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THE ARTS, SCIENCES, LITERATURE, VOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth Meets no Mask, Doves at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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HINZELMANN.

Narrative of a "House Spirit," Compiled from the "Hinzelmänn Papers" of Mad'le. Adelaide Feldmann.

BY EMMA HARDINGE-BRITTON.

(Note by the translator.) The following article was written as one of a series published in the *European Journal of Occult Science*, a periodical now temporarily suspended. I had intended to reserve this narrative for the *Spiritual Scientist*, of Boston, but during my recent visit to Chicago I was so earnestly solicited to publish some article in reference to occult forces and "Elementary Spirits" in the favorite oracle of Western Spiritualism, the *RELIGIO PHILOSOPHICAL JOURNAL*, that I was induced to present my numerous friends, petitions to the editor of said journal, and now through his courtesy, and in virtue of the arrangement there made, offer to his readers the strange and weird narrative of the far-famed house spirit.

HINZELMANN.

Who was Hinzelmänn? That spirit or being of mysterious origin and nature, who in all occult literature is classified by the distinctive appellation of the "celebrated Hinzelmänn"—who was this celebrity or notoriety, call him which we will? and why does he stand out prominently individualized from the mass of fairy lore, as a character with whom contemporary history finds it impossible to dispense or explain away? In a former article we have alluded to the belief in house spirits, sometimes called kobolds, brownies, and even kobolins. The history of Hinzelmänn seems to have been so fully recorded and so frequently verified in occult literature, that a brief description of this remarkable elf may serve to throw a new light on modern accounts of a kindred character.

Several well known writers have given biographical sketches of "Herr Heinrich," but I am especially indebted to a curious old work purporting to have been an authentic account of these "house spirits," written by one Adelaide Feldmann, daughter of that very minister Feldmann who claimed to have seen, conversed, and even sported with the famous House Spirit, and whose biography of him forms the chief source of information we possess on the subject. Fraulein Adelaide's account is to be found in a rare work, entitled "God's Providence in the Lower World; or, Spirits of the Nethermost Places on Earth," published in the early part of the seventeenth century. It would seem that the first appearance or manifestation of Hinzelmänn's presence, occurred in the ancient castle of Hudelmuehlen in Luneburg, about the last part of the sixteenth century. The noble family of Hudelmuehlen were first startled with mysterious sounds, which took the form of knockings, poundings and screechings, oft of a soft, high human voice, speaking at first in inarticulate tones, but finally in good clear German, and holding conversations with the family at last with as much distinctness as any other member of the household.

In answer to questions concerning his identity, the voice announced himself as a "hill man," or devotee of the mountains in Bohemia. He said he had fallen out with his companions in the mountain regions, had made his way to that castle and meant to stay there. Let it be remembered that the "hill men" of Germany are analogous to the dwarfs, trolls, and other nondescript beings who are ranged under the category of "Elementaries" by the Kobalists, and esteemed by those who believe in their existence as the missing links between the lower or demon world and man. Our readers may refer to a previous article for a more complete account of this order of beings. It is enough in this place to record that Hinzelmänn reported himself, by a voice, as belonging to this weird race of beings, declared that he had a wife in Bohemia, was a good Christian in belief, and as honest a fellow as the best of them. For several months this spirit, invisible to all, but palpable to the ear of every one in the castle, continued to form a regular member of the household, and play pranks of the most determined disorderly character. He took his place at meals, demanding to have a chair set for him, and a plate, knife and fork laid. He insisted on having the same attention at table that was bestowed on others, and if food and wine was not allotted to him, he raved and stormed, and threw things about with great violence. He desired to have a chamber set apart for him and furnished in his own fashion. One of the principal articles contained in this weird apartment was a little arm-chair made of straw, which he plaited himself and adorned with great taste, interweaving figures of different colored straw into the pattern with extraordinary skill. By his own design he had a very small round table, also a bed and bedstead, on which he said he slept, though no other token of its being occupied was ever found beyond a slight indentation, just such as might have been produced by a small animal. It was observed that the food set apart for him at the family meals was generally found hid away in some corner of the room, but of his own request the cook, of whom he professed to be very fond, placed on his little table every day a bowl of sweet milk with little rolls of new wheaten bread, and these simple condiments invariably disappeared, and

required to be renewed at stated periods. Endless are the wonderful accounts handed down to posterity of the doings of this house spirit. He sang, made verses, washed up the dishes, and helped the cook to do her work, slapped some of the maids and reproved others, made friends with the horses, fed and tended them, and greatly improved their appearance during his residence at the castle. His freaks were innumerable, his caprices equally amusing and importunate; he would be heard,—he would follow the harassed and tortured family about, accompany them in their migrations undertaken with a view to getting rid of him. He would insist also upon displaying his accomplishments to visitors, and, in a word, he identified himself with everything that was done, and every person that constituted a part of the Hudelmuehlen household. Minister Feldmann, who, as a boy, had many opportunities of hearing this spirit, observing his pranks, and sporting with him as a familiar friend, has left a volume of over three hundred and fifty pages, recording his sayings and doings, and his biography covers a period of nearly five years, during which he staid with the family at Hudelmuehlen, and insisted upon it that their continued prosperity was due to his presence and influence.

Although I am fortunate in possessing several curious publications in reference to this singular character, I am only able to include in this brief notice the descriptions given of his appearance when Herr Hinzelmänn deigned to make himself visible to mortal eyes. Feldmann declares that he often saw him when he appeared as a very pretty, but very small, child draped in a red silk coat, and with curled yellow hair hanging down his shoulders. Several of the children who were accustomed to play about the castle precincts saw this spirit, and describe him as Feldmann did, but there is another record of a much more singular character concerning his appearance, which deserves to be noticed. The cook, Caterina, with whom Hinzelmänn appears to have been on the best terms, often besought him to make himself visible to her eyes, but he invariably replied that the time had not come or else that she could not bear the sight; at length weary, as it would seem, of her continued importunity, Hinzelmänn informed his culinary friend that if she would take a pail of water down into the cellar with her at break of day on a certain morning, he would appear to her.

At first Caterina, who faithfully complied with these conditions, saw nothing, but when after a time she began to look about her, she saw on the ground a tray in which was lying a naked child with two knives sticking crosswise in his heart, and the child's body covered with blood. It is stated by all the authorities who record this incident that the poor cook was so terrified at this sight that she fell into a swoon and her first memory on recovering was finding herself drenched with water, and the voice of Hinzelmänn saying to her, "You see how needful the water was; if it had not been at hand you would have died with fright. I hope your desire to see me will now end from this time. According to the custom of the time the Lord of Hudelmuehlen kept a half silly creature in his establishment like the fools or innocents of the Royal Courts. This poor being whose name was Claus was particularly distinguished by Hinzelmänn as a subject for his patronage. They played, walked, rode and talked together, and when Claus was missing for some time and was subsequently questioned, where he had been, he invariably answered he had been off at play "with the little wee man." Like the children to whom Hinzelmänn was in the habit of appearing, Claus described him as about four feet high, golden haired, pretty faced, and gorgeously apparelled.

He seemed to attach himself especially to two ladies who formed part of the Baron's household, the ladies, Annie and Catherine, and when their suitors came to visit them, Hinzelmänn manifested the utmost jealousy of their attentions, advised the gallants to return with all speed or to take the one and leave the other for him, and when any suitor came for Catherine he would urge him to address Annie, and vice versa.

Whether it was the ugly prestige which this house spirit's presence, communicated to the family, or from causes not recorded, certain it is that these ladies never married, and to the latter day of their lives seemed never to weary of repeating anecdotes of their favorite. He departed finally, assigning no reason; but before he left he made many presents to his particular friends, amongst these a little cross made of woven silk—a leathern glove embroidered with lead pearls and a bead hat woven with many colors and varieties of figures, and all made by himself, were long cherished heir looms in the family of Hudelmuehlen.

The sisters Annie and Catherine received many tokens of his friendship and at their death bequeathed them as choice legacies to the descendants of Minister Feldmann. It is said that up to the beginning of the present century little strand toys were woven in the valley of the Aller as mementos left by the house spirit Hinzelmänn.

Our space does not permit a more extended notice of this curious history. Suffice it to say, few narratives of those periods and scenes have been handed down with a greater array of authentic testimony and

circumstantiality, than the history of Hinzelmänn.

Some attempt was made to show that all the phenomena attributed to Hinzelmänn might have been produced by ventriloquism and deception. The total absence of motive on the part of the supposed deceivers; the fact that all the household without any exception were anxious in the first months of this visitation to rid themselves of it—that throughout its entire continuance their names, expectation and peace of mind suffered cruelly, to say nothing of the fact that Hinzelmänn was a perfect detective of secret things, an unfailing prophet, and in a thousand ways proved his distinct and peculiar individuality. All those and many other circumstances too numerous to mention, render the above named hypothesis simple impossibilities. Hinzelmänn was a genuine fact, but of what character, who can decide—he himself claimed to be a "hill man," or one of those beings less than spirit, more than mortal; not as he himself averred of the race of Adam. His very petite and childish appearance bore no relation to his feats of invention. The extraordinary labors he performed; his wit, subtlety and knowledge—on all these points he was more than a match for any man of his time. When a first-class impostor of our own time affirms that he is such, our spiritual friends insist upon labelling him as a medium, and attributing his acknowledged tricks of legerdemain to the influence of spirits. In the same manner they would doubtless say of Hinzelmänn that he was the spirit of a human child, whatever he might say of himself. This writer is disposed to give all scamps and impostors the credit of being such, especially when they boast of their dishonor themselves—for the same reason we see no cause why we should assign Hinzelmänn, Hodeken, or "Little Hat," Vollman and several other celebrated haunting spirits of the same period, any other origin than their invariably claimed for themselves, namely, that of hill men or dwarfs.—Elementaries, who inhabited the interior of mountains and under some peculiarities of temperament in certain human beings, found means to attach themselves for a given period to houses and families. They always represented themselves as being very desirous to become connected with mortals; in short they alleged it was their means of progression, and there was not, they were wont to say, a spirit of the elements, who would not gladly form human alliances or attach themselves to human beings. Before attempting to draw further conclusions on this point, I shall give some kindred examples of house spirits of our own time, and probably enable my readers to judge of what similarities exist between the kobolds and the spirits of an undeveloped and earth bound humanity.

Journal of Occult Science.

The Independent Slate-writing Phenomenon.

(From the Boston Daily Transcript.)

About a year ago, the newspapers were full of attacks upon Mr. Henry Slade, a so-called "medium," for "independent slate writing." Professor E. Ray Lankester, of London, had, at experimental sittings in that city, watched away the medium's slate and denounced him as a cheat. The evidences of this were wholly inferential, and were rejected as insufficient by Messrs. Alfred R. Wallace, Dr. Carter Blake, Sergeant Cox and some forty more men of science or of culture, who testified to the genuineness of the phenomenon. Notwithstanding this, Mr. Justice Flowers of Bow Street, before whom Slade was tried on Lankester's complaint, decided that the court could not go against the regular course of nature; that the pretense of spirit action was probably a fraud, and therefore, that though the testimony in Slade's favor from respectable persons was "overwhelming," he must regard him as guilty, and sentence him accordingly to three months' imprisonment at hard labor. All this for the infernal testimony of two persons only—Messrs. Lankester and Donkin.

From that decision an appeal was at once entered, and those Spiritualists of the United States who knew the phenomena was genuine in a very short space of time raised the sum of two thousand dollars, and sent it to England to help their English brethren see to it that Slade was properly defended. At the new trial, January, 1877, Mr. Slade was released from further prosecution on some quibble of the law, and he being in a prostrate state of health, his friends, chief among them was Mr. J. Enmore Jones, hurried him off to the Hague before Professor Lankester, who hoped to re-arrest him on some frivolous charge, should discover his whereabouts. At the Hague and in Brussels Mr. Slade has for the last eight months given proofs of the slate-writing phenomenon of a nature to satisfy some of the best men in Holland of its genuineness. The testimony to it, if I may use Justice Flower's expression, continues to be "overwhelming."

Recently Mr. Simmons, the medium's agent, addressed a polite letter, offering, if he would abstain from all further attempts to molest the medium by legal processes, for which there was no reasonable ground, he [Slade] would return to London, and give him the most ample opportunities, free of charge, to test the phenomena. This liberal proposal Mr. Lankester, by his silence refused. As an instance of the awe of public opinion by which some of the London newspapers are actuated, I may here state that nearly all the leading journals of London, including the *Times* and the *Telegraph*, refused to publish, even as a liberally paid-for advertisement, Mr. Simmons' wholly respectful and unexceptionable letter.

In his preface to one of Haeckel's books, advocating radical materialistic views in philosophy, Professor Lankester had committed himself pretty broadly to an atheistic materialism. It would seem from his indisposition to investigate, that he is not at all disposed to have such a fact as "independent slate writing" empirically demonstrated. It would force him to acknowledge that he had blundered and been grossly unjust in his conduct towards Mr. Slade, a "sensitive," an American citizen, and a stranger in the land. It would, perhaps, force him also to pause in some of his scientific teachings. We all know how hard it is for a young and budding physicist to admit that he is not infallible, especially when he has become indoctrinated with extreme materialistic views. We must not be too hard on Professor Lankester.

Having given Slade (though I never had seen him, and though I knew him only through the testimony of friends) a letter to a professor in the London University College I felt some desire to vindicate him from what I believed to be unfounded aspersions. American papers were denouncing him as an "impudent pretender." One of our Boston papers published an article commencing thus: "This fellow who calls himself Doctor Slade, etc. Now Slade, before leaving this country, had expressed the wish that in my letters to London I should not designate him as doctor, for wrote he, 'I have no claim to the title; it was fastened upon me by certain persons whom I have benefited by my medical prescriptions in cases of sickness.' This shows how injustice may be propagated."

Some time in October, 1876, I wrote a long article in vindication of Slade, with the view of publishing it in some leading Boston paper. On further consideration I withheld it, however, and resolved to wait till I could personally testify to something equivalent to the slate-writing phenomenon as manifested through Slade. I had repeatedly, during the last thirty years, witnessed analogous phenomena, so that I fully believed in the testimony in his behalf; but I wished to be able to say that I had myself witnessed something quite as extraordinary. That time has now come, and I ask it of your courtesy to allow me to report my experience.

Tuesday, Sept. 18th, 1877, I bought a new slate enclosed in covers, at the store of Messrs. Nichols & Hall, of Bromfield street, Boston, and proceeded to No. 46 Beach street, where Mr. Charles E. Watkins, of Cleveland, O., was making a brief professional stay. He took me up stairs into his modest sleeping room, fronting on Beach street. I have every reason to believe that he did not know who I was. I had never seen him before. In a moment, however, my name came to him in some inexplicable way (not from seeing it written in my hat, oh! sceptic); his manner, a little disgraced at first, wholly changed, and we sat down alone in the room, the noon-day light streaming in at the windows. He began by disclosing to me the names written by me, without any possible knowledge of his, (there was no watching of the end of my pencil, according to Dr. Carpenter's theory), on six slips of paper, which I had rolled tightly into pellets, and which were not even touched by the medium. They were so mixed that I could not myself tell the name of any one of them. Here was a satisfactory proof of supersensational vision; but, as I had received the same proofs through Foster and Colchester many years ago, I will not stop to describe them further, truly wonderful as they were.

Mr. Watkins then permitted me to take my own fresh slate, which had remained on the table near my left elbow all this while. He put a crumb of slate pencil between one of the surfaces of the slate and the inside surface of one of the covers. He told me to hold it out at arm's length. This I did, first satisfying myself that there was no writing on the slate, and that he had not even touched it.

Now bear in mind that we two were alone in the room; that there had been no possibility of the medium's making the slightest mark on the new, unused slate; that I sat with my back to the light which streamed in at two uncurtained windows, the outer blinds of which were thrown back; that Mr. Watkins sat before me, some two feet off; that I was in a perfectly composed, equable state of mind, with all my faculties on the alert; that I was as sure the slate was the same one I had just brought in as I was that the head on my shoulders was the same one I had brought in—that I was no more the imbecile victim of "expectancy and prepossession" (according to Dr. Carpenter's theory) than I am at this moment; and consider also that the medium, when I should extend my arm under the conditions here described, would be some three feet distant from the slate, on which I absolutely knew there was as yet no writing.

