

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

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

Truth fears no Ash, bows at no Human Shrine, seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIV.

JNO. C. BUNDY, Editor.

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NO. 14

THE ROSTRUM.

HEAVEN AND HELL.

A Lecture by Mrs. Cora L. V. Richmond, While Said to be Controlled by Wm. Ellery Channing.

INVOCATION.

Infinite Parent, thou Divine Spirit, thou everlasting light! Our hearts are filled with praise; our voices go out to thee in thanksgiving; the world of man rejoices, because life is everlasting. The earth praises thee with many tongues: The sweet life of flowers give forth their songs of praise and spring time melody. The streams, when freed from their ice-bound fetters, and the ocean, leaps up to thee with many voices of prayer, and the forests attune themselves to the symphony of spring. Oh how beautiful, how fair, thou art! How perfect the sublime accord of nature! How grand are the words that are keeping time to the great melody of life! Man rejoices, but with him the soul is disturbed because of external things, that the dust which is alive with beauty and loveliness in the flower and tree, kindles in him passions and desires that the spirit must quench. But the voice of life leaps up from within, the fountain of the soul kindles from the fervency of immortal consciousness, and in the communion of thought the ages have grown glad, and man has grown free in conscious immortality. But we praise thee more than for the life of the spring time, more than for the loveliness of flowers, or the songs of birds, for these but represent the things of outward life, giving hopes and joy for perfect time, while man through suffering and sorrow, through all tribulation and care, through temptation, sin and crime, at last is reminded of thy loving voice pleading from within, and thy ministration reaching down up to him. So it is the living word and work responding to thy voice; and so it is the human understanding, with wings of ineffable delight leaping forth to thee, and praises thee as the voice of the morning praises with the gladness of the spring; praises thee as the sound of wings; praises thee as the angelic choirs attuned to loveliness and peace in immortality, and basking in the light of thy presence, and not afraid. Forever and forever we praise thee our God!

LECTURE.

The two words of my discourse to you this evening, are fortunately to be erased from the vocabulary of human speech, for the reason that in the accepted sense of theology, they have no existence, and for the reason, too, that they mean nothing when viewed from the larger and broader standard of pure religion. The various words signifying hell number probably two hundred in the English language; Hades, Gehenna, the infernal regions, and other synonymous terms, are but a few of the interpretations. Heaven also has its numerous appellations: Paradise, as the condition of Nirvana, and in different languages, states apply to the different religions. The Heaven and Hell of Christianity, together with the Purgatory of the Roman Catholic Church, imply not only states and conditions of the departed immortal soul, but, we are credibly informed by theological students, imply localities also. The latter portion is chiefly caused by misinterpretation. A locality implying a condition of happiness, or any uplifted condition gradually ascending to higher degrees of the same state, might exist, but two localities implying but two separate eternal conditions, cannot exist in the kingdom of God, especially if those separate conditions are opposite in their nature.

The logic of human history, the revelation of human science, the dictation of human reason, but above all the intuition of the human spirit, have refused a permanent place in the universe to the infernal regions; and have likewise refused a narrow, limited permanency to heaven. What Christ meant when he said: "The kingdom of heaven is within you," your theologians have not been careful to inquire, since had they so inquired, they would not have placed it so far off that it could not by any possibility be within mortal grasp, nor could they be glad in supposing that a very limited number of mortals will attain it. A great deal of discussion has recently

occurred on this subject. Spiritualism has forestalled them, and Universalists have settled the question decidedly long ago, and the common sense of the reasoning classes, within and without the church, has taken the liberty of freedom of conscience upon these subjects for a period. It is no shock to-day, as it was a quarter or a half a century ago, to deny the existence of an eternal, limited place of happiness; it is no shock as it was then, and no crime, as it was more than a century ago, to doubt the tenets of a particular creed and school of theology; but nevertheless, among all Christians these two words still have a strong hold upon the moral vision of humanity. To define them properly, to know what they mean, and place them where they belong in the light of the spiritual philosophy, is one of the first things that Spiritualism does. So what we shall say to you to-night may not be new to Spiritualists, and possibly not new to any of you; but it will be valuable to you as being a succinct statement of what Spiritualism proves on this subject, without any opinion whatever, and therefore more valuable in discussion than any line of belief or opinion can be.

HUMAN KNOWLEDGE.

