Gruth Gears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applanse: She only Isks a Bearing.

VOL XXIII

JNO. C. BUNDY, EDITOR.

CHICAGO, OCTOBER 13, 1877.

\$3.15 IN ADVANCE. Single Copies Fight Cents.

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PHENOMENAL.

Narrative of events that took place around the E Shaft of the Chicago, Wibnington and Vermillion Coal Co., in Braidwood, Will Co., Ill., on the nights of Aug. 14, and 15, 1877.

PREAMBLE: Since the under-written phenomena are of a character sufficiently remarkable and abnormal to merit a careful recital and preservation. I take this earliest practicable opportunity, after their occurrence, while my recollection of details remains minute, to record them for my own satisfaction, and with a possible view to publication in the interest of humanity and of social science—with the proviso that up to the date on which these incidents took place, my investigations into Spiritualism had only extended to occasional scances with professional mediums; and had resulted in the belief that the something which had eluded my research might be the work had cluded my research might be the work of a low order of spirits, might be the result of an unknown power, often accompanied by trickery, possessed in unequal degree by different individuals, who were usually of inferior moral, intellectual, or physical calibre. With my position towards spirituals and defined if now companies Spiritualism defined, I now commence in narrative form, a truthful and consecu-tive statement of events which occurred in my presence, and in that of Mr. —, whose relatives reside in New York, (I withhold his name), on the nights of August 14th

On the afternoon of the first of August I received instructions to report for special duty at Pinkerton's head-quarters on Fifth avenue, Chicago, and a few hours later found myself comfortably housed in the police barracks, extemporized by the Chicago, Wilmington & Vermillion Company position seemed to be a sinecure. on their bro in Braidwood, The

With some thirty-five others, I was de-tailed upon guard at various points around the G-and H shafts with ample leisure for scramble to the face to see coal dug, to hunt for curious insects or fossils. Our occupation was rendered easy notwithstanding recent troubles with the strikers, by the presence of Dwight, Streator and Pontiac militia, by the enrollment and nightly drill of some 250 colored "blacklegs" (miners who had taken the place of strikers), and by personal assurance from Gov. Cullom of his sympathy and material support.

Of my companions, one had provoked remark by preferring to spread his blanket under the open sky, beside piles of props, or in the engine-house, rather than shave our common quarters; a man of some twenty-five years, ill-educated, dogmatic and taciturn, with a low forehead, sharp and faciturn, with a low forehead, sharp ridge-like eyebrows, restless, suspicious eyes, small pointed nose, hatchet-face, decidedly not an attractive companion with whom to share a night-watch. It was consequently with little pleasure that I learned from him of our having been detailed for night duty at the E shaft, half a mile from our head-quarters, a couple of forlongs nearer town than our mostadyane. furlongs nearer town than our mostadyanced pickets were stationed. These reasons seemed sufficient to explain his statement that we had disagreeable work before us, and I was relieved to hear that the mine was exhausted, the shaft-house dismantled, and that three or form rights mantled, and that three or four nights would suffice to remove the debris and tools, when our services would no longer be required at that point.

I also learned that he had previously done night-duty on the same spot, as I buckled on my Remmington, and with lunch and a blanket, we started for the scene of our labors at six o'clock on the evening of the 14th. The allotment of sleep had been left to our own discretion, and accordingly I turned in at dusk, while my comrade watched, and was awakened by him at twelve to ed, and was awakened by him at twelve to excharge places.

The mine is located at the intersection of a railroad with a thoroughfare which crosses it at right angles. On the southern side of the railroad are scattered the diminutive clapboard houses of the miners, each having a garden-patch, and fronting on the highway. On the north side of the track and along the eastern side of the road, extended, fan-like, the tall crests and ravines of the "dump," composed of slate and earth excavated during five years of working, and at the handle of the fan are located the main and ventilation shafts. located the main and ventilation shafts, both partly filled with water and boarded over, and the engine-house, of which the timbers littered the ground, its tail iron funnel still standing, and constituting with the brick work of the furnace, and the boilers embedded in it, the only portions of the house in sight. North of the railroad, west of the road, its upper surface level with it, extends a low-flat dump of coal-dust and earth partly covered with piles of hardwith it, extends a low flat dump of coal-dust and earth partly covered with piles of hardwood props, by the iron-work of ruined "cages," dump-cars and debris. Near the road stands a tumble-down blacksmith shop, signs of decay in its iron-barred broken windows, asiled-up doors, grimy cupola chimney, and battered, "holey" walls and shor. It is unequally divided by a partition, the smaller room containing the ash-covered forge, and the more valuable parts of the wreshest the shaft-house; the other room hald a reacty stove, large heap of cable, picks and other tools, and an old bench, unon which we spread our blanket.

Invigorated by sleep, I marched up and

down, until disturbed by rapid footsteps pacing to and fro beyond the lower dump, and in a grass-grown, boggy waste of five or six acres that stretched north to an adjoining road. I followed cautiously, hid, walked swiftly toward the sounds, but failing to discover their source, finally contented myself with listening carefully, and they continued at intervals till daylight. About one o'clock, or a little later, I saw two lights upon the waste referred to, four or four and a half feet from the ground, dancing gaily up and down, approaching dancing gaily up and down, approaching and retreating, and wheeling round each other like butter-flies among flowers on a summer morning. Lanterns, some one after the wood, I thought, as with ready revolver I chased them through knotty grass, muddy bottom, and around the prop-piles, but could not get within lifteen feet

of them despite my utmost efforts.

They were pale, shedding no radiance, wavering, flickering like a candle-flame in the wind, and of about four times the size. Suddenly, I thought I understood their nature, and as Jack-o-lanterns or Will-o-the-wisp are only partial acquaintances of mine, strove more earnestly to make a near approach. Weary and baffled, I gave up the chase, and cannot tell the precise time of their disappearance.

of their disappearance.

"You don't want to go chasin' them lights," said one of our men at the breakfast table, as I narrated my experience, and propounded my theory, shaking his head ominously, and proceeding to narrate some marvelous story of paralysis accompanying a near approach. Laughingly, yet half angry, I proposed on that evening to vindicate my theory, and effectually dispose of his superstitious views, but the dancing

lights did not again appear.
Supper over, and on the ground again, the first watch fell to my lot, and my companion slept till midnight. Footsteps came again, faint and at distant intervals, but contenting myself with observing that all property was safe and in its place, twelve o'clock at last arrived, as Ursa Major's posi-tion indicated, and I awoke my comrade. "Did you try to fool me during the night?"

he asked. "No. I have not been in the house till now."

"Some one seized my heel with both hands, and half-twisted my ancle. I woke up, saw you, I thought, standing beside me, and drew up my other foot, meaning to give you a kick that you would remember, if you tried it again; but I was tired and dropped off. And, yesterday morning," he continued, "there came a tremendous thump, along about daylight, against the side of the house. I was asleep, but it startled me so, that I woke, sitting up. You didn't throw a stone against the house, did you?"

"I heard that noise," I replied, "and hurried from the other end of the road, but could find nothing; looked through the window, saw you curled up, seemingly asleep and concluded I must have been mistaken." A little more chat, he closed the door, and I prepared to take off my shoes. As I did so, an unmistakable sigh came from the darkness, followed by a groan. I called my friend, again, and louder yet. He hurried up, and I questioned him as to trickery, which he solemnly denied.

Not feeling sleepy, and disliking my proposed couch, I volunteered to watch and let him continue his nap; but declining, we went out into the night.

The footsteps had become louder, and now

as we listened, we could distinguish the measured tread of one pacing "sentry-go," the rush of many footsteps, the creaking of swift-moving boots. Search availed nothing, and sitting down chatting together, he spoke of being a fair singer, and I invited a specimen of his skill.

He broke off, as a dark shadow advanced swiftly towards us, and disappeared. Soon from the opposite direction, it came again, a tall man, stooping, in dark clothes and slouch cap. My friend started up, and darting after it, slashed madly right and left with his cudgel as he raced over the low dump, while I followed, pistol in hand. Suddenly we stopped; it had disappeared, in clear starlight on the open dump.

in clear starlight on the open dump. Singing resumed, my "butty's" repertorie of the varieties order) nearly exhausted, his songs became more vulgar and obscene until, in the last, he broke off, for the foot-steps had become fearfully loud and near, were all round us, on the low dump, the road, the gritty railroad track, and with them came the sound of the pick "at the face" of the shovel as the rooms were cleaned out, and of miners busily at work; while from the blacksmith shop came loud raps and knocks.

"Did you hear those three loud knocks?" And my "yes," was emphasized by another louder still.

I started to my feet. "We will go into that shop together, and find out what it is," said I.

After some hesitation he consented. We went hand in hand; in the name of God, I demanded was there some suffering, evil or unhappy spirit present, who needed our

help. No reply, no sound came.
"If you cannot answer that, you must be imps of the devil," I exclaimed. At that, my friend snatched his hand from mine, flew into the open air and I followed.

"What made you run?" I asked.
"You don't want to talk about the devil "Perhaps not. But we will find some oth-

er remon yet." "You can't do it. I've been here three weeks, and there's no other man on our

force dare stay here. They'd take their walking papers first. Kennedy was with me, and he couldn't stand it, and left. They me, and he couldn't stand it, and left. They take me to the edge of that shaft, as feet deep and tell me to throw myself down." As he spoke he walked towards the spot, picked up a piece of coal, dropped it between the boards, we listened to the echoing plunge, and walked away. Then resuming, "I've lost eighteen pounds since I've been at it."

"Do these sounds follow you? Have you heard them anywhere else!" I asked.

"No. But — I have been dead once! I was drowned! It was an awful warning! My grandfather died six times!"

This calmly, deliberately, solemnly, his face rigid in the star-light, at a time when the presence of a human being became val-

the presence of a human being became val-uable; for the sounds were louder, near-

er, menacing. Dogs (every miner keeps one) were howling fearfully.

The caves of the shop, its cupola and chimney were faintly luminous, phosphorescent; far off on the horizon the light of some burning house, barn, or prairie shone, but the coming dawn we had noticed a short time before seemed overclouded, the air murky, dark and stifling. Whether this effect was real, or within ourselves, I do not know. Both had remarked it, we found af-

I felt the reflection of a light on my face, and turning quickly, saw a ball of fire fall splash like molten iron on the road beside me, but without sound and disappear,

"Did you see it as it passed your face?"
"No," said I, "I did not."

"It was a finger of fire, and was shaken in your face! I never saw them so near before, nor heard them so loud. Then after a long pause; "Can you pray?"
"I don't know," I said. "I never prayed

with anyone before, but I must try."
"Won't you kneel down?" he asked. "I do not think God cares about position, ut I will," and hand in hand again, I pray-

ed, "making the best prayer that ever I heard," said my companion.
"Now," said I, "Let us repeat together the Lord's prayer."
"I don't know it," he replied,
So I said it for both.

As we rose, all was peaceful, the silence startling by comparison with the babel that had gone before. The sky had cleared, and the victory was ours. Speaking of the wonders of the night, and our happy release, my companion chanced to drop a familiar oath, and the sound of the footsteps, the pick, the shovel, the knocks began again. I rebuked him; they died away; in an hour daylight had come, and we turned towards the shop. The door, we had re-turned after our flight to close, stood wide open, the loose coils of rope had been removed diagonally to the opposite corner, and were heaped at the end of the bench.

We searched the low dunes, the dumps, the field, no trace of shifted soil or any alteration, where the noise had been loudest. looked for any indication that gravitation—might have restored the angle of re-pose—the dumps were below it, and no indication of a slide appeared: for any sign in nature or man, for a trace of the rope, anything to account for these phenomena on explainable principles; I could not find any. Then I turned in for an hour, was awakened by our relief, and made our report to the sergeout. and made our report to the sergeant. He God d——d my ghosts, my prayers, my report, but at noon apologized; excused himself on the score of fatigue, after a night ride for a physician, and on the momentary supposition that I had intended a practical

The men listened intently, and from them I now learned, for the first time, that on the 13th of August, nine years previously, a pic-nic had been held at that spot; there was a strike at the time, quarrels began, and ended in the murder of a number of men. How many, the different narrators differed too much upon, for me to determine. Confirmation of my companion's statement regarding them was also furnished.

I gave my companion at his request, the Lord's prayer, in writing and print with an alphabet for each and he expressed his intention of learning it. Both looked forward to the evening, with a courage born of our experience, that surprised our comrades; but, as I was lying down in the afternoon, the sergeant brought me a telegram from

"Come at once. I want to place you on an-other operation."

Said the sergeant, "No doubt the superintendent, who signs this, wants you on the clerical force or on private work. If the latter, your apparent connection with the force will cease; therefore, no word to the men, and take first train up."

I presented myself. "What about the E shaft?" Then I perceived that the "operation" was to be performed on myself. "Who was with you?"

I made a brief report. He noted the "Ah!" sad smile, "I don't think I will send you down there again."

"Did I not do my duty?"
Significant tap of the side of his head, repetition of smile, finally:
"It has a tendency to demoralize the men."
"You have other work?" I saked.

"What is your opinion about the E?"
"That I was further within the gates of hell there, than I thought it possible for man to go, and be alive."

"No further work," said the superintendent.
"In that case, these experiences are mine, alone, and I am free to make what use of them I please," from me, closed the inter-

I paid a visit to the superintendent of the C.W. & V. Co. He had neither leisure nor inclination for investigation.

ALFRED BULL.

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Plain Statement of Facts Regarding J. Frank Baxter.

Mr. Baxter and his friends having claimed that he was obliged to leave his school in Winchester, Mass., on account of bis publicly expressed belief in Spiritualism, B. F. Underwood addressed a letter of inquiry to the chairman of the school committee, and elicited the following reply:—

[Copy.]
MIDDLESEX COUNTY PROBATE OFFICE,

East Cambridge, Mass., Sept. 18, 1877.
B.F. UNDERWOOD, Esq.—Dear Sir—Yours of the 14th inst., sent to the part of the 14th inst. Winchester, has been handed me. In it you make the inquiry whether Mr. Baxter was compelled to renounce Spiritualism or re-sign his position as teacher. I answer, that no such alternative was presented. The School Committee of Winchester are unani-School Committee of Winchester are unanimously of the opinion, as I believe, that they have no right to proscribe a man for his opinions. Mr. Baxter has been known to be a Spiritualist for years, and the absurdity of the statement that he was compelled to resign because he would not renounce Spiritualism, becomes apparent when the fact is stated that in June last he was re-elected by the present committee. I answer your note as a matter of courtesy answer your note as a matter of courtesy a stranger, and not in defense of any action of the committee in the premises, which is entirely unnecessary where the

facts are known. Yours very truly, J. H. TYLER, Ch. of Winchester Sch. Com. To this Mr. Baxter makes the following rejoinder:--

WINCHESTER, MASS., Oct. 1, 1877. Mr. Editor-Dear Sir: I was astonished to see the letters from Mr. Underwood and Mr. Tyler as they appeared in the Investi-gator of Sept. 26th. Allow me to say Mr. Tyler's letter was an evasion of the subject at point. After returning from Lake Pleas-ant, I went to the individual members of the Committee and talked over the Campmeeting affair with them. Mr. Tyler was out of town, and so I could not see him, and they whom I saw invariably expressed confidence in me, and one even, in the course of a note written to my wife, used this language: "I am free to say, and shall say freely, that I believe in Mr. Baxter's honesty in the Pleasant Lake transaction." All, how-ever, with one exception, and that one not a Spiritualist, showed decided prejudice against Spiritualism. Many things said then and previously, were as straws which told too plainly how the wind was blowing. They could not doubt my integrity, though they despised my Spiritualism. When Mr. Tyler officially, as Chairman of the School Board and before that full Board assembled, asked, as he positively did, "Will you publicly renounce your belief in Spiritualism?" I felt that I knew its full import. I only regret now I had not refrained from tendering my resignation, inasmuch as the responsibility would then have fallen on

ioni. He next says in his letter that the committee "have no right to proscribe a man for his opinions." It is a fact, however, that this same committee, by their vote and sanctioned letter, attempted to proscribe the preaching of them, and believed they had succeeded in so doing, when I wrote them that locturing and teaching having overtaxed me, I had decided not to attempt the two longer, but to drop the lecturing, and this before receiving their letter. So I cancelled engagements, and have lectured none since last April until this summer. Now it has been claimed I have violated my word. Not at all. It was in the vacation. Further: before doing this, I talked with most of the members of the committee to see if I was any way bounden to the town or committee during the vacation and was told I was not.

Mr. Tyler further argues: "Mr. Baxter has been known to be a Spiritualist for years, and the absurdity that he was compelled to resign because he would not re-nounce Spiritualism becomes apparent when the fact is stated that in June last he was re-elected by the present committee."

Now such a thing is not apparent when I say the reason I was re-elected was because two or three months previous my decision had been made on account of my health, not to lecture longer while I was teaching, as I said above; and on this ground, in my opinion, I was re-chosen. Although I think Mr. Underwood very hasty in his conclusions, yet perhaps he and the editor both were just in their comments as things were represented. The editor asks, "if it is not possible that I have been biologized, bewildered or bewitched into the idea that I am a veritable martyr, and the whole town of Winchester down on me?" But does not this letter show something like persecution to have been practiced? In my mind a persecuted man becomes a martyr. As to my

thinking "Winchester down on me," I believe on the contrary, with many others in
the town, that had a vote of the town been
taken on the question, I should now be
teaching in the school to-day. And now as
to my "wanting to appear a martyr." I
have not been before the public in this matter only as others have placed me there, my
only article previous to this being simply
my card; and I still say, for I honestly entertain the thought, as I asserted in my
eard, I have been forced to resign my position as teacher, as I could not consciention as teacher, as I could not conscientiously renounce my Spiritualism.

Yours most candidly.

J. Frank Bakter.

In proof of his statements he brings forward a letter from Geo. W. Gardner, Chairman of the Sch. Com,, at that time, dated Oct. 2nd, 1876, from which we take a few choice extracts.

He says:- "You know of course that according to the statute the schools of this Commonwealth may not be made distinc-tively religious in their teaching and influence. Neither on the other hand must they be subjected to any irreligious teaching or influence.

"At the first meeting of the School Com-mittee after last vacation, attention was called to the fact that you during the vaca-tion had on different occasions allowed your name to be publicly announced in connection with certain public gatherings of so-called Spiritualists, and that you had publicly addressed such gatherings, where the Christian Scriptures were ignored as a basis of religious belief, and the smetitics of the Christian religion set at naught as unworthy the regard of thoughtful and progressive men. Further, if we trust the reports of the daily press, at least on one occasion you appeared in the very unusual character of a seeing spirits, together with other accompanying incidents, which put you in a very lamentable position in the eyes of a great majority of the people of this town. It was matter of great chagrin to this Committee, and to most of the most intelligent of the parents of your pupils, that you should in such a way publicly array yourself in the number of disbelievers in the divinc revelation of the Bible and the open rejectors of what to most of us is a holy religion. You have thrown your influence against the religion of Christ. While, therefore, we do not wish to dictate what shall be your personal beliefs or unbeliefs in matters of religion, we do hold that a public school teacher can hardly be warranted in public arraying himself in opposition to the very basis of that morality which he 4s required to teach, and so negative the letter and spirit of his teaching in school by guet webling in of his teaching in school by such public associations and performances out of it. * * *

"They (the Christians) are not willing to put their children under the care and influence of teachers, however good and successful in the matter of secular instruction, yet whose spirit is hostile to the essential truths of Christianity, and whose influence outside the school-room is cast on the side of pronounced disbelief or ruinous delusion?