Under these simple conditions, the fairest, simplest and most convincing that could well be imagined, I held out the slate. First came the name "Anna Cora Mowat." This name I had written on one of

the pellets. A second time I held out the slate and there came the words, "My dear brother, your own Lizzie." This name I had not written nor spoken. A third time I held out the slate (still untouched by the medium), and there came the words, "My dear son, God bless you, your father who loves you dearly, Epes Sargent." This name also had been both unwritten and unspoken by me. It was my father's name.

Being now convinced that the theory of some invisible chemical writing on the slate, to be made suddenly visible after the sitter had held it, was utterly dispelled, I took two slates belonging to the medium, asked for a wet towel, wiped them thoroughly, saw the medium lay a crumb of slate-pencil on one of the slates, and then, placing the other slate on top of it, I held the two, thus joined, out at arm's length in my left hand. In a moment I heard a light sound of writing. In a few seconds the medium said, "Finished," and, taking one slate from the other, I saw one side filled with a message containing fifty-four words and signed by the name of my deceased brother.

Now, if any of my readers can explain these phenomena, so direct, explicit and unequivocal, by any theory excluding that of the operation of a supersensible energy or force, working intelligently on a material substance, I shall be pleased to be enlightened.

Dr. Carpenter warns us off from all belief in these demonstrable phenomena, on the ground that it is dangerous to meddle with what is opposed to "the common sense of educated mankind." But it has been well retorted that there was a time when every new discovery—the circulation of the blood, the motion of the earth around the sun, included—was contrary to what was then called "common sense."

"There is nothing," says Broussais, "so brutally conclusive as a fact." A fact is a divine disclosure, and it must win in the long run. I can produce at least a hundred reputable witnesses from Boston and Portland who will testify to having witnessed in the case of Watkins, within the last three months, in an equally conclusive form, the phenomena of independent slate-writing to which I bear testimony.

"But any number of witnesses," says Carpenter, "cannot commend to the attention of a man of science what is rejected by our inherent sense of the improbability of the fact referred to." I am not surprised at the extreme anger (in which there is an element of fear) manifested by Mr. Leslie Stephens in the *Fortnightly Review*, and Mr. Frederic Harrison in the *Nineteenth Century*, towards what they both stigmatize as this "disgusting subject of Spiritualism." It rends and annihilates their godless Sadducean systems. It makes perfectly credible the appearance of Christ, after the dissolution of his external body, to his disciples in the room with closed doors.

Let us distinguish between science and men of science. Men are fallible; science is infallible. Lord Bacon could not accept the Copernican system; and yet it is now admitted as a fact.

Messrs. Stephens, Harrison, Hammond, and Carpenter rebel at our proofs of "independent slate-writing;" and yet it must, at no distant period, be admitted as a fact.

EPES SARGENT.

No. 68 Moreland street, Boston, Mass.

An Engineer's Dying Wife.

The *Richmond Independent* tells the following touching little story: That was a touching incident at the death-bed of Mrs. Gaylord. Her husband was an engineer on the Cincinnati road, and on reaching Richmond found a dispatch announcing the failing strength of his wife. The difficulty among the railroads made it impossible for him to get off. A second dispatch arrived saying that she was sinking fast. It was then he decided to run a locomotive to Dayton. The dying wife, whose ears were fast closing to all earthly sounds, listened for the familiar whistle which she knew he always gave as the sign of approach. The hours flew fast, and the sands of life were running very swiftly; still she could not go without saying farewell to him. At nightfall, when the sun had set over her last day on earth, when the chill of death was creeping over her and the pulses were failing, her ear caught the sound of his coming. She alone heard it, and she said: "Will be coming; that is his whistle." And he reached the bedside in time to receive her dying message of farewell.

We should remember that Nature in her operations aims at the universal, and never spares individuals, but uses them for the accomplishment of her ends. It is, therefore, for us to submit to Destiny, cultivating as things necessary to virtue, knowledge, temperance, fortitude, justice. We must remember that every thing around us is in mutation; decay follows reproduction and reproduction decay, and that it is useless to repine at death in a world where every thing is dying.—*Draper.*

All errors have only a time; after a hundred millions of objections, subtleties, sophisms, and lies, the smallest truth remains precisely as before.

IS THERE A CONFLICT

BETWEEN DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETTE COLEMAN.

(CONTINUED.)

DARWIN'S INTELLECTUAL ABILITY.

Peebles quotes Carlyle's assertion, that Darwin has very little intellect; while he himself declares Darwinians to be shallow, superficial thinkers, besides taking every occasion to depreciate Darwin and all his followers.

Prof. Jno. Fiske, in an essay upon "Agassiz and Darwin," observes:—"Mr. Darwin's gigantic industry, his wonderful thoroughness and accuracy as an observer and his unrivaled fertility of suggestion, will cause him in the future to be ranked along with Aristotle, Linnaeus, and Cuvier; and upon this high level we can not place Prof. Agassiz."

Prof. Asa Gray, America's most gifted scientist,—of whom more anon,—remarks as follows:—"To have originated the aphorism, 'Nature abhors close fertilization,' and its demonstration, and also the principle of Natural Selection—the truthfulness and importance of which are evident the moment it is apprehended—and to have applied these principles to the system of Nature in such a manner as to make, within a dozen years, a deeper impression upon natural history than has been made since Linnaeus, is ample title for one man's [Darwin's] fame."

Dr. McCosh, in the quotation previously given, asserts that the researches of Darwin extended the sweep of evolution far beyond what was before dreamed of.

Prof. Huxley testifies, that "October 1, 1859, the date of the publication of the 'Origin of Species,' will hereafter be reckoned as the commencement of a new era in the history of biology. It marks the hegira of Science from the idolatries of special creation to the purer faith of evolution. That great conception, which had dawned upon the minds of the patriarchs of philosophy, which had been submerged, but not drowned, in the muddy deluge of Hebrew mythology and schoolmen's philosophy (miscalled Christianity) in the middle ages, which at length stood upon a firm dry quay, built by Darwin's hand, and made water-tight by a goodly contribution of Wallace's cement."

Prof. W. S. Jevons adds the following to the foregoing testimonials to Darwin's superior genius:—"I question whether any scientific works which have appeared since the 'Principia' of Newton, are comparable in importance with those of Darwin and Spencer, revolutionizing, as they do, all our views of the origin of bodily, mental, moral, and social phenomena."

A scholarly writer in Crookes' 'Quarterly Journal of Science,' who is only a qualified and provisional adherent of Darwinism, is still constrained to say in justice to Darwin:—"Every candid critic must admit that, were the theory of natural selection superseded to-morrow, to Darwin would still belong the merit of effecting in natural history a transformation as signal as that wrought in astronomy by Galileo, Copernicus, and Kepler, or in Chemistry by Lavoisier; of bestowing upon zoology and botany a definite purpose and a direction for research such as before were wanting. His works would still remain a treasury of observations and of suggestions, and the impulse he has given to the science would never die away. In England, Germany, America, naturalists have sprung up as if by magic in obedience to his spell."

Speaking of the great change in opinion, both in the scientific world and with the general public, with reference to the subjects of the variation in species, special creation, and evolution, Prof. Allen Thomson, in his Address, as President of the British Association for the Advancement of Science, at its session in 1877, remarked as follows:—"And if it were warrantable to attribute so great a change of opinion as that to which I have adverted as occurring in my own time to the influence of any single intellect, it must be admitted that it is justly due to the vast range and accuracy of his knowledge of scientific facts, the quick appreciation of their mutual interdependence, and above all the unexampled clearness and candor in statement of Charles Darwin."

The following just tribute to Mr. Darwin's pre-eminent merits, is from the pen of Francis E. Abbot, editor of the Index, and one of America's most cultured scholars and clearest thinkers:—"Mr. Darwin, like Mr. Garrison, has lived long enough to see the arduous reform to which he gave his youth and early manhood, and which brought at the time only obloquy and scorn upon his name, become now in his old age a wreath of imperishable laurel about his brows; and never was so brilliant a crown more worthily won or more modestly worn. It is beautiful justice, delighting every noble heart, that the scientific men of England should now, by a nobler appointment than that of the Queen, unanimously place Darwin on the highest pedestal of their admiration and esteem, as the Poet Laureate of Science."

With reference to the ability, genius, and comprehensive wisdom of Darwin, no more need be said, after perusal of the foregoing. Carlyle is undoubtedly proved to have been either singularly deficient in judgment or else a deliberate falsifier. I am somewhat at a loss to account for Peebles' quoting Carlyle's reference to Darwin's feeble intellect, when, as he informs us in his pamphlet, he is of a different opinion from Carlyle, having great respect for Darwin as a thinker and gatherer of facts. Another instance of Mr. Peebles having quoted, in support of his arguments, the statements of an author known by him to be untrue. More "virus" cropping out. We are once more forced to a choice; it is Peebles and Carlyle versus the "banded scientific world," Darwinism and anti-Darwinian. "Under which king, Bezonian?"

DR. ASA GRAY AS A SCIENTIST.

Mr. Peebles tells us, "It will amuse, if not astonish, American scientists to be informed by Hudson Tuttle that Asa Gray 'ranks first among the savans of America.' The truth is, he is just a well-informed botanist, nothing more." From my own knowledge of the position and character of Dr. Gray, consequent upon an extended acquaintance with literary and bibliographical pursuits, I can truthfully say that as a scientist he has ranked for years A 1 in America. In his special field, he is the highest authority in the country, and his works have an extensive circulation in foreign lands. Mr. Peebles' depreciation of Gray is of a piece with his laudation of anti-Darwinians and disparagement of all Darwinians, no matter who they may be. He exalts Carlyle into an eminent scientist, though scientist he is none, while he underrates Gray, America's most gifted ocean, as Tuttle truthfully calls him.

To demonstrate the accuracy of Brother Tuttle's estimate of Dr. Gray, I request Mr. Peebles' careful perusal of the appended opinion of Prof. Jno. Fiske,

who certainly is far more acquainted with American science and scientists than either Peebles, Tuttle, or myself. "If there is any man now living in America, of whom America might justly boast as her chief ornament and pride, so far as science is concerned, that man is unquestionably Prof. Asa Gray." I trust this is satisfactory to Mr. Peebles. Prof. Fiske expresses precisely the same opinion of Gray as that given by Tuttle; and I think Fiske and Tuttle fully as competent to judge of Dr. Gray's merits and standing as Mr. Peebles, particularly as the latter allows his strong prejudices against Darwinism to blind him to the merits and ability of all Darwinians.

THE NON-RECOGNITION OF SPIRIT BY DARWINISM.

The objection is sometimes urged against Darwinism, that it fails to take account of the spiritual forces involved in the process of evolution, and which Spiritualism postulates as paramount. In reply it may be said, that, in the existing status of scientific research and endeavor, physical science makes no attempt to deal with the operation of spiritual essences, forces, and potencies; such being regarded as without its province. Science has scarcely the means of resolving the existence of extra-material powers operative within and back of matter: it rather seeks to probe into the constitution and mode of procedure of all physical laws, so far as discoverable; and, in the matter of the evolution of the organic world,—living forms, entities,—it has demonstrated that the mode of evolution of the various species has been by the ordinary laws of reproduction through, and birth from, parental organisms, in an unbroken chain of being from highest to lowest; and that a natural tendency to variation from parental forms exists, which variations, fostered by environmenting circumstances, merge into distinct and permanent species.

Whence this inherent tendency to variation, science cannot conclusively assert. The Materialist regards it as the resultant solely of material causes; the Spiritualist sees in these variations, productive of new species, the action of spiritual forces outworking themselves through matter. In either case the basic fact remains, that Darwinism—or evolution—furnishes the key to the mode of development of all organic forms; whether said development be caused by exclusively-material or by spiritual forces, is a question upon which each individual Darwinian can form his own opinion. The fact, therefore, that Darwinism per se makes no reference to the spiritual principles infilling matter and operative in Darwinian evolution, does not in the least invalidate the verity of Darwinism; as the fundamental truth of the derivational ascent of all living forms remain intact, whether or not it be demonstrated that such derivation is due primarily to impelling spiritual forces. No conflict, therefore, exists between Spiritualism and Darwinism in that particular; so much the more, as it is highly probable that a considerable majority of all Darwinians believe in such impelling spiritual powers back of, and acting through, matter, in the production of evolution in all its phases, Darwinian and otherwise.

The Spiritual Philosophy, supplementing Darwinism,—not antagonistic thereto, as some short-sighted thinkers would make it,—affirms the existence of supra-material forces interpenetrating all matter, through the operation of which all material evolution or causation is wrought. It simply extends the domain of evolution, predicating it of the spiritual universe in connection with the material; the two being co-etaneous and coincident in unfoldment, growth, fruition; the principle of the development of the higher from the lower—Darwinism as popularly comprehended—being immanent in all matter, all force, all spirit, all mind, from and to all eternity.

Instead, therefore, of snarling at Darwin, Huxley, Spencer, and other scientists of the day, for failure to take cognizance of the unseen realm of extra-physical causation, Spiritualists should cordially co-operate with them, extending to them their heartiest thanks for the incalculable benefit conferred by them upon mankind, in the emancipation of the human mind, both in the scientific world and among the masses, from the dwarfing bondage of slavish subjection to the creedal myths of the ages, and such pseudo-scientific vagaries as special creations, immutability of species, etc.; coupled with the demonstration of the supremacy of law in universal nature, free from all things miraculous or supernatural.

PROF. DENTON'S MISCONCEPTIONS OF DARWINISM.

It is quite unjust to assert or imply, that Darwinism is confined simply to natural selection, or that the existence of an intelligent Spirit productive of evolution is denied by Darwin; both of which statements appear in a recent article of Prof. Wm. Denton, himself, by his own showing, a Darwinian. Darwin has never claimed that natural selection was the sole factor in forwarding organic evolution, as Denton very strongly implies, and as various opponents have erroneously asserted. As John Fiske well remarks, "Mr. Darwin is too profoundly scientific in spirit to imagine that, with all his unrivaled patience and sagacity, he has completely solved one of the most intricate problems with which the student of nature has ever been called upon to deal."—Cosmic Philosophy, Vol. II., p. 48.

Darwin has, likewise, never controverted the existence of a Spiritual Power behind the material universe; on the contrary, as demonstrated in a previous section, he expressly speaks of the laws of organic life—including natural selection—being originally impressed on matter by the Creator. Nothing can be more unfair, then, than to charge Darwin with ignoring the Spirit of the Universe in his evolutionary system; and I am surprised that so well-informed a scientific thinker as Denton should have made two such misleading statements as above; why he should thus depreciate and misrepresent Darwin, though himself a Darwinian, I fail to understand.

To be Continued.

THE DEVIL.

The idea of the devil undoubtedly arose from the fact that when man lived in a barbaric state, he observed phenomena which he could not account for, and which were weird and awful in their nature. He naturally felt afraid of them, and attributed their cause to some evil agency. On the other hand, how beautiful everything around him appeared at other times; spring and summer came in their regular course, and everything ministered to the gratification of his desires, and the satisfaction of his wants; and while he could not understand all this, he was led step by step, as his spiritual nature unfolded, to regard them as proceeding from a divine and beneficent source. As science has made rapid strides, and human civilization has advanced, the number of facts which have been accumulated have been augmented, and the thunder, lightning, volcanic eruptions, and other phenomena which appeared to the savage as satanic, and filled him with fear and dread,—in the light of modern science are proved to be absolutely necessary for the sustenance and continuance of life on earth in its present condition. Therefore that which appears evil in one age does not appear so in another, and as you understand that which surrounds you, you are to provide a rational explanation of its presence.—W. J. Colette.

THE BLISS CONSPIRACY.

(Continued from last week.)

Miss Ella Diltz testified that she worked at Hansell's place with Miss Snyder, and continued: "I knew of her hand being burnt some time last winter; it was the two forefingers and palm of her hand; I have seen Mrs. Bliss at No. 1027 Ogden street; I was there to dinner on last Thanksgiving Day with Miss Snyder, who introduced me to Mr. and Mrs. Evans, Capt. Harrison and a young child; I saw Mrs. Bliss at Hansell's about three weeks ago; she saw Miss Snyder."

After the usual recess the examination of Miss Diltz was continued, and she testified she never heard any of the conversation between Miss Snyder and Mrs. Bliss, but she saw Mrs. Bliss at Hansell's twice after the exposure in the Times; Miss Snyder would go to Bliss' three times a week at night; she would go there on Sunday, Wednesday and Friday nights; I saw when Miss Snyder had her hair cut off; that was sometime in the spring; I told her that her hair was cut off, and she denied it; I asked her to take her hair down and she refused; I noticed it from seeing the ends sticking out; I noticed paint on her face as she was taking her hat off when going to work; I told her to wash her face before the girls saw it; I never attended any of the sances; I have had conversation with Miss Snyder about the sances after the exposure in the newspapers.