Through only two methods is human knowledge recognizable: One is that derived from individual experience, and the other by observation or experience of others; each of these methods is equal in power over humanity, and the experience of the individual in this world can only determine the degree of happiness or unhappiness which the earthly condition and life affords; but a degree of happiness and misery in the future state must be determined by communion with spiritual beings, as through clairvoyance, etc., or revelations from spiritual sources, or by such intuition, leading in that direction, that the human spirit knows what is true in the light of absolute knowledge (*a priori*); the latter methods only come to intuitive minds. The above methods include all that can be given in communication with spiritual beings directly or indirectly. Past revelation being handed down to you in such a fragmentary manner, or under such interpolations of Scripture, it is most difficult, and almost impossible, for you to arrive at the original meaning this revelation intended to convey; therefore, theology has been at liberty, or has taken the liberty, to interpret variously the meaning of such words as *everlasting* (*aeons*), which in its interpretation has been explained as meaning eternal, enduring, but has been variously interpreted by minds discussing this problem, as the word *logos* was among the German schoolmen, about the time of the Reformation, and has occasioned almost as much dispute, whether meaning eternal as a state, or eternal as a law, remains a profound mystery for the theologians, while liberal thinkers agree to accept the liberal interpretation, and conclude that a law may be eternal without the condition of any individual in that law, or the nature of its action being eternal. I shall conclude by and by this portion of the argument, but I mention it here that you may understand when I again take up the question.

THE DOCTRINE OF ETERNAL PUNISHMENT.

The doctrine of eternal punishment, the condition of the unhappy and condemned souls, the thought of annihilation and oblivion, in fact, the idea of a future state of misery, has had more away over humanity than the thought of death itself, since death as slumber, as an endless, dreamless sleep, like Lethe of the ancients, would afford no room for misery—the sensation of life being blotted out before it comes, and the sensation nothing afterward. But the penalty of the damned and the eternal happiness of those who are to serve God through eternity by rejoicing over those who are in a condition of eternal misery, present such a picture, it is not strange that those professing it, shall consider it their solemn duty to attempt the reformation of the whole world from such a state of torment. Any one believing this, is either compelled to believe that all humanity can be rescued from it, or he is bound to be insane; humanity requires one or the other. The Hades, punishment, or the torture of the Orientals, is very different from this; instead of being condemned to hell, to Tartarus, to the infernal regions, or to a state of fiery punishment, he has adopted that which is much more reasonable, i. e., spirits who are dis-

obedient, those who are guilty of any crime or sin, instead of passing into Nirvana, that is into annihilation of time and sense, into the life of the spirit which the Buddhist teaches, must pass into various organisms beneath man, must suffer the penalty of different embodiments and transmigrations, until the sin be wrought out or condoned; and this endures so long as the condition of sin lasts, but even these souls are fortunately rescued by Buddha, to claim the state of Nirvana; this, and even all states of existence, are not, as so interpreted, and even may be believed by some of the Buddhists, conditions of unconsciousness and literal annihilation; but the highest are to receive conditions of freedom from the senses, which means freedom from contact with terrestrial objects, freedom from any consciousness relating to earth or its condition, attaining in absolute state of the spirit under similar conditions of angels in the celestial heavens, seen in vision by Swedenborg, or still higher vision, that state representing those you can have no contact with on earth. This heaven and the hell are, of course, very much preferable to that presented by the Christian theology; very much so, for the reason that it presents a possible release to those to be punished, by being embodied in the form of bird or beast or lower order of humanity, and presents a broader and wider range of heaven in the celestial, and absolute kingdom into which the soul of man enters when finally released.

THE IDEA OF HEAVEN AND HELL.

An idea of this kind of a heaven, and this kind of a penalty, was handed down even through the Grecian and Roman civilizations, and so largely pervaded the Oriental philosophy as to have been revived again in the thought of Socrates and Plato, who believed that the true philosopher would at once become as one of the gods. The doctrines incorporated in Christianity took their origin in certain circumstances, the teachers of the middle ages throwing out all hyperbolic forms of speech prevalent among the Hebrew, Romish and Oriental beliefs, and adopting a literal interpretation for rhetorical or spiritual symbols. Outside of Jerusalem, you are aware that fire was kept burning perpetually. This Gehenna was continually in flames, and consequently malefactors were plunged into them, as the usual penalty for offense, as well as all execrable substance of the city. Instead of Christ being punished in this manner, it was decided to adopt what was considered more degrading and a severer penalty, borrowed from the Romans, that of the crucifixion, and therefore he ignominiously expiated his offense before the masses of the people. Then, because beyond the river in Egypt was an arid waste, because the desert in Arabia was seemingly endless, humanity has supposed a country, a condition of Tartarus and Hades; all existences there were supposed to be bad; all beings diabolic, so fierce the heat, so barren the sand; and every nation surrounding the easternmost portion of Europe and the western portion of Asia, have combinations of very different forms of punishment; one that of consuming by fire; another that of being cast on a desert and destroyed; another of being an inhabitant of Tartarus; and another that of being embodied in a living human being or animal until expiation by suffering a penalty for crime committed; all of these, as you are aware, must have had their origin in the powers of nature that were antagonistic to man; not as Volney will have it, the supposition that diabolic beings are antagonistic to man.

