLEMAN.

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[CONTINUED.]

Come we now to the consideration of the passage in Mr. Waliace'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 apon 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. 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 anmal world would be not at all affected thereby), but it is the subsequent progress of man after 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 sanimal ancestry; Wallace flatly and squarely affirms it; again, whether of the two is to be credited, Peebles or Wallace?

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 Wallace. 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 impelled such action by infantile man as secured the perpetuity of the races, and the peopling of the four quar-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 inteland spirituality exp 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 (so-called), or partly to those and partly to higher agencies. In no case, is derivation from lower forms in any manner affected.

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 dfd 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 sproofs 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 develop ment, then he must have existed in something a proaching 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 hypothetical case, of man not being derived from the animal kingdom, only that in his derivation therefrom, some extra-natural 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 at the period of man's emergence from the animal world; hence, even if the hypothesis stated by Wallace be 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

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 argument 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 portion of a sentence, based upon a supposition, as a positive, unqualified statement of Mr. Wallace? Sorry am I to see Mr. Peebles descend to such literary chicanery and controversial prevarication! That cause must, indeed, he feeble,—lacking in weighty argument and fair defense, when to support its claims tergiversation and equivocation become requisite. We implore Mr. Peebles 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, falled to discover any paragraph in it suitable to his purpose save the one quoted; and that only by garbling and imperfect quotation, 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 abjest 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, of word, in any of his works, that, taken with the context, warrants such a conclusion. A more sbaseless statement was never given to the world. The forced and fanciful construction of Wallace's plain words is strongly remindful of the extravagant interpretations of Scripture texts common to all Christian sects. Is the "theological "frus" spoken of by Brother Tuttle still "festering" in Brother Peebles' blood?

I think I have clearly and Trrefutably 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-shod 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 Coutinued.

## ANIMAL AND VEGETABLE MAGNETISM.

Prof. Barrett objects to the term "animal magnetism"; 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 34r. Serjeant Cox, deny in mesmerism the fact of a configure 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 Daybreak.

INCIDENTS OF EUROPEAN TRAVEL BOTH MA-

(Special Correspondence of the JOURNAL)

"Floating, floating, from dawn to dusk,
"Till the pearly twilight dies,
And the mists float up from the sapphire sea
And cloud 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 sapphire skies, fretted with silver stars, and mirrored in sapphire seas, until the brilliancy 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! 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 before:—

"A life on the ocean wave!
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 entirely 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 unafthe 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 reversely see are concerned, you do not care whether the yourselves are concerned, you do not care whether the ship should go to the bottom or not, for all the Spirit snip should go to the bottom of not, for all the Spiritnalists I have known, seem to have no fear of death."
This was said by a lady from Fast Saginaw, 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-bellover a full apprecigiven 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 the whole universe of being, there is no death! How 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 impress there within the spirit's shrine, and goes on forever flowing, and leaving its daguerreotype 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 other-wise 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 ab-sence, in the last stages of the consumption. She ministered 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 for ther mention of the commions 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 genial and companionable of our party. He is an Englishman by birth, a man of erudition, 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 resulted 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 dirange 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 bread Atlantic, wending our way to the land of our forefathers! 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, Je 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 won the regard of all who came within the sphere of her lovely influence. She tog is an artist of no mean

repute, in the reproduction of animals upon the canvas, and what is most wonderful to an external observer, she has developed into the possession of this accomplishment and profession during the brief period of twelve months? Her pictures meet with a ready sale. Heaven speed them both in their pathway of beauty and usefulness.

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
both resident is 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
me) although not Spiritualists themselves from want
of opportunity for investigation, they could but respect
a cause that numbered such a man among its votaries.
Thus the influence of this grand, and roble better

spoke double-tongued in advacacy 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 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 have promised to secure them a seance 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 Owen.

We had six clergymen of different denominations of board our ship, some on missionary work, others in pursuit of health 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 outcry 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 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, 4,896 tonage, 452 feet in length, and 48 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 ship, as she leaves the port of New York. They occupy what may be termed humble positions, it is true but they are so faithful in the discharge of their duttes, 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 loftler heads, perhaps, shall have been forgotten.

We came in sight of Iretand 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 linest harbors 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 Ireland 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 dur return.

WALES

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 40½ 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 character 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 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 aucceeding princes of Wales, were obliged to pay tribute to the Baxon, Danish and Norman rulers of England; and 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 the two countries, known as the Marches, was the scene of almost incessant conflicts, let who might be king in the ene country, or prince in the other. In 1268, Llewellyn was compelled to accept terms which Henry III. imposed upon him, and which rendered him little 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 chafed 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. Llewellyn'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. In his last engagement, Llewellyn's friends, one by one, fell away, and made terms with the powerful king of England; and the year 1282 say the close of the scene. In his last engagement, Llewellyn's friends, one by one, fell away, and wales has ever since been closely allied to England. Edward's queen gave birth to a son in Caerhar

my pen.