Fred W. Migeod testified—I am a manufacturer of theatrical goods at No. 710 Race street; Bliss came to my place last winter to buy two masks; one was an Indian mask; I forgot what the other was; I afterwards went to Bliss' house, in February last, and saw the materialization; I recognized the accent of Blue Flower as Mrs. Bliss'; they did not look like spirits, and I thought they were frauds; I asked Bliss for a private sance, but he refused, saying that the power was taken away from him, and it took all his strength to materialize; after that Bliss came to our place and asked for a military cap; he was looking over them, and did not see me until I came into the front of the store; upon recognizing me, he said he wanted it for a masquerade, and fifty cents was too high, and walked out.

Cross-examined.—It is not unusual for persons to come to my place and ask for masks, nor is it unusual for mediums to come and ask for masks to materialize hands, etc.

Phillip Diesinger testified: I am a hardware commission merchant; I know the defendants, and became acquainted with them in April last at 1027 Ogden St. I went there to see the materializations, at the suggestions of Mr. Wolf, accompanied by my sister; she was called up to the cabinet, and returned showing a great deal of emotion, saying she thought she recognized her brother-in-law; I became interested and thought I would carry my investigations further, and attended every sance up to July, with a few exceptions, when I suspected fraud; Bliss would say, if the company would not comply with the conditions laid down, they could leave, but he wanted it understood that these materializations were true and genuine; in the midst of his speech he would recite what occurred at Seybert's private sance, to the effect that he required such conditions that he would not submit to; after seven or eight sances I failed to receive any spiritual manifestations, though I complied with the conditions; tried not to be too anxious, to be in accord and I protested to Bliss, who suggested a private sance; I thought over that, and the following sance night I placed in Fred Eckert's hands \$5; when Mrs. Bliss came from the cabinet, partially under control, as Rosie, the Scotch girl, and I followed her to the dining-room, where that \$5 bill was placed in the hands of Mrs. Bliss; the following afternoon was set for the sance; there were present Eckert and two lady friends of mine, and we went through all the conditions, got in harmony and we received three knocks, which meant requiring attention from Mr. Bliss; he asked what was wanted, and, I believe, received the reply, "pencil and paper," which were handed into the cabinet; we received, in a few minutes, communications that the atmospheric influences were not good for materialization that day; one of them was in very bad orthography; the next Monday night was then fixed for the sance.

OCTOBER 2ND.—Mr. Phillip Diesinger was recalled and testified: On the following Monday night the sance was held, and Benj. Wolf, Fred Eckert, two of my lady friends and myself were there; Bliss invited Wolf to attend, saying that he possessed great mediumistic and magnetic powers, and would help greatly with the developments; all the conditions being right, Wolf started with the hymn:—"Tis the very same Jesus," and in a few moments there were raps to the effect that the spirits were about to materialize; there was a succession of raps, and Bliss asked if the light was too great or the conditions were right; they answered in the affirmative; there was a noise at the aperture of the cabinet, when a spirit face appeared, and Bliss asked who it was for, and then said it was for me; I was called up and saw an old lady; I asked who it was, but it made no reply; I asked if it was my grand-mother and it answered by shaking its head in the affirmative; while standing there another form appeared, which I thought resembled my brother; I questioned it and it answered in the affirmative; I asked him how he felt in the Spirit-world, and he said, very happy; I said I was glad to hear it; that form seemed to dissolve and disappear, and so did the old lady, my grand-mother; another form appeared, and I asked it if it was my brother, and it said yes; another old lady appeared, and I questioned it, but received no reply; I questioned it in German, and received an indistinct reply, and it then disappeared; a very angelic face then appeared; I questioned it, but received no reply; I mentioned a name and it answered by shaking its head; after some conversation with the spirit, she said she would meet me in heaven; I told her, her presence made me feel very happy; she vanished; another form appeared and I asked that one likewise who it was; I received no reply; I asked then if it was "Tony, my brother-in-law," and the answer was in the affirmative; two spirits appeared after this one vanished—a Cheyenne Indian and a Captain in the U. S. Army; Wolf questioned the Indian; this officer killed this Indian, and another Indian killed the officer; Bliss furnished that information; that ended the sance that night; I fell, like many better men, and became a confirmed believer in materialization; I afterwards attended the Bliss sances regularly until about the middle of July; my sister appeared one night; I had been drinking a little beer, and she no doubt smelt it when I went to the aperture; she asked me not to drink any more beer, and I promised not to and kept it; at one sance Wolf called me up to see his sister, and she asked me to loan Mr. Winner \$25, and I did so; Mr. Winner is a very estimable and honorable man; I expected to get that money back, as he promised to repay it; at Circle Hall my sister one night appeared; it was a very warm night, and Mrs. Bliss was late, and hurried into the cabinet; the first form which appeared was my supposed sister, and she brought with her an earthly condition that I did not believe belonged to a spirit; I believe they call it perspiration, and I felt I was duped; I instituted investigations, and knowing that Captain Harrison lived at Bliss' house, I went to him, and he finally told me it was a fraud. [What Captain Harrison said to the witness was ruled out, as it was told him after the overt acts of Harrison as a conspirator had ceased.] Witness continued: On August 14th, I went to Bliss' house, No. 1027 Ogden street, with Harrison, and he produced from a closet in his room the dress of the Peruvian princess, which I recognized; on the next evening I met Harrison and Miss Snyder at Eleventh and Poplar streets, and at once recognized her as the person who persecuted Clara Wolf, and recognized by her voice that she was the person who represented my sister; I questioned her and she would tell nothing until we got to Columbia avenue; when going down that street she admitted personating the character of Swiftwater, the nun Sister Agatha, Clara Wolf, and others; Miss Snyder told me not to say anything; on Friday afternoon I saw Harrison sitting in the doorway of Bliss' house, and he invited me into the parlor and went into the back part of the house; in a few moments I heard a noise as of a bolt that would not work well, and in a few moments the cabinet door opened and the Captain

stood there; he beckoned me to come in and I did, and I saw in the cabinet near the test condition an aperture or trap and a step-ladder padded with black stuff; Harrison first descended and I followed; the ladder rested on a pedestal, and from that I stepped to the ground; I found myself in an enclosure about 8 feet by 10. I saw there an Indian head dress, two dishes containing rouge and lily white, the costume of Captain Davis, the privateersman, and Swiftwater's, Billy the Bootblack's pants, and various articles used in the personation of the spirits; I ascended the ladder and left Capt. Harrison in the cellar; I sat on the sofa until he came, and in a few minutes he came in the parlor door; I went out of the house first and he followed me; the floor of the enclosure in the cellar was covered with old matting; I took the next day (Saturday) to consider what I should do, and the next day I visited the Times office and saw Megargee and made an engagement to meet him at three o'clock; we met and went to Ogden street, and I called at Bliss' for Harrison; we started off, and I introduced Megargee to Harrison; we adjourned to a beer saloon, and I made inquiries about the landlady of Bliss' house, and we called there and I saw her; I learned the address of the plumbers who were going to the house the next day, and made arrangements for them to take Megargee with them; they went there and entered, but I did not; I have seen Capt. Harrison and Miss Snyder represent the characters since the exposure, which they did at Bliss', and I have no doubt they are the persons who performed at Bliss'; some of the articles in court and all that I saw in the cellar I recognized as having been used in the representation of the characters at Bliss'; I have paid, I suppose, about \$35 as entrance fees to Bliss'.

Cross-examined.—Mr. Megargee and I were waiting for the plumbers on Monday morning to get in the house, when Harrison, coming along and seeing us came up and shook hands with us; we did not meet Harrison there by appointment; the aperture or trap was about eighteen by twenty-two inches; I did not measure it; I think it was on August 23rd, two days after the publication in the newspapers, that I had a quarrel with Bliss; he threatened to take me into Court, and I said I was ready to go, when the time came.

Re-examined.—Bliss said I was a "Roman Catholic Jesuit," and that I dared not hit him; and I said no, I didn't want to spoil the case; in the sances I have seen Bliss produce a blackjack, and say, "If any one grasps a spirit, God help him."

Wm. P. Fogg testified that in May last Captain Harrison ordered from him a joist 13 feet long, 3 by 8, and about five flooring boards, 8 ft. long and 5 1/2 or 6 inches wide, to be delivered at No. 1027 Ogden street; the order read that the boards must be old; I said I would send him new boards, but he said he could get new lumber himself, and didn't want it; I sent him afterward a load of old joist and lumber from King & Baird's place, where we were tearing down.

Emma Weightman testified—I have a hair dressing store at No. 324 Girard avenue; I know Miss Helen Snyder; she has purchased at my place from some wigs and a switch; they were ready-made; the purchases were made early in the spring, and in the winter; they were jute wigs, plain, with two braids in the back, white and blonde (wig exhibited); she bought nothing of that kind.

Cross-examined.—The wigs were such as are worn at masquerades, and were made for that purpose.

Miss Snyder recalled.—Mrs. Bliss told me that she personated the character of Clara Wolf before I did; Mrs. Bliss said she did it at the hall, but the lights were turned down; Mrs. Bliss told me after the exposure that the Evanses (the photographer's family) were coming on, and would deny that they knew anything of the trap-door; I said, "Why you told me that Mr. and Mrs. Evans took part," and she said, "Oh, I will deny everything about it."

In answer to the Court—I never heard Mr. and Mrs. Bliss say anything about their being married; all that I heard on the subject was her telling him to go back to Boston to his wife and three children.

Mr. Francis E. Fisher, reporter, testified—I boarded at Bliss' in September and October of last year; during a sance I saw a person in the dining-room go into the parlor, and when I looked into the parlor she was not there; I saw Captain Harrison come out of the cellar once, and I asked him, "What are you doing down there, Captain, making something funny?" and he said, "No, he was making a patent bedstead;" I never went into the cellar, never wanted to, and could not if I had wanted; for the cellar door was always locked; one person always went down for coal; I have seen persons come up the side alley when sances were beginning, but I never saw them go out; I have been to the Bliss' since and played cards with them; they always treated me right.

Anthony Higgins testified that he is a spiritual lecturer, and visited the house of Bliss together with a Mr. Baker in August last; they had been appointed by a public meeting a committee to make an investigation of the charges made in the newspapers; he found from appearances of the boards, etc., that a trap-door had been removed and the aperture boarded up; he also found from the general condition of things that the reports in the papers were true; thinking possibly there might be some conspiracy against Bliss, he desired to have a test-sitting from Mr. and Mrs. Bliss before making his report; the next day he was visited by Mr. Roberts, acting for Bliss, and was promised a sitting; Bliss then called upon him and acted like a bully, and said if he did Baker would call at his house he and his wife would demonstrate this thing beyond doubt; witness refused to accept that proposition, but demanded that Bliss should give a sitting at Bliss' house, or at Baker's, where there could be no opportunity for the use of trap-doors, nor deception, but Bliss refused to accept the conditions.

Cross-examined.—I was anxious to protect credulous Spiritualists.

The Court then took a recess, and when it reassembled, Mr. Lewis N. Megargee testified—I am a journalist and connected with the Philadelphia Times; on Sunday, August 17th, Mr. Diesinger called at our office and made a statement and told me certain things; I met him that afternoon at his father-in-law's, and we went to Eleventh and Ogden, and I went to Tenth street; Diesinger went to Bliss's, and coming back with Harrison, whom I had never seen before, introduced me to him. He corroborated the testimony of Mr. Diesinger as to where they went that afternoon, and said his purpose in visiting the beer saloons was to get Capt. Harrison talking, and he did talk; at first Harrison refused to say anything, but when I told him what I knew from Diesinger, and the beer began to have an effect, Harrison supplied the gaps, and told a great deal; the day after he met the plumbers, and went with them to Bliss', Mrs. Brayburn put her head out of the window, and said we could not come in; I asked for Capt. Harrison, and he refused to admit us, as had been pre-arranged, and finally let us in; they found the enclosure in the cellar, and in it an apartment, in which was a quantity of clothing, lying on the shelves of a movable cupboard and hanging up; there was an Indian costume there, and dresses of all kinds, etc., there was a copy of the Banner of Light there, which witness took away, and there was a basin, with dirty water in it, as though some one had washed paint from his face; there was rouge and white powder; an aperture, covered over with black stuff, led into another apartment, which was covered with black stuff; there was a pedestal there, and a step-ladder and a trap-door overhead, sustained by cleats and an iron plate or ring, with screws in it; sitting on the pedestal he reached the iron plate and working it and removing the cleats, opened the trap-door, which was hinged on the lower side; the pedestal was cushioned and the step-ladder was covered with black cloth; no one could be heard when stepping on either; he raised himself by his hands into the cabinet; it was so dark there that any one looking through the aperture could not see the trap even if it was open, the space beneath being dark; the cracks of the trap-door were covered by the washboard, the test-condition and the edge of the cabinet; the other crack was the same as any crack in the door; the cut in the joists was an old cut; the other men, the plumbers, also took a look at the arrangements; they then left the house and he saw Miss Snyder for the first time on the next Friday; she was crying about its being in the paper and he told her that her name should never appear in the paper.

THE DEFENSE.

Mr. Bowman then opened the case for the defense, saying that they would only have to produce the simple truth in order to meet the allegations of the Commonwealth. He would show conclusively that the only conspiracy committed in this case was a conspiracy between Captain Harrison and Miss Snyder and their tools, and that they ought to be the persons here on trial. He would show that since early last spring Harrison had schemed to "put up the job," to use his own language, on the defendants. He would show Harrison had attempted to get reputable citizens to join him in it; he would show the amount of money he was to get, and that all which he said was false.

Mr. James A. Bliss was sworn upon his *voir dire*, and testified that he believed in a future state of rewards and punishments, and believed in the Bible. He was sworn in chief, and testified:

He denied in general and in particular everything in the testimony for the State, that tended to show him guilty of the crime charged; on the cross-examination he said: I have told all that I have to say in answer to the Commonwealth's charge; I don't know the exact date at which I helped to put up the partition, but I think it was in October; I saw a part of his loom; it was only a piece of iron; don't know who brought it or how it was brought there; don't know where he worked at it before that; if he did at all; don't know when it was taken away; there was no wood connected with it; I don't know what kind of iron work he could do in my cellar, but he said he did it; he had no light there except from the windows; the matting over the window was placed there in the beginning of winter; I had to take a light down there when I went to see the meter with the inspector; by pushing the steps into the yard out, Harrison could get light; he selected that place and fitted it up in black to put this job up on me; I foolishly aided him in doing it when I helped him to put up the partition; I kept him for seven months without compensation, on his large promises of what he would get out of my invention and because he said he was going to put up a job of an army officer, and I would get a part of the money; I didn't believe that though; when Harrison was out of the house we had to go out and buy coal, when we had coal in the cellar; I would do that rather than get a duplicate key for the cellar door; I never asked him why he kept the cellar door locked; it never troubled my mind; we never kept any provisions in the cellar, it was too damp for meats, but kept them in the kitchen; and the butter in the sideboard; I found no ring under the trap door as was produced here; I found no iron anywhere about it, and don't know how the trap-door was kept up; have seen Miss Snyder at our house two or three times; she dined with us on Thanksgiving day.

Before the cross-examination of the witness was concluded, the Court, at 5 o'clock, adjourned.

At the opening of the court on October 3rd, Mr. Bliss was re-called and cross-examined—I came to Philadelphia on May 10th, about three years ago, from Boston; I object to answer whether I am a married man, and object to answer whether I have a wife and three children in Boston, because it has nothing to do with this conspiracy, and because it might criminate me in another case; I claim that the lady living with me in Ogden street is married to me under the laws of this State; I claim that she is the only person to whom I am married under the laws of this State; I decline to answer whether I am married to any other woman living, on the ground that it might criminate me.

Mrs. Bliss was called, and Christina Bliss arose, but Mr. Heverin said he meant the real Mrs. Bliss. A lady with a blue veil over her face came forward, and was seated within the bar facing the witness box, where Mr. Bliss stood. Mr. Heverin requested her to raise her veil, and she, greatly agitated, raised her hand towards her face, but it fell helplessly in her lap. Mr. Heverin gently raised her veil, and she looked Bliss directly in the face.

Mr. Heverin to Bliss—Do you know that lady? Mr. Bliss—I do.