Such was death, the storms of winter and all these things must be interpreted, not as supposed by ascribing to mere fear of man through the outward senses, but to the human conscience of man. Judging by analogy of earthly offenses, he perceives he even must of necessity suffer some penalty, and if there be a moral offense, why not a moral penalty? That alone is a revelation of immortality; it is not only a revelation of all religion, but a revelation of all experience.

If man does know that physical law when violated brings an inevitable penalty (and which science justifies herself, so far as to a moral law with a corresponding penalty); and if moral violation does bring a penalty, is it not supposable that in past time this condition of spirit existence (the spirit passing from earthly life in a state of violation of moral law) must have found some place, some state, some destiny, that ancient fig-

ures of speech must necessarily imply language used to illustrate that condition, and therefore this condition, however, varied and masked, represented a law, and that law, if we make a due allowance for difference in language, difference in the period of earth's history, was just as well understood as now—not as much mutilated, perhaps, as the address I am making to-night would be if it was secreted from the world, and then interpreted in versions of different languages, and handed down, and then if reproduced after one or two thousand years of time, how could it escape perversion? Would it not be perverted from the understood and acknowledged idea of its meaning? Might not any figure of speech which I would employ here be liable to be interpreted literally, and therefore convey to succeeding generations something different from what I intend?

You have to make this allowance in the arraignment of past religions for mistakes of interpretation. The ancients were not as ignorant in the heights of their spiritual epochs as you have supposed, but rather intermediate interpretations have prevented you from understanding the correct meaning of their terms; the different states and conditions of a future life have been at various times enunciated in the world, and though having been denied, the average heaven of humanity has remained the same; in some one of the average heavens all will exist, and finally will abide in the celestial regions.

I have noticed in earthly as well as spiritual life, that nearly all my earth friends, while tenaciously adhering to the thought of heaven and hell, do suppose some little thread of creed, some little, narrow degree of special providence, to convey the loved one of their heart to the celestial or heavenly kingdom. I have always noticed the terror and fear for the departed friend, if not sanctified, I have been amazed at the coolness with which they announced a stranger in Hades, but fully believe their own dead had in some unaccountable way at the last moment entered into the rest of the Lord. This, of course, was the only way of escape from madness—good excuse for the remaining sanity of the orthodox.

But taking the literal idea, (and this was supposed to have its origin in the Mosaic law, which teaches, by the way, a very different kind of heaven and hell) if I understand the Mosaic law clearly, it teaches a heaven on earth for the chosen people of God. It teaches the final destruction of the wicked—not their burning forever, nor living forever, but their final destruction and in this, too, the Second Adventists but revive that idea, and are much more correct, for the Mosaic law is included as a portion of the Christian. Christ, on the contrary, neither denied this nor affirmed it; he taught the existence of a Spiritual Kingdom, but taught that the kingdom is not of this world; he taught that in the "Father's house are many mansions;" he taught that there is a condition after death; into it those of his kingdom shall be uplifted; but that in other words, it is a state of the mind, a condition of the spirit in which exists the kingdom of heaven; certain it is that those who believe shall be saved, not be damned.

HELL AND HEAVEN OF THE CHRISTIANS.