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

Our ship anchored in the Mersey, three miles' up from the mouth, some considerable distance from the Liverpool docksabout 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 fold is the same with all steamers, in vogue for landing passengers; the passengers are hurried over the side of the ship, saloon 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 certainly no regard for comfort. But we were soon 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 seeming-ly, had the same andulating motion from which we had been so long suffering. If yen ever-cross the Atlantic, Bro. Bundy, as I believe you contemplate, you will under-stand what I mean by the foregoing re-marks; and will no longer wonder that such recollections force themselves to the point of my pen, in lieu of more important mat-Before leaving the steamship we were most agreeably surprised by a cordial grasp of the band from a gentleman and his daughter, who had come out in the lighter to meet us. This gentleman, Mr. John Laucont, of Liverpool, warmly welcomed us in his own name, and in that of the Spiritualists generally, to the shores of the Spiritualists generally, to the shores of the spiritualists generally. 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 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,

often recur with pleasurable recollections.

I have 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.

already constitute an enduring picture up-on the tablet of the mind, to which we shall

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 Mississipone of the floating Palaces of the Mississippi River. We perhaps had better explain the meaning of G. T. T., as few people of the present day would ever even imagine. "Move 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 ace Car "Golconda" for San Antonio, Texas -they fell in company with two young men traveling in the same direction, and as they 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 besutiful pond, upon approaching found it to be a giant patch of blue verbenas. This is a most charmingly told tale.

THE DANCE OF DEATH. By William Herman. San Francisco. Henry Keller & Co., Chicago. For Sale by D. B. Cooke & Co., 54 and 56 Madi-son atrees.

This is a peculiar book, written for the deprecation of the Modern Waltz. The audeprecation 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. none will deny.

Two New Volumes or Loring's Tales of the Dat: "Beautiful Edith, the Child Woman;" and "Two Klasea."

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 replete 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 ocean 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 fine engrayings. Sold by all newsdealers at 10 cents, or sent, free of postage, by Donnelly, Loyd & Co., Publishers, Chicago, 111.

THE GALAXY. (Sheldon & Co., Na 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 linmigrant's Progress; The Cricket; The Fan; The Land of the "Arabian Nights"; Nicholas Min-turn, chapt. X; Hooking Water-Melons; Wells and Cisterns; Into the World and Out; Old Streets and Houses of England; An Island of the Sea; A Portrait: His In-heritance; 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 Stery of a Partridge; A Letter from Minnesota; The Lazy Shep-herd; 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; Grandina's Story; Aunt Matilda; Anna's Bird; The Story of the Squashes; Charite'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. Elizabeth Thompson—Portrait; Home from Commencement; The Stereoscope and its Pictures; 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 Cen-tral Park; Gons 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 Drumming; Jingles; Our Master; His own Master; Peter'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. 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 Frontenac, to capture the stronghold of the Iroquois Nation, and to establish a permagent 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 prefaced by a map of the country drawn expressly for the Maga-

zine.

The dairy of Governor Samuel Ward is completed; there is a brief and well-digested paper on Martial Law in the Revolution, by Col. G. Norman Leiber, Judge Advocate U. S. A., who walks in the footsteps of his distinguished father, Dr. Francis Leiber. The biographical sket 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 curious, and the number closes with the usual literary notices of historical publications. literary notices of historical publications. ...

Items of Interest-Gems of Wir and Wis

THE slave of capital shall stand efect, 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 listory, and love shall be at home in every bosom — Denton.

WE have been taught to call their old civilization "neather," or "pages," terms usually understood to mean all that is bad. Yet through the long centeries 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 jest that unfolds itself to the sunshine; every flower that unfolds itself to perfume on the air, and every spire of grass that points towards heaven, is an eloquent minister ordained to preach the resurrec-tion and the life.—Brittan.

PRESIDENT PORTER, of Yale College, made one remarkable point in his sermon—namely, that the young men whom heladdressed—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 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, formy master-the helpful for all helps, for despots 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 kills 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 diminished the prejudices of the clergy .- Buckle. .

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 of-fers scientific reasons for its teachings—

GIVIL 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 fear-ful retribution. Its ideas of justice were embodied in the bifter anathemas of graceless bigots, in its modes of restraint and torture, and in the groomy caverns to which t consigned the millions forever. Where the poor wretch went to his grave, as the last refuge from a life-long sorrow, it sun-moned his soul from Hades, not for the beneficent purpose of its purification, but only to intensify and immortalize his pangs. According to Jeathan 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.

CHRIST 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 creed 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 predecessors, 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.—Surgent.

IT comes with ill grace from the Orthodox to charge Spiritualists with credulity, as they sometimes do, when they produce conclusive evidence justifying their faithwhile 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 upoh knowledge." Faith is only an instrument, but an important in-strument, 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 to earth, 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 contained 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 con-tains, to my mind, the essence 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 earth 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 aweet.

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

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 1733, 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 unworthy of a place in the history of a free country. It is entitled an act to punish blasphemers, swearers, drunkards and Sabhathbreakers, 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 2100, and for a second offense shall be branded on the forehead with the letter B, and made to pay \$200, and for the third offense he shall suffer death without the benefit of clergy.

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CHICAGO, ILL., SEPTEMBER 8, 1877.

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 charactory 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." Whetlier 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 tength 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 dissolve the same? The ten-

der weak eye can not endure the effect of a

waye of light; the materialized form on cer-

tain 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. 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 atimulus 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-

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 patency; 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 attending 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 parthly 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 physical 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-Philosophical Journal. Would that we had room for all of it. We fully endorse every word, and will go farther, and let our examination 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 con-trolled 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 greatly as about diverse counter. tus 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 courige 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 salesTHE BLISS EXPOSURE.

Its Lessons.