The lady's veil was dropped, and she fell back in her chair as though exhausted. She was given a glass of water, and, in a few minutes, revived sufficiently to vacate the chair, and went out.

Mr. Bliss's cross-examination was continued, and he said: I have children in Boston, and never have and would not have denied it; I decline to answer anything about my affairs in Boston, as it might criminate me.

Re-examined.—Harrison said he wanted the partition put where it was, because he didn't want the gas man to see the room; I never gave any one signals to come in or keep out of my house.

The Commonwealth was here permitted to reopen its case, and call a witness of whom the prosecution knew nothing until they had closed the case. He had been subpoenaed by Bliss, but dropped by him, and was then subpoenaed by the prosecution.

William Segee Roberts, the witness in question, was then called, and testified—I am a salesman, but recently have been in the materialization business; last August I opened at Circle Hall; became acquainted with the Blisses before the camp meeting; on the day it was in the paper I went to Bliss, and he told me all about the trap-door and everything; we went to a beer saloon, and he there proposed that I should hand over my wife and take clothes into the cabinet; he said that she could be searched; we left and met again, and Bliss said Mrs. Bliss had agreed to it, and she thought it would be a great success; I gave her in the room at her house a key for the handcuffs; it was arranged that I was to go into the cabinet at Circle Hall while she was without clothes and take clothes to her under my clothes; I went into the cabinet and opening my coat and pants, took clothes out and gave them to her; I then asked to handcuff her; it was arranged before that Bliss should object; Bliss did object, but finally let me handcuff her, and all present got mad at me; Mr. Jonathan Roberts being asked if I was a relative of his, replied that he wouldn't own me, and that I was not; they all got so mad at me that I got mad and took the handcuffs off her; I have loaned at other times clothing to Mrs. Bliss, and she loaned it to Miss De Hollan; I gave to Bliss a communication about Diesinger's mother-in-law, saying that she had two, etc., and Bliss communicated it to Diesinger while under control; what I said about her was not true; I did not give her right name, and she did not have twins; in materializing I carry all my clothes on me underneath my outside clothes; I represented the Silent Doctor at one time, at the request of the Blisses, and a spirit as White Flower, and Mrs. Bliss said that she was very sorry I did not call it Blue Flower; I asked Mrs. Bliss how the case stood, and she said if Mr. Roberts stood by her she would get off; I said I thought she would be convicted, and she said, "Then I will

run away." I asked Bliss why he did not confess all, and he said it had gone too far; I told him that I had gone into this thing (materialization) in order to expose it, and he said, "There's no money in exposing it; you had better stay with us; there's a fortune in it in five years." He said he wanted me as a witness; that he wanted me to swear to my putting the handcuffs on Mrs. Bliss, and that it was a genuine test séance; I told him if I was called to tell that I would tell a great deal more, and then he said he would not want me.

Cross-examined.—Bliss told me about going to Baltimore to see Evans (the spirit photographer), and I think he said Evans was coming here to swear out of it; I practice materialization to show it up; I have for nearly ten years, up to March last, worked as a salesman at a store on Eighth street, and left because the sales were small and my employer was poor and had two sons to take my place; I was not supported in my materializations by Spiritualists; I have been 'dead-heads'; only skeptics pay; I have been for several years a sleight-of-hand performer at night; my performance last night was the last; it was the exposure, and people would not believe it when I told them; I went into this business to expose these materializing and physical mediums.

Re-examined.—In the cabinet business my hands, feet and knees are tied; my shirt sleeves are sewed and my head is tied to the wall; I then go through bell-ringing, etc., but it is a trick; Bliss told me that he didn't think they could put him in prison; that they could not catch him.

The case of the defense was then gone on with.

Mrs. Bliss was then called and put upon her *voir dire*. She affirmed and said that she didn't object to take an oath, but she never read the Bible; was born and brought up in the Catholic religion. After some scruples about swearing on a Protestant Bible, she agreed to do so and was so sworn. She then said that she believed in a condition of rewards and punishments and believed in the existence of a God; she never said that there was no other life hereafter; she had said she would give her life to know if there was another world.

She was then sworn in chief and testified. Denying, as had Bliss, the truth of the testimony against them.

After the usual recess the Court re-convened. Assistant District Attorney Kerr called the attention of the Court to the fact that he held in his hand two warrants issued by Magistrate Smith for the arrest of these defendants, which had been brought to him by a constable, with the request that they might be served when the Court should direct, as persons going to and from the Court could be arrested. He desired to call the attention of the Court to the statement of the defendants that they intended going away.

Mr. Bowman said that he did not see why they should be paraded in Court. They were issued in the usual way and the officer knows his business.

Judge Briggs said, of course, that the warrants could not be served in Court. He did not know the substance of the warrants; but if they were in form, he would place the defendants in the custody of the officers at the adjournment of the Court.

Mr. Kerr said that if they were taken before the Magistrate he might do as he saw fit, hold them to bail or commit them, and thus deprive the Court of their attendance to-morrow. He desired to show their declarations that they were about to leave the jurisdiction, and he desired to lodge these warrants as detainers with the Court, so that the Court might take exclusive control of defendants by committing them.

Judge Briggs said that these matters had given him great concern, and in view of the public importance of the case, he had deemed it proper to increase the bail. He would have considered it a great scandal if, after consuming so much time, these defendants had escaped. I have after consulting with Judge Ludlow, concluded that it is the right of these defendants to be bailed, but the moment the trial commences that bail bond is fulfilled, and new bail must be entered. That has been done. This charge in the warrant is a bailable charge, but in view of the testimony, the defendants stand in a very questionable position, and there is every incentive for them to get without the reach of the arm of the administration of criminal justice. My duty is clear in view of these facts, and I would be criminally negligent in the discharge of my duty if I did not require, all that the Commonwealth mercifully requires, and I will, therefore, require these defendants to enter new bail in \$1,200 each to answer before Magistrate Smith, when this case is disposed of, the bail to be renewed from day to day.

Mr. Kerr then said he would require forty-eight hours notice of the entering of the bail, under the rule of the Court.

Mr. Bowman offered Mr. Jonathan Roberts, but Mr. Heverin said there was objection to him.

The warrants charged Bliss with bigamy and adultery and Christina Bliss, alias Norton, with knowingly marrying the husband of another.

While the above was happening the jury were kept out of the Court room. It being ended, they came in, and Mrs. Bliss, continuing her testimony, which as before was a denial of the allegation charged.

Cross-examined.—My name was Norton before I took the name of Bliss; I never went by the name of Schultz; I don't know that the woman I saw here in court was Bliss's wife; I didn't see her face enough to tell whether I knew her in Boston.

Question.—Did you know in Boston Mrs. James A. Bliss, who appears in this court this morning? Mr. Bowman instructed her not to answer, on the ground that it might criminate her, and he was sustained by the court.

Witness—I did not leave Boston with Mr. Bliss; I can't tell whether I had any conversation with the woman who was in court this morning, before I left Boston; I met Bliss afterwards in Palmer street; I found out he was there by inquiring of a man at Neale & Levy's; I knew before I came here that he was in Philadelphia, but I forgot how I knew it; I received letters from him before I came here; I answered them, but I don't know the number; we went to board then on Palmer street; I took the name of Bliss there; I took that name first in East Boston; I changed my name from Norton to Bliss for change sake; I will not answer whether Bliss and I occupied the same room in Palmer street. Capt. Harrison ran away and stayed away for a long time from Ogden street, and in his absence I did not touch the cellar, nor even to get coal, for if I wanted it I would buy it at the store; it would have been too dishonorable to have gone into the cellar; I did not expect him back; I do swear that I never knew the hole was in the floor until after I came

back from camp meeting; I did not say after the publication in the paper that there was no hole there and that all which appeared in the Times was false.

The court at 5 o'clock adjourned. Mr. Bowman then appealed to the court to permit the defendants to go home under the \$5,000 bail, which had been given in this case, as that was amply sufficient to secure their attendance.

Mr. Kerr objected, saying that the bail was insufficient, as the property was out of the county, and besides, there was another objection to Mr. Roberts becoming their security, which he did not then want to make public. He would, therefore, insist upon the rule of court, requiring 48 hours' notice of the entering of bail.

Judge Briggs replied to Mr. Bowman that he had no discretion in the matter, and that the defendants must be committed until bail was entered to appear before Magistrate Smith. He then directed the officers of the court to take the defendants to the debtors' department at the County Prison, and bring them up to court in the morning.

OCTOBER 4TH.—Miss Mary De Hollan testified that Captain Harrison kept possession of Bliss's cellar, and corroborated Mrs. Bliss's statement as to their going into the cellar, and to seeing in an apartment something like a rocking-horse or rocking chair, and nothing more; about two weeks after she heard Harrison say, in a quarrel at the table at Bliss's, that he would tell Bliss; she denied that Mrs. Bliss loaned her clothes which belonged to Mr. Roberts.

Cross-examined—I am investigating Spiritualism; I don't profess to materialize; I have been in the cabinet at Colonel Cass's; I charge nothing; sometimes I get a present, when in the cabinet I know nothing of what goes on and don't know when I become unconscious; I have been in the cabinet at Bliss's, and gave a benefit one night at Circle Hall for Mr. Winner; I have been told that the spirit of Pink Rose controlled me; I didn't get that name for it and don't know how that name was gotten for it by others; I have heard of the spirits of Fanny Conant, the Princess, the Chinaman, and my mother; I don't know that they acted through me; I don't know that a ring was dropped in the cabinet at Colonel Cass's, and didn't tell Mrs. Bliss that the medium, Gordon, dropped it; I have never raised the piano at Colonel Cass's, and did not wear clothes of Mr. Roberts' at Wilmington; I did not at the time believe that the materializations I saw at Bliss's were genuine spirits, but I did afterwards, and do now; I might come out of the cabinet without knowing it at the séances.

Q. How can you investigate this thing if you are unconscious? A. That is where the investigation comes in; I was at Wilmington with Mrs. Bliss when she gave a séance and I went into the cabinet; I did not wear the clothes of Mr. Wm. Roberts, and did not give them back to him.

Mrs. B. Hunter testified that she told Emanuel C. Wolf that he was getting paid for putting up this job and he said he only got \$300, and wanted \$500.

On cross-examination she said that she saw Roberts materialize and saw him expose it, but she would not believe him when he said he did it, and would not believe Bliss if he were to say that what occurred at his house was a fraud.

Miss Lizzie Page testified that she lived with defendants; took care of their baby, etc., never saw Harrison or Miss Snyder during the séance; Harrison was invited to the christening, but said his clothes were not good enough to wear.

Cross-examined—Swift water and Princess appeared to me up stairs; sometimes I thought they were one thing and sometimes another; Mrs. McCarthy was not my controlling spirit; she directed me what to do for the baby, but I did not do it.

Jonas Abrams testified that before the exposure he examined the cabinet at Bliss's and saw no crack of a trap-door in the floor.

Cross-examined—I don't believe in spiritual materializations; believe what occurred at Bliss's was a phenomenon which has occurred since the world began; I believe them to be representatives of the human form; I did not recognize them; I know that Captain Harrison and Miss Snyder did not represent them; if the defendants confessed that they represented them I would not believe it; it would not be logical; I would want to investigate for myself; I saw Roberts' performances, and when he said he did it, I did not believe him; if I saw a trap-door open in the cabinet, I would not believe it.

William Winner testified: I reside at Circle Hall, No. 403 Vine street; I know Mr. and Mrs. Bliss and Captain Harrison, but not Miss Snyder; I know Benjamin and Emanuel C. Wolf; I did not borrow money from them, but from Mr. Diesinger; Captain Harrison told me one day that he had something valuable, and with a little capital there could be money made out of it and said if I would borrow \$25 he would go in with me and do the selling; I said I thought I could get it from Mr. Wolf; I saw Mr. Wolf, and he said he could loan me the money on certain conditions, and I said I didn't like them; the next day Wolf came to me and told me that at that séance held the night before Clara had called him up and asked him why he didn't lend that old man the money he wanted. Witness then corroborated the statement of Mr. Wolf, as given on the witness stand by him, as to what occurred about the lending of the money, and also said: I told it to Captain Harrison, and when I got the money from Diesinger I gave Captain Harrison \$10 of it to start the business; we went to Camden; I left Harrison there and he promised to write the next day, but he did not, and I waited for two weeks and then he came back and said he was dead broke; Harrison at one time said that he knew where he could get a pile of money for setting up a job on Bliss, and he would make the town too hot to hold him over night.

Cross-examined—I have done something in spiritual photography; the negatives would be sent to Jones to be printed, and the cards would come back with things on them that I could not account for; I saw them on the plates before I sent them there; I saw Mr. Wm. Roberts materialize; I saw him materialize Miss Fry; I believed her to be a true materialization, and do now.

Continued on Fifth Page.

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CHICAGO, ILL., NOVEMBER 3, 1877.

The Good Old Times—A Diabolical Outrage.

Those were "good old times," were they? when the Inquisition was brought into use in order to mould the religious nature of man, and induce his thoughts to run in a particular channel. From 1481 to 1820 the whole number of victims of the Spanish Inquisition alone were 335,467! Horrible, indeed, was such a "machine," enforcing a particular creed upon the mind of man! Read history, scan its pages carefully, and see the blood-stains that tell of fearful slaughter on account of religious intolerance. Llorenzo's "History of Romish Horrors" sets forth that 36,158 human beings have been burned at the stake! Indeed, the very thought of such appalling cruelties, is well calculated to make any one blush at the atrocities committed in Christianity's name. A young abbot having the eyes of four monks destroyed for resisting his heartless despotism, is only one among thousands of monastic barbarities. "Martyrs to opinion" mark with their blood the trail of the Christian religion, and their piercing cries of distress, as the burning fagots sent forth their hissing flames around them like angry serpents, ascended to heaven, and heard by a God of Justice, the avenger at last visits the earth, and through reformations, strife and tumult, humanity is slowly advanced in the scale of existence. Truth never can be permanently put down by persecution; tortures never can extinguish the desires of man for the truth; and he who supposes that the whip, the thumb-screw, or any instrument of torment, can suppress the tide of free-thought and inquiry, is certainly destitute of the intellectual acumen that enables a person to see the signs of the times. Bruno was burned, yet his theories survived the hissing faggots. You cannot burn truth; you cannot banish it from the world by the dictation of the church, or any other method. The days of persecution, in time past, are still by certain ones denominated "the good old times;" and while they possess in their nature the cruelty and intolerance of the church, it cannot be held in abeyance by law, by public opinion, or anything else, but manifests itself on the surface—comes forth as a sort of reminder of the days of the Inquisition, and "shows its hand" in acts of torture, under the heading, "News of a terrible outrage in Bell county upon a Free Thinker by a religious ku klux clan." In relation to the affair, the Galveston News gives the following, a special telegram, from Waco, Texas: "The Belton Journal, just received, gives an account of another outrage in Bell county. Dr. S. J. Russell, a prominent physician and respected citizen, who resides in the southern portion of Bell county, is an infidel or free thinker. Recently a mob of men went to his house, and leading him to believe a sick person required his services, got him away from his house into the woods, where, with leveled six-shooters, they compelled him to strip and tied him. They then told him they knew he was an honest man and a good physician, but they would tolerate no infidels in Bell county, and "by the help of God," they would put a stop to his career as a free thinker. They then gave him one hundred lashes on his bare back and turned him loose. They then stuck up a placard at the place, stating that if any more infidel lectures were given in that section they would burn out and hang all who dared do so; that they had fifty men to back them and were determined to stop infidelity in Bell county. The reception of this news here causes great indignation among the free thinkers in this city, of which there is quite a number, and a public meeting is talked of by them to express their horror at the proceeding and memorialize the Governor on this subject. Certainly, such an act as the above, brutal in its nature, is well calculated to arouse the indignation of every honest man. It would not be well, however, to be revengeful in return. Those who have lifted their hands in violence to one of God's children, lacerating his person, and rendering him for the time being miserable, must be met in the spirit of kindness, yet they must be made to feel the strong hand of the law in vindication of the rights of an American citizen! The true Spiritualist never resorts to violence, persecution, or any dishonorable means in presenting the heaven-born philosophy of the angels to the world. As gently as the flower blooms, presenting to the world its rainbow-tinted hues; as calmly and peacefully as the sun ushers in the morn, does Spiritualism present its claims for recognition to humanity. The bigoted religionists of Texas, however, cannot endure the presence of one whose thoughts are freely uttered, and whose individual opinions are his private property.