To know what salvation means and what condemnation means, is a necessity before proceeding any further. The Christians declare that Christianity means the Kingdom of Heaven described by them; they turn to the Apocalypse, taking John's illustration of the vision, which must be figurative, and consider that the literal heaven, the New Jerusalem, is coming down from heaven like a bird; then the ancient Jewish faith is true; if the kingdom of heaven is within you and you are to ascend to Christ's kingdom, when he ascends to the Father, this Jewish idea is not true. If such New Jerusalem described in the vision of the Apocalypse, is taken in a literal sense, then it cannot have existence upon the earth, compatibly with Christ's teachings; if taken in a figurative sense it represents the spiritual condition, and not the literal heaven, so literal gold, no literal milk and honey, no literal Tree of Life, not all those things composing the heavens of the Christians, but a state of condition in which all these things appear, and doubtless many more to represent spiritual states! If a literal hell and literal fire as derived from the Jewish belief, consuming all the wicked from the face of the earth,

there, then, is no eternal condition of terror, for all are to be burned and destroyed from the face of the earth. If the thought of Christians be true in reference to an everlasting fire, then this is the meaning literally of damnation, which follows unbelief. But the cross becomes, as you well know in the parable, hyperbolic, and in many ways or stages it means: "I am the resurrection and the life; I am the way;"—and these words conveying a figurative meaning, illustrate not the Christ-man, but the Christ-spirit, which was truth. He knew that there were no other form of absolute salvation, except that derived from earthly and spiritual experience; man knowing this Truth, must believe, but Truth is what Christ says, "The Way," "The Life," etc.; by it man is saved from ignorance, evil, doubt, falsehood and from everything which is opposite to truth; that he who believes in the truth, has a knowledge of it, accepts it, is thereby blessed by it, and that no reward of a future heaven can make him more happy, nor threatened punishment can make him miserable, because he has that truth.

TRUTH AND ITS INFLUENCE.

Truth necessarily is related to no grade of life, and brings its own salvation. If man has the truth concerning physical health, he will not suffer pain; he will not suffer the worst kind of material damnation, which is physical disease. You know that a knowledge of the true laws of life, brings to you salvation and exemption from the penalty of the violation of natural law. You know that if you follow those laws, you are saved from their penalty; if you don't know them you are therefore not a devout believer, nor can you be called saved. If you have the truth concerning moral law, which truth has been clothed in golden characters in all time, that you shall not do any wrong to your fellow-man, but that you shall do everything toward him in a rightful way, that you would have him do to you. The law of the golden rule, the law of the Chinese philosopher; we say that if you have these moral truths, you are saved from moral condemnation. I prefer the liberal to the limited version of scripture. The Spiritualists must prefer to accept this rendition and that all shall ultimately be saved by knowledge, by love. Christ, on one occasion, represented himself as the Spirit of Truth, not as man, because as man you could not believe him when no longer upon earth; but as Truth has a representative embodiment, you can believe truth all the time, showing the spiritual way. Now he who follows that "way," and that "truth," abides in that light whether he knows the name of Christ or not, if thereby saved and it cannot be taken from him. This condition and statement determine to my mind that I should preach them to the world; nay, it is not seen enough; the condition of spirit in this life, is not determined by what they say. On earth man may represent himself as wealthy, as of high position, as having title, as having authority, when he is known by a very few individuals; man bears this guise of happiness to the world; but, then, fraud cannot be mistaken; the aura of unhappiness diffuses itself around all by a subtle sympathy. You know when your friend is miserable the moment you see him. He thinks to deceive you; he smiles and jokes; yet there is still a consciousness. In spirit-life all is plain and clear; no marks are worn none are possible.

The friend, the sister, the father and teacher, even the wretched man, comes to you through spirit communion, and the question is asked, are you happy? The answer is almost invariably:

"I am alive, out of earth."
"Are you in heaven?"
"I am with those I love."
"Are you in hell?"
"No!"
There comes a man from the worst condition of life, who had committed all grades or varieties of crime on earth; but there comes one from the highest place on earth; he has passed into spirit existence, with no spiritual possessions. He had no philosophy, no love, no charity, no kindness—only selfishness in his heart!
"Are you happy?"
"No!"
"Are you miserable?"
"No! I am neither."
"What are you, where are you?"
"I am in a barren waste, in a lonely prison. I am of no use."
Continued on Eighth Page.

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

Now I ask you to put your finger on any one of these plans of religion, and show if it has the essential characteristics of a universal form of religious life?

But, again, the next element, the next necessity in a universal religion, is that its universal revelation shall be universally accessible.

But am I to study Greek and Hebrew to hear what God says to me? Hebrew was vernacular to Moses and to most of the early disciples, but must other far off peoples learn a foreign tongue in order to get his word of spiritual life?