We hope, therefore, that in the future you will desist from assuming the character of the public teacher of a so-called re-ligious system which does not even profess to come within the pale of Christianity, and that you will not impair your great influ-ence over so many young and plastic minds and hearts by condescending to get a part and hearts by condescending to act a part in what must seem to most of your most in-telligent patrons a lamentable delusion. "In behalf of the School Committee of

Winchester, and adopted in regular meeting of Sept. 30, 1876.

Very truly yours, GEO. W. GARDNER,

To this communication Mr. Baxter made no reply, but continued from time to time to fill such engagements for lectures as he could not cancel which he had previously made. February 24th the committee ordered a communication to be sent to him which contained the following:

"A few months since the Sch. Com. of Winchester sent you a communication expressing their objection to your lecturing upon the subject of Spiritualism and to certain exhibitions in connection therewith, to which no reply has been made. The repetition of these exhibitions in our immediate neighborhood leads us to believe that you disregard our wishes and judgment.

* * * The Committee now de-

sire to know whether you propose to persist in a course which they disapprove of and believe to be detrimental to the welfare of

the school under your charge. GEORGE S. LITTLEFIELD, Chairman. E. Pressey, Sec. Winchester, Feb. 24th, 1877.

Mr. Baxter returned a lengthy reply to this letter which has the ring of true manhood all through, which can be seen in the paragraphs here quoted. He says:

"If by this question you mean 'Will you give up your belief in Spiritualism,' I must answer, I cannot. It is a most beautiful answer, I cannot. It is a most beautiful belief to me. As Orthodoxy, Unitarianism Universalism, or else, is a most cherished belief and religion to those who can endown and accept either, so is Spiritualism a secret truth to me—in fact, so is it to impartly all people at heart, in the church or sea,

IS THERE A CONFLICT

BETWEEN

DARWINISM AND SPIRITUALISM? BY WILLIAM RMMSTTE COLEMAN.

SCORPINGED,

PROFESSOR DANA ON EVOLUTION.

Peebles mentions Prof. Dana as an anti-Darwinian and quotes, in his Banner-of-Light correspondence, an extract from his "Manual of Geology," antagonistic to the evolution of species from species. From what edition of that work did he quote? Evidently not the last; inasmuch as, though in his previous editions he vigorously opposed evolution, in the last edition of his "Manual," Dana gives in his adherence to the doctrine of evolution, and admits that "the evolution of the system of life went forward through the derivation of specles from species according to natural method." Will Peebles still claim Dana as now an anti-Darwinian? It is to be hoped not: for Dana has declared plainly and squarely his adhesion to the derivative origin of species, in opposition to his former belief in special creations. Again, Dana asserts, in the American Journal of Science and Art, October, 1876, that "the present state of science favors the view of progress through the derivation of species from species,"--pure Darwinism again.

PROF. WINCHELL ON DARWINISM.

Prof. Winchell some years since was a sturdy opponent of Darwinism, but of late he has been coquetting with the subject,-gradually approximating Darwinism; and, in his last work, "The Reconciliation of Science and Religion," (published since Peebles' departure from America) he uses the following unmistakable language:-"In reference to the much-mooted scientific question of the derivative origin of species, the reader will detect indications of a growing faith. A certain class of proofs have been accumulating at a rapid rate; and the author's present conviction is that the doctrine of the derivation of species should be accepted." Winchell, then, has at length, renounced his opposition to Darwinism, and henceforth will be among its advocates. It will be noted, that though Peebles asserts, that not one proof exists of Darwinism, Prof. Winchell, one of his famed fourteen anti-Darwinians, affirms that proofs thereof are accumulating at a rapid rate. So, of Peebles' three American anti-Darwinians, but one is left, -Dawson; and he will probably continue one till his death, his Bible-worship precluding ever his acceptance of the truth upon the subject." Dana and Winchell, though formerly anti-Darwinians, have succumbed to the inevitable, and announced their virtual adherence to Darwinism.

AMERICAN DARWINIANS.

On the other hand, who are the American Darwinians? Their name is legion, numbering as they do many of our country's brightest lights and most prominent names in scientific lore. It will suffice to mention Dr. Asa Gray, Dr. J. W. Draper, Dr. A. S. Packard, jr., Dr. Jos. Leidy, Dr. C. C. Abbott, Professors Youmans, W. D. Whitney, Morse, Marsh, Cope, Barnard, Wilder, Hitchcock, Stallo, Trowbridge, Hyatt, Grote, Clarke, Haldeman, Parsons, Kneeland, Shaler, Allen Gilman, and Morgan. Nearly all of these occupy the front rank of American science, and steadily are they Isboring for the advancement of Darwinism. Beyond doubt, they, including Dana and Winchell, will more than parallel Dawson solus, eminent scientist though he be.

I would here remark, that one of the most eminent of American Darwinians, Prof. O. L. Marsh, in his Nashville address before the American Association for the Advancement of Science, declared that "to doubt evolution to-day is to doubt science, and science is but another name for truth."

ITALIAN AND DUTCH DARWINIANS, "

Peebles has not thought proper to allude to any Italian or Dutch anti-Darwinians: notwithstanding this omission, I refer him to such distinguished Darwinians found in Italia's sunny borders as Profs. Canestrini, Montegazza, Barrago, Delorenzi, Morselli, and Saviotti; and as regards the scientific minds of Holland, they are well known to be virtually a unit for Darwinism, so it is unnecessary to specify any by

This cursory examination of Peebles' fourteen anti-Darwinian scientists has not resulted very favorably, I opine, to the substantiation of the truth of the non-derivation of species from species, anti-Darwinism.

DECLINE (?) OF DARWINISM.

Dr. Peebles repeatedly asserts that Darwinism is declining, but not one single proof of such declension does he give. I positively deny any decline in Darwinism, either among the scientific or the unscientific. the literary and cultured classes or the illiterate and the unlearned; on the contrary, Darwinism is constantly increasing in strength and influence. Year after year does the number of its adherents grow larger in all classes and grades of society, which fact I shall substantiate; not resting content, like Bro. Peebles, with unsupported statement, devoid of fact or rational basis:

If Darwinism be declining, it necessarily involves the abandonment of its teachings by some of those previously convinced of their truth and stability; else no decline can have taken place. The nature of the term "decline" necessarily involves a falling off in the extent either of its numbers or of its weight and influence: has either occurred? Can Friend Peebles point to a single instance where any person of scientific attainments or of extended-literary acquirements and influence. once a Darwinian, is now an opponent thereof? I doubt very much if he can. I of course except Dr. Peebles himself, who, though never, I think, a very ardent or enthusiastic Darwinite, may have been, at one time, a little more favorable thereto than at present:-and, now I think of it, according to Peebles' own words, he must have been for many years that horrible thing,-a surface-thinking Darwinian, a shilly-shally, slip-shod logician: since he tells us that reading Darwin and Haeckel made him an anti-Darwinian. If reading those works caused him to become anti-Darwinian. he must have been a Darwinian previous thereto; for if he was an anti-Darwinian already, their perusal certainly could not have made him one. As he was not an anti-Darwinian prior to reading Haeckel, and as Haeckel's work has not been published in English a twelvemonth as yet, it follows, that, less than a year ago, Mr. Peebles was a Darwinian,-that is, from 1859 to 1876, seventeen years, he was a believer in what he now so vehemently denounces; and, as he was an ardent Spiritualist all that time, he must, for seventeen years. have failed to see the irrepressible conflict between the two, which he, at this late date, claims to have

If Peebles be now in the right, and there was and is a conflict between them, then for seventeen years his opinions on the subject were entirely wrong; and if in the wrong for seventeen years, I would inquire, What assurance have we that he may not be wrong now. when he asserts the opposite? If wrong in one instance, he is as liable to be wrong in the other. The pare for hell?

question, then, is, If Mr. Peobles could advocate Spiritualism as forcibly as he did for that extended period, and never discover the presumed conflict, how is it that in less than a year's time he discovers this dreadful antagonism never dreamed of before? Mr. Peebles has never, until recently, attacked Darwinism, so far as the derivation of man's physical body is concerned; though he has all along denied the derivation of the soul from the animal world, which is not necessarily a teaching of Darwinism. Having hitherto failed to perceive the conflict new predicated, whence his sudden influx of knowledge? Has his recent affiliation with Christian Spiritualism any connection with the change? He was formerly a rationalistic Spiritualist, severely critical of Christianity and its principles; but since he. while in the Holy (?) Land, held, through seances, purported communion with the Twelve Apostles and Jesus Christ, he has become deeply Christianized, and now is hand and glove with the weak and inconsiderable Christian wing of the Spiritualists, and talks largely of Christ and Christianity. Consequent upon his Christianity probably, we see him now opposing Darwinism; the attack being prompted, mayhap, by the Christian virus and bias now permeating his mental structure. It is likely, that, if our genial brother had let Christian Spiritualism alone, we should have heard nothing of his anti-Darwinism; but when the fell spirit of Christianity takes possession of a person, we usually find Rationalism speedily forsaking him,-the two being radically antithetical, mutually antagonistic.

As Haeckel's work on Evolution (with translation revised by Lankester) was first published in London in October, 1876, no copy thereof, probably, reached America till the following month, November; and as Mr. Peobles pamphlet against Darwinism had then been already published three months, it follows, that Bro. Peobles must have written his anti-Darwinian "Conflict" five or six months, at least, before he ever saw a copy of Haeckel: yet he gravely informs us, that it was through reading Haeckel that he became an anti-Darwinian!! A more glaring instance (not of "shilly shally statement," but) of positive misstatement, I am sure was never indulged in by any Darwinian author or eritic.

We can now perceive very distinctly why it is that Peebles regards Darwinism as on the decline. Having once been a Darwinian and having renounced it, or, in other words, the truth and value of Darwinism having declined in the mind of James M. Peebles, therefore and necessarily, Darwinism is declining! Again I inquire for the production of any literary or scientific celebrity, aside from J. M. Peebles, in whose mind Darwinism has suffered a decline.

ANTI-DARWINIANS BECOMING DARWINIANS,

Did Darwinism decline, when Sir Charles Lyell, confessedly the ablest geologist of the century, after having opposed, in the earlier editions of his geological works, the ideas of Darwinism, in the later editions boldly advocated Darwinism, controverting his own former arguments in opposition thereto? Lyell, the greatest geologist of the age, renounces anti-Darwinism and becomes a Darwinian; ergo, Darwinism is declining, I suppose, -according to Peebles!

R. A. Proctor, one of the most popular of living as tronomers and a Roman Catholic, opposed evolution and advocated special creation for years. A year or two ago, he announced his abandonment of special creation, and adherence to Darwinism; assuredly, Darwinism is on the decline!

Winchell and Dana, Christian geologists, were formerly vigorous opponents of Darwinism: but in them last works they signify their acceptance of Darwinian principles. Truly, Darwinism is fast decaying,—so Peebles tells us!

Nearly all the eminent scientists and thinkers named in preceding pages were formerly anti-Darwinians; now they are Darwinians. Consequently, Darwinism is dying out, falling to pieces, -as Peebles would have us believe!

Recall to mind the fact, as previously stated, that the National Cocvention of German Scientists unanimously endorsed Darwinism. Of course, therefore, Darwinism is disintegrating, and will ere long disappear completely!

Remember the declaration of A. R. Wallace, in his last words upon Darwinism, that, in the whole history of science and philosophy, there never had occurred a greater revolution in thought and opinion than was due to Darwin's works; that those works had fully and conclusively established, in the minds of the whole scientific world and largely among the literary and cultured classes, the truth of Darwinism: yet Darwinism is waning fast in power and efficiency,—we know from Peebles!

Prof. Agassiz, an opponent of Darwinism, not long before his death sadly confessed, that he was not prepared to see Darwinism received as it had been by the best intellects of his time. "Its success," said he, "is greater than I could have thought possible." Nevertheless, Darwinism is being rapidly forsaken, and will soon pass away,—Peebles and Dawson tell us!

Dr. McCosh, the famed American theologico-metaphysician, probably the ablest orthodox philosopher of the country, observes:—"Two great scientific truths have been established in this century, the conservation of energy and the dectrines of development, acknowledged to have an extent which was not dreamed of till the researches of Darwin were published." Note! Dr. McCosh affirms evolution to be an established scientific fact, and its establishment as largely due to Darwin's researches thereon. Still Darwinism is falling into desuctude and decay!

LETTER FROM BISHOP A. BEALS.

Bro. Bundy:-I have just concluded my present engagement for this society, and commence a work at Port Huron, Mich., the first Sunday in October, where I expect to remain a part of the month. I am pleased to report I have been instrumental in getting up a revival among the liberal minds of this city, and there is a desire expressed by the society, that I return and continue the good work. Much of the present interest in this society is due to their president, Dr. Spinney, who is an able and earnest worker at home and abroad. I have an engagement at East Saginaw, Mich., during the month of November. I find the good Journal in many a home, and there is a growing appreciation in its fayor. I am your worker, BISHOP A. BEALS.

Detroit, Mich.

A REVIVALIST.

The following is given by the Springfield Republican as the exact language used by a revivalist: "Your'e damned! Your soul is damned to hell! uamned: Youre danned: Your soul is damned to hell!
Hell is waiting for you! Some day you will feel yourself falling down, down, and find yourself a mass of
flames! But one chance is left to you. Come up here
(to the altar rail) and let me pray for you. The gate is
still open and I can save you. This is the last chance;
this is the last night. To-morrow will be too late!
Come up here now, or remain forever damned. Prenava for hell?

A STRANGE STORY!

A Graphic Account of What One of Our Best Citizens Saw From the Banks of the Willamette, Below the City-A Startling and Thrilling Phenomena-Do Spirits of the Departed Revisit the Earth-Who Can Solve the Mystery?

The following thrilling description of what one of our best and most reliable citizens has experienced has been handed us for publication. We, for the present, abstain from making any comments upon the strange phenomena as seen by our friend, but ask our spiritualistic friends to explain it, if they can do so. We now give Mr. — story in his own language.

EDITOR Daily Record:—During the last eighteen months it has been my lot to witness a series of very remarkable and to me, unaccountable appearances, each successive appearance becoming more mysterious, until at length, bewildered and almost confounded, no longer able to endure secrecy, I have determined to ask through your columns if any of your numerous readers are able to throw light upon the subject.

Some time during the early part of the month of March, last year, my business called me to make a sudden and unexpected visit to Lincoln. Starting from Salem on horseback about an hour after sundown, on a dright, wat night aled in a cuit of subbar. I was not to the control of a drizzly, wet night, clad in a suit of rubber, I passed over the bridge at the factory, getting down at Mr. Wade's store to light my pipe and purchase some to-bacco, and remounting, set off at a fair trot. The night was a tolerably dark one, with just enough light to enable the traveler to find his way and to see objects a few feet beyond his horse's head. I was enjoying my pipe and thinking over the profits likely to result from my journey, when my horse started, sniffed the air; and grew restless. This was a few hundred yards beyond where the road strikes the river, and near a drain ditch which passes beneath the roadway. Guiding the horse to the river side of the 102d, out of the mud, I alighted and examined the saddle and bridle to see that everything was right, without finding anything out of the way; the horse meantime, trembling and sweating pro-fusely. While thus examining the horse, a strange feeling had come over me, a feeling of chill and inde-finable dread, and I concluded that it would be well to take a good dose of outside and whickey were take a good dose of quinine and whiskey upon my arrival at Lincoln. My left foot was in the stirrup, when my attention was arrested by a light apparently floating down the river towards me. The light seemed to be somewhat above the level of the water, moving slowly. Had it been summer time or fall I should have attributed this appearance to the glow of some of the numerous light-giving insects that sail through the air or on the surface of the water at those seasons. But it was the close of winter, cold and wet, when such insects are never visible. As this light grew nearer, appearing and disappearing, as hidden by or escaping from the intervening trees, it became distinctly visible as a floating light of moderate brilliancy, maintaining an oval or oblong form. But what then struck me as most remarkable, was a motion or perturbation within the light itself; the most brilliant portion or center would move from side to side and send forth shoots or branches which would for awhile mar the form of the light and make it momentarily, to assume irregular shapes. It looked as though some chemical turbulence or struggle was taking place within the phosphoresrescence. When the strange light came opposite to me a change took place, it sank, struggling not only with itself but with the water, throwing off and beating and beating the water with luminous arms in a state of convulsion, and then gradually subsiding and disappearing. This had lasted only a few minutes, my horse was quieted, and after relighting my pipe I threw myself again into the saddle and proceeded on my way very consortably, for the chill had passed from me. wondering what freak of electricity or phosphorescence this could be; but other matters pertaining to the activities of every-day life soon drove this from my mind, and it is more than likely that it would never have received further consideration had it not been for subsectived further consideration and it not been for subsective to the subsection of quent experiences.

It was about a month or six weeks later when I

passed this spot one evening between nine and ten o'clock, coming in from Amity. My mind was dwelling with anticipated pleasure over the savory flavor and warming effects of "hot whiskey punch," for I had started in fair weather and without any rubber coat and having been caught in a storm was now wet through to the skin, and very cold. The rain had ceased and the clouds blown over. The moon was a few days past the full, and the night was light, all surrounding objects very plainly distinguished. Suddenly my horse started and a peculiar creeping sensation affected my spine almost at the same moment. Looking up to see what had frightened the horse, what was my surprise to see gliding down the river towards me, a body of light similar to that beheld by me on the previous occasion. There was, however, this difference; the light now assuming a shape that might, by a slight provided by the intervious of the stretch of the imagination, be said to resemble that of a human figure. The same inward commotion was visible, but in a more marked degree; the coruscations or branches thrown out, assuming the forms of human limbs, the distinctness of which changed from part to part, and from time to time. The light appeared to be somewhat higher above the water than at the first appearance. It moved steadily down the river, and when opposite to me sank, as on the former occasion, but with a more determined struggle, as though it were sinking in spite of itself. This time I was decidedly impressed with the strangeness of what I had seen; and after resuming my journey, found myself endeav-oring to account for the appearance, as the result of a coincidence of circumstances. Thus, I assumed the light to be some gaseous and luminous vapors, or some congregation of luminous insects, whose birth-place was the great slough on the Polk county side of the river. The peculiar form which the light had taken, I accounted for as the result of a disordered brain, caused by fatigue, exposure and imperfect digestion. But I must confess that my mind had received a permanent impression; and it was without surprise, when sometime during the following summer, passing this same place after nightfall, on my road to Spong's Ferry, I again saw this light. This time the night was dark, and the appearance was far more distinct. On the last occasion the light was rendered dim and somewhat indistinct by the moon. Now there was no moon visible. and the only light was from the stars, which shone clearly above. The apparition, if such this mysterious and luminous body may be termed, now wore the full outline of a man, it floated at a considerable distance above the surface of the water, on a line about where moderate high water would reach in the spring of the year; its attitudes—for it now assumed distinct attitudes—were those of a man carried away by the current, and when sinking right opposite to where I was seated on my horse, it struggled hard, like a drowning man, and finally throwing up its arms sank out of sight. Whether this were imagination or not, when it sank, I seemed to hear a gurgling or choking sound. One thing struck me as peculiarly remarkable in this appearance; the figure drowned and sank not in, but above the surface of the water, which was at a low

Since then I have seen this same appearance about six or seven times, and whenever I have passed the same spot after nightfall. The light has diminished in brightness, but the figure has become distinct. The change has been a gradual one, but always in the same direction, the figure of the man, becoming more and more developed, as a Spiritualist would say.