"If an offence come out of the Truth, better is it that the offence come than the Truth be con-

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 tnemselves 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\_inderstood 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 mere 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 the bringing the experimental method to bear of the investigation of this order of phenomena, and consequently are often the dupes of their credulity or ignorance; while others, of whom the number is also considerable, are impostors whose moral sense has become so blunted by the habit of fraud that they seem to be incapable of appreciating the heinousness of their criminal, abuse of the confidence of those who apply to them for instruction 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 delay and disappointment is inevitable in the proseay and disappointment is inevitable in the prose cution 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 serious inquirer, to eliminate these sources of ror, and to get at genuine manifestations of phenomena 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 affair 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 disgracefu 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 shrink from entering the field and being assed 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 in-

ner 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.

#### Blissful 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 dealing with Spiritualism. They feel 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 snaré 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 mouthed 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 ininisters 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 of so since, and having had his sinswashed away by the blood of Christine 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 to 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.

DA K. J. Witheford is giving 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 ostensibly to procure an affinity, and has met with the reception which the disgusting creature deserves. 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., did 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 advest 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 spirits are neither infallible, nor in much greater proportion reliable, than are mortale? posts for his war motherways

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 platerial 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

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

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 spirituallstic 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 centre of Buddhism, and goes from there into India to meet the takir and wonder workers. Charles Foster is said to have an inten-

tion 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

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

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. 18th; North Collins yearly meeting, three days, Aug. 31st to Sept. 2d; Peterboro, 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 hölding 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 surprising accuracy in regard to the late riots.

A spirit was anxious for the safety of one who was subsequently involved in the brouble, 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 just 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 te 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 ten-Prof. Jamieson affirms. Elder Dungan de-

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

We get the above information from a letter received by Major Wilcox from Mr. Jamisson. We also learn that Mr. Jamieson ias 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 .- Eddyville (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 ou 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 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 carre 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 Aterature 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 tast 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 developement of thought in your own souls. Your disembodied friends are near you. If begently 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 yours, 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, glad, 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 steat

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 notdead, but live beyond, every power, and faculty quickened by the wonderful baptism that men call death.

## Philadelphia Department.

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

Subscriptions will be received and papers may be obtained, at wholesate or retail, at 634 Race 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

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 lows State Association of Spiritualists will convene at lows Falls, Sept. 13th, 1877, and continue four days, at the same time and place, and in conjunction with the Spiritualist Camp-Inecting to be conducted by the State Missionaries, Godfrey and Andrews, as per their advertisement. A large gathering and good meeting is anticipated. All are lighted. Jonn Witcox, Pres't. ELLA J. SKINNER, Sec'y.

The Spiritualists of Central Iowa will hold a four days camp-meet Towa Falls, commencing Sept. 13th in a grove near the diplot and adjacent to the banks of lows river. Several speakers from different parts of the country at expected to be present. The meeting 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; ste Fowlerville, Michigan, September 1st and 4th; at Plainwell, Michigan, Sept. 15th and 16th. These meetings will be held under the auspices of the State Association. Dr. Spinning and other speakers will be in attendance. Mrs. L. E. Bailer, Secy. 23-184.

Northern Wisconsin Spiritual Conference.

Spiritualists, Liberalists and Freethinkers, the Northern Wisconsis Spiritual Conference will convene in Spiritualist Hall, Omno, Wis, Sept. 14th, 15th and 16th, 1871. Kingaged speakers, W. F. Jamieson and C. W. Stewart. All other speakers are invited to participate. Mrs. Mary Severance, of Whitewater (the best psychopretrist) will be at this meeting. A. H. Severance, of Milwatkee, has also promised to be with us. Officers for the ensuing year will be elected. The best of vocal and instrumental music is engaged for this eccasion. Friends, bring your well-filled basets. Disting room attached to the hall where missls will be served & to these who wish at cost. Saturday's evening, will be devoted to a social party. Let every one interested in truth be on hand. The platform is free.

Dz. J. C. Phillips, Sec'y. Dz. J. C. PRILLIPS, Sec'y.

## Grove Meeting.

The Annual Convention of Spiritualists of the Susquebanna and Chanango Valleys will hold their annual meeting Sept. 7th, 6th and 9th; etc. LECKARD.

Michigan State Association of Spiritualists.

The Bemi-Annual meeting of the Michigan Association of Spiritualists, will convene at Rockford, Rest Co., Sept. Th, sch and Sch. The asson of the year being favorable, a large attendance, and representation of free thinkers in anticipated Let us hope to begin a new ers in the pages of Moders Spiritualism, wherein a well organized practical work shall success, fully ascenting great results. All pursons destrous of becoming membersy of the Association, will please send their name, and R.O., as a fee for membership, to fr. J. V. Speudinfluence to the cause we advocate and ald us to the better further, materially, our interests. During the summer months we wish to call as many grown meetings as possible. Talcabed speakers are ready for the post, and people anxies to know of our fatth. Any local society, or place destrous of organizing one, who may larve holding such a gathering can correspond with the Secretary, at flattle Creek, and thereby complete their arrangements for such and thus secture carry their choice of lecturers. We especially invite all lecturers in the Stalls to attend the semi-manimal contention, as we keepe to combine our effort, and octabilish some plan of work for all willing to labor in the broad field of rubrin.

A. B. SPIRERY, President.

MES J. R. BALLEY, President.