"The Great Day of Judgment." We have warned the people repeatedly that the Supreme Court of Heaven was in session; that the All Seeing Eye was fully cognizant of the affairs of men. Verily, "things done in secret" are being "proclaimed upon the housetops." Where are the Tweeds, the Winslows, the Halls, the Spencers, the Gilmans? These men, who stood high in society, several of them church members, are now known as criminals. The lifting is still going on in all grades of life. The Great Day of Judgment is even now. Sins in high places have been winked at too long. "Beware, lest ye fall," therefore, should be declaimed from every rostrum in the land.—Banner of Light, Oct. 27.

Propagandism.

In a recent communication to a Boston paper, Mr. Epes Sargent remarks: "I am no propagandist; I believe that the truth will come to every man as fast as he is qualified to receive it." All that the writer meant to say was probably, that he did not care about thrusting the truth upon unwilling ears; that he is not in favor of cocks that crow before midnight has well ended; for, in a large sense, Mr. Sargent has been a propagandist ever since Modern Spiritualism began.

But there is a sense in which propagandism, in the right season and place, is the duty of every man who thinks he is in possession of an important truth. There are many Spiritualists who fail to show their hands out of an unworthy pusillanimity; a sense of the unpopularity of the subject, and a fear lest the avowal of a belief in it may harm them in their business or their social relations. Their reticence, from such motives, so far from being commendable, is nothing short of disloyalty to truth.

We have heard of men, well convinced of our facts, who yet are very shy of being seen with a Spiritualist newspaper or book in their hands; who fail to subscribe for any Spiritualist journal because they do not care to be known as interested in the subject. We think a little reflection will show all such persons that they are violating a great duty, and that it is a constant sin against mankind to omit to show one's colors on a question of such vast moment to the happiness of men in general as a confident belief in a future state.

Look at the vast sums spent annually by sectarians for the support of this or that church; for gratuities to ministers and bishops, and for the support of foreign missions. Even among the comparatively poor, how much is paid annually to render a fancied help to what they esteem as religion! And yet some Spiritualists would grudge the comparatively paltry sum paid for a spiritual newspaper. Surely with no expensive churches to keep up, no bishops or clergymen to subsidize, no missions to pay for, Spiritualists might afford to do something for the encouragement of spiritual literature, whether in the form of newspapers or books. How few are the spiritual newspapers in comparison with the millions of persons in this country who are fully persuaded that Spiritualism is based on demonstrable facts! And how inadequately supported are the few newspapers (advocating the cause), that do exist! Surely a different feeling ought to animate Spiritualists generally.

The question is often put to us, Why doesn't Spiritualism make more headway among people of culture? The fault lies largely with Spiritualists themselves. They really do not seem to take in the magnitude—the vast significance—of the facts of which they have become convinced. These have stimulated their wonder, and gratified their curiosity, and then, as the novelty wears off, they think the matter may be allowed to rest. But there, true, genuine Spiritualism—a Spiritualism worthy of this God-given immortality—ought merely to commence. The facts ought to be but initiatory to noble doing and an example of active beneficence, and of devotion to the establishment of the truth.

Every good Spiritualist ought to constitute himself a committee of one and be a worker in the cause. If he cannot write, or address public meetings, he can testify to the truth in many other ways—quite as effectual, if not more so. He can "circulate the documents." He can give his neighbor facts to think about. He can, without any offensive obtrusion of his knowledge, appeal to candid men for an explanation of certain well-attested phenomena; and if they make light of them, probe their sincerity and see how far they really want the truth, or how far they wish to shun it. He can help on the spiritual newspapers; that they may occupy an ampler field, and present sheets more worthy "the great subject of the day," as Frederic Tennyson truly characterizes it.

All this is a kind of propagandism which we think every good Spiritualist will favor, and none more so than the writer, from whom we have quoted the remark: "I am no propagandist."

The Harbinger of Light, Australia, in a review of the "Two Lectures on Mesmerism, Spiritualism," etc., by W. B. Carpenter, C. B., etc., says: "An attack upon Spiritualism it is not, and dangerous it never can be to anything, except the author's reputation. * * * It is too feeble to be harmful, and too trite to be amusing; probably written by some astute occultist, in order to expose the weakness of Orthodox Materialism. In this case some injustice has been done the self-styled savant, whose name appears on the title page, followed by seventeen letters (no doubt of mystic meanings)."

Yes, we think we have heard about that court. It is a very just and impartial court and there is no appeal from it. That All Seeing Eye, too, how ready to have it prying around into the affairs of our orthodox neighbors. It is such a comfort to feel that our christian friends can be brought up with a round turn by this Eye and turned over to the "Court of Heaven" for trial. As Spiritualists some of us have no use for this Court or that Eye. We are on a more advanced plane. We acknowledge allegiance to the "Higher Law" (whatever that is) and feel that right and wrong are only relative terms, and that all the mean dirty tricks, frauds and swindles we perpetrate, are necessary to our development. Verily, "things done in secret" (down cellar and through trap, doors for instance), are being "proclaimed upon the house tops," but then the religious opinions of a rascal make a great difference in our judgment of him; if he is a Spiritualist, why "the poor fellow, is not responsible;" "low, undeveloped spirits have misled him," or he is being "persecuted" by the wicked unbelievers. A section of "The Great Day of Judgment" lately sat down on "one of us" near Independence Hall, and showed up a little true inwardness; yet many of us remain in blissful ignorance that there was anything wrong with those dear "unfortunates; the wrong seems rather to lie at the door of the sinful creatures who as servants of that Eye, dropped on the cellar and then told of it in Court.

Seriously, dear readers, while keeping a sharp lookout upon the world at large, as good citizens giving our active aid and moral support in sustaining the right and suppressing the wrong, let us look closely to our own walk in life the better to enable us to judge of others. Let us in every way avoid the cultivation of clannishness, sectarian feeling and bigotry, those qualities which we so deprecate in the orthodox ranks and which so justly meet the execration of all broad, liberal, unpartisan minds. Something like nineteen hundred years ago, a very good common-sense talk is reported to have been made by a first-class medium, as mediums averaged in those days, though he never claimed to do a tithe of what some claim now to perform; among other things he said that day, he propounded the following question to-wit: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" We shall second our noble cotemporary, the grand old Banner of Light, in proclaiming that the "Great Day of Judgment is even now." And together let us aid in anchoring our people upon "the bed-rock of truth whereon rests the golden ladder leading up to Heaven.

The Theistic Argument.

We do not look upon the Rev. Joseph Cook, the lecturer, as a great original thinker; and we regard his attempts to bolster up the moribund theology of the Evangelical churches as lamentably deficient and evasive. But at times he shows a happy knack of presenting in a concentrated form the thoughts of others. In his lecture of Oct. 22d, in Boston, he thus summed up one of the many forms of theistic argument: The plan must be an existence before it is executed. A plan in existence and not executed is a thought. The plan executed in the weaving of an organism therefore was a thought before the organism was woven. That thought exists before the organism. But thought implies a thinker. There cannot be a thought without a thinker. The thought executed in the organism does not belong to the organism. The design is not in the thing designed; it is outside the thing designed. The cause is outside of the effect. Thought, the force that forms the embryo, is not in the embryo; it is outside the embryo, for it exists before the embryo. Talk as you please about forces being inherent in all matter, or of the tree Idrasil, as Tyndall has lately said, being the proper symbol of the universe, we know that the cause must exist before the change it produces. This plan by which the form of the embryo is determined must be in existence somewhere before any form is woven. The first stroke of the shuttle, as we have proved, implies a plan; and so we know that there is in the universe a thought, not our own, and not our own. Adhere to that proposition, and use Descartes' great argument—I think; therefore, I am a person.

"Satisfactory" Evidence.

In a late issue we invited the attention of the editor of the Boston Investigator, to which he makes the following reply:—

"We will give you 'special and candid attention,' as you request, and if we should find that 'Spiritualism has a scientific foundation,' as you say it has, we shall accept it—if not, not. We are ready and eager for everything that is true, but can't accept anything without satisfactory evidence."

Satisfactory, that is the word. No word in the language is so dear to the heart of the chronic skeptic, the materialist of the Investigator school and the Secularist clique in England. Behind that word they entrench themselves. These people are specimens of what a singular condition of mind can be evolved by generations of "natural selection." The storming of a Sebastopol, Vicksburg or Plevna, is easy compared with the task of furnishing "satisfactory" evidence to these dear souls, obsessed by the fiend of intellectual skepticism. Pile Pelion upon Ossa; roll up fact upon fact connected with Spiritualism; exhibit spirit phenomena under crucial tests; produce evidence indubitable; it all counts for naught with these people, it is not "satisfactory" evidence—to them.

In sober earnestness we say, two shall not be at all surprised to meet Brother Seaver a thousand-years hence and have him tell us he has not yet found "satisfactory" evidence of man's immortality. The waters of the Atlantic may roll up through Massachusetts Bay and engulf Faneuil Hall, the Old South Church and Paine Memorial Building. It would surprise us no more to hear of such a catastrophe than to learn that our good friends of the Investigator had become Spiritualists. We should demand "satisfactory" evidence before accepting either statement as true.

By the courtesy of Dr. J. H. Hand, of Leary, Ga., one of the delegates to the Constitutional Convention, we have received a copy of the "New Constitution," which is now before the people of that State for ratification. Although, perhaps, not fully up to the advanced spirit of the age, it has many liberal and progressive ideas embodied in it.

The Haverhill, (Mass.) Publisher states that Dr. W. L. Jack was badly poisoned while in the woods on Friday Oct. 5th.

What Noble Sentiments!

In Sheridan's great comedy, when Joseph Surface who is slyly making love to Sir Peter Teasle's wife, comes out in conversation with some especially moral aphorism, the good Sir Peter exclaims, "What noble sentiments! If there is anything in the world I do admire; it is a man of sentiment!" But when the screen falls and Lady Teasle is discovered in Joseph's library, and Joseph begins to explain, prefacing his remarks with one of his moral sayings, Sir Peter exclaims, "O, d—n your sentiments!"

Leaving out the profanity, we are equally disposed to exclaim, when we read in Professor Tyndall's recent address before the Midland county's Scientific Institute in England (Oct. 1st, 1877), the following admirable "sentiment:" "It is as fatal as it is cowardly to blink facts because they are not to our taste."

Ah! if Tyndall, Huxley, Carpenter and the rest, would but act up to this sentiment in their demeanor towards Spiritualism! But no, they literally "blink the facts." Their investigations are of the most shallow, insufficient and trifling character. Because they cannot command conditions and have things their own way, they refuse to wait on nature's capricious moods, to practice patience and humility towards her. They want to take her secrets by storm, and really talk as if it were a great condescension on her part to look into these wonderful phenomena at all. The truth is, they do not want to see them to be true. To have them true would make rubbish of a good part of their writings, and so they "blink the facts." The will is a powerful factor in our beliefs. Facts will win, however, sooner or later; of that we may be sure. Meanwhile we beg Mr. Tyndall, before he utters any more "noble sentiments," to act up to those which he has preached already.

Theistic Argument.

We do not look upon the Rev. Joseph Cook, the lecturer, as a great original thinker; and we regard his attempts to bolster up the moribund theology of the Evangelical churches as lamentably deficient and evasive. But at times he shows a happy knack of presenting in a concentrated form the thoughts of others. In his lecture of Oct. 22d, in Boston, he thus summed up one of the many forms of theistic argument:

The plan must be an existence before it is executed. A plan in existence and not executed is a thought. The plan executed in the weaving of an organism therefore was a thought before the organism was woven. That thought exists before the organism. But thought implies a thinker. There cannot be a thought without a thinker. The thought executed in the organism does not belong to the organism. The design is not in the thing designed; it is outside the thing designed. The cause is outside of the effect. Thought, the force that forms the embryo, is not in the embryo; it is outside the embryo, for it exists before the embryo. Talk as you please about forces being inherent in all matter, or of the tree Idrasil, as Tyndall has lately said, being the proper symbol of the universe, we know that the cause must exist before the change it produces. This plan by which the form of the embryo is determined must be in existence somewhere before any form is woven. The first stroke of the shuttle, as we have proved, implies a plan; and so we know that there is in the universe a thought, not our own, and not our own. Adhere to that proposition, and use Descartes' great argument—I think; therefore, I am a person.

2. Since we are woven by a power not ourselves, there is thought in the universe not our own.

3. There cannot be thought without a thinker.

4. Therefore there is in the universe a thinker not ourselves.

5. But a thinker is a Person.

To put now the whole argument from design into the shape which best pleased John Stuart Mill, we may say:

1. Every change must have an adequate cause.

2. My coming into existence as a mind, free-will and conscience was a change.

3. That change requires a cause adequate to account for the existence of mind, free-will and conscience.

4. Involution must equal evolution.

5. Only mind, free-will and conscience can be the cause, therefore, are sufficient to account for mind, free-will and conscience in the change.

6. The cause, therefore, possessed mind, free-will and conscience.

7. The union of mind, free-will and conscience in any being constitutes personality in that being.

8. The cause, therefore, which brought me into existence as a mind, free-will and conscience, was a person.

If you will look at that list of propositions, you will find nothing taken for granted in them except that every change must have an adequate cause. These propositions were emphatically indorsed after being read twice by the acutest intellect I ever met in theological science. I suppose them to be substantially the ground on which established science stands to this hour, with the Richters and the Galyles, and Platos Aristotels and even with the ill-doubting Fredericks.

The Clock Struck Three.

Is a new and substantially bound book of 352 pages, by Dr. Samuel Watson, of Memphis, Tenn., formerly editor of the Memphis Christian Advocate. The main object of the work is to show up the existence of a delightful harmony between Christianity, Science and Spiritualism, and we must bear witness for the Doctor that he has handled his subject with decided ability. Every person interested in Spiritualism viewed from a Christian stand-point, could, undoubtedly, find for themselves a rare treat in Dr. Watson's "Clock Struck Three." Can be had of the author, by mail, for \$1.50.—Journal of Progress.

We are the publishers of the above work as our readers know, and shall be pleased to send thousands of copies out into the world

to do their work. Those to whom it is more convenient, should, of course, purchase of Dr. Watson.

Important Contributions by Hudson Tuttle.

MY DEAR COL. BUNDY:—I have just read your announcement concerning the series of articles you will soon begin to publish from the ever-active and thoroughly honest pen of Brother Hudson Tuttle. He is a farmer, and knows how to plow and sow and reap; a grape-grower, and can discriminate between good and bad fruit. He writes from the fulness of the spirit, and therefore he constantly rises above the clouds of materialism. He is no sophist, no hair-splitting apologist for the loose practices of mankind, and so you may look for the highest and most philosophical statement of the morality from his faithful pen; and the comfort is great when one reflects and knows to a certainty that Hudson Tuttle is no hypocrite, and hence is always personally as good as his written word.

I congratulate you, dear editor Bundy! and trust the tried and true among Spiritualists will reward your enterprise and your labor for humanity with an ample harvest of paying subscribers. As ever truly, A. J. DAVIS.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. Grasmuck, formerly a prominent physician and well known Spiritualist at Fort Scott, Kansas, has removed to this city.

J. H. Harter, a prominent lecturer of Auburn, New York, is laboring in behalf of "My own Temperance Society." He is doing a good work.

RECENT LABORS OF A. J. FISHBACK IN MICHIGAN, INDIANA AND OHIO.—He delivered courses of lectures at Battle Creek, Charlotte, Kalamo, Burr Oak and Sturgis, Michigan; also, at South Bend, Lagrange and Kendallville, Indiana; and also at Ravenna, Garrettsville, Newton Falls, Edinburg, Atwater and Mantua Station, Ohio. Most of his meetings in Ohio, were grove meetings, which were largely attended. Mr. Fishback is now at home resting a little, but soon will be ready for another campaign in behalf of our good cause. His permanent address is Webster Groves, St. Louis county, Mo.

N. B. Starr writes as follows, from Reading, Michigan: "I am here painting spirit likenesses and other pictures, and speaking in the neighborhood as occasion offers. I have been laboring now about two months, principally in Southern Michigan. I am working my way west. I expect to spend the winter in Chicago, or within a day's journey of it. I will answer any calls to go to any place where traveling expenses will be guaranteed."

Susie M. Johnson, the well-known and gifted lecturer, is now at Clyde, O.

M. G. Ashley has often been mentioned in these columns as an honest man, who can be safely trusted to do errands in this city. He may be addressed in care of Letter-Carrier No. 21, Chicago.