The last time I was witness to this remarkable phenomens—or whatever else the reader may choose to call it, for it is beyond the limit of my vocabulary, as beyond that of my understanding—was by premediated design. I had visited the spot, previously by daylight, and on foot, and had made myself fairly familiar with the surroundings of the place. About a week since, choosing a clear, bright moonlight night, I stroiled about 10 o'cleak to the seene of my experiences. This

time I had no horse, but was alone. Arrived at the spot and looking for the light, I saw none. But in the clear moonlight there was a shadow in the shape of a clear moonlight there was a shadow in the shape of a man moving towards me down the river. As it approached I could distinctly see it, it was floating above the water several feet, striking out with the arms and legs as though endeavoring to swim. When opposite me, it struggled violently, then threw back its arms and sank. Now, I expected its disappearance. But when almost out of sight, and already below the surface of the water, it was convuised, with what seemed to be a terrible struggle and appearing to tear itself loose from some unseen grash, rose erect and advanced to where I some unseen grasp, rose erect and advanced to where I stood wet and clammy in a cold sweat. The moon shone full upon the figure. It was hatless, had brown hair and moustache, and stooped forward from the shoulders as it approached; its dress was that of an ordinary working man; it approached with a shuffling and rather uncertain gait. It was with the greatest difficulty that I could control myself sufficiently to make these that I could control myself sufficiently to make these observations. When within what I should judge to be about twelve feet from me, a fearful contortion of the features took place, and the figure appeared to be engaged in a furious struggle. Then, in an indescribable manner, the figure faded, while there appeared in its place a dim phosphorescent light, which dissolving, left me standing alone on the river bank.

I have spoken to no one of the matter, and only make it now public in hopes that I may be thereby aided in throwing off a very painful delusion, if it is a delusion; or may be able to ascertain the cause of this remarkable appearance if there is a cause for it.—Salem (Or.) Daily Record.

"DENTON AND DARWINISM."

BY WILLIAM EMMETTE COLEMAN.

Permit me an explanatory word or two in connection with Prof. Denton's eard in your issue of Sept. 22nd. The term Darwinism having been used by Mr. Peebles as significant of the general principle of evolution of higher forms from lower by natural law, I have, in my remarks critical of his positions, employed it, in general, with the same signification; and, in that sense, was Mr. Denton, as well as the other prominent Spiritualists named by me, rated as Darwinians. Prof. D., having expressed his belief, that the more perfect forms, including man, were evolved from the lower forms of life swarming in remote geologic eras, through the ac-tion of natural laws, one of which is natural selection, is consequently a Darwinian in the popular acceptation of that term; precisely as Davis, Tuttle, Mrs. King, the writer, and even Mr. Wallace, in the same sense, are

None of us are committed to the acceptance of all the individual opinions of Darwin, Spencer, or Huxley, upon minor points connected with the evolution of man, or of the higher forms of nature; but the general principle of the progressive evolution of the higher from the lower, so far as the material form is concerned at least, is recognized by us all. Because Darwin or Huxley ignores the spiritual side of man's nature and evolutionary growth, that does not at all invalidate the truth of the mode and manner of the evolution of man physically; and that is all that Darwinism embraces.

It does not pretend to deal with the operations of the spiritual universe, spiritual forces, spiritual principles; that being, in the present status of physical science, without its province; and instead of snarling at Darwin, Spencer, Tyndall, Huxley, because they fail to take cognizance of, or dogmatize concerning, the un-seen realm of extra-natural causes and potencies, we should gratefully and cordially extend our boundless thanks to them, and to the host of their valiant coworkers in the mighty army of rational science and un-fettered inductive philosophy, for the incalculable benefits conferred by them upon the race, in the emanci-pation of the mind, both in the scientific world and among the masses, from the cramping bondage of clavish subserviency to creedal myths and pseudoscientific vagaries; such as special creations, miraculous endowments of typal species with previously non-existing life, etc.; coupled with the demonstration of the supremacy of law, natural law, in universal

Physical science, through Darwin, Spencer, and others, having demonstrated the absence of miracle or supernaturalism in the material realm, Spiritualism, supplementing and complementing physical science, not antagonistic to it in any particular,—extends to the world of spirit-substance, spirit-forms, the same general principles established as existent in the physical; the two being coetaneous and coincident, and governed alike throughout all extent by the universal principle of evolution acting through natural law,—the development of the higher from the lower, or Darwinism as nonularly comprehended, being immanent winism as popularly comprehended, being immanent in all matter, all force, all spirit, all mind, from and to all eternity.

Fort Leavenworth, Kan.

A SPIRIT INFORMS ON HIMSELF.

Dr. Kerner relates the following striking story:-The late Mr. L. St. quitted this world with an excellent reputation, being at the time superintendent of an institution for the relief of the poor, in B——. Hisson inherited his property, and in acknowledgment of the faithful services of his father's old housekeeper, he took her into his family and established her in a country house, a few miles from B—, which formed part of his inheritance. She had been settled there but a short time, when she was awakened in the night, she knew not how, and saw a tall, haggard-looking man in her room, who was rendered visible to her by a light that seemed to issue from himself. She drew the bedclothes over her head; but as this apparition appeared to her repeatedly, she became so much alarmed that she mentioned it to her master, begging permission to resign her situation. He, however, laughed at her, told her it must be all imagination, and promised to sleep in the adjoining apartment, in order that she might call him whenever this terror seized her. He did on that when the spectre returned, she was so much did so; but when the spectre returned, she was so much oppressed with horror that she found it impossible to raise her voice. Her master then advised her to inquire the motive of his visits. This she did; whereupon, it beckened her to follow, which, after some struggles, she summoned resolution to do. It then led the way down some steps to a passage, where it pointed out to her a concealed closet, which it signified to her, by signs, she should open. She represented that she had no key, whereupon, it described to her, in sufficiently articulate words, where she would find one. She pro-cured the key, and on opening the closet, found a small parcel, which the spirit desired her to remit to the governor of the institution for the poor at B---, with the injunction that the contents should be applied to the benefit of the inmates, this restitution being the only means whereby he could obtain rest and peace in the other world. Having mentioned these circum-stances to her master, who bade her do what she had been desired, she took the parcel to the governor and been desired, she took the parcel to the governor and delivered it without communicating by what means it had come into her hands. Her name was entered in their books, and she was diamissed; but after she was gone, they discovered, to their surprise, that the packet contained an order for 30,000 florins, of which the late Mr. St.—had defrauded the institution and which he had converted to his own use

Mr. St.—, jun., was now called upon to pay the money, which he refusing to do, the affair was at length referred to the authorities, and the housekeeper being arrested, he and she were confronted in the court, arrested, he and she were confronted in the court, where she detailed the circumstances by which the parcel had come into her possession. Mr. St.—denied the possibility of the thing, declaring the whole must be, for some purpose of other, an invention of her own. Suddenly, whilst making this defense, he felt a blow upon his shoulder, which caused him to start and look round, and at the same moment the homekeeper exclaimed, "See! there he stands now! there is the ghost?" None perceived the figure excepting the woman herself and Mr. St.—; but every-body present, the minister included, heard the following words, "My son, repair the injustice I have committed, that I may be at peace?" The money was paid; and Mr. St.—was so much affected by this pain-ful event that he was seized with a severe illness, from which he with difficulty re-covered.—London Human Nature.

BOOK REVIEWS.

POEMS OF THE LIFE BEYOND AND WITHIN Voices from many Lands and Conturies, Saying "Man, Thou shalt never die." Edited and compiled by Giles B. Stebbins, Detroit, Mich. Pp. 264, 12mo. Boston: Colby & Rich, 1877. Chicago: For sale by the Religio-Philosophical Publishing House. Price, \$1.50, mailed free

It requires as much thought, and often more labor, to compile a volume as to com-pose, and when the selection is to be made from the illimitable fields of poesy, a rare poetic insight and appreciation akin to genius is requisite, a vast store of reading, and a culture which genius itself may know nothing of. Mr. Stebbins has carefully sur-veyed the field, and his selections bespeak his culture, and scholarship. his culture, and scholarship.

In the preface he says:-

"These poems, from many lands and countries, are selected and arranged with the hope that they may help to make still more clear and vital an abiding sense of the reality and nearness of the immortal life, and of the power and beauty of spiritual life and light within us,—the truths of the soul. Here are the inspired and intuitive statements of the great fact of immortality, in ments of the great fact of immortality, in words full of sweetness and glory and of a

divine philosophy."

* * * "The rare beauty of some of these noble poems should enlarge and enrich life; for we need such grand inspira-tions for spiritual health and culture."

* * * "I have aimed to be Catholic and impartial, and have gathered from ancient Hindostan, from Persia and Arabia, from Greece and Rome and Northern Europe, from the Catholic hymns of the middle ages, from early Protestant sources, and the great poets of the centuries in Europe, down to some of the best words of living men and women in our own and other countries, closing with inspired voices from the Spirit-land. Whatever seemed best to illustrate and express the capitals. best to illustrate and express the soul's as-piration for the life beyond, the vision of the spirit catching glimpses of the future, the spiritual wealth of the life within, and its infinite relations, I have used, from whatsoever source it came."

In the beginning we have extracts from the Vedic hymns, one of which sublimely sings, its welcome to death:—

"If thou, O Death: a being art, draw near, And let me clasp thee; for I hold thee dear, I shall extort eternal life from thee: Thou canst but snatch this worn-out dress

from me. And thence onward to the present no poet has sang of the Life Beyond, but is given a niche for his fest thoughts. From all the pages floats a sweet perfume of purity, such as distill from the tuberose or day lily, and

there is no spot or blemish. No one can read without feeling elevated and ennobled by the exquisite views of the future life. The poets, most sensitive beings, in their highest flights approach nearest to the immortal shore. They bear testimony to future existence.

The publishers have given the poems a eautiful setting, and it is in every respect most creditable to the spiritual library.

Magazines for October.

Received too late to notice last week. AMERICAN SPIRITUAL MAGAZINE. (S. Watson, editor and proprietor, Memphis Tenn.) Contents: The Development of Science with reference to Spirit Manifestations; Reverend Cyrus Jeffries in Memoriam; Are you a Spiritualist? Messages from Spirit Robert Dale Owen; Dare we Investigate; Important Question; Notes from the Southwest; Philosophy, Religion and Phenomenal Spiritualism; Letter from Terre Haute, Ind.; Letter from M. J. Holmes; Thoughts on Organization: From Holmes; Thoughts on Organization; From the Pacific Coast; Personal; Mrs. Annie Torry Hawks; Col. J. W. Eldridge; Insane; Home Circle; From an Old Methodist Preacher of this City; From Rev. Cyrus Jeffries; Editorials, etc.; Dr. J. R. Doty; Why is it? A New Pilgrim's Progress; Terms: \$2.00 per annum, in advance, single copies, 20 cents, sent by mail, 25 cents. For sale at the office of this paper.

Wide Aware. (D. Lothrop & Co., Boston.) Contents: Frontispiece, "The Shaving Curls, Poem; Mark at Lake Ranche; Child Marion Abroad; Two "Wide Awake" Dolls; The Kinglisher; Solomon's Seal; A Question of Business; A Charlie in Paris; Bessie's Toilet Soliloquy; Flying Squirrels; Mystery; Poets Homes; Family Cares; The Flossy and Bossy Stories; Behaving; The Adventures of Miltiades Peterkin Paul; Help-Ful Wee-wee; Tangled Knots; Post Office Department; Music. This is an interesting magazine for young people and beautifully illustrated.

The October minities of the Magazine of American Mistory. (A. S. Barnes & Co., Publishers) is now ready. The leading article is an account of the Location of the National Capital at Washington. The biographical sketch, from the pen of the editor, is of Colonel Ebenezer Stevens, of the Constitutional Army, who commanded editor, is of Colonel Ebenezer Stevens, of the Constitutional Army, who commanded the artillery of the Northern Department in the campaigns of 1776 and 1777, accom-panied Lafayette in his Southern expedition in 1781 as Chief of Artillery, and was later at the seige of Yorktown. This sketch con-tains some new and curious details of the Boston Tea party, in which Colonel Stev-ens was an actor. The department of Or-iginal Documents is highly interesting. The Notes and Queries are full, and pleasant reading, and the notices of historical pub-lications bring the record of this class of literature up to date.

Sommet.

O, not to other worlds, poor child of earth, Alone for comfort and for peace repair; Believe it, heavenly bliss must here have birth, And that must bud below which blossoms there.

True, fitter soils and more delicious air, And brighter suns, above, may impulse give; But thou, the while, must inward strength prepare:

That future life even now begins to live; And look for heavenly peace! since happiness, Shed from above, is free to all—to thee. And if in thine inmost heart delights to bless And commune with the God of purity. Earth bath no bounds thy spirit to retain, And heaven no bars thy entrance to restrain.

-Emily Taylor in Medium and Daybreck.

The Psycho-Physiological Sciences.

BY JOSEPH RODES BUCHANAN, M. D.

[From the Popular Science Monthly.] Concluded.

It is pitiable to see a gentleman of Dr. Carpenter's standing reproducing the obso-lete trash which public intelligence had buried in oblivion. The toe-joint and kneejoint theory of rappings was speedily exploded in America, and has scarcely been heard of for twenty years. Rappings have occurred in thousands of families in spite of their increduity, and compelled them to recognize an invisible power which acts sometimes with force sufficient to break furniture, and to be heard at considerable distances. As Dr. Carpenter manifests a remarkable ignorance of the progress and present status of Spiritualism, it is probable he does not know that the joint-rapping certificate to which Mrs. Culver's name was certificate to which Mrs. Culver's name was attached was refuted immediately after its publication. The seances she describes never occurred at all, Catharine Fox being at that time seventy miles distant at Auburn. How unmanly, how much like a malignant village gossip, in Dr. Carpenter to dig up decomposed slanders, when the lady concerned, now Mrs. Jencken, was in London, and he might at any time have satisfied himself in an hour of the reality of true Spirit-sounds and other phenomenal

of true Spirit-sounds and other phenomenal Throughout his long career, Dr. Carpenter has kept himself willfully ignorant of mesmeric and spiritual facts, which are easier of access than almost any other scientific phenomena. He has reproduced the career of Horkey with remarkable fidelity. No sincere inquirer has ever failed if he made proper efforts, to obtain evidence of an active intelligence which is not ma-terial. In my first interview with a medium, over twenty-five years ago, loud sounds— not raps, but sounds like the creaking of a wooden mill—were freely produced at re-quest in a small uncovered table in our parlor, when no person was in contact with it or within three feet of it. On making it or within three feet of it. On making careful examinations, the sounds appeared to be developed in the loose marble slab which constituted its top, and, by feeling the slab on both sides, I could locate the sound and vibration with great accuracy in its centre. When no one was touching the table, it was held down by the spirit-power, when requested with a torse which I estiwhen requested, with a force which I esti-

mated at twenty pounds in lifting it. But it is entirely useless to mention any such facts to bigots of the Carpenter class or to sustain them by any amount of testi-mony; for to them all testimony is worthless concerning anything outside of the limit which Dr. Carpenter has marked off with a grand Cardinal Richelieu flourish, as the impassable limit where inquiry must halt

and vituperation begin. Great is the power of the speculative scientific dogmatism which enabled Dr. Carpenter to show in his "Physiology" that one hundred pounds of starch would support the life of a sayage as long as as four hundred pounds of venison or other game (Chapter VII. Of Food and the Digestive Process), although it would be as difficult to convince the unscientific savage that such an opinion is preferable to experience as to convince Crookes. Wallace, Flam-marion, Hare, or even Victor Hugo, that Dr. Carpenter's opinions are preferable to their own careful observations.

Worthless as this book seems as an argument, and amusing as it is to those at whom it is aimed, it has some power for mischief -the power of a demoralizing example—the power of position and reputation in giving a quasi-respectability to that which is philosophically silly and ethically corrupt. The most demoralizing influence which proceeds from a thoroughly deprayed The most demoralizing influence which proceeds from a thoroughly depraved society is the doctrine that all men are knaves or fools, to which Dr. Carpenter has given his active co-operation—saving only a few self-styled "experts" from this satanic maxim. His unfair example is corrupting to scientific literature. The vast amount of mesmeric facts, which could scarcely be summarized and classified in the limits of of his book, has been carefully ignored, and his readers would not suspect their existhis readers would not suspect their exist-ence, if dependent on him for information. Yet, as he is such a stickler for the scientific qualifications of witnesses, why could be not even allude to the testimony of Prof. Agassiz, who ranks before the world at least as high as himself? Prof. Agassiz was thoroughly mesmerized by the Rev. C.-H. Townshend, and his letter describing his sensations and condition during the process (February 22, 1839) is published in Townshend's "Facts in Mesmerism."

As the limits assigned this essay do not admit a complete review of this little book, it may now be dismissed, but not to oblivion, for it is destined to survive all other writings of Dr. Carpenter, and to be remembered as long as Horkey's letter against Galileo. Posterity will be amused to think that Whately's "Historic Doubts" concerning the existence of Napoleon Bonaparte, written for amusement, were more than matched by Carpenter's doubts of the existence of any mesmeric or spiritual facts, written in all the earnestness of a dogmatic and infallible philosophizer. In the struggle between stubborn vituperative materia lism and comprehensive science, the battle-ground is at the psycho-physiological junc-tion of the two worlds. Man, belonging to both the spiritual and the material world, cannot be properly studied except as a psycho-physiological being, and those who refuse to do this simply ignore anthropology. The effort of ultra-bigoted materialists is to exclude all agencies not thoroughly material—all that is intermediate between the psychia and the physiological—to are all the control of the psychia and the physiological—to are all the street of the psychia and the physiological—to are all the street of the psychia and the physiological—to are all the psychia and the physiological—to are all the psychia and the psychian and the psychian all the psychian and psy the psychic and the physiological—to crush its students and teachers by personal or professional ostracism and accusations of lying knavery and hallucination. The malignity of the attacks is sufficient proof that they do not originate in the love of science or of truth, even if they were not often distinguished by mendacity, the mildest example of which is the late assertion of Dr. Forbes Winslow, of London, that "this form of delusion" (Spiritualism) "is very prevalent in America, and the asylums contain many of its victims; nearly 10,000 persons having come insane, on the subject persons having gone insane on the subject are confined in the public asylums of the United States." This is quite a fair example of the truthfulness of the majority of the statements on that side of the question. The fact is, however, that the published reports of our fifty-eight insane asylums show but 412 from religious excitement, which is less than two per cent. of the whole number, and but 59 from Spiritualism, which is twenty-six hundredths of one per cent, of the whole number in these asylums (23,328).

Dr. Carpenter and the majority of physiologists prefer to cultivate physiology as a purely material science, and reduce man as nearly as possible to a chemical and dynamic apparatus. I have preferred to cultivate physiology in a more philosophic way, recognizing the eternal man who in

habits the body, as well as the transient physical form, and discovering a new class of facts which render our chemical and anatomical physiology far more philosophic and intelligible. What a blind groping in the dark rigidly materialistic physiology appears to one who has gained that full knowledge of our complex constitution which constitutes our anthropology! I do not mean by this that Mesmerism and Spiritualism combined with mechanical physiology constitute anthropology; far from it. Both mesmerism and Spiritualism are rich but empirical collections of from are rich but empirical collections of facts, in which there is a large amount of materi-

al, but very little that can be called philoso-phy or satisfactory science.