Generativing the Executive Board.

#### Friends of Human Progress.

The twenty-second annual meeting of the Friends of Human Progress. of North Collins, will be below in Hemlock Hall, Brant, Eric Co. N. Y. on the dist day of Angust, and the let at 2nd days of Sept., 1871, openhag esch day at ten o'clock a. s/. Mrs. Lydia A. Fearsall, of Disco, Mich.; Gilse B. Stebbins, of Detroit, Mrs. E. L. Watson, of Titusylle, Fa., and others will, be present to address the people. Committee—Geo. W. Taylor, Levi Brown, Ella Dillingham, Ellata Brown, C. S. Eathbone.

#### Business Botices.

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#### Lay of the Lightning.

Deep in the storm cloud's womb I have my birth. Thence flashed by angel's wings from heaven to

My mission is to lessen mortal grief And offer every human pang relief.
Under the magic of my touch old Pain
Wages his decrest warfare all in valu—
The prostrate rise; the feeble cease to die,

Would'st learn the secret of this Heaven-born To slay disease demons in an hour?

And rescued throng oproclaim How GREAT AM I

Mark well the secret of the mighty master— Behold Hall's galvano-electric plaster!

#### Doubt and Faith.

Doubt and Faith.

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

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# Poices from the People.

#### RECOGNITION. ;

#### By William Cullen Bryant.

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

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

Will not thy own meek heart demand me there? That heart whose fondest throbs to me were

My name on earth was ever in thy prayer,
And wilt thou never uter it in hearth? The love that lived through all the stormy past.

And meekly with my harsher nature bore,

And deeper grew, and tender to the last,

Shall it expire with life and be no more?

Shall thou not teach me, in that calmer home, The wisdom that I learned so ill in this— The wisdom which is love-till I become Thy fit companion in that land of bliss.

#### The Tomb and the Rose.

The tomb asked of the rose: "What dost thou with the tears which dawn Sheds on thee every summer morn. Thou sweetest flower that blooms?" The rose asked of the tomb:
"What dost thou with the treasures rare, Thou hidest deep from light and air, Until the day of doom?"

The rose said: "Home of night, Deep in my bosom I distil Those pearly teurs to scents that fill The senses with delight." The tomb sald: "Flower of love, I make of every treasure rare, Hidden so deep from light and sir, A soul for heaven-above.

#### MUSIC.

#### Music in the Spirit-World. -

Well I remember distening in my younger days to be been a greed upon one thing, that music, both yould and instrumental, would be the main occupation of spirits around the throne. As a child, I liked the idea, because I was fond of music; but when I began to investigate the subject, I found it to be the most absurd of all theories, because it was not practical; and withal, it was a guarantee of the continuation of indelence.—Spirit in Voice of Angels.

The orthodox view of heaven is one of perpetual pealm singing. It is not strange that the human mind associates heaven with music. The fact that we do not hear the "music of nature," may be attributed to the duliness of our hearing. Andrew Jackson Davis says: "Among my first observations in the direction of the Spirit-land, I discerned a river which seemed to flow across the open aerial space and pour into the far distant bosom of that heavenly world. It was a river made of various streams that flowed out from planets, which blended and widened and expanded into a great sea, and thus became the flowing element of perfect beauty in the land of spirits. That celestial river 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 away far beyond any distance that I have power to trace. It seemed like a celestial Gulf Stream, but whither it goeth I know not.' I only know that it is one of the sources of unutterable melody. It seems to give out music from all its variegated margins, and to yield lessons also, because on several occasions, vast congregations were visible on the shores. learning something beautiful concerning its harmonlous sounds. What they learned 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 rose all at once; they seemed to be many thousands-a vast assemblage-and then also rose their songs, and those songs 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 see 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. 'Indeed!' said I: 'Didn't you hear anything ?'. 'No.' So real and so distinct was the sound I could scarcely believe

Again Mr. Davis says, in speaking of society in the Summer-land: "Flowing along this side"-of that beautiful Pavillon is a river (I obtained the pronunciation of this word with great care estalled Apotravella. They sing to its tides. There is in that brotherhood a plece of music written to the life of the Apotravella. And there are times when the vast multi-arched Consillum throbs like a harp, responsive to the historical musical ecvelation of that beautiful celestial etream

my friend's denial "

He alludes to the Zellabingen, a vast German as sociation of the Summer land: "This yast 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 music-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 German 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 younger 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, spentaneous and beautifal."

Mr. Davis alludes also to musical volues. in the Summer-land: "If .however, your clairvoyant sight was opened—If your spiritual eyes had the light of far penetrating clairvoyance in them—you would instantly perceive, that the serial ocean, which flows out into infinity from your feet, riples off and divides into beautiful ethereal rivers, and that those rapidly flowing rivers lead away, to planets, even to this earth, whence you desparted, while another river flows onward to Mars, another to Jupiter, another to Saturn, and other celestial stepams to other more distant planets beging to other systems of suns; and so on, and s throughout the star-paved segious of the firma-

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 author remarks that men are like hymns. "There are short-metre men, sharp, blunt and hasty; there are long-metre, slow, weighty, and dignified; there are hallelujah-metre men, mercurial, fervent and inspiring; and there are eights and sevens men, gentle, genial, and delightful."