Dr. Kayner has returned to Chicago from his call to attend the session of the Annual Convention of the State Spiritualist's Association of Minnesota, lately held at Minneapolis, and reports the people of the Northwest actively in earnest in their efforts to advance the spiritualistic philosophy. We have not yet received the official report, but shall expect it in time for next week's issue. The Doctor has still some spare time for other engagements. Address him in care of this office.

Correspondents report that our gifted sister, Emma Hardinge-Britten, is doing a good work on the Pacific coast.

That sweet youth, W. Irving Bishop, is performing his staid tricks in Philadelphia. We should suppose that much tricked people might now be allowed a blissful rest.

RUTLAND, VT., Oct. 22d.—Harry J. Baldwin, advance agent of the Cecil Brothers, exposing Spiritualism, was arrested at Burlington this afternoon, having in possession a \$40 overcoat, the property of a boarder of the Berwick House, in this place. He was brought here and held in \$200 to appear at the March term of the Rutland County Court.—Boston Herald.

Miss E. Philbrook, medium and magnetic physician, from Vermont, has located at No. 31 Edinboro street, Boston.

Miss Jennie Rhind, inspirational medium is now located at 60 East Newton street, Boston.

Mrs. Maud E. Lord is at present at 222 West Thirty-seventh street, New York City.

John Calvin will present his views of Heaven and Hell, next Sunday evening at Grows Opera Hall, through the organism of Mrs. Richmond.

Dr. J. L. York, of California, long and favorably known upon the Pacific Coast as a lecturer upon Spiritualism and kindred subjects, has been prevailed upon to return East and favor the people with his services. Judging from the notices of the press and private letters, we conclude Bro. York is an able, eloquent and logical speaker who will do credit to our cause, and we welcome his advent among us with pleasure. We hope he will be kept busy and thus aid in building up permanent audiences which will crystallize into societies. Dr. York may be addressed for the present at Ionia, Mich.

George A. Fuller, of Sherborn, Mass., speaks Nov. 4th, at Goshen Mill Village, and Nov. 11th at Lempster. Address during November, care of Mrs. Olive G. Pettis, Goshen Mill Village, N. H.

P. C. Mills will be pleased to answer calls to lecture in any part of New Hampshire, or the western part of Maine, or Vermont. Permanent address, North Waterboro, Maine.

Dr. G. Amos Pierce, (Post-office Box 87, Auburn, Me.) Inspirational and trance speaker, will be glad to make arrangements to lecture wherever his services may be desired.

Capt. H. H. Brown is compelled to leave Michigan on account of lung difficulty and will start for Texas about December 1st. He will make engagements in Michigan for November; in Illinois and Eastern Iowa and Missouri, for a few weeks subsequent, and then along the route from St. Louis to Austin, Texas. Those wishing his services on this trip, either in Spiritualism or temperance, must address him prior to above date, at Battle Creek, Mich. Bro. Brown is a speaker of superior ability and as he is yet young we shall expect great things of him in the future. Our Texas friends will find him a desirable acquisition to their ranks.

Owing to the press of work, our reporters have been unable to prepare the copy of James Nolan's answers to questions for this paper, but hereafter we shall no doubt be able to favor our readers with them regularly.

Continued from Third Page.

OCTOBER 27th.—Thomas R. Evans testified that he knew the defendants and Captain Harrison; he denied all that Harrison had said about him and his family; he also said: Harrison told me that there were parties coming there to Bliss' wife would pay us a great deal of money if we would expose these materializations. I asked him if Bliss used a trap-door or anything, and he said no, he didn't know anything about that, but he understood I sat on an end seat, and if I would let some slip behind the curtain with a bundle, a rush would be made afterwards to the cabinet, and all the paraphernalia would be found there; I asked him what I would get, and who he was to get the money from, and he said he was assured of receiving \$400 or \$500, and one of the men who assured him of it was connected with the Young Men's Christian Association, and that I should have half; I refused to have anything to do with it; he afterwards proposed that we should take two houses, cut a communication between them, erect a cabinet, and he would produce twenty or thirty spirits of a night, and I refused. I have no faith in materializations, I looked to see if there were any evidences of a trap-door, etc., in the cabinet, but did not see any; there was a strip of carpet just inside the cabinet, but I didn't raise it; I never was in the cellar before Sunday night last, to my knowledge; I am sure of it.

A long cross-examination then took place, developing his story about spirit-photographs. He said: I have received \$10 from Mr. Jonathan Roberts since I have been here; I told Bliss some time after the threat of Harrison that some one would put up a job on him; my wife was not grabbed while representing a medium; I heard that Mrs. Bliss was one night grabbed while representing a spirit; but I afterwards heard it was not she; my wife did not take clothes into the cabinet to her, and I never told any one she had.

Jonathan M. Roberts testified that he heard what Harrison said about Miss Evans having personated witness' daughter; the first time any form appeared represented to be my daughter was in February; Miss Evans left the city in the December preceding.

After the defense had closed its case, the prosecution called witnesses in rebuttal. Mrs. Lucy E. Bliss was called, and testified: That woman sitting there (Christina Bliss) is not Mr. Bliss' wife; I am; that is my marriage certificate; the James A. Bliss named in it is the man sitting there; I have heard that woman was married in Boston, but don't know.

Captain Harrison was recalled. He testified that he had no loom or machinery of any kind in the cellar in Ogden street; it was agreed between the defendants and him that he should say so.

Cross-examined.—I did live in Canton, Ohio, and have two sons, and had a daughter; my wife is not dead, but divorced; I never said she was dead, but I did say I had lost her, and I got a communication from Bliss from my dead wife.

We have omitted some portions of the evidence on both sides, which was of minor importance and not necessary for a correct understanding or judgment of the case. Our readers can see for themselves the overwhelming evidence adduced by the prosecution; evidence which the vain-glorious boasting of the accused and their henchman, Jonathan M. Roberts, led thousands of people to hope could be refuted, or at least shaken; but we have no doubt that our readers who have carefully followed the evidence, will agree with the learned judge, who so impartially presided at the trial, and so ably and fairly charged the jury, that he elicited the admiration of every liberal mind. It will be recalled that after discharging the jury he said, "If there ever was a guilty man yet walked into this court room, the defendants are guilty."

We have given much space to this case, as we regarded a clear understanding of it by our readers of vital importance to themselves and the cause of Spiritualism. The numbers of the Journal containing a history of the case should be carefully preserved, as they will be of value in the future. We are not among those who believe in pandering to the credulity of our readers, or who believe that Spiritualism and its intelligent votaries cannot endure the truth. In publishing a newspaper devoted to Spiritualism, we should be derelict in our duty did we not give our readers all the information bearing upon the subject and coming within our knowledge, which will in any

degree advance a knowledge of the science and philosophy connected therewith, or protect against deception and erroneous conclusions.

Continued from Eighth Page.

that with added knowledge, comes an added consciousness of that spiritual state which is only improved when you win it; as well win it here as hereafter. The simple change of condition only changes the forces you have to deal with. The spirit's unfolding must be from within. It is well the Spirit-life presents greater attractions than the earth, or you would not wish to pass through the change called death; many are reluctant to do so now. Many claim that the earth is a miserable place, yet they are reluctant to leave it; even the criminal in his cell, incarcerated for life, hangs on to life tenaciously, though he has not a ray of light. Until this is overcome no danger that spiritual light will win you from your duty here. On the contrary; the larger scope of knowledge and enlightenment naturally follows. But he who knows what the inheritance of the soul is, should be careful to see to it, that he leaves no missing link in his daily life. He should remember that the chain of life must be complete; if a broken link, he has in some way to make reparation for it. Those of great spirituality are chosen as an offset against the too great materialism of the age; and for them to be set apart for a certain line of duty, it is because it is best fitted for them.

QUESTION.—Do those who die young always retain their youthful appearance and the old their aged appearance? If there is a change, how can we recognize each other in Spirit-life.

ANSWER.—If the form is all you judge from, there would be no recognition. The son that goes away from home in youth to return in manhood, has no difficulty in identifying himself. The child does not always remain a child in spirit, but advances to mature age, and the old do not always remain old. They are in full vigor in spirit existence; but that which causes them to be recognized there, is their spirit, its light, its love, its knowledge, and that constitutes their individuality.

Married.

SCOTFIELD.—KELLOGG.—In Cato, N. Y., October 16th, 1877, at the residence of the bride's father, David S. Kellogg, Esq., by Rev. J. H. Harter, Mr. Horace M. Scofield, of Sterling, and Miss Martha M. Kellogg, of Cato.

DIRECTORY.

This will be published one or more times during each month, and one line of space, given free, to every person, sending the name, phase, and address. If more space is desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

Lecturers.

- Mrs. C. Fannie Allen, Inspirational, Stoneham, Mass.
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The Beauties of Spiritualism. Having established myself in this city as an artist, I now wish to inform the friends and lovers of grand philosophy and sublime religion, that my object in so doing is to assist in promoting the cause we all have embraced, by lithographing and publishing a series of pictures illustrating the truths and beauties of Spiritualism in such a manner as will prove attractive and instructive to the skeptic as well as to the believer.

I intend to lithograph these pictures myself in a superior style, and every copy therefore, will have the value of an original drawing. They will be printed on the best quality of plate paper 19x24 inches, and sold at a most reasonable price in frames or in sheets. There are several pictures now ready for inspection, and I shall be pleased to have the friends of Art and Spiritism call at my studio, 180 East Adams street, room 16, where I have fixed my present abode and where further information may be obtained.

Mrs. Clara A. Robinson of 871 Michigan Avenue, Chicago, is controlled by a band of Spirit. Physicalians, who treat through her magnetically, all forms of chronic diseases; curing, where the vital organs are not too much impaired. They also, diagnose disease through a lock of hair, for parties at a distance. Refers (by permission) to prominent families in the city, whose names will be given upon application. Office hours from 10 to 4. Terms—Board and treatment \$15.00 per week. Treatments by the week \$2.00. By the month \$20.00. Medical examination (by letter or otherwise) \$2.00 invariably in advance.

Subscriptions for the new works on the Phenomena, Philosophy and Present Position of Spiritualism, which "M. A. (Oxon)," our English correspondent, proposes to issue when a sufficient number of names is secured, will be received at the office of this paper. The author is a talented gentleman, and we do hope his work will have a large sale in this country. Those who intend to subscribe for the contemplated work in this country should send their names at as early a moment as possible, in order that the author may know what to depend upon.

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

The Wonderful Healer and Clairvoyant.—Mrs. C. M. Morrison, M. D. This celebrated MEDIUM is used by the invisibles for the benefit of humanity. They, through her TREAT ALL DISEASES and cure, where the vital organs necessary to continue life are not destroyed.

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When remedies are ordered, the case is submitted to her Medical Band, who prescribe remedies suited to the case. Her Band use vegetable remedies principally, (which they magnetize) combined with scientific applications of the magnetic healing power. Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

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Prospectus—Beyond the Veil. POSTHUMOUS WORK OF PASCHAL BEVERLY RANDOLPH.

Through the mind and agency of Panny H. M'Dougall and Miss Hutchison, they having been brought together by a series of singular circumstances. Together they wrote by spirit dictation and impression, most faithfully and sincerely trying to give the true meaning of whatever was revealed, either through clairvoyant vision or otherwise, as unfolded to them by different ones in spirit life, of whom Emanuel Swedenborg was the controlling spirit of the band. Several new and beautiful revelations are given of the life beyond, embracing many subjects of deep interest, besides descriptions of the formation of Spirit Spheres, Death or Spirit Birth, the Transit, also Food, Clothing, Habitations, Employments, Amusements, Travels, Education, Oral Instruction, Axioms for the Care and Cure of the Insane and Idiotic, and much more which the table of contents will show of the twenty two chapters the book contains.

It is believed that it will be found an entertaining and profitable book, affording pleasant thoughts and cheerful contemplations for the minds of those who, this side the Veil, lessening the shadows that have so long darkly hung between this and the after-life.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

How closely we cling to some foolish old error. That, though in the past, should have been laid away.

—DR. D. AMBROSE DAVIS.

EYE AURA.

Manifestations in the Light Devoutly Wished for—Thoughts Worthy of Perusal.

Why are satisfactory phenomena so difficult to obtain in the light was lately answered by Dr. Monck, of England. The Doctor is a splendid medium, and his controlling influence speaks clearly on all matters that relate to Spiritualism.

TENNYSON'S WAKING TRANCE.

An Old Letter From the Poet Describing His Experience in Metaphysics.

About three and a half years ago a Mr. Benjamin Blood, of Amsterdam, N. Y., wrote a book entitled "The Anæsthetic Revelation and the Gift of Prophecy," in which he labored to prove that "there is an invariable and reliable condition (or uncondition) ensuing about the instant of recall from anæsthetic stupor to sensible observation, or 'coming to,' in which the genius of being is revealed."

up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself, silently, till all at once, as it were, out of the intensity or consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being—and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words—whose death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but only true life.

—"What is Duty?" was the first reading. It was altered because Lucratus, no more, I think, makes mention of duty in that connection, but it now stands again as at first.

SPIRITUALISM EXPOSED!

A Colored Gentleman and Former Slave Explains the Whole Thing.

W. H. Wilkins, of South Woodstock, Vt., writes: "Mr. Henry Box Brown gave an entertainment at the town hall here. The first part of the performance consisted of a number of very fair tricks in legerdemain, and were performed in a manner which was satisfactory."

A Catholic Priest Tries to Drive Spirits Away Through Prayer.

It appears from the San Francisco Chronicle that the spirits have taken possession of a house in that city, and are producing wonderful manifestations. The house is located at No. 333 Howard street. The strange proceedings that have been witnessed there, in defiance of any understood laws of natural causes and effects, and apart from the agency of any assumed medium of spiritual communication, seemed to far surpass any exhibitions in the power of the professionals who demonstrate the reality of the Spiritualistic faith.

B. F. Underwood.

Brother Abbott, of the Index, has not always been happy in the combinations he has made for his paper, but he has made a ten strike for once, as will be seen by the following from the Index, of Sept. 20th.

With great pleasure we are permitted to announce that B. F. Underwood, so well known to the independent thinkers of the United States, will in future be an editorial contributor to the Index. Mr. Underwood was born in New York City, July 6, 1839, and became a radical at a very early age.

—Z. gives the following interesting spiritual experience. "Very well do I remember the time that I first became entranced and fully possessed by a spirit. At that time my head was varying towards baldness, but I sported quite a mustache. The spirit

however, in earth-life never wore any hair on his head of hair; so he vigorously slapped my hands all over my martial bald pate, exclaiming, laughing, "bald, bald!" In a moment though, he perceived my mustache, and spattered at it exceedingly, remarking that it bothered him. Indians, too, when they have possessed my mortal part, seem decidedly annoyed at my beard. But at times they have caused me to cat ravenously, and with the greatest relish, many things, which do not suit my normal taste."

The Wave-Movement of New Ideas.

New ideas move in waves. When they enter into the world in advance of their time, they are now and again driven back, to return with fresh strength. There has recently been a recession in the wave of Spiritualism, in consequence chiefly of the misconduct of certain physical mediums in Europe and America; some of them have imposed upon the credulous by mixing the false with the true; others have turned "exposers," and presented genuine mediumship as conjuring; others, again, have given trouble by their attacks upon their rivals out of jealousy.

While "everybody" acknowledges mesmerism is true, what is it, we would ask those knowing ones, that enables a person, independent of any operator, to perform the same feats on his own person that a good mesmerist or psychologist could, viz: render any part of the body insensible to will, cure disease, see clairvoyantly, travel to distant parts, etc., etc.

Mary Dana Shindler, of Memphis, Tenn., writes: "I have returned to Memphis from my home in Texas, where I have been spending the summer months. I find things rather dull in the Spiritualist ranks here, as the winter campaign has not yet opened; but we have the promise of visits from several noted mediums, among whom I have heard mentioned the name of Charles Foster. Last night, in Harmonical Hall, Mrs. Hawks delivered a remarkably fine inspirational lecture. Her powers are improving all the time. Several subjects written on slips of paper, were suggested by the audience, and a committee of well-known and influential citizens—non-Spiritualists, selected from these, three subjects for treatment by the invisible controlling power. The subjects were: 'The origin of Man,' 'Immortality,' and 'Do the teachings of Spiritualism harmonize with those of Jesus?'"