Anthropology is established by investigat-ing the centre of man's existence—the seat of his conscious life—the brain, in which the spiritual comes into contact with the physical, and is subject to analogous laws. In this theatre of their joint action both may be studied, and we may find that philosophy for which the world has so long been looking in vain, which shall comprehend the entire scope of human existence. As one of these numerous psycho-physi-ological discoveries which are receiving

daily confirmation from pathology, from autopsies, and from Dr. Ferrier's interesting experiments, I would very briefly aliude to psychometry, a few experiments in which, if rightly conducted, would dissipate the entire fabric of physiological materialism. The discovery of psychometry and the introduction of the word by myself, thirty-four years ago, have made it quite familiar to liberal minds throughout quite familiar to liberal minds throughout the United States, and to some extent

abroad.

The initial facts which I discovered in 1841, that all who have a high development of sensibility are capable of feeling the in-fluence of any substance held in the hands, even to the extent of perceiving its taste as well as its medicinal effects, led to far more marvelous developments. The supposition of materialism has always been, that when or materiansm has always been, that when medicines affect the body from contact with the exterior, an appreciable quantity of the substance must have been absorbed into the circulation. Against this theory I guarded by placing the medicines in an envelope of paper, which prevented contact with the cuticle, and concealed the nature of the substance from the knowledge of the subject of the experiment. In making the subject of the experiment. In making such experiments I found that from twenty five to thirty per cent. of the persons tried could realize distinct medicinal effects, corresponding to the nature of the medicine. In one of my collegiate classes of medical students (in 1849, some of whom have since occupied honorable public positions), the effects were distinctly recognized by fortythree, whose statement was published at the time. These effects would begin in the hand, ascend the arm to the head, and rapidly diffuse over the whole body. If the materialist supposes that the sub-

stance passed through the dry paper to the dry hand, through its unbroken cuticle and up the arm, I would ask, How long would it take for twenty grains of tartar emetic or of quinine to be exhaled through the paper? I am not aware that such sub-stances when dry are ever materially dim-inished in weight by being kept in dry

Omitting other associated facts and philosophy for want of space, I pass on to the consummation, that persons who realize with facility these medical impressions can also realize psychic impressions of the most subtle character, in such a manner as to dissipate all doubt of the reality of this wonderful power. A manuscript from any source retains in itself a subtle psycho-physiologi-cal emanation characteristic of its writer; and an impressible person with a fair endowment of the psychometric faculty, to such an extent as we would find in perhaps such an extent as we would find in perhaps one person in twenty, or, in some southern communities, one person in five, is capable of feeling the entire mental and physicial influence of that person as perfectly as if in contact with himself, and describing the individual as he was at the time of writing—his entire mental and physical condition. When there is a high endowment of the psychometric faculty, the descriptions of characters made in this way are more subtly accurate than those from any other source, and the sympathetic impression of the physical condition is so vivid as to develop in the psychometer the pains and morbid conditions of the writer.

In the proper performance of the experi-

In the proper performance of the experiment, the psychometer is not allowed even to see the manuscript, which is used by placing it on the centre of his forehead; nor is he assisted by leading questions. It sometimes happens that, if the character described be one with which the psychometer is familiar, he will finally be able to recognize it, and tell the name of the writer by the identity of the character. For example, while writing this article yester-day, a lady, of considerable intellectual reputation and elevation of character, came in, whom I knew to jossets line psychometric powers. Thinking that I might make a suitable experiment upon her for the illustration of my subject, I selected one of my autographs, and requested her to give me an example of her powers. She knew not what autographs were in my possession, and was not allowed a view of the manuscript. which was placed on her forehead without being seen, and without the slightest hint or suspicion of its nature. In a few moments (holding it to her forehead by her finger) she manifested great mental excitement, and described a character of unusual ment, and described a character of unusual grandeur and moral elevation. She felt-like a great leader to whom multitudes were looking up—a man of commanding stature, of immovable firmness and strength of character, and the loftiest philanthropy. She could hardly refrain from rising up and striding over the floor, from intense excitement. After giving a forcible description of the character, she said she was sure it must be General Washington, as it corresponded with her knowledge of his character, with which she was quite familiar. I then took the paper from her forehead, to let her see the autograph, on which she had been pronouncing:

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Ever since my announcement of this discovery, in 1843, I have found it the most perfect agency ever devised for the investigation of character, and it has become well known throughout the United States. There are as many as a score of practitioners of psychometry who will send a written description of the character connected with any manuscripts sent them, and a number of physicians who, with great success, use their psychometric power for the diagnosis of the condition of patients at a distance.

But experiments and investigations would be entirely useless if Dr. Carpenter could succeed in his aim to build an impassable

wall for the exclusion of all essentially novel truths, by denying the competency of scientific testimony to introduce new facts foreign to his own examped conceptions of Nature.

To exclude the multitudinous facts of mesmerism, including the vast number of surgical operations and marvelous cures in which it has been employed by Dr. Esdaile, Dr. Elliotson, and hundreds of others of unquestionable character-to exclude the facts of spiritualism witnessed by millions, and to combine all the incompatible powers of medical and elerical bigotry now, as the Aristotelians and Romish priests combined against Galileo—is a task in which his suc-cess will hardly equal that of Lactantius in denouncing the wicked innovations which asserted the existence of the anti-

[We learn from Dr. Buchauen that his review as originally prepared, contained several statements or paragraphs which were excluded from publication, to fit the limited space left in the Popular Science Monthly, of which the following is the substance.

stance:
1. That by experiments on human impressibility a score of discoveries were made over thirty years ago, equally as interesting and valuable as Psychometry, which discoveries in their aggregate constitute a complete science of Anthropales.

ology.
2. That this science was urged upon the attention and criticism of the most eminent in science. and that all reports upon the subject by commit-tees, college faculties and others of scientific reputation, had confirmed its truth—none being

reputation, and contrained its truth—none being adverse.

3. That the new Anthropology has been diffused by Dr. B. in popular lectures in his Journal of Man published at Cincinnati, in his "System of Anthropology" published in 1854 and almost immediately sold to the number of two thousand copies—and in his lectures as a medical professor for ten years in the leading medical college of Cincinnati, and will be taught in his lectures in the Eclectic Medical College of N. Y.

ical College of N. Y.

4. That the entire subject will be developed in a series of volumes now being prepared by Dr. B., which embrace all the normal, abnormal and marvelous facts of human life.

Does God wish the lip worship of a slave? a sneak? of the man that dares not reason? If I were the infinite God, I would rather have the worship of one good man of brains than a world of such men.-Ingersoll.

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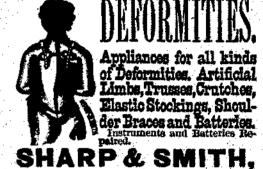
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CHICAGO, ILL, OCTOBER 15, 1877 Mr. Underwood's Rejoinder.

We have no intention of following Mr. Underwood into a discussion of the theistic question. That would abe quixotic. considering our limited space. If God were scientifically demonstrable to our finite and earth-bound faculties, he would not be God. Human science has for its domain second causes only. Into the other of original; supreme Causation, it never has and never can be able to sour. All questions. therefore as to the existence of God must be simply questions of speculation and of feeling. Science degenerates into more charlatanism when it would attempt to dogmatize on this august theme.

The most brilliant atheistic writer of our day, the German Schopenhauer, was obliged to postulate an unconscious and incognitive Will in Nature as the true ground or reason of all phenomena. His successor and his peer in ability, Hartmann, also a nominal atheist, is obliged to postulate not only Unconscious Will, but Unconscious Intellect. If any one wishes to see refuted Mr. Underwood's principal objections against Deity-objections drawn from the bad, inexplicable things in Nature, the lack of design, the existence of 'evil, cte.' paradoxical as the advice may seem—let him go to the atheist Harimann. For this man, building his philosophy on the latest results obtained in the science of physics, biology, physiology. pyschology and history, proves the presence throughout nature of one Will and Intellect, distinct from what appears in the mind of man.

With regard to the proofs of Purpose or Final Cause, Hartmann shows that physiological and psychological processes and indeed the phenomena of the universe generally, cannot be satisfactorily explained and accounted for except on the hypothesis that they were at first arranged, and are ever afterwards directed and kept in activity, by one governing purpose; in other words, that they every where indicate intelligent design. 🗆

Here is one of the profoundest modern thinkers among atheists admitting Will in Nature, and another admitting Will and Intellect in Nature. Surely it is not taking a very broad leap to admit Consciousness also after this! But we will pause here; for as we have intimated, the subject is one of the speculative intellect and of the emotions, which last have an authority in their axioms just as much as the reason has which claims to be scientific. We are not disposed to discuss why we love parents, children, and friends. Neither is it necessary for us to discuss at this time whether the intelligence and the feeling that mount to God are a blunder and a delusion. Every one to his taste in these particulars.

Mr. Underwood tells us that "material activity is involved in the very conception of mattar." If he would look more closely into Lange's "History of Materialism," to which we called his attention just before its publication in this country, in our remarks of Sept. 1st, he would find that he is not at all justified in this remark, except so far as it may apply to his own individual notions. The "conception" of many thinkers, both ancient and modern, is that matter per se is something dead and inert. We know there is an opposite school, and to this Mr. Underwood would seem to belong. Activity implies an agent, and if matter is active it must have in it an element of the spiritual. If it has in it the potencies of life and thought, then it is not materialism, pure and simple, but hylozoism (inseparability of life and matter), that Mr. Underwood preaches. "Materialism," says Lange, "becomes a complete system only when matter is conceived as purely material"—that is, by no means endowed with "activity."

Mr. Underwood postulates an evolution or life from "pre-existent conditions," the theist calls God, and thus places a real existence at the beginning of things. It is difficult to see why this real existence is not as rational an hypothesis as a "nebulous mass," big I spinning round in a circle when he would I lished by his predecessor.

activity; for the "nebulous mass." bringing about what it does, must have a sort of soul in it. Matter, with a tendency, sooner or later, to evolve into mind-into the thought of Plate and Shakespere, the science of Newton, the art of Angelo and Mosart, into the undying love and faith that looks through death—and finally, as Spiritualism declares, into an immortal being, carrying with him all individuality and memory, and high mental endowments of the earth-life—such matter would seem to be essentially different from that which we tread under our feet or sweep from our doorsteps. We could reverence such matter, and pray to it to accomplish some high form of development in ourselves. The galf between it and God would not be impassable to our conceptions. If matter can do all that certain materialists attribute to it, there is certainly no need to postulate spirit, and when we rail at them, we are smiting our own friends. We ought not to guarrel about names when we agree upon essentials.

The state of the s

It seems to us that Mr. Underwood's atempt, by a quetation from Mill, to escape from the common sense of Frederick the Great where he says, "It is flatly inconceivable that intellect and moral emotion canhave been put into him by an entity that had none of its own," is not only singularly unfortunate and pointless, but glaringly evasive. Mr. Mill's sarcastic illustration is: There must be pepper in the cook because there is pepper in the soup made by the cook. The quibble is as inapplicable as it is unworthy of its author and of Mr. Underwood who adopts it. It is of mind and of omotion that there is question-not of matter-not of pepper. There is, in a certain sense, an evidence of mind in the composition of the soup; and thatevidence it is which loads back to the assumption that it was mind that proportioned thethe pepper to the rest of the ingredients of the soup. And so the the mind in derivative man presupposes mind in the one underived Being, sometimes called "pre-existent conditions," or "material activity." Every way Mill's coarse illustration breaks down and exposes its emptiness.

Mr. Underwood's own illustration from the watch—"man is a ticking animal because the watch, of which he is the cause, ticks, i equally fails of its mark. Man intelligently uses the materials and laws, given by God, (or by "material activity") to produce a certain mechanical effect. Yes, man must be, in a certain sense. a ticking animal. We take Mr. Underwood at his word. The ticking was in the man's mind, in the pulsation of his heart, and the watch was a production of that God-like faculty which the Infinite has planted in the finite. We appeal to any profound thinker, whether both of Mr. Underwood's far-fetched illustrations do not erick the Great into ridicule. Still stands as true and obvious to human reason as ever, in its real meaning, the old scriptural saying, "He that made the eyes, shall he not see?"

"That effects must resemble their causes," Mr. Underwood tells us, " is a popular error." Surely it needs no ghost to tell us that. Only the error is not a popular one. A man may carve the figure of a dragon; but no one is so stupid as to say that he must therefore resemble a dragon. All that we claim is, that if there is evidence of mind and contrivance in the figure, they point to an intelligent cause. So far it is true that what exists in the effect must, spiritually considered, have pre-existed in the cause.

Matter does not generate the phenomena, of which it may be the instrument or outward mask. Our spiritual phenomena throw new and wonderful light on matter. Modern science is drawing nearer every day to the great conclusion that all the phenomena of material nature result from the action of force upon matter; and that force, in its last analysis, is mind. The same science further teaches that the universe must have had a beginning and will have an end; and that, as there is persistence of force, the invisible may ultimately embrace all that there is of essential in the visible. The material universe being thus contingent, and generated in time, must at some date not infinitely distant have "arisen from something not forming a part of the natural chain of causes." Mr. Underwood chooses to call this something "pre-existent conditions," or a "nebulous mass." Others prefer to call it God.

The whole materialistic difficulty is well summed up and dismissed by Proudhon, the celebrated French radical. We quote from Mr. Tucker's excellent translation in the first number of his Radical Quarterly $\it Review:--$

"Something (which you call matter) is the occasion of sensations which are felt by another something (which I call spirit). Thus, whether philosophy, after having outgrown theological dogmatism, spiritualizes matter or materializes thought, idealizes being or realizes ideas; or whether identifying substance and cause, it everywhere substitutes force,—phrases all which explain and signify nothing,—it always leads us back to this everlasting dualism, and, in summoning us to believe in ourselves, compels us to believe in God, if not in spirits'

Here we will leave Mr. Underwood for the present. The pithy, incisive words of Proudhon would seem to cut the Gordian knot of difficulty in this dispute about matter and spirit. They reach the pith of all Mr. Underwood's ingenious and well expressed arguments. Let us concede, then, that the theistic question is one which human science is utterly impotent to settle even by an approximation. The Atheist is simply

with the potencies of mind and intelligent | try to convince the Theist that the mind the will, and the love in the world are no evidence of a God. As well try to convince a Beethoven that there is no such thing as music!

IMPORTANT ANNOUNCEMENT.

Ethics of Spiritualism.

It affords us extreme pleasure to be able to announce to our readers the deeply important fact that we have perfected an arrangement whereby we are to receive from the inspired pen of the man whom of all men in the ranks of Spiritualism will be acknowledged as best able to handle the subject, a series of articles treating of the Ethics of Spiritualism. The writer is Hudson Tuttle, author of "Physical Man, Arcana of Nature, God Idea in History Christ Idea in History, Career of Religious Ideas," and other works; as well as an industrious and careful writer for the current spiritualistic press. Mr. Tuttle brings to this task a long and varied experience made under circumstances and surroundings calculated to develop his wisdom to a high degree. In the quiet of his country home aided by every needed accessory, his mind has become illuminated bpon this subject by the direct internesition of some of the ablest men who have lived on earth, and now from the Spirit-world are working for the uplifting of the human race.

Spiritualism has been charged with immoral tendencies. It is proposed to show that it is the foundation of all systems of religion and the source of the purest morals. Ethics studied by the light of evolution and the immortality of the human spirit, becomes a theme wide as the universe, as deep as its foundations, as lofty as the throne of Inunite force. The field is unexplored, and the methods of study original. The design is to furnish a code of morals flowing out of man's spiritual nature, and the continuous development of his physical

It will emphatically answer the question: "What do the spirits teach concerning the conduct of life?"

This series of articles alone should insure us thousands of new readers: We shall very shortly commence their publication and trust our readers will realize their importance without further amplification at our hands.

Prof. B. F. Underwood on Material Activity.

In support of his thesis, that life is a form of material activity, Professor Underwood tells us that life is always seen in connection with some form of matter. Do not the facts and phenomena of Spiritualism require that this expression should be modiutterly fail in turning the remark of Fred- | hed in order to be strictly scientific? Our phenomena abundantly prove that life, in its efficient exhibition, may be manifested independently of any visible connection with matter or material organs. When a table is lifted independently into the air, or when a guitar is played on by an unseen force, though material instruments are used for the display of life to our physical senses, surely there is the manifestation of a life which we have no reason to characterize as in connection with some form of matter. for the instruments are themselves void of life. With some subtle, invisible, intangible form of matter, the intelligent life, that is displayed may possibly be connected; but of this we have no actual experimental knowledge as yet. The assumption that 'life is always seen in connection with some form of matter," is therefore contradicted plainly by the well-known phenomena of Spiritualism, and cannot be scientifically admitted. Prof. Underwood's further statement that "life requires organism" and environment," though believed, so far as finite beings are concerned, by Spiritualists. is not empirically proved as yet by human science; for many phenomena in Spiritualism are produced independently of any organism that can be seen and tested by the normal senses. The attempt to refute the statement that "life is antecedent to organization" falls with the other assumptions. Is it any more reasonable to say that the organization causes the life, than that the life causes the organization? Spiritualism emphatically replies No.

The "Independent Voice."

When listening to the voice of the spirit James Nolan, the principal speaker at Mrs. Hollis-Billing's seances, we have often wished we could convey to our readers some of the valuable information or original and common-sense thoughts that flow with such fluency from his lips. With the kind cooperation of the medium and the courtesy of her husband, Dr. Billing, we have perfected a plan whereby we are enabled to report Nolan's conversations with accuracy, and we have the promise of great success in the undertaking, if nothing intervenes. We call the special attention of our readers to Nolan's statements as printed in another column, with the belief that if carefully dirested, they will be productive of great good to every reader. We shall at an early date give further interesting details of these seances and the principal spirits controlling.

Augustus Brentano, Jr., has succeeded Mr. August Brentano as proprietor of Brentano's Literary Emporium, at 39 Union Square, New York, where he will continue the business on the principles so well estab-

Laborers in the Spiritualistic Vineyard and other Items of Interest:

J. Frank Baxter, the lecturer and test medium, received a grand surprise and reception at his residence a short time ago, from a goodly number of his former pupils of the Winchester, Massachusetts, school. He was presented also with two neatly framed pictures, entitled the Voyage of Life and the Orphan's Rescue.

C. B. Lvnn speaks at Ballston Spa, New York, during October.

Kersey Graves has just returned to his home in Richmond, Indiana, after a three weeks' lecturing tour in the West, during which he was very successful.

Dr. J. R. Newton is located for the present in the city of Utica, New York.

Mrs. Jennio Crosso, test, clairvoyant, busi ness and healing medium, has removed to 25 Indiana Place, Boston.

C. B. Kitteringham & Co. are about to commence the publication of a monthly paper at Hempstead, Texas, to be called the Tewas Spiritualist; terms, one dollar per year. There are many Spiritualists in Texas, and if they all put their shoulder to the wheel, they can support a monthly journal without much difficulty.

Mr. Watts, of Campbelltown, Proble county, Ohio, who is on a visit to this city, the exposition and the mediums, made us a fraternal call.

G. A. Mansfield advertises to do wonderful things, assisted by three of the best mediums in the world. He says that sometimes "eight or ten" spirit forms appear upon the stage at the same time. We have no confidence whatever in the truthfulness of his assertions as set forth in his circular. He Barnumizes too freely, and his show doesn't amount to much, except on paper.

Dr. Denslow, of South Bend, Indiana, escorted a company of friends to our office last week, when several of them subscribed for the JOURNAL. Let all doctors do the same, and they will have the same eminent success in healing as does Dr. Denslow. If they don't heal the body, they will certainly help the spirit.

Our good friend, Underwood broadly but politely suggests that, in our criticism of his lecture, we quoted from Lange without credit. Our readers will recollect that we specially referred Mr. Underwood to Lange, the American Edition of whose work was not then in the market, we believe.