Singing is indeed a natural expression of humanity, bursting spontaneously from the seul, like the flower from the bud or a sweet warbler of the sky from the parent nest-egg. The weary worker hums his tune; the lips of the tired seamstress give expression to a plaintive melody; and the over-burdened mother sings a soothing song to lull her prattling child to sleep. James I. Tucker, 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, as set forth by Mr. F. Buchannan White and Mr. Darwin. It has been demonstrated that a stinted rose may be made to bloom with additional luster, through the instrumentality of the harmonlum. Oftimes music is heard around the bed of the dying. . 'E. G.' speaking of his mother and an infant brother says: "I had a brother who lived some eight or nine months only. My inother 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 babe left its clay tenement, occupied for so short a time, sweet, seraphic music 'held sublime communion with the soul.' My mother, has bequently described it to me as composed of the sweetest and most powerfully entrancing strains she ever heard. The melody 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.

Q. 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 created 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 belong to spirit. We say animals have spirits. We believe in the future existence of animals. We do hot state that you will be in the same sphere with the animal; or that the human and the animal spirit commingle together. Animal spirit has existence. All spirit has existence. Animal spirit may pass into other forms, whilst human spirits retain individuality throughout eter-

nity.
Q. Does human spirit retain individuality
throughout eternity?

A. Decidedly. You are conscious individuals. You will progress overcome all imperfections, become purified an perfected in knowledge, but you will remain conscious single individual beings. You can be nothing else. When the spirit has attained conscious individuality it never losses it.

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

A Do-you not retain a conscious individuality 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 con-scious 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 exists all adopted the ways of the indind 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 moment. It is the outgrowth of your life upon earth. When you pass into the like yourselves, consequently as there are no two men or women alike on carth, there are no two spirits alike in the Spirit-world 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.

At 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 cannot 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 with our teaching:

Who is the Person?-At a meeting of the Psychological Society, of London, Miss Kialing-bury 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. Mise K. also knew a young lady who had recently developed into an extraordinary medium. eWhile she was asteep 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. Grim, of Williamson, Wayns Co. N. Y., writes: I have heard mediums express the idea that around a person who has lost friends, soon after death, 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 house in Hilladale, and immediately upon entering the bed-room with my wife and baby. I perceived a rough painting of a person which seemed to have a halo around it. Of course I prid but little attention to the picture, but in a short time after I had got into bed and the fight was extinguished, this person came to me and forcibly impressed herself upon me. She was a fady o

extremely forcible temperament. However, be-fore enveloping me in the magnetic spirit influ-ence, the spirits indicated their presence by a peence, 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 eyes in peaceful sleep. Dellar, my wise, was feightened a little at the demonstration, yet soon quieted down, and our departed spirit and her band gently withdrew, leaving a soothing influence pervading the whole household. The presence of these powerful spirit bands are sometimes necessary to prevent my lapsing into materialism, and becoming a doubter of existence after death

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 todies found encased in a mould of cinereous paste.—Boston Herald.

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 Spiritualists, and considers herself a unit-right-while 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 perhaps, 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 con-tinued, conscious, individualized spirit existence, independent of the material form, I regard as not 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 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 entity, caps, ble of existing independently of the animal organism, appears to me a question still unanswered 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 agencourse, 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 ex-perience 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 Contemp Those Who Fall." Turned out of doors by an ugly step father, and driven to sup-port herself and her mother, who soon joined her, she entered upon the life of the demi monde, and ere long passed to the Spirit-world.

Poor, poor girl! She was naturally pure in soul, but was driven to lead a dissolute life. Fresh 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 life of

Limeolu, Fil.—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 lecturef, 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-Lioto-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 nall notin use, I would like the privilege of occuask no entertainment; I pay my own bills, and this relieves all partles from being imposed upon. Now, I sometimes get churches to lecture in. I can be more at home in a spiritual hall. We willo 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, earnest man, and an can say that he has always dealt promptly with the office.

J. H. Beirley writes: I believe there are as 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 cate hism, apprehending eternal unfitness of things

there.
The sabbath has from the beginning been called the day of rest, and our grandfathers and grand-mothers 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! heart when I sat and listened to those cords! 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 P

The Ocean of Death .- We are told that far down through the ocean fair, white shells are constantly falling, like snowfakes, in a breathless winter day, that strew ith downy drifts the prai-rie of the sea. So the rude wrecks and unsurrendrie of the sea. So the rude wrecks and unsurrendered dead must, in the course of years receive a silent burial, as one would hide a sleeper's form with leaves of illies, and the winds pass them by undisturbed. This shower is made of microscopic shelfs, 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 storms 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 dumorealm will pass the brother's call to brother round the world, and syllables of love and hope will pulsate like a heart within the rough Atlantic.—Exerct.

Many besutiful thoughts have been expressed in gegard to "Death;" but we-cannot imagine who could be said in reference to a horrible death by daternal combustion, which is said to have decentiv occurred in San Francisco. The victim, according to the Past of that city, staggered toward the gas-jet to light the atump of a cigar which he carried, while the barkesper turned to attend to his duties. A moment after he heard is low moan and notifice a flash of fire, and turning around he saw Harley falling to the floor, his head enveloped in a black thick-smoke, while stames is sued from his month and cars. A horrible smell of burned lesh filled the air. Not a moment was lost in attending to the sufferer. He was beyond relief, flowever. His face was perfectly black, partly charred, and partly covered with a moist soot. His eyes were open; his mouth was com-pletely roasted on the inside; but, with the excep-tion of his head and hands, no part of his body bore marks of his horrible death.