Another Flower Medium.—W. H. Hubbard, of New York, writes: "Mr. James M. Choate is now in New York giving flowers at 770 Sixth Avenue. He held his first one last evening, which proved very satisfactory to those present. Mr. Choate allowed himself to be thoroughly searched, and giving the names of departed friends of those in the circle, and ended by bringing a profusion of flowers. Mr. Choate's stay in New York is limited to two or three weeks, when he intends going through the West and Southwest, and will probably be in Chicago in about six weeks and give a series of sances."

Thomas Cook, of Fairbairn, Minn., writes: "I see that Mr. Cook, of Fairbairn, Minn., did not report all the money paid for my lectures there. Now, Bro. Brooks says truly that I only reported, \$175.00 for August, and alleges that he paid me \$300.00, which is not quite true, for he paid me \$21.50 instead, for which I am and was truly grateful. But as my first lecture was July 31st, I reported \$4.00 in the July report, which added to the \$17.50 reported for August, makes just \$21.50. I trust the next report will be satisfactory to all. We have given nearly twenty entertainments with the most happy and gratifying results, the music pleasing and harmonizing all, and the manner of delivering it, which forms my text for a lecture, astonishing all. Prof. Arthur's musical performances are done in a class of light and there is no chance to cry 'humbug!' as all can see him play. From another which we have received from Mr. Brooks, we learn that Mr. Cook's explanation is satisfactory."

Growth of the Spirit.—A spirit through Mrs. Woodford, of England, says: "Often in ignorance the question is asked—'Why is it so? Why am I thus afflicted? Why may I not be permitted to go on with my work?' Unless I can be permitted to use to others, I do not care for life here. And I cannot see any spiritual good in this long, tiresome, illness is doing me, on the contrary, it seems to me only harm. If I could see the good, I might be more reconciled. True, it is difficult to see the good, but it exists nevertheless. The body exists for the good of the soul only; and the different conditions and circumstances of life arise out of the necessities of the soul's growth into the higher spiritual states of being. Ease of life on earth is not always conducive to that growth. If the soul will have that ease, and the constant sunshine of all that conduces to happiness here below, a previous life might have been one of privation of all kinds; or a life of ease whose advantages were not sufficiently cultivated. But you cannot follow a life through every change, and suffering, in some form or other, comes to all. What ever may be the condition of the body, it is that the soul requires to mould it into heavenly beauty; to give opportunities for the uprooting of evil tendencies; for the acquisition of new virtues, the expansion of intellect, or the growth of the affections. Nature tries her plastic hand in human clay many times before she can produce the spiritual divine, and she takes many steps, and many hundreds of years in which to do them, between the lower animal nature of the savage and the higher spiritual nature of the angelic man."

There is taught—"What is, is right!" Also the doctrine of "re-incarnation." But, then, we must remember that opinions differ in the Spirit-world, as well as here. It is difficult to believe that the famine in India, wherein hundreds are perishing daily, dying by inches, and suffering the most excruciating agonies, is really demanded in order to promote the growth of the individual spirit. The fields of battle and carnage may, on account of the blood shed, produce more bountiful harvests, and the starving of millions in India, may give greater prosperity to those who survive, still it will do to say that there are no individual wrongs, and that the spirit is not often cramped or dwarfed on earth in consequence of surrounding conditions; yet we may claim that for all suffering and calamities there is a compensation somewhere in the future.

"Old John Mason," of York State, was a queer specimen of humanity in his life time. Everybody said he was a most incorrigible infidel and surely was in danger of "hell fire." Before the advent of Spiritualism he used to say that he had visions after the manner of Swedenborg. At one time he asserted that in his sleep he witnessed a grave robbery—saw the body-snatchers jerk the corpse out of the means of a hook attached to a rope, haul it quickly across the lot and pull it up over a rail fence which surrounded the cemetery, leaving a lock of the dead man's hair sticking to a splinter of the top rail, and traces of blood on the rails generally, which was actually found upon examination to be the case.

D. Higbee, of Mungerville, writes: "Most assuredly do we admire your bold, manly and straightforward course in regard to mediums, those sensitive souls who reflect the impressions made on them from the mortal and immortal planes of existence. True, they are to their patient and long-suffering guides, the more perfect the reflection. It would seem every true, honest and truth-loving soul, of whatever phase of religious belief, and of no positive religious views, would hail with transports of joy a demonstration of the fact of open spirit communion. Instead of a cordial and thankful acceptance of the grandest feat of the ages, the bitterest and most relentless of all opposition arises from those loud, in their professions, what is called popular Christianity. Why is this? When a man has a hope based merely on a belief of immortality, we would most certainly suppose he would welcome a demonstration of it. Every true man and woman would. The priesthood of to-day are chargeable with the great sin of keeping the minds of their hearers poisoned and embittered against Spiritualism. Let them repent and wash their white robes with the stain of human blood. Go on, then, dear brother, with your great harvest, the JOURNAL, and may the friends of truth and justice on the other shore, as well as this, strengthen your arm to garner the golden grain."

Final Report of Missionary Work in Minnesota.—Up to October 19th, I gave fourteen lectures to wit: One in London, Freeborn Co.; two in Le Roy, Mower Co.; three in Cherry Grove, Fillmore Co.; one in Elm, one in Wykoff, one in Brownville, one in Aurora, one in Ortonville, one in Fairbault, one in Northfield, and one in Farmington. The receipts were \$495.11; expenses, \$13.63; net, \$481.48. During the ten months almost, that I have labored in the State I have given one hundred and forty-three lectures, received \$430, and expended \$119.03; net receipts, \$311.97. This closes my engagement with the State Association of Spiritualists as their missionary. I sent my resignation to the president in July, but at his request I held over until the convening of the State Convention, which has just closed a very profitable convocation. In resigning my position as State Missionary, I by no means expect to desert this field of labor or discontinue my spiritual work for the redemption, elevation and enlightenment of the race; I have made too many dear and valued friends in this portion of our heavenly Father's vineyard to think that until I have met them once more, and fulfilled a promise made to many to come again and bring along with me my musical friend, Silas Arthur, I am, and ever expect to be a missionary, but I prefer to be an independent one; at the time of parting the very best feelings exist between me and the officers of the Association, for which I shall still do all in my power to aid them. As my successor I would recommend the ex-Rev. J. H. Brooks, if he would accept. THOMAS COOK

Brief Mentions.—Mary F. Barnes, of Lincolnville, Mo., writes: "The JOURNAL is my mental food." Wm. E. Head, of De Soto, Wis., writes: "I am a decided improver in the course of the JOURNAL, and hope you may be assisted spiritually and financially in this glorious cause." D. J. Sprague, of Bronson, Mich., writes: "I have read the JOURNAL so long and like it so well that I cannot afford to do without it." E. W. Watson, of Deland, N. Y., writes: "Every department of the JOURNAL is interesting to me, especially the lectures of the inspired and eloquent Mrs. Cora L. Y. Richmond, as well as the reviews, criticisms and able editorials." Jacob West, of Logan, Utah, writes: "I am much pleased with the tone of the paper both before and since the death of its former editor." Uriah Jones, of Baltimore, Md., writes: "I will with pleasure do all I can to extend the circulation of the JOURNAL in this locality, and I sincerely hope you will find Spiritualists everywhere ready and willing to co-operate with you in your praiseworthy efforts to make the JOURNAL the leading publication of Spiritual literature on this continent." Brother Willis, of New Boston, Ill., as well as many others, have our thanks for sending us new subscribers.

Wm. H. Andrews, M. D., of Delhi, Iowa, writes: "I have been laboring in the lecture field since last April, and have seen considerable in regard to the Spiritual movement in the State of Iowa, and after extensive thought upon the subject, I have concluded that unless the Spiritualists organize into societies for mutual and financial benefit at least, there is not much use to expect our cause to advance and benefit the world by the Spiritual philosophy. At the State Convention at Iowa Falls I was appointed one of the State lecturers, and am willing to give my whole time to the work if it can be sustained; if not, I shall be obliged to leave the field and return again to the practice of medicine." BARNES—Elder Asa Warren, Waterloo, Iowa; S. Y. Bradstreet, Monticello, Iowa; E. Rutter, Hopkinton, Iowa; Peter Persan, Delhi, Iowa; Guy Farnsworth, Deuver, Iowa; P. F. Parker, Parkersburg, Iowa; Dr. Scholby, Shell Rock, Iowa; T. J. Coburn, Waverly, Iowa.

Washington Irving just before his death went on a visit to some friends in Chester, N. Y., where he saw in an old periodical an account of Cooper, Bryant, Burckhardt, and others having attended the Fox game at the rooms of Rufus Griswold, in the year 1850, and advised to the enigma of the manifestations, "Ah!" said he, playfully, "the only way to get at the truth is to bring the mediums to the stake; that is the good old way."

God never rests.

Providence has no Sunday.

The word angel signifies "messenger."

Mrs. H. N. G. Butts, of Hopedale, Mass., writes: "The JOURNAL I think much improved."

Theodore Parker was a first-class medium without knowing it.

Those who die atheists do not have occasion to at once change their minds in spirit-life.

Dr. Monck says that everything in creation, from flower to star, is but an embodied idea.

The man who constantly strives to do good, is in the pathway which leads to the higher spheres.

If a sudden calamity befall you, remember that there is a compensation therefore.

The experiences of the soul are never lost; their imprint is within the soul.

According to the Bible, when Saul lost his ass, he consulted a medium.

According to the Bible Balaam's ass was a speaking medium.

Abraham, Lot, Manoah and the Bethlehem Shepherds conversed with Spirit-men.

The angels in the sepulchre, and at the ascension appeared as Spirit-men.

A wave of crime seems to be sweeping over the country.

Narrow the brain and you narrow the compass of thought.

The thoughts transmitted through any medium depends on the quality, size and activity of the brain.

Destroy the nerves and you destroy sensation; they are the medium between soul and material world.

In mesmerizing water for a patient to drink the fingers and eyes are intently directed to the liquid.

"Eye aura," or "eye magnetism" is supposed to exert a disintegrating influence on materialized forms.

White, violet and other colors are taking the place of black at the funerals of Spiritualists in Europe.

Judge Edmonds is lecturing in England; through the mediumship of J. W. Fletcher, an American medium.

Mesmerism and Spiritualism are so intimately connected that it is difficult to separate them.

Mediumship is a lovely flower grafted by God himself upon the tree of universal sensibility.

Mattie Strickland has left her "free-love affinity," Leo Miller, and is again at St. Johns with her parents. The partnership, as predicted, has not lasted long.

The influence of bright spirits illuminates a speaker; but the speaker himself has his own study to do, or his flowing words are milk without any cream.

A spirit says: "The best wish I can express for Spiritualists is that each of its children may develop into that perfect stature of intellectual manhood which is comprehended in the word 'skepticism.'"

The Greek word for "skeptical" signifies a man of well-balanced and disciplined mind, a man who can hold evenly the intellectual balance, and pronounce a just and intelligent verdict according to the weight of the evidence.

A spirit through an English medium says: The lower animal nature must be worn off through repeated incarnations before man can know himself an angel or divine. Strange, indeed, that there exists such conflicting opinions on this subject.

Mr. John Wetherbee says: "I am always glad when I hear an inspirational speaker give evidence that he studies to keep up the education of the times, so many are indolent, and their eloquent eloquency needs the sediment of thought that study alone gives."

Mr. Colville, a medium of London, says: There are all phases of spirit-life, and your dog which has been devoted to you, may for a considerable time after the death of the body, retain his identity; and it is possible that your dog or your horse may return to you in the same form, familiar to your sight and senses.

At the Rock River Methodist Conference, held at Princeton, Ill., A. L. Nodham said: "Christian parents should not be so anxious to have their children offered by State institutions to induce them to place children where religion was ignored and skepticism encouraged." Our State institutions of learning should have nothing whatever to do with religion—for or against it. It should be left entirely alone.

The whirlwind of time brings about its revenges. The Rev. Dr. Thomas has just been installed over one of the best of the metropolitan Methodist churches, while Elder Jenkins, who procured the former gentleman's exile some two years since, now finds himself banished by his bishop to the same suburban region to which Thomas was sent as a punishment for liberal opinions.

It is a well known fact that when sitters are devout and the surroundings pure, spirits who neglected their opportunities of progress in the earth-life, come and stay that as a consequence they occupy an inferior sphere in the Spirit-world. They say that it is far more difficult for them to progress now than it was then, and that our example, teachings, sympathy and moral atmosphere (provided we are progressed) are exceedingly helpful, if not essential, to them in their further development.

No man stands higher in the estimation of Spiritualists than Bro. V. M. Peebles. His lectures always attract large audiences; and he is invariably listened to with profound attention. His little pamphlet in reference to Darwinism created a great flutter; if a work of a few pages could do so much, if he should write a large book on the subject, he would undoubtedly cause a wide-spread earthquake—a mental earthquake! We hope he will do so at some future time. Bro. Peebles is doing his own work, and is doing it well. In him Spiritualists have an able and worthy representative abroad.

Before the death of the Siamese Twins, a medium says that he was conversing with a spirit about his personal affairs, when the spirit abruptly informed him of the phenomena of their death as seen from the Spirit-world, and stated that the last one that died was scared to death. This was confirmed soon after by the account in the secular papers at the time. The spirit also asserted that the spiritual bodies were actually united, and it was impossible for the one that was dead to enjoy any rest or peace until the other was also dead.

The Avalanche, a vessel, was wrecked at sea, and one among the number who was drowned, immediately manifested himself. He was an apprentice and possessed a retriever dog which was very fond of him, and which answered to a shrill-dog whistle he carried. On the night of the shipwreck his mother and aunt were in the sitting room, and the dog in the kitchen. Between nine and ten o'clock the ladies were startled by hearing a shrill whistle up stairs, in sound resembling that of the dog-whistle used by the young man. The dog heard it also, and gave his usual recognizing bark, and hurried up stairs, where he supposed his master was. Notwithstanding the fact that his body had perished his spirit was manifesting at home.

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THE ROSTRUM.

Important Questions Answered by the Control of Mrs. Coffa L. V. Richmond, at Grows' Hall, Chicago, Sept. 23rd, 1877.

Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.

QUESTION.—The highest purpose of man's existence, both in earth-life and spirit-life.

ANSWER.—The ultimate purpose only abides with the Infinite. The highest purpose here is to express perfect manhood in the direction of physical and spiritual growth. The perfect manhood which is limited to only one department-of life, is a failure; for instance, in the Herculean and Olympian games of past ages, whereby the ancient Greeks were fitted to endure physical fatigue, and again the Romans, which made them great in warfare, and even in intellect. The results of the civilization of the Greeks and Romans did not present a perfect type of humanity, since the religious element was ignored largely. That is the most perfect, the manhood of the entire race, which represents the body in perfect possession of its powers and functions, animated by intelligence equally perfect in culture and growth, and permeated perfectly by the spirit. A long time it will be, before manhood reaches this perfection. The aspirations of the present time point you to it. The perfection of spiritual growth that is possible on earth has been suggested by prophets, and seers, and philosophers and geniuses of time past. In their particular exaltation they have told what men here may become in all directions.

The Messiahs of past time were undoubtedly the expression of the possible perfection of the whole race. In the future, so far as spirit-life has been revealed, it is the perfection of the spiritual nature to give it all the avenue of expression, and unfold it equally and in accord with the divine plan which is perfection. Now, Christ said, "He is perfect, even as your Father in heaven is perfect?" He does not mean great as the Father, for he was infinite. But whatever you are, be perfect, as the quality of the soul must be like the Infinite. You may not attain infinity in quantity, but in the expression of the soul you may attain a quality of perfection in degree. Here you may express its perfection so far as external life will permit.

In the future generations of time, the children of men will express themselves as far as perfection on earth will permit; in spirit-life, as far as spirit existence will permit; but they will only attain to the degree of angelic life, by having attained all perfection possible in the experience of earthly life. The angel is the epitome of all aspirations, all desires of man towards goodness; therefore you cannot fall short of this degree of angelic life. Whatever agent may require for you to advance to that condition, which after all is like the color of a pure ray of light broken in fragments; on earth attain all knowledge possible; unfold here and hereafter. What eternity will reveal, in what other states of surpassing power the soul may expand, we have only hints from those higher spheres where it is said the capacities increase—increased from state to state, and no limit comes of knowledge. As the man is an epitome of earthly childhood, so as the angel is the epitome of the human spirit, archangel and demigod may be an epitome of the angelic states of life; those beings whom it was the custom to worship in the past, may be the advanced types of the human race, qualified by the powers and purposes of the spiritual gift, even for the creation and control of worlds; even to unfold the problems of existence that are hidden now.