As an evidence of the progress of free thought, we notice with pleasure the issue of a supplement by the Eddyville (Iowa) Advertiser, giving a report of the debate between W. F. Jamieson and Elder D. R. Dungan. As usual, the partisans on each side think they got the best of the contest, and good feeling and courtesy prevailed.

J. M. Allen's address during October, will be 215 Chestnut street, Ph:ladelphia, Penn., care of A. H. Love. He has closed his labors in New Jersey, and is now turning his face southward and westward. Those who desire his services, should address him soon

Thomas Cook informs us that he is now traveling with Silas Arthur, whom he considers a "great musical medium." He says that Mr. Arthur can play on twentyone musical instruments, six at one time, in perfect order and tune, constituting a "string band;" and while doing that, he can read from a book or newspaper, and while discoursing sweet music, store up valuable ideas in his mind. Thomas-no relation to the doubting one of old-proposes to lecture, while our good friend Arthur will "rosin his bow," tune his "twenty-one" musical instruments, and prepare himself generally for exhibiting his powers. For particulars address them at Farmington, Minnesota.

"Christianity and Infidelity," a joint discussion between Rev. G. H. Humphrey, Presbyterian clergyman, of New York, and D. M. Bennett, editor of The Truth Seeker. It was conducted in the columns of The Truth Seeker. The subjects discussed were as follows: Part I.—The relative services of Christianity and Infidelity to American Liberty. Part II.—The relative services of Christianity and Infidelity to Learning and Science. Part III.—Is there a stronger probability that the Bible is divine than that Infidelity is true? The discussion has excited a large share of interest, both among believers and unbelievers; and as both sides are fairly presented, it is suited to readers of all shades of opinion.

Capt. H. H. Brown addressed the Otisco, Mich., Agricultural Fair Sept., 28th upon the theme "How can Farmers pay their debts?" and spoke for the Spiritualists of that place on Sunday Sept., 30th. He spoke at Sparta Centre Oct. 5th, 6th and 7th; speaks at Plainwell again Oct., 14th. Ho will continue to speak for the Spiritualists on Sundays and week-day evenings when not otherwise engaged. Where friends desire it, Mr. M. C. Vandercook, of Allegan, Mich., song author and vocalist, will accompany him.

In an account of a Spiritual camp meeting at Cassadaga Lake, Chautauqua county, New York, Sunday, September 16th, the Chatauqua Farmer says: Rev. J. H. Harter of Auburn, N. Y., was introduced, and his burning words of eloquence stirred the hearts of all. Mr. Harter seems to have great control over his audiences, and when he closed moved them to tears. Again, with his sparkling wit the woods echeed and re-echoed with applause.

Several items of interest from Bro. D. A. Eddy will be attended to in due time.

Mrs. Bailey reports that the meeting at Dansville, Mich., was a success in numbers and interest. A permanent local society was organized with E. J. Smith as President, Mrs. M. Fox, Secretary. D. A. Hewes, L. J. Miller, John Densmore constitute the board of directors. These friends are all active workers in the cause and the society will no doubt be the means of great good.

At the close of a series of six lectures, delivered in Crooks' Hall, St. Charles, Minn, by Dr. J. K. Bailey, the following endorsement was unanimously adopted by the audience: "That we, the Spiritualists and Liberalists of St. Charles, recognize in Dr. Bailey, an earnest champion of free thought, and an able exponent of the Spiritual Philosophy."

It is a well known fact that the Czar of Russia consults the spirits.

A well-known medium, lately of New York city, whose power for physical manifestations and slate writing has never been doubted, was recently detected in the act of "helping the spirits" in a dark circle. Such mediums are becoming decidedly too com-

Lyman C. Howe challenges the clergy to debate with him on the following questions: Resolved, That the phenomena of modern Spiritualism are real, and have no complete explanation short of the Spiritual theory.

Resolved, That all the claims of modern

Spiritualism, involving a future life and the influence and communion of human spirits after death, are false, and all mediumistic phenomena are tricks and frauds.

He will assirm the first, and deny the last of these two resolutions.

Rev. Thomas Colley, an Episcopal clergyman of England, is coming to this country for the purpose of investigating Spiritual-

A Spiritualist in Philadelphia tells of a death-bed where those assembled while singing a hymn had their spiritual eyes opened and saw the "dead brother" issuing out of his mortal tenement, joining his wife and child and floating away.

Dr. York, has been lecturing to the Spiritualists of Salt Lake City. They seem to have been delighted with him, passing a highly complimentary resolution in his favor. He is on his way east, and proposes to lecture in various quarters here.

In another column will be found an interesting communication from the distinguished lecturer, author and traveler, Dr. J. M.

Next week we shall publish another interesting and characterisic letter from Rev. John Pierpont.

Madame Blavatsky's work, "Isis Unveiled," being as she says, "a master-key to the mysteries of ancient and modern science and religion," is said to be selling more rapidly than any work of its ponderous size ver did before. Already the second ear tion is in press. The two volumes complete in about 1,400 octavo pages, sell for \$7.50, postage free. For sale at the office of this paper.

"Clock Struck Three," by Rev. Samuel Watson, is a valuable record in favor of Spiritualism.

Mr. John Fowler, of Liverpool, made us a farewell call last week prior to his return home. Mr. Fowler is a member of the firm of Fowler Brothers, packers, a house second to none other in the same line of business, and one of the concerns that make Chicago the greatest provision depot in the world. Brother Fowler has been for years an active, devoted Spiritualist, and during his few months' stay in this country has given the subject considerable attention. He carries with him the kindest wishes of hosts of American friends and business acquaintances.

The Sunday Times, of this city, says that the Religio-Philosophical Journal has got the inside track among the religious weeklies, and that the inference therefrom is that the treatment of the whole range of religious questions by philosophic inquiry is a more popular method than the professional and special defense of particular theories. As the Sunday Times aspires to be considered authority among religious people, the foregoing remarks have peculiar significance.

Proof Palpable of Immortality, by Epes Sargent, also his work Planchette, the Despair of Science, should be carefully read by every investigator. We have no more trustworthy and candid writer on spirit phenomena than Mr. Sargent.

Alfred Heath, of La Salle Co., Ill., made us a fraternal call this week, patronizing our book department liberally. Brother Heath is engaged in the banking business in Tonica, Iil., and lectures regularly in Underhill's Hall on Sundays, under Spirit control. He is a very promising medium and is doing excellent work in that region.

Dr. N. W. Beckwith, of Ottawa, Ill., one of the liberal minds among the medical men, who is not afraid to avow his adherance to Spiritualism, livened up our office. in company with Brother Heath, with his genial presence. The doctor is quite successful in the treatment of chronic difficulties, as we would expect from his advanced position.

Frank T. Ripley, we hear, is coming West the last of October, in company with a "fire test" medium, and will make engagements to stop along the route, embracing the line of the New York Central R. R., to lecture and give tests. His address is 14 Montgomery Place, Boston, Mass.

Remember the JOURNAL is now sent to new subscribers on trial thirteen weeks for

Foster, the medium, is still in Rochester, New York.

"The Vanished Church-A Dream Picture," was the title of a beautiful poem on the first page of the previous Journal, by Malcolm Taylor; the type got displaced over at the press-room, and an unknown language was made out of the title. Mr. Taylor has a high reputation as a poet.

Bastian and Taylor are still meeting with good success in the manifestations and attendance at their seances. One evening lately a somewhat remarkable materialization took place. A little girl, the spirit daughter of a gentleman present, came out of the cabinet and, at his request, in a good light, before the company, gradually grew in shape and stature, her features and general looks remaining the same, until she assumed the form of a young lady, as she would have been had she remained on earth.

A State Missionary Wanted for the Spiritual Association of Minnesota.

It is desirable that applicants should attend the State convention to be holden at Minneapolis, October 19, 20, 21, if possible, so that we can become acquainted with each other. There is a rich field open for laborers. Address, S. Jenkins, President of the State Spiritual Associa

tion of Minnesota, at Farmington, Dakota

With the immense wheat crop and genereral prosperty in Minnesota, it would seem to offer a most attractive field to an active. talented lecturer, who can command the respect and co-operation of the highly intelligent; class who constitute the Spiritualisis of that thriving State.

Items of Interest-Gems of Wit and Wisdom.

The better part of the truth is the search after truth-Hedge. A little fault in a good man attracts more attention than great offenses in bad men.

HAPPY indeed is he. Lord of himself, to whom Tis given to say, as each day ends, "I have

lived!"

TRUTH is the apostle before whom every cowardly Felix must bow.—Phillips.

DON'T STAY LATE TO-NIGHT. The hearth of home is beaming With rays of rosy light. And lovely eyes are gleaming, As fall the shades of night; And while thy steps are leaving The circle pure and bright, A tender voice, half grieving, Says, "Don't stay late to-night"

The world in which thou movest Is busy, brave and wide; The world of her thou lovest

Is at the ingleside; She waits for thy warm greeting, Thy smile is her delight: Her gentle voice, entreating, Says, "Don't stay late to night,"

The world, so cold, inhuman, Will spurn thee if thou fail; The love of one poor woman Outlasts and shames them all: Thy children will cling around thee, Let fate be dark or bright, At home no shaft will wound thee; Then, "Don't stay late to-night."

I AM for frank explanations with friends, in case of affronts. They sometimes save a perishing friendship, and even place it on a firmer basis than at first; but secret discontent always ends badly.-Smith.

THE idea of teaching every girl to thump a piano and every boy to be a book-keeper, will make potatoes four dollars a bushel in twenty years from now.

It was a Vassar girl who, when a sailor of forty years' voyagings had been pointed out to her as an "old salt," subsequently alluded to him as "ancient chloride of so-

ONLY the men who read the current literature of our times, and weigh its arguments, are aware how powerful and how strenuous are the exertions of the opponents of Christianity. We are told that Darwin himself is not an ostensible enemy to the faith which solaces so many millions of our race. He is a man of blameless life, a fond husband, and a careful father, and takes pains not to personally antagonize the rector of his parish. Yet, after all, Darwin is the apostle of a scientific system which is utterly hostile to Christianity, as we know it. His personal virtues only serve to make his assault the more difficult to meet, for we know he is working for a cause, and not for himself. Mr. Huxley and Mr. Tyndall are men of the same sort—the advocacy of their skeptical doctrines brings them no material advantage. Perhaps they might do better if they conciliated the average religious faith of their contemporaries. It is useless, therefore, to assail these opponents of our received theology, as if they were seeking their own honor, rather than the true things, of which they set out to find the claw. The of which they set out to find the clew. The proper way to meet them is the fair and honorable one; and our discreet correspondent indicates it when he says that personal abuse is unavailing, and that really stalwart men of antagonistic views will not try to whip the Infidels, so strong in their following, by sounding manifestations merely, but by con-clusive arguments. We sound the note of alarm to the Church, assuring its champions that never since the birth of the sublime Founder did they stand in greater need

diality, but it is none the less the implacable enemy of the faith founded in Galilee.—Sun. ONE of the easiest and best ways to expand the chest, is to have a good large heart in it. It saves the cost of gymnastics.

of manning the wall of Christianity than

now. The prevalent Materialism may glove

its hand, and extend it with apparent cor-

WHEN we now inquire through a true prophet or medium, for there are false prophets now as then, we generally receive communications of a higher order than those received through the ancient Hebrew prophets; for the reason that both communicaling spirit and medium, are far more enlightened, and on a higher plane than were most of the prophets of old, and the spirits who spoke through them, and who were so often mistaken for God himself.—Crowell.

Poor Stephen Glrard! His precautions against Christian ministers in his great charity college in Philadelphia, seem to have proved as vain an endeavor as ever was tried. The minister, it is true, may not enter, but the Christian lay-teacher may; and the unadulterated gospel, according to the

compilers, is preached every Sunday there. The Sunday School Times says that Christian influences prevail there and services of Christian worship are regularly and well conducted.

WHEN perplexing or unpleasant thoughts arise unbidden in the mind to disturb the soul's tranquility, instead of yielding up the mental field to their occupancy, or of getting angered at their persistency in conjuring up distorted imaginings and wild fancies within the brain, we should at once become calm, and in the utmost passivity of our being, quietly but firmly invoke the assistance of the good and pure and the progressed intelligences, to enter into divine relationship with our inner selves, and help us to free our spirits from the influence and association of ignorant and unprogressed beings who are endeavoring to turn our thoughts into an expression of their own low or degraded conditions. In so doing, we shall overcome temptation and rise above many of the storm-clouds, which would otherwise bar our progress into the realm of serener light and joy.—Kayner.

THE invisible world is near us; or, rather, it is here, in us and about us.

No one can study the Bible fairly, dispassionately and unprejudicedly, believing in it as an infallible divine revelation. Such a believer is biassed in its favor, and it is impossible for him to judge of its contents impartially and justly. The various absur-dities, contradictions and immoralities found therein, he either skims over, scarcely conscious of their presence, or else he so turns. twists and distorts them from their pure and simple meaning, so as to make them unrecognizable. The most far-fetched and fanciful interpretations are given to the clearest and plainest statements, or else, as in the case of Swedenborg and T. L. Harris, they are so spiritualized, idealized and transcondentalized, that their deformities are concealed and their hideonsness manticd.-

Letter from Dr. J. M. Peebles.

EDITOR JOURNAL:—Accept my sincere thanks for the large bundle of RELIGIO-PHILOSOPHICAL JOURNALS, including the back numbers for two or three months, forwarded me to Madras. They were retained for me in the office of the United States Consuls. The perusal was a feast.

Though charmed with Ceylon and my long interviews with the Buddhist priests, I am shocked with the famine and wretchedness I see in Madras, Southern India. But little rain has fallen for two years. Alteredy 500,000 here died from starvation. ready 500,000 have died from starvation. The city of Madras numbers nearly 500,000, and all around the outskirts of the city are famine camps where the starving receive but one, and sometimes two meals of rice per day, and where the dying receive medical assistance. I saw sights too horrible to describe, especially in the female department where are huddled together the starving children born of famine-stricken mothers. The poor things were little more than skin and bones. Over half a million have died within a few months; and to talk of cremation in such a crisis is the sheerest folly. Wood is very expensive. These dead, with few exceptions, are buried. Going out to the burning place yesterday, I saw a few burned; but they used dried cow-chips instead of wood. Hindooism is declining, or rather undergoing a transformation. Education is doing it. Buddhism is increasing in Ceylon. A while since the Buddhist priests met the Methodist missionaries in an open public debate lasting two days. The Buddhists gained a decided vic-I have the full and complete report of this discussion, which I shall publish upon reaching America.

During last week I ransacked the city and adjoining country villages, to witness magic, and such occult performances as easting out demons and conversing with Hindoo priests through their mediums. I saw strange and most wonderful things! And these Hindoos, unlike the Chinese, allow me to see everything, the incense they burn and the semalike juice that some of them drink to produce the trance. As in America, I see day by day the false and the America, I see day by day the fasse and the true. It is sometimes hard to draw the line between them. I have met several learned Pundits and Shastrys. These latter interpret the Vedas and other sacred books, which books are full of Spiritualism. I might almost say that all Hindoos are Spiritualists, for they all believe in a present intercourse with gods and demons; but with it there is mixed a vast amount of superstition. Culture and science will recti-Truly thine,.
J. M. PEEBLES.

Madras, Southern India, Aug. 27, 1876.

Zussed to Spirit-Life.

Passed to Spirit-life, MAY PERIN, aged 8 years, 1 month, 3

Four times within twelve years has the beatman moved the shallop to the phore, and taken a child from our friends. Mr. and Mrs. Z. Pepin. Sept. 15th, at sunset he came and took MAY, the only one test at home, the pet of all who knew her, too pure for earth; of such is the better land. Bro. A. B. French spoke on the occasion of consigning the body to the tomb, to a large sudience.

Clyde, O.

Ascended to Spirit-life, from Port Dickinson, N. Y., July 20th, Miss Eliza A. Day, formerly of Athens, Ps., daughter of Charles and Abby Day, aged 25 years, 1 month and 25

This accession was preceded by a strange and significant ex-perience. After three months of suffering and total kelpices-ness, she suddenly became well! She called her father, say-ing "I am perfectly well, and o, such music! Do you not hear te?" She remained une days in this condition, hearing the music continually, and overflowing with happiness, as well and strong as ever in her life! Then quiefly fell esteep and awoke in the immortal world!

Pain prepares the soul for peace, Invites the sngels to our side, And, lo! we rise in sweet relesse, To bless the day the body died, The air is fragrant with the sougs. That breathe from rosy lips of light, And while to both worlds she belongs, They charm and lead her out of sight. They charm and tens are.

Tears embalm the sacred dust,
And love still lingers at the shrine,
While in the living soul we trust,
While in the living soul we trust,
Whilehdeath had crowned with life divine,
INMAN C. HOWE.

Passed to a higher life, at his residence in Birmingham, O. Sept., 16th, of Paralysis, Mr. O. W. OTT. in the seventleth year

He was one of the most respected citizens of the town, honest, consciencious to a fault, and such was his integrity of character, no one during his long life could point out a ingle hiemain on its unsuitled brightness. He sarly joined the Baptist church, but for the last twenty years has been an independent thinker.

Mrs. Emms Tuttle, by the request of the deceased, read some selected passages, and sang an exquisite song she composed for the occasion, in her own awest and faultless way; and Hudson Tuttle gave the funeral discourse from a text also selected.

"Finally brethren farewell," etc.
2d Cor. 19: 11.

A very large audience attended and expressed their heartfelt sympathics for the bereaved family.

CAPT. JOHN BARNET, of Richmond, Va., changed spheres of existence, September 28d, at 9 A. M., in this city, from an ecident at the Tredegar Iron Works.

"He was a Spiritualist and medium, and had a premonition of his approaching transition on the evening of Wednesday the 19th at a circle, when he was controlled, and drew a coff no on the table with his hand, and a cross in the centre. He led a spiritual life in this sphere, and the loved ones left for a time here, know that he will be enabled to counsel, sid, and cheer them by the superior knowledge to which he has attained in the other sphere.

Passed to the higher life, from the Pavilion, 57 Tremont st, Boston, Mass., Sept. 27th, Mrs. ABIUAIL GARDNER, wife of H. F. Gardner, M. D., aged 67 years.

The funeral services were conducted by Dr. John H, Currier, of Hoston. His earnest, elequent and increasive address was followed by an invocation by Misa Lizzte Doton. The mortal remains were taken to tedar Grove Cometers for burial.

Spiritual Convention.

As President of the State Association of Spiritualists of Minnesots, I would most earnessly invite all the Spiritualists and Isherals of the above mentioned localities, to attend the Annual Convention, to be neld at Minnespolis, October 19th, 20th and City. Let us step upon that great humanization platform to which our duty calls us. Friends, let us arise and shake the dust from our feet, and having found out a more excellent way, let us proclaim it under all chromostances, even upon the house-top, if necessary. For over twenty years, I have been a student of Spiritualism, and to mo its truths grow brighter and brighter. I am informed by our State Missionary, Thomas Cook, that the friends in North-west Wisconsin ary destrous of joining the Minnesota Association. Comoright shong, friends; wo will extend the right hand of followship. Johnissus with us in all that perialist to the welfare of humanity. It is expected that J. Frank Baxter will be with us, from Winchester, Mass. All Liberel Expert, please copy. T. JENETHS.

A Call.