Inhabitable Worlds.-Prof. 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 million of ages must elapse before the surface of the planet is prepared to support any sort of life, either 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 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 earth 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 oceans frozen, and all life extinct.

Venus is probably the only planet besides the earth that is inhabited or inhabitable at present, it having a year nearly could to our own seasons.

it having a year nearly equal to our own, seasons similar to ours, and a day and hight. Organic life on Mercury 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 Saturn is inhabited. She says: "There were beautiful temples, yet no workmen discovered in the building; at the festivals of its delicate inhabitants, music came from an invisible 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 description of Dr. W., we think Saturn would not be a bad 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 barmoniously intermingling with the almost-Spiritual, yet natural inhabitants thereof. And here leg 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 ago, 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,

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 tot ladies and gentlemen 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 furnvenience, remail them to such names as we furnish? There is surely an awakening of interest among the people—and, beside idle curiosity, you will find many who feel that desire which proceeds from conviction.

I would suggest that you and your JOSQNAL 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 Spiritualism. tion which m Spiritualism.

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 Mohammedanism; and of a high functionary in Paris paying \$12,000 a year for the services of a me-dium, we are encouraged to believe that the dawn of a new era in religious and biblical history is near

Dr. Slade 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 aprits could write something while the state was in the condition just mentioned. This irewas in the condition just mentioned. This irequest was immediately compiled 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 placed moved a little, and they heard distinctly a kind of scratching roles applies to that of a person writing roles. ing 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 atter asionishment, coin 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 somerif of spirit power. Several times he obtained 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. enowledge 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 fall to

be convincing.

Music and Telegraphe.—Mr. Cromwell
F. Varley, 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 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 halled with loud cheers. Next came "The Last Rose of Summer." The experiments 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 Marazine sets forth an account of The London Marasine 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 several pendulums are hung on the same rod, the vibrations from one pendulum set in motion are communicated to others of the same length. The way in which tuning 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 will respond to the vibrations of those in tune with them, and columns of air will likewise gire audible vibrations in response to notes with which they are in tune, was illustrated, and the behavior of seasilive farmes was shown by many interesting experiments. After concluding the subject proper of the lecture, 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 increasable a resource far or a sensitive fame, and a very slight disturmers, if it is spechronous with our state, may produce unlooked for effects. The Professor went on to say that during the last six months he had collected, far and near, testimony that makes him believe we are on the threshold of great knowledge of the action of mind on mind. It hardly shows a what scientific spirit, he urged, which leads certain philosophers, to whom the public look for instruction in psychology, to talk confidently about the impossibility of the existence

of any at present inexplicable phenomena. 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 Pleasaut (Mass.) camp-meeting

The French Spiritualist paper, the Revve, coms 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.

Paraffine molds are acting an important part in the test scances of Paris, France. About 150 pounds are melted at a scance.

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

A mother who murdered her child in Scot-lawd, claims that she still sees it, and is willing to

According to Astrology, the 13th 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 Lake Pleasant camp-meeting amounted to about \$12,000. Pretty good.

Though Garibaldi has been sick, lying for sometime unconscious, he claims that he will survive the Pope and attend his funeral. It is chronicled that Queen Victoria's cousin was present at a seance in England. We know of thousands of cousins in this country who attend

seauces, and nothing is thought of it. G. L. Ditson gives an account of how the spirits took away a piece of money, which

Robert Roberts, of Australia, has prophe-sled, from a Biblical stand-point. He claims that Turkey must go under, and that a war between England and Russia will in consequence take place, and the former will be worsted.

Good needs the Bras night the morn; . Truths blossom out of wrong; From caverns deep fresh waters leap To make sweet rills of songs.

A belief 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 Rob. ort 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 est, it knocked in the side of a house, silling 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 host 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."—Ez.

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

It 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 Laurente, says If there be among those communicating evil spirits, and 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 thing.'

Mrs. C. Fannie 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 frequently as of the "New Jerusalem" or of him of Patmos, and in replacing in a wide degree the miraculous 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 unconsciously 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

A Mad World .- Another reformation was the result. They who are known as the "Pligrim Fathers" salled from the delectable home of Protestant liberty in England, and one would have thought they carried the ark of liberty with them. But no sooner were they established in their new But no sooner were they established in their new home amid the prairies and forests of America than, feeling the intoxication of power, they, too, ursheathed the sword of intolerance; and, emulating the persecutors from whom they had fied, shamed the very savages around them by falling upon their follow 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 religious intolerance, lacking somewhat of the power, but none of the will of its earlier history, has mercileasly nursued with has mercilessly pursued with anathems 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 flerce polemical strife, and in the absence of the power to use fire and faggot, excommunicate one another here, and consign one another to perditton 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 Bilgrim Pathers 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 and commenced doing to others just what they so much dreaded at one tima themselve. Experience learned them nothing; thick-skulled and adde-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 toriured 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 Orusades, Salem witcheraft, holy wars, massecres of Protestants in Mexico, and the intolorance manifested in thousands of other places, and you cannot believe otherwise than that the world is mad. Not a dozen newspapers in all of God's vast universe that are perfectly free from madness, cavy, 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 eave the people.