All that remains for man to do is to know that eternity lasts forever, and that every state, past, present and the future, is an expression of unfoldment in a degree towards the perfection of the Infinite. We shall be only able to give an epitome of opinion concerning the question.

QUESTION.—Is every living human organism inhabited by a spirit that must live eternally, under a law that will ultimately secure to it the highest and most perfect development possible to a finite spirit?

ANSWER.—Every living human organism must be inhabited by a spirit or there could be no organism; the spirit being the creating, i. e. germinating, impulse of life, there could be no possible germination of human existence except by the spirit germ, antecedent to the physical. Every human being represents the spirit that is to unfold, and which is to exist forever, having the ultimate of powers that any human being or angel possesses to-day. You must be able to seize the proposition as presented; that is, the organism is not antecedent, but subsequent to the germ; the germ being spirit, no man can exist who does not represent spirit entity. You must have the germ within the shell; you discover in the acorn all the germs of organism of the tree; so the spirit germ represents that which was unqualifiedly the original germ entity.

QUESTION.—Is the children's progressive Lyceum movement worth perpetuation? If so, what is necessary to its success?

ANSWER.—You remember the ancient philosopher's recommendation as to the secret of eloquence. The same thing is required with reference to success in anything—action! I perceive that the Lyceum represents a system that, when fully carried out and correctly expressed, should supersede every existing system of education; but do not think its details are perfect; on the contrary, we believe them to be limited; not sufficient variety in manner of exercises, nor originality in lessons in groups. But as a basic and forming

principle of true education, I believe it to be the direct inspiration, as it is, of the higher spheres, where education takes form of growth instead of the crowding process of earth, where the child is educated without being aware of it; so natural is the process and so purely maintained. You will remember the popular systems of education are systems of punishment; the child is compelled to undergo a certain portion of training by competition in order to attain the growth desired. This is subversive of the true meaning of education, which is to unfold from within, cultivate this instead of the present system. If the parents of children were sufficiently interested to make it perpetual, it would become the universal means of education, instead of that now existing in schools of learning. This, then, is a great subject for Spiritualists; not remembering that they themselves have been obliged to unlearn the knowledge and intellectual training of the past, they voluntarily permit their children to pass through the same training.

Human nature is precisely the same as it always was. You have given your children little or nothing required for their advancement, if you permit them to pass through the former system. The trouble is, there is some labor incident upon the adoption of the new. The difficulty is, it requires thought and arrangement (even genius.) It is a great deal easier to send your children away to schools of thorns and briars than to form typical flower gardens at home. The time will come when this subject will be fully considered. The system of education, of which the kindergartens were the prophecy, and of which the progressive lyceum may become in some degree the fulfillment, will become unfolded. We would like to treat this subject at greater length, but cannot now.

QUESTION.—Will the controlling influence give their views of the North American Indians; who they were before they came here, and what nation they descend from; how did they get here, and how long ago, and did they ever possess any degree of science?

ANSWER.—This, like the preceding subject, requires a very lengthy elaboration, to give it full justice, but an epitome of this is, that we believe America to be the Old and not the New World. The present, cycle of civilization dates from Asia, it is true, but that cycle, antecedent to Cadmus of the Egyptians, and Adam of the Hebrews, was a cycle on this continent, and the two continents, Asia and America, were formerly joined. By volcanic eruptions they have been separated. The Western coast of America and the Eastern shores of Asia, were formerly one; by division the tribes formerly inhabiting that continent were separated. There is every evidence to show even now that the civilization of Central and South America—we mean the ancient civilization, antedates that of Modern Europe, or even of Asia; that the Aztecs and Toltecs were founded by those possessing the arts and some degree of science, so resembling the Asiatic race as to prove a common origin. This continent is geologically older than any portion of Europe; that Asia forms the counterpart of that portion of the ancient continent.—Europe having been added by the change, which was geologically the continent of the Western coast of America, forming the Eastern coast of Asia. These Indians, or Indians-Americans, have not advanced; because there were no nations to interblend with, a higher degree of civilization could not be attained, and as the Anglo Saxon does not choose to make it possible to blend with their civilization, but have taken the opposite course, it is therefore considered their destiny to pass away.

The primal races of Northern Europe have been supposed to resemble somewhat the Indians of America. They have this advantage; they are not the remnants of a decaying civilization; they are new races born of a newer outgrowth of civilization, by combining with other, i. e. Latin nations, forming a higher type of existence. Undoubtedly these Indians have formerly been connected with Asia; without having acquired a larger degree of natural growth or intellectual power, they have gradually declined, and civilization has made them deteriorate more, so they will pass as a remnant of a pre-Adamic race of whom you have no history in the compilation of the Hebrew records. The Chinese historian would give some clue to the epochs of history among them. It has been supposed by some enthusiastic prophet of Biblical lore, that the Indians are the lost tribes of Israel; there seems nothing, however, to prove that. These same enthusiasts have attempted to show that all the original inhabitants of the earth were the same lost tribes of Israel. We believe that our ideas are the nearest correct. Not only in physiological resemblances, but in geology and other evidences of nature, could we point out, from records, duration and preservation of inscriptions on ruins discovered in Central America, some of which date further back than the cuneiform inscriptions in the East.

QUESTION.—Does the spirit of man germinate in the atom and pass through the mineral, vegetable and animal kingdoms and retain its identity in each before its development in the human form, and if so must that development in the various kingdoms be on this planet?

ANSWER.—The spirit of man does not germinate in the atom. It does not pass through the various kingdoms—mineral, vegetable and animal, retaining its identity in each, etc. The spirit of man is spirit originally. We have endeavored to explain our views previously on this subject. With your permission we will illustrate so that you can not mistake us. The atom has its own spirit always. Behind all

atoms are other powers; this is because the whole spirit of the universe is not originally expressed in the atoms or matter of the universe; but because, compared apart from what you consider matter, the whole reserved force of spirit power is held; then taking the atom in the beginning, it expresses just as much spirit as the first combination will permit. When that combination ceases the added spirit is transferred again to spiritual substance, the ultimate only retaining its original possibilities. When other combinations follow in mineral, vegetable and animal kingdoms, other waves of this force are induced, additional power is engendered, and made possible of expression by those other combinations, and each one expresses a peculiar grade of spirit, but not human spirit. Every grade of life has its own spirit expression; the mineral kingdom, its expression; the vegetable kingdom its expression; the animal kingdom its expression, and every species and type of animal its own expression. Humanity only expresses the human spirit, and that spirit has not been evolved through matter, but through spiritual sources. Not until the germs containing the human organism are prompted by the human spirit, is it that dust can express humanity. But that is a combination of the human spirit with matter. All this other expression of intelligence, whether of animal kingdom, or whether in the range of the vegetable, belongs to the kingdom in which they exist. The resemblance is a permanent possession of this kingdom. Man only expresses the human spirit, and this spirit is spirit, and not matter originally.

QUESTION.—Is the difference of mind between man and animals one of kind, or only of degree?

ANSWER.—If the difference is of kind, it would still be a difference in degree. The intelligence of the universe is the same. That which is expressed in all forms of life, is intelligence adapted to each form of life, and which ultimately seizes upon the organism best suited for expression of thought. The quality being the same, intelligence expresses itself in organic waves or pulsations of generic growth, the expression in man differing from the animal, because it is a higher pulsation; he has not one quality, or two merely, but expresses a complete circle of intelligence, so it may considerably differ in kind, being the ultimate of organized life—inasmuch as you can not say that the spectrum, dispersing or separating the vibrations of light, is complete without the whole. Our idea of human intelligence is that it is a complete ray of light, including the lesser vibrations separate and distinct, while the other portion of nature but expresses fragmentary intelligence for fragmentary purposes; one is a complete expression or entity, while the other is an expression through material substance in a fragmentary manner. This requires further illustration, but you perceive I make always a distinction in the quality of the human or other intelligence, because the human intelligence is an entity, while the intelligence beneath is but a portion, or fragmentary portion of life or complete intelligence.

QUESTION.—The relation of morality to free thought?

ANSWER.—We don't know whether the questioner means what is called free agency or whether he means the free thought and enlightenment of the present day. [Questioner: the latter]. It is certainly true that what is designated as "free thought" in modern parlance, is not always free. Externally, there is no relation of one to the other. The revolution in France was the result of an antecedent tyranny. The anarchy and bloodshed of the Commune was the outgrowth of the Bourbons and Bonapartists. The insurrection in San Domingo was the reaction of the preceding slavery. The war in the United States between the North and South was the direct blossoming out and unfoldment of oppression resulting from holding in bondage the negroes. Free thought, as it is termed, is somewhat of a reaction—always tending towards a higher growth, but not always expressing the moral truth back of that growth.

The freedom in religious opinion, is the direct result of stagnation and the terror of puritanic creed. You have a direct reaction in Germany, France and England, all originating from religious thought. In America you have the cropping out of individual Materialism or Atheism as the result of the same restrictions. However, the world is moral in proportion as it is free; but it is perfectly requisite to make a distinction between freedom and license; between that which is the direct outgrowth of human requirement, and that which is a reaction of preceding persecution.

The Commune is not responsible for the bloodshed in France; but the leaders of Free Thought would be responsible if they perpetuated bloodshed as the direct pleasure or wish of the Commune. Those who are striking for higher wages in America are not responsible for the loss of property; but if they were to represent that as their only method of warfare or protest, and not protest against the same, and if mobs and murders were to increase in proportion as their claims were expressed or recognized, they would be responsible, and freedom would transcend its proper limits; they would become in turn the aggressors. The individual right is to protest against wrong. The right of free thought is that you shall do your fellow no wrong, maintaining freedom of opinion. Individual right is to uplift in every conceivable manner, humanity, but at the same time not to impinge upon

the rights of any one, for that would be aggression. Man is not the legitimate redresser of his own wrongs; he becomes so by the force of circumstances, and by the tide and current of great historical events, but if he goes forth with vengeance, he reaps very little but the bitter harvest of bloodshed. If the Nemesis of Justice works slowly, it works surely. It makes those its instruments who perpetrate wrongs to bring about a correction of the same. The freedom of modern thought in the direction of religious, moral and social life, when carried to extreme, becomes anarchy. Morality is as much a sequence of knowledge, as day is of sunrise. When perfect freedom to receive knowledge, the highest morality will prevail in the world. But individuals must take care that they don't transcend knowledge; must take care that they don't form an invasion upon the opinions of others; must take care that they don't become dictatorial, and dogmatic; and in presenting a truth they must take care that they don't strive to force people to adopt it. The utmost freedom of thought, and the utmost freedom of conscience; with this guidance, the free thought of this age becomes the harbinger of the highest and grandest morality. They who mistake a fragment of truth for the whole truth, sometimes become persecutors instead of benefactors of society. Freedom should be taken in its complete sense. When so taken it means the entire relationship of man to his fellow-men; the freedom to do that which is right when a knowledge of it comes to the human mind.

QUESTION.—Is not Chinese emigration to America detrimental to our industrial and social system? and what is the true solution of the problem, and how is it to be met in view of the very serious results which we see on the Pacific coast?

ANSWER.—That seems to be a sincere question, but it is a strange one to come from America. You no doubt remember the Council that the Indians held when the ships first appeared off the coast of North America; they considered, undoubtedly, the same question, that the invasion of the Anglo Saxon was detrimental to their national interests. Their protests were made and their sachems and chiefs held council, and negotiations were offered to induce the white man to return; but he did not choose to accept; he did choose, however, to invade the weak; he did choose to wickedly deceive the Indians to get their lands for nothing, to slay him for the express purpose of taking possession of his country. Not only has this been the case on the original territory of the United States, but you do not forget the warfare for the possession of Texas; you don't forget the war against Mexico; have a slight remembrance of negotiations for Alaska, and perfectly understand how America has been occupied in her treatment of the Indians. All this may be compatible with your civilization. According to the very law laid down by yourselves, if any nation can take possession of this country, it has a perfect right to do so. If any nation can interfere with your civilization, it has a right to do so. If the Chinese can take possession of your industrial interests, they have a perfect right to do so; no ruling of your constitution especially can be interpreted against them. Nothing can prevent them from taking possession of America; and whatsoever race that shall cry out that it is detrimental to American civilization, had better look to the East. There have been other countries which have been detrimental to your civilization, whose emigrants are more easily bribed; and it would be quite as well if the Eastern cities were to take this matter in hand and see to it whether an increase there has not been detrimental to America. We would give but little for that civilization based upon the constitution, which oppresses any class.

We would give but little for that industrial or social system which rests upon the exclusion or expulsion of any class or nation. See to it that your civilization is kept pure, and that your national government don't degrade the same. America's exchequer is the chief source of trouble and corruption in the national government. Of all lands beneath the sun America claims to be the land for the oppressed, and claims to welcome them. She cries to all the oppressed; to Ireland, to the poor of England, to Germany, France and Italy, she has made fier welcome her boast. Of all nations, she has bid them come, and dwell with you if they will, and gain their freedom. We are ashamed of this question if it come from an American. Again we say that there can be, according to the foundation of your government, no protest even against the admission of any who seek a home here.

QUESTION.—Catherine Woodforde, a prominent medium residing in England, writes as follows to the London Spiritualist, in reference to elementary spirits:

"A long time elapsed before I was again favored with a sight of these, to me at that time, inconceivable beings. A friend having purchased a crystal wished me to give her a sitting that the spirits might endow, or charge it for her. We sat; her guardian appeared behind her, and by his side, next me, two of the extraordinary and luminous little individuals, who excited very anxious thought about me. They were like the little hobgoblins we see represented on the stage, or in pictures, and resembled highly burnished but transparent metal. They had ugly, scarcely human faces, and no hair on their heads. Their movements were grotesque and comical; they chattered like magpies, and from an apparent eagerness that I should well see them, jumped upon the table in front of me, and wagged their legs and feet about. I then observed that their feet and hands were of a long, dabby form, and apparently webbed. Very much struck, but still reluctant to yield up previous belief, I asked the higher spirit if I really saw elementary spirits. 'Yes!' he answered; 'these are of the kind that frequent me from time to time, and are interested in the endowing of the crystal; that has attracted them, and we have permitted you to see them to-day.' This was experience the second, to be laid away in the mind waiting for more to strengthen conviction." Mrs. Brisson, Col. Olcott, Madame Blavatsky, and many others claim that elementary spirits do

exist. If they do not exist, what are those objects that they see?

ANSWER.—In the published works of Madame Blavatsky she makes a distinction between elemental and elementary spirits, the former being intelligences or powers pervading the elements—earth, air, and water and different organized substances. So far as we have any knowledge, there are elemental, but not elementary spirits. Every form of life has its elemental spirit; the water has its spirit; the flower has its spirit; each genus or species, its own spirit; and they exist in a spirit state near the earth. So far as any intermediate class called elementary spirits, possessing intelligence of men, but not being men; other than the intelligence in the dog, the horse, or the animal kingdom, we don't know of any such class of spirits. Madame Blavatsky says that they are frequently employed by spirits in producing their manifestations. As spirits, speaking to you, who have witnessed many manifestations, we declare we have never seen nor employed elementaries in these performances, but that every spirit so employed has been some disembodied human intelligence. Now, what they have seen we don't claim to contradict; what they declare we don't deny, but for ourselves we have not seen nor come in contact with elementary spirits in any manner whatever.

QUESTION.—Woman. Her past and present. Her rights and wrongs

ANSWER.—It seems unnecessary in this age to separate woman from humanity; that she has been so separated in time past, is of course no fault of hers, and possibly no fault of those doing it. Physical might was pre-eminently considered right; as she had not that, she could not expect to rule. Wherever a nation have cultivated the higher arts, woman has stood side by side with man; she does so to-day in reality. She suffers no absolute wrong. She will eventually rise above the inconvenience of laws which militate against her privileges. Woman's interests are co-equal with humanity. Define the right of humanity, and you define hers. The absolute purpose is that she shall stand side by side with man as she did in the beginning.

QUESTION.—Do not the teachings of Spiritualism in regard to the future, being such a vast improvement upon things here, tend to weaken our hold on this life and lessen our interest in its duties and work which with the great mass of people, must necessarily consist in providing for the physical wants.

ANSWER.—By carefully scanning human society, you will find that those most interested in the spiritual philosophy, do their earthly duty best, for the simple reason

Continued on Fifth Page.

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