The Minnesota State Association of Spiritualists will hold its teeth annual convention at Minneapolis, October 12th, 19th and filet. All the Spiritualists and Liberalists of Minnesota and Northwestern Wissonsin, are most cordially invited to be present. We have no list, at mesent, of popular lecturers from almost to present as an attraction, but it will be a most opportune time to draw out and develop home telent. Mediums are most cordially Invited. Come one, come all, and let each be prepared to give a reason for the hope which encourant them. Thus by the interchange of thought, we'll get our spiritual strength renewed and have a glorious convention. Not a mutual admiration convention, as some of the churches hold, ingling from their speches, but one that shall bronden, deepen and strengthen our purposa to labor to elevate humanity. Did case of us realize the importance of our pusition as members of this advance guard, in this grandest of works, nothing but absolute necessity would compet our clusture. Heart can be had at the Commercial Hole, at \$1per day. Usual deductions on railroads expected.

Esther T. Douglage, Sec'y.

DIRECTORY.

This will be published one or more times during each month. and one line of space, given free, to every person canding the name, phase, and address. If more space hadestred, to can be had in the Medium's Advertising Column, at nominel rates. It should be understood that the Joveman in the publication of this directory assumes thereby nothing on the part of these named below as to ability, integrity or development, but any information in our presentantill be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advicing as of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate ita yaine, Lecturers.

Mrs. C. Famile Allyn, Inspirational, Stonehorn, Moss.

Wm. Alcott, Inspirational, Buckland, Franklin Co., Mess.

Wm. Alcott, Inspirational, Buckland, Franklin Co., Mess.

Wm. H. Androws, M. D., Iowa Fasie, Is., care of E. Higges,
Mrs. M. C. Alibe, Inspirational, Berby Line, Vt.

Mrs. Enma Hardinge-Britten, 118 W. Chester Paris, Boston,
James A. Bliss, 1927 Oxden St., Philadelphis.
Mrs. E. Jay Bullene, Inspirational, 315 W. 63d et., N. York,
W. S. Bell, Isberal, New Bedford, Mass.
Mrs. E. F. Jay Bullene, Inspirational, 315 W. 63d et., N. York,
W. S. Bell, Isberal, New Bedford, Mass.
Mrs. Jennie Butler-Bröwn, Normal, Box 41 Stony Creek, Conn.
J. F. Brown, M. D., Philosophical, Whitesboro, Terkes.
Mrs. A. P. Brown, Inspirational, St. Johnsbury Center, Vc.
Prof. C. C. Bennett, Providence, B. I.
Capt. H. H. Brown, Inspirational, Battle Creek, Mich.
Dr. J. K. Balley, care of Religio-Philosophical Journal, Chicago.
S. P. Best, Inspirational, Granger, Dunn Co., Wisconsin.
James Cooper, M. D., Bellefountaine, Ohio.
Geo: W. Carpender, M. D., Trance, South Bend, Ind.
G. C. Castleman, Knob Noster, Mo.
Mrs. M. F. Gross, Trance, W. Haunstead, N. H.
Bobert Cooper, 943 Washington st., Boston.
C. W. Cook, Warsaw, Hl.
D. Bern Clark—Address care Religio-Philosophical Journal,
John Granger, Inspirational, Heron Lake, Jockean Co. Minn.
Norwood Damon, S Tyler street, Boston.
Mrs. A. P. M. Davis, Inspirational, South Lowell, Alabance,
Dr. Geo. A. Fuller, Sherborn, Mass.
Kersey Graves, Richmond, Ind.
Miss Lessie N., Goodell, Inspirational, South Lowell, Alabance,
J. H. Harter, Auburn, N. Y.
Mrs. J. A. Joseelyn, Sants Cruz, Cal.
Mirs. S. A. Benner, Lecturer, Psychometrict, Upper Falls, Vr.
D. P. Rayner, M. D., Inspirational, Sc. Charles, Mi.
James Keck, Inspirational Speaker, Disco, Mich.
Mrs. Cora L. V. Richmond, trance, & Oxden ave., Chicago,
Dr. Frank T. Hipley, Trance, and Poblic Feer, Ozer of Banner,
Dr. Faran T. Hipley, Trance, and Poblic Feer, Ozer of Banner,
Dr. F. Sanford, Iowa City, Iowa
J. Wilson, Inspirational, Lombard, Ill

Mison, Inspiratous!, Lomberd, III. B. F. G. Wagner, Inspirational, Fort Seneca, Ohio. Wilson Normal, Danville, Ills.

Mediums, Clairvoyants, Trance, &c.

Medinms, Clairvoyants, Trance, &c.

J. M. Allen, Inspirational, trance, Ancora, N. J.
Mrs. T. Andrus, 366 Wilson ave., Cleveland.
Mrs. Addie Ballou, Spirit Artist, 444 Ethet., San Francisco, Cal.
Sarah Asthony, 722 Fairmount ave., Philadelphis.
Mrs. O. A. Bishop, Test, 214 W. Randolph st., Ciricago.
Mrs. Or A. Bishop, Test, 214 W. Randolph st., Ciricago.
Mrs. Cornells Gardner, inspirational, 63 Jones et., Rochester,
Mrs. A. D. Howes, Eldora, Iowa.
Mrs. A. D. Howes, Eldora, Iowa.
Mrs. M. J. Hendee, 297 Kearney at., San Francisco, Cal.
Mrs. C. Halteday, test medium, Memphis, Mo.
W. L. Jack, M. D., Haverhill, Mass.
Dr. Wm, Jordan, Inspirational, Thornton, Mich.
Mrs. T. D. Munn, Trance, St. Charles, His.,
Mrs. T. D. Munn, Trance, St. Charles, His.,
Mrs. Maucks, 1525 Park ave., Philadelphis,
Mrs. M. C. Morrell, clairvoyant, 221 W. 28th st., New York.
Mrs. Jonnio Potter, 136 Castle st., Beston, Mass.
J. J. Reilly, Bishop Court Hotel, Chicago.
Mrs. St. Reilly, Bishop Court Hotel, Chicago.
Katle B. Robinson, 2123 Brandywine st., Philadelphic,
Miss May Shaw 238 W. Washington st., Chicago.
Mirr M. D. Sherman, Psychometric, Adrian, Mich.
Mrs. P. W. Stevens, test, Sacramento, Cal.
Mrs. E. Thompson, 272, W. Madison st., Chicago.
Miss. May E. Weeks, 180 E. Adamé st., Chicago.
Mrs. St. Yose, Seer and Test medium, Fall River, Mass.
Mrs. May E. Weeks, 180 E. Adamé st., Chicago.
Mrs. A. F. White, Trance, International Hotel, St. Paul, Mich.
Mrs. A. F. White, Trance, International Hotel, St. Paul, Mich.
Mrs. A. F. White, Trance, International Hotel, St. Paul, Mich.
Mrs. A. F. White, Trance, International Hotel, St. Paul, Mich.

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Regiers.

Dr. J. E. Briggs. 121 West 11th st., New York.

D. Bobbitt, D. M., Science Hall, 141 8th st., New York.

D. Bobbitt, D. M., Science Hall, 141 8th st., New York.

Jr. L. Bushnell, 439 W. Randolph st., Chicago.

Jr. G. A. Bishop, 456 W. Randolph st., Chicago.

Jr. G. A. Bishop, 456 W. Randolph st., Chicago.

Jr. G. A. Bishop, 456 W. Randolph st., Chicago.

Jr. A. Crooker, Magnetic Physician, 5324 W. Madison st.

Jr. W. Edson, North Lansing, Mich.

Jr. W. B. Fanacstock, Lancaster, Penn.

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Poices from the People.

AND INFORMATION ON VARIOUS BUBLECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Mother.

We infer from the following little poem by Mrs Mary Mapes Dodge, editress of Scribner's "St. Nicholas Magazine," that she, like her father, the late Professor Mapes, is a good Spiritualist:

> Early one summer morning. I eaw two children pass; Their footsteps, slow yet lightsome, Scarce bent the tender grass.

One, lately out of babyhood, Looked up with eager eyes: The other watched her wistfully. Oppressed with smothered sighs.

"See, mother!" cried the little one, of gathered them for you! The sweetest flowers and lifes; And Mabel has some, too."

"Huch, Nelly!" whispered Mabel, "We have not reached it yet; Wait till we get there, darling, It is n't far, my pet."

"Got where?" asked Nelly. "Tell mo."
"To the churchyard." Makel eaid.
"Not not" cried little Nelly.
And shock her suppy head.

Etili Mobel whispered sodly, "We must take them to the grave, Come, darling!" and the childled voice Tried to be clear and brave.

But Nelly still kept calling For up into the blue, "Bee, mother, see how pretty! We gathered them for you."

And when her cloter pleaded. She cried—and would not go— "Angels don't live in churchyards, My mother don't, I know!"

Then Mabel bent and kissed her. "So be it, dear," she said:
"We'll take them to the arbor And lay them there instead.

"For mother loved it dearly.
It was the sweetest place!"
And the joy that came to Nelly Shone up in Mabel's face.

I caw them turn, and follow A path with blossoms bright. Until the nodding branches Concealed them from my sight.

But still like sweetest music The words came ringing through— "See, mother, see how pretty! We gathered them for you."

-St. Michelas for October.

Gerald Mossey cays:. "God save me from that Heaven of the Elect, Who half rejoice to count the numbers wrecht, Because, such full weight to the balance given, Sends up the scale that lands them sure in Heaven: Who some fall'n Angel would devoutly greet, And arelee the Lord for another vacant coats And the proud Saved, exulting, sear the higher, The lower that the Loss cank in Hell-fire!"

"Act, oh, act, my mortal brother, Nobly stand and do thy part, Cast no burden on anothe Lostit full upon thy heart: Cast thou forth no barbed arrow, Less the same to thee return, And thou findest to thy sorrow Just the wages thou did'st earn!

"Slaying Death."

-Dr. D. Ambrose Devis.

Believe it not! Although your strength should be Fierce and resistics; as the heaving sea, Entwined with love deep as the sky is blue, You could not conquer Death. Too true, Death cannot die, for dying would be Death— Triumphant would survive his fast drawn breath.

Death is a power that e'er existed; and Dies not with Earth. Although the Heavens dis-

band, Stars fall, Moons wane, the Sun grow dark, All Nature, once so fair, lie cold and stark, Death still exists, and takes existence from The death of things. Then what/to him the dumb Dull beings habiling this sphere? Our love, our hate, our pussion, and the tear Of the bereaved one, are to him as naught, Unheeding ali, he reaps. The sinful thought That he is partial to Earth's fairest ones, Cannot be true Earth's erring sons To him alone have but one common rank— The rank of death. With icy singers lank, He placke our deadliest foes, our dearest friends, And to our hearts his chilling presence lends, We helpless yield, with the one hope impressed— The saddest parting 's fond re-union's best. -L. A. Osborne.

THE MYSTERIOUS LIGHT.

A Ghost-Light on the Pacific Coast.

It appears that a gentleman, S. W. Jones, owns a farm in Oregon, on which curious manifests. tions have taken place, in the shape of a mysterious light. It appears from a statement made by Bro. G. W. Lawson, of Salem, Oregon, that the light had a range from the old barn half a mile west of Bro. Jones' house, down to opposite Butteville or below, a distance of nearly twenty miles. It was seen by different persons all along that route and was thought by many to be connected in some way with some of the old French settlers. Bro. Jones himself gave a graphic account of his own adventure with the light. He got home one rather dark evening with his team and seeing the light going along the fence towards the barn, he concluded to jump on to one of his horses and ride over and see if burglars were about. The light was coming south towards the barn and was about a half a mile off, as he started west to the same objective point. He rode out at a small trot aud the light moved about as fast as he did till about a quarter of a mile had been accomplished by each party, when the light turned and came toward his line, and soon struck his road a few rods in front of him. He said it looked like a bright lantern light, kind a swinging, as if somebody, was carrying it, and he had no other thought about it, until, as it approached nearer he saw it was coming alone, and being able then to see clearly all around it, he found that no mortal man at least, was supporting it. Just about the time he made this discovery his horse did the same, and all at once a strange fear possessed both rider and horse. They both whirled suddenly and he put the brush in his hand to work and they flew back rapidly. After retreating nearly to the house he looked back and saw the light, then only a couple of rods behind him, suddenly part and in an instant came rushing by him on each side about his shoulders. It passed with a loud noise, as of rushing wind, and then at once disappeared. He got home, and concluded that after that, as he had not lost my ghosts, he would not hunt for any more of them. It would be well

terious light; it certainly is as worthy of notice as those mysterious comets that occasionally sweep across the sky.

Magae. -- It appears from "Churchill's mount Lebanon," from which we glean these items, that Shelk Bechir has for some years devoted his time, singular as it may appear, to the cultivation of magic, and the stories he relates of his interviews with immaterial beings are novel and startling. At times he will place a jug between the hands of two persons sitting opposite to each other, when, after the recital of certain passages, taken indiscriminately from the Koran and the Psalms of David, it will move spontaneously round, to the astonishment of the holders. A stick at his bidding will proceed unaided, from one end of the room to the other. On two earthenware jars being placed in opposite corners of a room, one being empty, the other filled with water, the empty jar will, on the recital of certain passages, move across the room. The jar full of water will rise of itself on the approach of its companion, and empty its contents into it, the latter returning to its place in the same manner that it came. An egg boiling in a saucepan will be seen to spring suddenly out of the water, and be carried to a considerable distance. A double-locked door will unlock itself. There cannot be a doubt that an unseen influence of some kind is called into operation, but of what kind those may conjecture who like to speculate up-on such matters. But it is in the serious cases of disease or lunacy that his powers are called into play. Provious to undertaking a cure he shuts himself up in a darkened room, and devotes his time to prayor and fasting. Fifteen and sometimes thirty days ere thus passed in seclusion and fasting. At last one of the genti, described by him to be much of the same appearance as human beings, will sud-denly come before him and demand his bidding. He then states his position, and requires assist cace in the case he is about to undertake. The genius replies at once that his request is granted, and encourages him to proceed * * * That the Sheik stoutly maintains his intercourse with spiritual 'agents to be real and effective is unquestionable; and indeed the belief in magic, and in the interposition of an order of unseen creatures in worldly affairs, at the bidding of those who choose to devote themselves earnestly to such intercourse, is universal throughout the entire population. * * * There are priests who affirm that the Psalms of David contain an extensive series of necromantic passages, which, if thoroughly understood and properly treated would place the world entirely at man's disposal, and invest him through their medium, with miraculous powers.

MRS. MAUD LORD.

Her Seauces and Manifestations.

We learn from a gentleman who was present, that at the three scances lately held by Mrs. Lord at Keckuk, Ia., some remarkable evidence of spirit existence and spirit return was furnished. Mucical instruments floated about the room over the heads of the audience. Among the number was a prominent State official and member of an Orthodox church, to whom a beloved daughter came and foulled her father and on being questioned as to her pame, eaid audibly, "It is the same as my mother's," then gave her first christian name and afterwards her middle name correctly—stating her age and the time she had been in Spirit-life, also correctly. She then addressed her father in the same tender tones and similar language to which he had been used before her decease, and said, "Papa, I want to see manima." Not a being in the room knew the name of the deceased, nor of the facts of her name, age, and so on as related, icsides libt tather. contractor of large extent on public works, and who had been a captain in the Union army during the rebellion), and was suddenly slapped a number of times over the shoulders so hard as to be almost unpleasant. Mrs. Lord clairvoyantly saw and described the apparition and said he look-ed like a large man who was dressed as a Union soldier. The spirit then spoke to the gentleman and gave him his name, which was recognized by him as one of his soldiers, who had been killed in the battle of Rich mountain. When recognized the spirit seized him by the hand and shook it warmly. Next a guitar arose from its place eight or ten feet from the gentleman, and floated to him and placed itself before him leaning against im, when suddenly it began to play thrilling military music, and a voice audible to all in the room was heard, saying 'To arms; to arms!' Then on request of Mrs. Lord and others in the audience, there were played several other beautiful military airs. Another soldier came and wrote his name which was also recognized by the captain. During the seance six or eight persons were receiving manifestations and conversing with spirit friends at one and the same time, while the medium was sitting with her feet touching some one in the circle and clapping her hands to show where she was all the time. The investigators were intelligent and thinking persons and were fully astobiched by the

mass of facts presented. CUI BONO.

The Benefit of Spiritualism.

A spirit through the mediumship of Walter Peck, Iona, Mich., says: Spiritualism has opened the gates between earth and heaven; it has formed a free intercourse between mortal and immorial; it has destroyed the sting of the grave and killed death; It has made the way so plain from this to the world to come, though a fool no one need err; it has soothed the troubled hearts of mourners, by allowing their friends to ever be with them; it has moved that dark vail of despair that has so wonderfully bewildered humanity for ages; it has paved the way through that terrible vortex of death, with light and joy, that once was attended with so much gloom and despair; it has brought heaven that close you can make it an evening call, and enjoy the society of your friend, that has passed over from death unto life, that you had supposed was lost, yes, forever; it teaches the grave cannot hold you until Gabriel blows his trumpet, but rather teaches death liberates the man rather than confines him in the grave; it teaches you can redeem your better nature in Spirit-life as here, if you but will; it teaches we and all nature are God's, and that it takes the universal whole to make the one God-head complete; it teaches man to investigate to the best of his ability, and hold fast to only such as he can prove is for his better good; it teaches you are all children of the great God head nature; it teaches right is right, and wrong is wrong, and that there is no escape for the transgressor, but to fulfill the law, or suffer for all transgression; it teaches you are all children of one common father, and he that calls God his father is bound to dwn man as his brother; it has convinced more athelets of a future existence than all the priests and Bibles that have been created.

Am Immovation .- One of the queerest Sunday schools yet opened is that which is connected with the Free Congregational Society in Florence, Mass. Instead of reading in the Bible at the open ing services, the writings of various religious mor-alists are used, Pagan, Buddhist, or otherwise according to preference. One class studies book-keeping, another drawing, and another the works of Shakespere, French, German, Mohammedanism, and philosophy engage the attention of some of the scholars. The Bible is placed on the same lev-el as the Koran or the works of Confucius, and prayer is not a regular part of the services. The number of pupils in this remarkable Sunday-school is about one hundred .- Ex.

The above arrangement may be decidedly 'queer' to some people, but the method adopted is one that the present age demands, and one that bears considerable resemblance to our progressive lyceums. The world will be greatly beneffied, when humanity shall have learned the true

for scientists to investigate the nature of this mys. | place of the Bible. Now it is out of place, and such being the case, it is constantly productive of mischief.

A Rattlesnake Charmed and Mesmerized by a Man.

It might be a question for Dr. Fahenstock to consider—the strange phenomens manifested by animals when subject to the meameric influence of man. Would be call the animal put to sleep through the influence of man, in a comnambulic state? Here is an example, as set forth by the Trigg County (Ky.) Democrat: It appears that Mr. Sam Gentry, living over the line in the adjacent county of Stewart, has in his possession a purse made of the tanned skin of a rattlesnake, which he caught and killed under the following extraordinary circumstances: In going along nath in a wheatfield he came across the snake lying at full length before him, manifesting no disposition to retreat or attack, and apparently waiting for something to turn up. Mr. Gentry, who is a practical meamerist; concluded to try his powers upon the dangerous reptile before him reasoning that if a snake can magnetize a bird, why cannot man, endowed with greater mesmeric power, put a snake under the power of his will? Taking his position at the side of the dangerous but quiet archiect he made with any archiect but quiet subject, he made quick undulatory passes with both hands from the head to the tail, and in a few moments had the satisfaction of sceing the snake completely within his power— charmed, magnetized, mesmerized, whichever it may properly be called. Placing one of his hands in front of his subject, it immediately crawled on his right arm, then over his neck to the left. Gentry in the meantime continuing the meameric passes. He then carried the rattlesnake home on his arm, when, under his directions, one of his sons opened its mouth and unfolded its fangs, the suake quietly submitting to the novel operation. After fully satisfying a number of his neigh bors, who were present and witnessed the affair, of the truth of his theory, he east the snake to the ground, killed it, stripped off the skin, fanned it, and made himself a purse, which he has ever since carried about his person.