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BLISTERING BLIZZARD BLASTS THE BLISSFUL BLISS.

His Band of Spirits Dematerialize Under a Full Head of Light.

For the past two years the office of this paper has been the frequent recipient of glowing accounts of the wonderful doings of the Bliss mediums, and other accounts, just as glowing and on equally good authority, denouncing them as arrant frauds. Despite their seeming absolute test conditions there were numerous clues afforded which satisfied many that fraud was being practiced, and we were so informed, but as these parties could give no positive evidence of fraud that would stand the test of careful analysis, we have refrained from publishing. the accounts. Almost without exception, exposures of spiritualistic frames have come through the careful investigation of Spiritualists themselves, and in all probability, they are the inciting cause of the highly successful efforts put forth by the Philadelphia Times. That paper, after dancing through a half column of malicious. mendacious twaddle, and giving another column gleaned from the veracious (?) attendant "spirits," gets down to business and gives a minute and circumstantial account of the raid upon the Bliss spirit-factory. That part of the account which purports to relate scenes occurring in the seance room, may not be strictly accurate and . can be taken with some grains of allowance, but that which tells of the discoveries made in the cellar, the reader will observe, is made upon the positive authority of the Times' representative; that paper is legally responsible for the truthfulness of the statements, and says editorially, "The account is not written from conjecture, but from actual observation; it does not rest upon the testimony of impeachable witnesses, but everything described was personally examined by a representative of this paper."

Materializing mediums then sprang up in various parts of the country, but probably none of them have gained more renown than Mr. and Mrs. James Bliss. A brief history of the former's career obtained history of the former's career, obtained from some of his most intimate friends, may probably serve to show of what stuff mediums are made. Bliss' mother was a school teacher in South Boston. When her son was about fifteen years of age he became so unruly that she placed him aboard a school-ship. Bliss wanted to gain his freedom. He accordingly originated a plot among a number of the bad youngsters aboard to murder the captain and the crew and manage the vessel themselves. Bliss then informed the captain what the boys preposed doing, and as a reward for his fidelity he was discharged. Later-on, he married in Boston and had three children, who still reside there with their mother. While Mrs. Bliss was sick her husband, it is said, transferred his affections to his wife's nurse, and when he subsequently came to Philadelphia that woman followed him, and was known as Mrs. Bliss. He first started in the spirit business in 1874, in a house on Vienna street, above Richmond. In 1875 he began conducting seances in Cir-Hall, 403 Vine street, which is still a spiritualistic headquarters. Here he managed test circles and private sitting and de-veloping circles, the latter affording a chance for any one present to display medi-umistic power, and thus be enabled to enter the business as a regular medium,

BLUE FLOWER, THE INDIAN MAIDEN.

Subsequently Mr. and Mrs. Bliss moved to No. 1027 Ogden street, where they now reside, and here, in the spring of 1876, they began materializing seances. They began on one spirit. It was named Blue Flower, the Indian Maiden. In the flesh she was known as Mrs. Bliss. As the spirit became more expert it was finally induced to walk among the audience. Then other spirits appeared, but only at the aperture in the appeared, but only at the aperture in the cabinet. Blue Flower alone walked out, and she never talked, except in low whispers, as the present Mrs. Bliss has all very decided Spanish accent. But these manifestations were not extraordinary to the spiritualists, by this time well acquainted with materialization. Mediums throughout with materialization: Mediums throughout the country all had their Indian maidens. Bliss must do better, and he did. What now follows is stated upon the best

of authority-that of the persons mentioned 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 gentle-man discovered the fraud, as will be seen

shortly after Mrs. Bliss began the materialization of Blue Flower, Thomas Eyans, formerly a spirit-photographer at 403 Vine street, approached Mr. Bliss and proposed to him to enter into the materializing 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 mah, a bright mechani-cian, who could construct suitable ap-paratus 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 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 spertures—one more than is generally provided—as the new departure contemplated having spirits in the room at the same time that focus appeared at both organization. that faces appeared at both openings. The sides of the cabinet reach from floor to ceil-ing. 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 me-diam, 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.

The cabinet constructed, the Blisses began materialization on a large 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 consisted of Mr. and Mrs. Bliss, Evans' old

SPIRITS BY THE WHOLESALE.

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 doctrine. 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 alternately. Mrs. Bliss would then be locked within a framework apartment in the cabinet, 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 awe-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. Modie M' Carty, better known as Old Mother M' She is a little old Irish woman, in black. The smart young lady epresents her, making her figure appear shorter and broader by stooping down. She walks among the audience and talks to 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 apartment, 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 extinguished 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 personified by the smart young lady, who recites a prayer in Latin. The Quakeress, the spirit of a young lady who died in New Jersey, is also materialized by the smart young lady. The Silent Doctor is also her work. This mysterious spirit has been fully re-cognized by Mfs.—, as the shade of her departed spouse, who died about a yearago. The Doctor never speaks except to his wife, and then only in subdued whispers.

HAIR FROM SPIRIT-LAND.