HON. PSYCHIC FORCE, ESQ.

He has found a Lodgement in the Astute brain of Prof. Youmans.

"Scientifie" men âre all acquainted with Hon. Psychic Force, and whenever anything mysterious. occurs they ascribe the same to him, just as the conscientious church goer, ascribes every mean act that occurs to the Devil. Psychie Force and the Devil are brothers. In regard to "Spiritualism and the Order of Nature," Prof. Youmans says in the P.S. Monthly: "This ultra-material realm. it is claimed, is manifested by material effects. But it is not by those effects which occur regularly and uniformly, and to which we give the name of laws, that it is the office of science to trace out. These are not attributed to spiritual agencies. The spirits are never alleged to be the causes of cohesion, refraction, digestion, gravity, or any of the matter-of-course operations that go on around us. They are only disclosed to us by striking, wonderful, exceptional, or miraculous manifestations; that is, the common order of Nature gets along without them, and they are only known by breaking through it. In Nature we see with our eyes; in the "psychic realm" men are said to see with the backs of their heads. In Nature tables remain at rest upon the floor forever unless some definite terrestrial force is applied to move them: in the "psychic realm" they travel about or rise to the ceiling without the intervention of any earth-ly cause. In Nature a bouquet will not pass through the woods barrier of a door, or the resisting masonry of a wall; in the "psychic realm,"
"a large bunch of hollyhocks, asters, laurels, and
other shrubs and flowers," is mysteriously spirited openings in the usual way by which material bodies are transferred. In Nature, if a man unguardedly loses his balance in a window, he falls to to the earth; but in the "psychic realm" Mr. Home "floats in the air by moonlight out of one window and in at another at a height of seventy feet from the ground." In Nature, if we wish to go to a house, we must welk there or get a conveyance to be carried, and then can only get inside by the opening of some passage of entrance; but in the "psychic realm" buxom Mrs. Guppy "sails through the air all the way from Highbury Park to Lamb's Condult Street, and is brought by invisible agency into a room of which the doors and windows were closed and fastened, coming plump down in the midst of a circle of eleven persons who were sitting in the dark shoulder to

The reference of Prof. Youmans to Spiritualism. will, of course, attract attention, though his statements have no foundation in fact. Those not familiar with the spiritual phonomena will have their attention attracted to the same by just such articles as the above.

A WONDERFUL TEST.

A Spirit Writes a Message under Curious Circumstances.

"A. V. D" of Boston, writes, to the London Spiritualist the results of his investigations. The test he finally got was a curious one. He says: For over a period of ten long years I patiently waited for convincing evidence of the continued existence of those whom we call "dead". I read every book upon the subject, and whenever op-portunities offered consulted mediums; but with out the least success. About four years ago I lost the only friend I had in this world. I thought I was prepared for the trial, as her iliness was of such a nature that I knew it was only a question of time. I knew we must part at some time, but when the collin lid shut from my view the face I had loved so tenderly, and when I had clasped for the last time the dear hands that always returned the pressure until then, all my boasted fortitude forsook me. I felt that perhaps after all, we were deluded, and that the separation was final.

We had often-conversed upon the subject of "Spiritualism." She was inclined to ridicule it, but I had heard so much of a convincing nature from those whose integrity I could not for a moment question, that although my personal investigations had not proved satisfactory, I was ready and willing to accept the festimony of those more fortunate. One day, about a week after she left us, feeling utterly wretched, I put on a thick veil to conceal my swollen eyes, and went out for a little fresh air. I found myself near the home of a noted medium—a stranger to me. I crossed her threshold for the first time. She requested me to be seated at a small table, she seating herself opposite me. A perfect shower of raps came on the wall, table, and stove. She requested me to write a message upon a allip of paper, which I did, being very careful that she should not see what I had written. Turning the blank side up I placed it upon a book-cover with a small piece of lead penell. She placed it upon her left hand, I putting my right one under hers, and held it close under the top of the table; her right hand was in tall sight the room bathed in held it small the full sight, the room bathed in bright sunlight. In less than four seconds it was placed in my lap, answered with the initials of my dear friend and addressed to me, my pet name written in full. There was no possible chance of deception, and I accepted it as coming from the Spirit-world. Feeling happy and encouraged, I visited the same week two others, but will only mention the wonderful test which came through one. The moment she entered the room, before seating herself she said, "Have you a friend in the spirit-life named C......" at the same moment taking a pencil she wrote the name in full. Then be ing entranced addressed me in language that in her natural state she would have been utterly in. capable of using, being an uneducated, illiterate person. I could fill pages with the overwhelming evidence which has come to see through this last.

named medium. Out of fourteen but three me-

diums have given me anything reliable, but thank God, at a late hour the truth came, and I am

happy in the knowledge that there are no dead

Death is no despot, but a welcome emancipator, Death is no despot, but a welcome emancipator, who introduces us to a grander life and more exalted opportunities. Notwithstanding the absurdities and impositions with which modern Spiritualism is encrusted, it has brought consolation and happiness to millions, not by preaching faith, but by bringing facts—visible, tangible, undeathable facts—and un averages, fraud, or borns deniable facts—and no exposes, fraud, or bogue materialisations, can crush out what is surely destined to be the religion of the future.

JOURNAL.

J. M. Peebles while at Melbourne, was presented with a beautiful album containing the likeness of children belonging to the Lyceum. In response he said: The gift was a very precious one, inasmuch as the collection of pleasant faces would ever remind him of the happy hours he had spent in a Lyceum that he had helped to erganize; and step of his general missioners like the said. and also of his general missionary labors in Australia. Friendship with him was a principle rather than an emotion. Neither distance, heaving oceans, nor changing years could blot from mem-mory the friends and acquaintances whom he had met in Melbourne. And if not permitted to meet them again on earth, he should meet them—know them—and love them in the Summer-land of immortality. It was the spirit that moulded and fashioned the form and countenance; and opening this photographic album in future years, each speaking face would call up pleasant memories, and kindle anon the flickering fires of friendship. Though be had no children upon earth, he had three in the world of spirits. They hardly breathed the vital six of earth of the vital six of earth. the vital air of earth ere they were transplanted to the gardens of the angels.

"The angels have need of these tender buds In their gardens so fair; They graft them on immortal stems, To bloom forever there."

Having no children, he considered all those constituting the different groups his children, and the officers as faithful fellow-workers, toiling on each Suiday morning, and elsewhere, to better our common humanity Childhood is the receptive period—youth is the golden time—and the Lyceum the right educative method to be adopted on behalf of the little ones—the olive-branches growing up around our homes. Remember that the Lyce-ums of earth are but a reflex of those in the heavens, and that the marches here but faintly symbolize the soul's eternal march towards perfection. Promising to bear the album to his far-away American home, he assured the children that he should never forget them—never cease to take a deep interest in their prosperity—never be unmindful of their personal kindnesses; nor should he think of them, and the officers of the Lyceum in Melbourne, with feelings other than pleasure and profound cratitude. and profound gratitude.

The album presented is a neat rean one, with a raised shield, on which Dr. Peobles' initials are embessed. The title page is illuminated with flowers and the reverse bears the following inscription in colors: "Presented to Dr. J. M. Peebles by the Mel. bourne Progressive Lyceum as a memchito of the affectionate regard in which he is held by the officers and members of that association."

Susam Goodhue of Fort Sences, Ohio, writes: The first grove meeting by the Spiritualists of this county, was held September 23d, in the beautiful grove of Wm. Montgomery, Esq., near-Fort Sencea. Mr. French, the talented, and popular speaker of Clyde, and myself occupied the stand. The weather was delightful and towardle stand. The weather was delightful, and favorable to the occasion, and before the appointed hour, many persons had congregated on the grounds. Indeed there was quite an awakening, and the most intense interest was manifested; even the orthodox, (and there were many present) could not but express their satisfaction, and delight at the harmony and good feeling that prevailed; and last, but not least, the light that had dawned upon them. The Spiritualists, themselves, were all aglow, and every face beamed with joy at the good result of their first public meeting So moves the wheels of progress and free thought.

N. M. Bayley writes: Robert Collyer's idea of the spirit-life, is not unlike that of a Methodist clergyman I once heard of. The former believes that unless there is a link between heaven and earth, unless the mother can comfort her child, heavenly host can bend in sympathy and love over the sorrowing and erring ones of earth, there can be no happiness there; that Christ said to his beloved "because I go away from you, I will come and comfort you," while our Methodist brother enthusiastically exclaimed. "When I go to heaven and ask for my place, if I can't have an itinerancy then I will say let me go back to earth, give me a few more years even of toll and priva-tion so that I can preach the gospel of Christ.

A Parely Aggravated Case of VII-lainy.—The Rev. Richard Watson, a member of the church of Eugland, has just been convicted of the meanest crime on record. In 1864 he seduced his wife's sister, and the product of the unlawful intimacy was a child, which the poor girl hid in shame for years; and during the subsequent period the reverend villain obtained considerable sums of money from her under the threat of exposing the shame of which he himself was the author. Last March her mother died, leaving her a bequest; and the wretch then demanded £200 more, writing a letter, threatening as before to make full exposure of her disgrace. His victim finally turned upon him, and placed his letter in the hands of the authorities; and the prosecution and conviction of the scoundrel speedily followed, and he was sentenced to twelve years of penal servi-tude. This is thought not to have been an isolated case of his villainy. From letters found at the prisoner's office it was feared that many young women had become his victims, beguiled by promises indicated by a form, a copy of which, in the prisoner's hand writing, and signed by some young woman was found among his papers.

Ministers of the gospel are sometimes intensely human, and live on the passional plane exclusively, and from them no good deed can emanate only as it is actuated by selfish purposes. If the amount of money expended in England to support such ministers as Watson and others, was given to the poor greater good would be accomplished. Mr. Frederick Martin, the compiler of the "Statesman's Year-Book," has recently made an estimate of the extent, nature and value of the property in possession of the Church of England, in which he places the income of the Church at £7,288,000, as follows: Church dignitaries, £347,000; extra Cathedral revenues, £130,000; bencficed clergy, 25,027,000; net revenue of Queen Anne's bounty, £34,000; net disposable income of the Ecclesiastical Commission, £760,000; and building and repairing of churches, £1,000,000. The Spectator declares that the last named amount should be struck out, as it is not strictly a revenue, but a free-will offering from individuals. which would reduce the total to £6,238,000 or

Magnetism.—Joseph Hands alludes to the different kinds as follows: Frictional Electro-Magnetism; Chemic-Magnetism; Chemical Electro-Magnetism; Thermo Electro-Magnet-ism; Inductive Electro-Magnetism; Vegetable Electro-Magnetism; Animal Electro-Magnetism, or Psychomancy; Therapeutic Animal Electro-Magnetism, or the Remedial Sequents through Manual Appliances; Therapeutic Electro-Magnet ism; Therapeutic Thermal Electro-Magnetism, as in the employment of steam and heat.

This man is evidently unacquainted with the works and opinion of Dr. Fahnestock. He has evidently got "magnetism" badly.

National Liberal League.—The National Liberal League have saued a call for the First An-nual Congress of the League to be held at Roches. ter, N. Y., October 26th, 27th and 26th, 1877, to take into consideration the question of a political organ-ization for the next presidential election, also whether their platform shall advocate the "Total separation of Church and State: National protection for national citizens and universal education as the basis of National universal suffrage in this secular Republic." information respecting cheap hote accomm dati in, informs for respecting cheap hote accomm dati m, reduced fares, etc., apply without delay to Mr. H. L. Greer, Salamanca, M. Y. Persone desiring full information respecting the history, principles, and objects of the National Liberal League, should address the National Liberal League, 251 Washington St., Boston. Francis E. Abbot, President; William H. Hamlen, Secretary. 66 Piame playing in the light" by spirits, is what Borks T. Hutchinson of Africa, saw in London. Buddhium was a protest against Brahman.

Spitting on a person was considered anciently, as performing the work of a witch or wizzard. Before the death of Mrs. Eliza A. Day, the said, "Ob, I hear beautiful music." come clairaudient. She soon passed to spirit-life. J. B. Pool of West Pittsfield, Mass., claims

that the "potato beetles" are an entirely new species of animals, lately brought into existence. The London Spiritualist will publish no account of physical manifestations unless the medium is under strict test conditions.

In the "Memorials of a quiet life," dated 1831, we read of a women being taken possession of by au evil spirit.

A writer in the London Spiritualist says he played billiards with a man when he was asleep. Probably he was entranced by a spirit.

The "divining rod" that locates wells, etc., is not considered "divine." It "works" as well with the sinner as with any one else. It is a fact that the law of trausmission of spirit

messages, is in accordance with the moral and mental power of the medium's brain. Buddhism was originally atheistic.

claims now that there is a supreme power but not a supreme being.

became a Spiritualist through investigations carried on in my own house," says Berks T. Hutchinson. Every family could develop a medium, by holding circles regularly. Materialized spirits will not allow the sitters to approach them often, owing to the emanations eliminated from the body, causing a

disintegrating action. Take note of this. "A tree is known by its fruit," if it bear any. A Spiritualist that does not present in his life any of the fruits of the Harmonial Philosophy, must

da worthless appendage thereof. You can no more convert some bigoted church members to the truths of Spiritualism, than you can change in one day an acoun to

an oak. To try and convert a person to Spiritualism, without a mind ready to receive truth; is like firing paper balls at an iron-clad with the intention of converting it into hash.

The man who will not receive truth from whatever quarter it may come, insults God every life. Such a man can't worship in spirit and trath.

There is a Northumbrian seer who is working in the coal mines of England. His name is Mr. Joseph Skipsey. He reads with perfect precision the incidents in a person's life, writes peetry, etc.

The Shakers and Perfectionists believe in the possibility of a present sinkes life. The former abstain from marriage; the latter are considerable married, in what is called a "complex marriage." The Buddhist claims that the various kinds of knowledge-carknowledge, eye knowledge, taste knowledge, and all things that exist in the phenomenal world, are unreal as a phantom.

Mrs. P. W. Stephens, of Ogden, Utah, writes: I take the liberty to say through your columns to my many friends, that I am this far on my way toward my California home. I have been quite successful percunarily.

Capt. John Burnet, a medium, only a few days before his death from an accident, was en-tranced, and drew a coffin on the table, with a cross in the centre, forshadowing his death. Really, by what law can spirits see into the

Hro. T. H. Stewart received \$210, above expenses, instead of being in debt \$2,10 as stated in a previous Journal. He referred to "Dr. Woodruff," meaning Father Elijah Woodworth of Leslie, now 85 years of age.

The first man who attempts to tarnish a star or soil a stripe by tacking the emblems of any creed on the glorious banner of our national bird shoot him on the spot, or anywhere else.—Carl Proteel's Weekly (Chicago.) The clergymen of Oakland have been preach-

ing on tramps. We wonder if, while any of them commiscrated the condition of poor Lamrus, they went to work in a practical way to give him a crust of bread. Lazarna was a first-class tramp. "Fellow-travelors," said a calored preach-

er, "ef I had been eatin' dried apples for a week, and den took to drinkin' for a monf, I couldn't feel more swelled up dan I am dis minit with pride and vanity at seein' such a full attendance har."

In China the best and most highly educated are selected for rulers, while in this country, the bummer, the gambler, the knock-down politician and disreputable saloon keepers, are often placed in a position where they can swindle the people. Here we have the Christian religion; in China they are all "heathens."

J. H. Brooks of Luverne, Minn., writes: I write to correct Bro. Cook's statement for August, which states that he received \$17.50 at Luverne; now Bro. Cook knows I paid him \$20,50 cash in my carpenter shop, which, for a place with but one Spiritualist in it, seems to me quite good, and he made a note of it, so I don't see how he could forget it so soon.

A correspondent thus commences his letter: "Since I saw you I think I have convinced ten families of the great truths of Spiritualism." That is more than is sometimes effected by expensive public demonstrations. We wish all Spiritualists were of this pattern, then the com-plete Spiritualization of the people would only be a question of time.—London Medium and Daybreak

We cannot think good can come of attempts to convert people to Spiritualism, until there has been such a mental and spiritual growth as shall furnish a proper ground-work for comprehension and appreciation,

Science and Spiritualism.—Scientists will devote a great deal of attention to small things, and neglect the investigations of those subjects intimately connected with man's spiritual and physical nature. They have discovered that the stricted markings of Pleuosigma fasciola aggregate to 84,000 to the inch, while Amphipleura pellucida often exhibit strim exceeding 100,000 to the lineal inch. The skeletons of these minute organisms are composed mainly of silex, the silex again being made up of silicox and oxygen. Notwithstanding the almost infinitesimal magnitudes of the organic world, human skill is able to compete in the matter of minuteness. Platinum wire has been drawn so fine as to rival in minuteness the smallest fibre of the spider's web. Gold has been deposited upon the strike of other metals, and drawn to such extreme thinness that a thousand-militorth part of a grain exhibited the visible characteristics of the metals. The oscillations of the horizontal penduluti can be measured to the one-eighty-millionth part of an inch, by the aid of a small mirror, a beam of light, and a graduated scale for reading the vibrations. Nobert has repeatedly ruled with a diamond point upon glass the nineteenth band of his test-plate, consisting of lines less than the one one-hundred and twelve thousandth of an lock apart, and it is claimed that he has aucceeded in ruling plates covering 224,000 lines per inch, such as would aggregate in superficial areas to over 50,000,000,000 to the aquare inch!

It is well enough to develop truths in regard to small things, but not at the expense of those which are intimately connected with human existence. It is well to experiment with infinitesimals; but it is foolish to study the peculiar characteristics of a drop of water to the entire neglect of that spiritual domain whose denizens know every thought of the human mind, and who shape the destinies of Individuals and nations. He who would devote his whole life to discern the cause of the music of a mosquito, and leave uninvestigated music in its higher domains, would be like the scientist who continually investigates the babits, intelligence etc., of monkeys, and at the same time points the tinger of scorn at table tipping, the raps, the materializations of the human form, and bringing of flowers, etc., at a distance. Scientists, leave your small things alone, and try Spiritualism a while.

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Answen.-You understand that electrical particles in a darkened room are in a quiet condition; and they are collected together by the spirits and haid one upon the other until a form is completed. After completing this materialized form, we take magnetism from the medium; or such magnetism as we can get from the circle, and put a coating upon the electrical particles of the physical body just completed; and then the spirit steps jute it and uses it in precisely the same manner, as you use your physical form, controlling it by strong will power. There are, also, other modes of materialization; sometimes we merely gather electrical particles and reflect upon them the face of some spirit, a reflected image as from a mirror is then seen: or we first place these electrical particles gathered in on a sheet, like, for example, a sheet of paper; then we coat this sheet with certain chemicals from the atmosphere, and then we reflect electrically upon them, and that brings the form of a face, and you clearly identify the likeness of a spirit. Then the third process is a transfiguration of the medium into the form of a spirit; for instance, here is a young girl not more than 16: the medium can be covered with a coating and made to look precisely like her, and then made to appear like the form of an old man of ninety. Sometimes spirits walk out upon the floor. Frequently the medium walks out covered with this, dressing or a coating looking exactly like your deceased relative, and should that fade off, the medium would be left standing in your presence.

Questron.—it seems to be well established that he medium in on entranced condition is often controlled and made to personate a spirit and by that spirit, or those who control said spirit, palmed off on the investigator as the actual spirit form, materialized. Will you explain: first, can such a thing be done against the wishes of the controlling band; second, if you answer yes, then can you suggest cafe-guards that the medians thouk follow or adopt to aid the control in rendering it impossible to do this.

Answer -- These things can be done when there is not a well organized spirit band around the medium. When, too, they are of low order, and the medium is very negative, the circle in which he sits overpowers and controls their desires. When strong willed persons determine to have their spirit friends materialize, and firmly set their minds against everything else, sometimes they control the band of the medium; and often when the medium is anxious to give manifestations which he is not able to give, those spirits are willing to assist him; and at other times the band is anxious to excel and use their power to do these things. When the time arrives that the medium has no desire to give manifestations outside of the genuine, the circle only desiring to receive manifestations that are true, telling you positive facts, then there will be no deception practised. Very often when investigators go into a circle, they earnestly expect some kind of manifestations and will accept whatever comes rather than go home without receiving any. They are in a morbid condition of mind and determined to receive something. It is also true that the control often sees that the medium needs money, and to aid him pecuniarily, they will entrance him, take him out of the cabinet and personate various spirits. There is very often, selfishness in these matters, and more frequently a desire to do more than in the power of the spirit to do, because those in attendance call for so much. Again, there are certain individuals who are never satisfied unless numbers of their friends materialize and shake hands with them; one having materialized, they ask for another. There are, too, spirits who don't care how they manifest themselves, entertaining the view that the end justifies the means. They are not outside of the immediate sphere of earth. The only mode of purification, is the proper purification of yourselves. I will vertire to say that you can bring twenty people into this room to night, who ask for materialization; ten out of that number would rather have the medium walk out from the cabinet and personate their friends, provided they did not positively detect the swindle, than go home without any manifestations. The spirits see this, and if not exactly honorable, assist the medium. It is very rarely in cases of materialization that over two or three forms out of the whole number shown at a seance, are newly materialized; the same form is used with another coating. Really, what would be the use in building a house for everyone who wishes to go into one for some especial purpose. Another point, the materialized form shown, never belonged to the physical part of that spirit: such materializations merely consisting of chemical, electric and magnetic principles

spirits. You ask me if I can suggest safe-guards that the medium should adopt to aid the

or elements gathered from the atmosphere

by the controlling or working band of

control in rendering it impossible to do these fraudulent things. To this I would say: those who have proved the greatest frauds, have been tied the strongestsewed up in bags, netting placed over them and secured in other ways, yet what have such test conditions amounted to? The only way to fully obviate these things is to get good and true mediums, and earnest investigators; those who would rather have one true spirit manifestation than a hundred wholly or partially fraudulent, if they have to wait nights and days to obtain it. It is the impatience of the people that frequently makes spirits do things that they would not otherwise do; for instance they say they have sat often, and received no communications nor seen any manifestations and then the spirits feel driven to give something, even if it is not what it parports to be.

Question.—Is not the time coming when the medium may sit in the presence of the people?

Answer.-Yes; it will not be ten years before the medium can sit in the presence of people in a blue light, and have spirits materialize.

QUESTION.—Does the moral standard of the medium appear as an active factor in determining the class of phenomena that is displayed through the powers of said medium? That is, as to whether the phenomena is what we deem equare and fair, or the contrary.

Answer.-Decidely so. The moral charactor, or moral standard of the medium in every instance will determine the class of manifestations you are going to receive. Do you suppose you can get a clear sweet drink of water from a muddy pool? Do you suppose that spirits of a high order can come in such rapport with a medium of gross nature, as to properly and fully communicate their thoughts? I know they cannot.

QUESTION .- In case of independent state writing, does a deprayed nature on the part of the medium make any difference?

ANSWER.-All manifestations are affected by the moral character of the medium. In case of independent slate writing, if obtained from a medium of low character, the law still holds good. You obtain communication from ten to fifteen times, and see if you don't get many messages that are false, and almost to a degree that makes von blush; and even when you only get one message, that is quite likely to be a falsehood.

Question.—Why do opirits sometimes appear in materialized form, purporting to be other than

Answer.-Because they wear the same cloak that people often wear in this world. They are very willing to borrow the form of a face from other people; and sometimes when George Washington is said to be present, he delights the circle more than any one else, when if plain Jim Nolan presented himself in the room, they would say, "Who are you? We don't know you and don't think you amount to much." A name carries weight.

Question.—Can this be prevented by the control alone, or if not, then in conjunction with the medium?

ANSWER.-The control is only one part of a circle. The medium ard control are two parts; the circle is the third part, and the strongest. And very often that third part so completely controls the other two parts, that they have very little to say in giving manifestations. If you bring a man of strong will into a circle, determined to have his mother materialize, it is generally like a panic in an army; he controls the other persons in the circle, and they all get their mind directed toward the mother, and the control presents her to the circle.

QUESTION.—Would it in your opinion be better for the people of both worlds for the spirits to treat investigators as earnest men and women seeking light upon matters of vital importance, and explain to them the true state of affairs as they occur, with patience, careful analysis, and skill, rather than to act towards them as though they were helpless babes seeking to be amused by

Answer.-Yes, decidely so, if we could find such. When you bring ten men or women together in a room, nine out of ten are fools. I would give you permission to select at random ten Spiritualists in this city, and bring them together for the purpose of holding a seance and before parting you would wish the earth would swallow some of them-such a vast amount of trash, wading through such an amount of questions, that to answer fully would bewilder and blind almost any mind in or out of the flesh. Sometimes when I get to the highest pinnacle of thought, or discussing the grandest philosophy, some voice will spring forth: "Is my grandmother here to night? I don't care for anything else, I want my grandmother." Another person has a question on business. He says: "I had a child still-born, or a young son perhaps,-or some other equally incompetent adviser; I want him to tell me if I am going to be successful in a corn speculation." The child or person inquired of, however knows nothing as to the facts in the case. He asks again, of one ignorant of business; anxious to give an answer to his father or friend, the spirit answers to the best of his ability; but if a correct answer is not given, the medium is a fraud, in the opinion of this heedless, foolish investigator.

QUESTION:—Will you please cover any vital points in your replies that do not seem to be touched by either of the preceding questions?

Answer:-- I have this only to say to investigators: Be careful in your choice of mediums. Come calmly into the circle and receive what the spirit can give, restraining any desire to become positive. Give your mediums honorable, good posttions, and by and by these manifestations will come in the light, in every directionmaterializations, slate writing, in fact every phase of manifestations that now require any degree of darkness.

THE ROSTRUM.

Important Questions Answered by the Control of Mrs. Cors L. V. Richmond, at Grows' Hall, Chicago, Sept. 16, 1877.

CONTINUED FROM LAST WEEK.

Reported for the Ruligio-Philosophical Journal. QUESTION:—In reference to the organization and mediumship of the speaker?

Answer:-Her organism is mediumistic naturally. The thoughts transmitted through her organism are uninfluenced by her mind. Her knowledge is the result of our instructions. She has no outside opinions that bear upon the subject of our discourse; may have individual opinions on trifling matters, but concerning the themes connected with the subjects upon which we discourse, she is our pupil,

Question:—Those who speak do not always be-long to the mediums band?

Answer:-The address of a spirit not be longing to the mediums band is sometimes given by one of her controlling spirits; its thought is not swayed or substance controlled by either the medium or her band: but sometimes the manner of delivery partakes of those characteristics usual in the control of her guardian spirits. The thought itself can be given unqualified. When a spirit, who is not familiar with the control. attempts to influence the speaker, that spirit is aided by the band; but that itself is not control, only a method of control.

Question:—Does not intense auxiety on the part of a person making inquiry, prevent the me-dium from giving the information desired?

Answer:—Yes; if you mean, that some times in private circle where the medium is but partially controlled, the positiveness of the inquiring mind may partially displace the control. This, of course, refers to those mediums, not fully under the control of the band. Anxiety in the mind of the inquirer may create positiveness which in its turn prevents the desired information. But the spirit control being absolute, there can be no such cases, since the spirit is a more positive power than a human being.

Question:-Is Mordy a medium?

ANSWER:-We leave you to judge that There is no doubt but what every preacher who is sincere, becomes the mouth-piece of some spirit. There are spirits who respond to their call and sympathize with their

Question:-Why such diversity in the Spirit-

Answer:-Why not? The Spirit-world is composed of individuals. Men and women don't become other than men and women by changing their form of life, from the earthly to the spiritual state. Knowledge is a matter of growth; and while death reveals a degree of knowledge of that life beyond death, it does not reveal everything with reference to the whole problem of existence. If all spirits agreed in knowledge, there would be strong reasons to doubt the authenticity of the message.

Question:-But does not the very change called

death cause a change in opinion, as belief exists no longer, but knowledge? Answer:-We have known many persons who passed through life without changing their views, although something to convert them at every_step. They see with their mind, and not with their eyes. The mere passing through death frequently fails to convince persons that they are in Spirit-life. So intent are they upon the views which they held before, if theologically inclined, they believe they are waiting for the judgment day and the coming of Christ, when they will be admitted to the kingdom. It is not every mind that is sufficiently strong or well balanced to sustain an awakening perception of truth when finding itself on the other side and theological views not fully realized. Even the Materialist when he enters Spirit-life, and finds that he is not swallowed up, believes the

QUESTION:—Are there not intelligences in the Spirit world whose mission it is to impress the

time will come when his individuality, will,

be dissipated.

truth upon such spirits? Answer:-Yes; there are those whose mission it is to give information, and, instruct; but, perhaps, our friend is aware that two conditions are necessary for imparting truth; one the power to impart it, the other the condition to receive it. We have known mortals who are in communion with the Spirit-world, yet have not that condition necessary to receive instruction. The Spirit-life does always increase that willingness. We will acknowledge that there are greater facilities for instruction, because the spirit affords fewer material obstacles, and the barriers of individual opinious are more speedily broken down.

QUESTION:--Is sensitiveness in mediums a con-

dition necessary for growth? Answer.-Sensitiveness is a consequence. Persons are sensitive because of their temperaments. If not sensitive could not be a medium in any particular direction. Mediumship is merely induced sensitiveness in various directions. To be a medium you must of necessity be sensitive. Sensitiveness differs in proportion to the kind of mediumship. One person is sensitive to sound; another to sight, while a person entirely controlled, is doubtlessly sensitive in all directions. The quantity of nerve aura makes the difference. That person in whose presence physical manifestations take place, is generally sensitive to change in the physical atmosphere, electric or magnetic changes, and this disturbs the conditions of mediumship. Persons controlled in the mental or inspirational manner are generally sensitive to sound and sight, particularly the magnetism and aura of different persons, and are assitive to the influences of a large assembly. Upon

the nervous system all mediumship binges. This of course is but a proximate statement since there is no term in your vocabulary to explain what constitutes the real sensitiveness of mediumship.

Question.—To be a perfect medium, should one care for the opinions of others?

Answer.—Those who do not care for the opinion of others, are in the condition of angels, and can not stay on earth very long. Question.-Christ as a medium did not regard the opinions of others?

Answen,-Certain mediums to day care less for opinions of others than they do for the discomfort that antagonism brings. Antagonism destroys conditions' through which mediumship can be exercised. When speaking of Christ, you will kindly remember that when at some places, he could do nothing. Perhaps you will remember that unbelief was one of the peculiar things that destroyed the conditions of his mediumship. 'Certain things interrupt the power of spirit control in the direction of healing and other spiritual works.

Question.-Are your answers absolutely true

Answer.-No; when we speak of facts, which history and other authors make authentic, we speak of them as facts. When we speak of individual experiences, we state them as knowledge. When we speak of events upon which history, theology and science have thrown some doubt, we give our opinion; without having absolute knowledge we state it as our own opinion. Neverthless the careful observer will take notice, that in everything we say there is always a line of demarkation made between what we know, and what we think. Careful observation thus affirmed, enables us to arrive at what we consider to be knowledge, and what is simply our individual opinion. Notwithstanding this, absolute authority upon any question cannot be attained without the absolute from science or power of prescience in all time and all places and under all circumstances. So we speak of occurrences in the time of Christ; not from personal knowledge, but we give the different views of different authors, and then leave you to form your own opinion. Whatever matter of fact in relation to spirit life, that we state; that is absolute knowledge; whatever is a matter of uncertainty, that we state with qualifica-

QUESTION.-The years of the ancients, patriarchal

Answer.-You must remember that the ancient calendars differ essensially from the modern: that all ancient astrological tables were based upon the ancient calendar. The present calendar is Romanish, and has been adopted for conveinence. While undoubtedly in the patriarchal age the section of years Embracing his Parentage, Youth, Original Docconsisted of quarters, and these in mistranslation were adopted as meaning years. We have every reason to suppose that the four portions of the year, constituted seasons and then the mistranslation made them years. It is unquestionably true that the time of life was once greater than now. Three score years and ten was the average allotment of the life of man; the mistranslation makes him of much longer life. Sometimes these terms of life refer to different races; the words employed in the Bible not meaning individuals but families. One would have to be familiar with ancient language before these diversities could be explained. It is supposed by us that the average period of human life was no greater then than

QUESTION:—In reference to the controlling spirit telegraphing to other spirits, etc., when desiring information?

Answer:-No system of absolute knowl. edge upon all subjects is enforced in Spiritlife. It is true, if all could converse together, you could get positive information.

Concluded from First Page.

yes, even to many so-called evangelical Christians. A man is not to blame for his honest belief, and he is a hypocrite who does not live up to his belief. compel some to ignore their well-founded beliefs, but oh, may I be more true to my self! May I be true ever to principle, and right rather than to policy. I am willing to suffer through right. I am willing to lose position, name even, rather than be false to my conscience or my God.

Allow me in conclusion to say, our common schools are not established in the interest of any religious organization, or indeed in the interest of religion. They have nothing to do with religious faiths, creeds or doctrines of any kind. They are wholly secular, and for the intellectual training of the youth of the State. This is their grand and single mission, and to it they should steadily advance. These schools cannot be used for the perpetuation of the Orthodox, Baptist, Spiritualist, or Catholic idea. They are not organized to sid or injure either. They may be taught, as they are, by either "Evangelical Christian" teachers, and Unitarian, Spiritualist, or even Catholic teachers alike. In our Grammar school have we a Swedenborgian, an Orthodox and a Spiritualist teacher. Neither has a right to teach his views in the school-room. The personal religious views of one teacher should be respected as much as those of the other, and children should be taught by their parents, if not Sunday-school teachers, so to do: No dogmas, either of theolo gy or Spiritualism, no propagation of faiths, have any place in our schools. The ele ments of learning and a practical education with instruction in our national history and the principles of our civil government not politics, with good, moral and intellectual training, should alone characterize our public schools; and they should be so aught and governed that our youth therein may grow up into honorable manhood and womanhood. Such is it my aim to do. I cannot sympathize with those who would make these schools a means for the propagation of a faith or the support of a caurch, nor with those who, by an appeal to law and force of majorities or any custom, however hoary or well-received in a communi-

ty, would do violence to the rights of con-Yours conscientiously and most respectfully, J. FRANK BAXTER. Prin. Win'r Gram. Sch.

To School Board of Winchester, Mass.

After this Mr. Baxter says he was waited upon by Mr. Tyler, who said to him: "I have come to ask you to resign." When asked why he should resign, Mr. T. said, hesitatingly, "Why, because your connection with Spiritualism has impaired your usefulness in the school and shaken the public confidence in you." "You must resign," he said, "or we shall be forced to take a worse course in your case." Mr. Tyler waited for a letter of resignation to be written and handed him, then withdrew. Mr. Baxter now regrets having given such a letter, as, had by refused, the committee would have been forced to put themselves on record by discharging him on no other charge-for they could trump up nonesave his opinions.

The foregoing is an abstract from a lengthy article in the Banner of Light, and we are indebted to its editor, Brother Colby, for "proof" in advance of publication. We regret exceedingly that Mr. Baxter did not stand on his rights and refuse to resign, but we believe no fair-minded person can read Mr. Baxter's explanation and not feel that he has made a clear, explicit statement and fully sustained his reputation as a gentleman of probity and honor. And we believe Mr. Underwood, who has always given evidence of a desire to treat all sides candidly and fairly, will be gratified that his action has been the means of fully ventilating this matter while it is yet so fresh that all the facts are obtainable.

TO CLOSE ESTATE.

Jesus of Nazareth;

A TRUE HISTORY

trines and Works, his Career as a Public Teacher and Physician of the People; also, The Nature of the Great Conspiracy against him, with all the Incidents of his Tragical Death, given on Spiritual Authority from Spirits who were Contemporary Mortals with him while on the Earth.-Given through the Mediumship of

ALEXANDER SMYTH.

Under a sense of duty which I owe to mankind, sad capecially to all those of the various Christian denominations. I feel myself impelled to issue this extraordinary book to the world. It purports to be THE THUE HISTORY OF JESUS OF NAZARETH; being the first and only work in which is portrayed the true character and works of that much, esteemed and beloved individual. In it, he is divested of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present ageas a natural man, whose traits of character were amiability, justice, truthfulness and benevolence; who finally became a mertyr to his love and good intentions toward mankind.

The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by u series of clairaudient communications and mental visions through the Modiam and Author. The grouping of these characters, com piling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other spology to make for any imperfections that may be found, than that he has do no his best to make it comprehen sive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit its Spiritual authority. If so, that will no detract from the merits of the work; for all those who shall feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public-May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitious errors -auch being the wish of the Spirits, and of the humble indi-MEDIUM AND AUTHOR. vidual who subscribes himself the

Dedication; Preface; Introduction—The Medium's Spiritum Experience; Confession of Saul of Tarme; Early Enstory of Jeans; Eaul decisres his mind to Judas; John the Baptist at Home; Home of Lazarus—Martha and Mary; Jose and Mary's Decisration in the Garden; John baptises in the Jordan; Saul in the Garden; John baptises in the Jordan; Saul in his chamber—The Conspiracy; Judas and Costi; Saul and the Sybli; Jesus in his Grotto—The Dream; Jasses at Mamreta; Bethasida, the home of Silmon or Peter; Plain of Genesarch: Bethasida, the home of Silmon or Peter; Plain of Genesarch: Jesus addresses the multitude; Saul and Judas—The working of the plot; Foast of the Passover—Jesus adverses the foather of the Passover—Jesus adverses the multitude; Bani and Judas—The working of the plot; Foast of the Passover—Jesus and the Samaritan vicus discourses on the Sabbath; Jesus and the Samaritan woman—Interview with John; The Spirit Saul given a general view of the travels of Jesus, his followers, law works, Character and public estimation; The restaction of Lasarus; Jesus discourses with Micodemus; Jesus defends the woman charged with adulter; Jesus portrups the Scribes, and Pharleses. Scene at the Paince of the Sanhedring; The assembling of Jesus and his followers; The Bangact and Betrays's of Jesus; Jesus and Mary in the Garden of Gethermane; Chamber of Gesthi—Jesus accused; Jesus before Plains and Head, Procession to Golgotha; The last communication of the Spirit; Saul to the Medium.

This book is one of the most intensely thrilling works ever published. It has always been read with anabated interest by every person who has taken it up. There is not a dry sentence in the whole three hundred and fifty-six pages. The absorbing interest created by the first few pages is evenly sustained to the last line.

To close the estate of the late proprietor, we will for the NEXT NINETY DAYS, sell this book of \$56 pages, 12mo, cloth, printed on heavy tened paper and well bound, for ONE DOLLAR, Bo

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