Lizzie Delarue 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 out 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 Hebrew 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 daughas his sister. Katie —, the spirit daughter 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. —, and Mr. —, it is said, sent quantities of wine to the christening, and it is also chargening. ed 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 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-ture to the cabinet, Evans' old friend speaks when before the addience. When they retire to the cabinet, Evans' 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——, 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 upon him and causing the light to fash, 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 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 fwonderful if true," and accordingly he induced his brother to ask that he be permetted to take

a look in the cellar beneath the cabinet. When this request was made Bliss went under 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 pre-sented "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 called 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 pri-vate sitting pronounced the Bliss material-ization the greatest of all spiritual mani-yestations. Together with his wife he had. a private sitting, and it is said fully recognized his mother, his mother-in-law and other departed relatives. After all seances, it must be understood, the audience is permitted to thoroughly examine the cabinet, and the procession has anothing been 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 Mr. — 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 housests were being al-

tleman presented a fine music-box to the spirits and elegant bouquets were being almost 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. people, and he resolved to ferret it out. Since that time he has almost constantly attended the seances and grew 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 belooked of the rest in a sine 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 Mome. he 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 housekeeper were left in charge of the 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 returned 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 af-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 shovel upon one shoulder and looking like a demoralized rough, walked with Fricka and Buschner up the alleyway of Bliss' house and into the yard. Evans' old friend, and and into the yard. Evans' old friend, and the housekeeper strenuously objected to a visit being made to the cellar, but upon being told that the work must be done, the cellar -door was finally unlocked. Downinto the cellar, the door shut and a candle lighted and the investigation has a candle ighted 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.

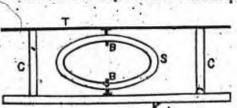
THE MYSTERY SOLVED.

The cellar windows were darkened by pieces of matting. In the center of the cel-lar, beneath the parfor, 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 that would have made the most confirmed spiritualist open his eyes in amazement. Hung upon nails and lying upon the floor were a nondescript collection of dresses and wreaths and shawls deverything 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 indeed a "Big Injun." Sister Agatha's black gown, Mother McCarty's faded costume, the indeed a "Big Injun." Sister Agatha's black gown, Mother McCarty's faded costume, the 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 "Blg Injun" so tall and terrible looking; beautiful wreaths of artificial 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 nothing but the uncovered joists and floor, ing. 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 mysters of Bliss' great materialization was salved. This second apartment was hung around with black curtains. A little stepliader, 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

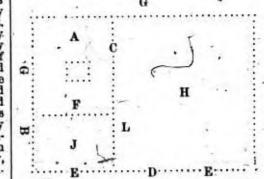


T, trap-door; K, iron plate; C—C, wooden supports, working on hinges at base; S, iron hand-screw; B—B, bolts, one with right and one with left hand thread.

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 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 plate, and the door of the trap fell in. The little step-ladder with the black-covered steps was then placed on the table, and, walking up it, the 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 apart-ment, where the spirits always kept it, a person looking through the aperture in the cabinet directly above the trap could not discern the opening. The roam below is lined with black, the steps are covered with black, and within the cabinet all is dark.

WILY THE TRAP WAS NEVER SEEN.

The reason why the hinges and the cracks defining the other three sides of the trapdoor 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; 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 floor; B, F, L, K, boundaries of trap door; I, 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 accepted by a parrow strip of wood (L) a wall (B), and the crack at the wood (L), a concealed by a narrow strip of wood (L), a 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, and as any or his many dupes can find them this morning. They can find evidences of Bliss' guilt in chattining 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 he replaced and even then tell-tale marks. 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 at-tended them and have found in Blys' 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.



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#### FIRST DOSE ON A BOSTON POLICE OFFICER.

H. R. STRVRNS! Dear Sir-In the spring of 1869 I was stricken down with fe-

ver which had a long and alm out hopeless run. The best medical sovice being in attendance. I was taken through the fever; but it left me terribly reduced and weak, with excruciating pains in my side, back and hips. I was completely pros-trated with Kidney Complaint, and no medicine seemed to

In this condition I was persuaded to try VEGETINE by a friend whom it cured of the same disease, and it seemed a though I could feel the effect of the first dose through my whole system; and from that moment I began to mend, grad ually growing better from day to day; and I followed on with the VEGETINE, until it completely restored 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 Vrogring in Kidney Complain and similar diseased

I am, sir, respectfully, LAFAYETTE FORD, 544 Broadway.

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If VEGETINE, will relieve pain, cleanse, purify and cure patient to perfect health after igh diseases, restoring the trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can be cured? Why is this medicine performing such great cures? It works in the blood, in the circulating fuld. It can truly be called the GREAT BLOOD PURIFIER. 'The great source of disease originates in the blood; and no medicine that does not act directly upon it, to purify and renovate, has eny just claim

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Dear Sir-I am seventy-one years of age; have suffered many years with Kidney Complaint, weagness in my back and stomach. I was induced by friends to try your Vagarties, 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 force so much relief a from the VEGETINE. It strengthens and invigorates the whole system. Many of my sequaintances have taken it, and I believe it to be good for all the complaints for which it is recommended.

JOSIAH H. SHERMAN.

Would Give a Dollar for a Dose.

Dear Sir-I have been badly afflicted with Kidney Com-plaint for ten years; have suffered great pain in my back, hips and side, with great difficulty in passing urine, which was often and in very small quantities, frequently accompanied with blood and excruciating pain. I have faithfully tried most of the popular remedic recommended for my com-plaint; 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 friend to try the VEGETINE, and I could see the good effects from the first dose I took, and from that moment I kept on improving until I was entirely cured, taking in all, I should think, about six bottles.

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

361 Third st., South Boston.

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