Well, this question troubled me, and I very soon saw that we must have a more general and universal form of religion itself, or religion must perish as the supreme effort of mankind.

Well, what are we to do in this state of things? Is there any other form of religion that shall satisfy the necessities of all mankind?

Religious life is one. The forms which it puts on in one age or another, are determined by locality, climate, and temperament.

Harmonial Philosophy is such an announcement. Philosophy is said to be the "worship of Ideas." Harmonial Philosophy is the announcement of the unity and harmony of "Ideas."

monial Philosophy. It does not ask you to take any book as master; it does not ask you to take this teacher as master. It gathers with tender care, into its vast temple, all the religious and moral truth that the world's sects have evolved and polished in the friction of the centuries.

Knowledge of Good and Evil the Savior of the World from Sin.

BY OLIVER PORTER-LAYMAN.

The views here presented are an exponent of my present convictions, which are offered for what they are worth.

There is, and always has been, a question, whether we are governed by fate or allowed freedom of choice. One thing is evident, that both matter and spirit, not excepting the highest, exist by and through an inexorable law.

Knowledge, therefore, of good and evil, of the laws pertaining to the inner and outer man, in fine "to know ourselves, is the savior of the world."

After an interval of a few months, the following question was propounded and answered as follows: QUESTION:—Are the Siamese twins still tied together in the Spirit-world?

ANSWER:—We have no personal knowledge on this subject. But they are not of necessity tied together, because they were here. The bond on earth was a physical one, and as there is some evidence among those who knew them best that there was not any great degree of harmony between them, it is not likely that they would be tied together in spirit-life, except there be some spiritual reason why.

dead, but lie smoldering, till, by the great persecutions by the sects, who will be honeycombed somewhat through with Spiritualism, the heaven gradually working among them, when the Spiritualists, with the aid of Liberalists, and especially of Christ and his angels, will be able to overcome all opposition, reinstate the two witnesses, establish a firm and everlasting peace, of which Christ is the Prince.

Many spirits who report experiences in the new life, speak of disappointments in not finding God, but soon realize that they look too far off, and not in their own souls; and also in not meeting Jesus, being unmindful of the fact that his promise was only to meet his disciples at their deaths or rather resurrection—those who suffered with and for him, thus forming strong attachments; precisely as all of us will be met by our guardian friends to take us to homes prepared for us.

Conditions of Idiots, Monstrosities, Etc., in the Spirit-World.

BY Z. T. GRIFFEN.

Without having read or heard much on the subject of idiots or deformed persons, I had come to a conclusion on the subject similar to A. J. Davis, when I asked the following question of Mrs. Richmond at Grow's Hall, and received the annexed answer, which was reported verbatim at the time:

QUESTION:—Are there idiots, as Mr. Davis says, who are not immortal?

ANSWER:—If so it would be very difficult to draw a line of demarcation; it would be just as difficult as between the Roman Catholic, or those who were saved and condemned, since in some respects nearly every one manifests some degree of idiocy.

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Now, in order to make out a case, I will introduce in the following from A. J. Davis' Great Harmony, The Thinker, Vol. v. pp. 386 and 387: "The germ of the immortal nature is spiritual and is detached from the deific ocean of spirit, when the human fetus is within twelve weeks of birth.

"About thirty years ago," says a prominent judge out West, "When on my way to this state via the Erie Canal, I made a detour from the boat on which I had embarked, in order to see a curiosity of the human kind. Several persons with whom I was journeying accompanied me to the house, where a small entrance fee of course was demanded, and paid. It was the most sickening sight I ever saw; a perfect mud-turtle, large sized, to all appearances, nursing at a woman's breast, which she claimed to have given birth to a few weeks previous."

"In a neighborhood, in Ohio, through which a circus passed containing, among many other wonderful beasts, a fierce black rhinoceros, several summers ago, and it is currently reported that several monstrosities in the shape of rhinoceroses came into the world, some of them alive."

Now here are two of the greatest living spiritual teachers directly at variance upon a vital point in our spiritual philosophy, and every thinker must decide for himself, as to which is the most consistent with nature and reason; and I have done the best I could to solve the problem and suggest to all, that notwithstanding the repulsiveness of the subject, it should receive merited attention.

There is a science in this phenomena of Spiritualism which is but yet in its infancy, and which I am confident will be worked out ere long, and be universally recognized.

Communion with Spirits.

The duty of every one is to religiously devote half an hour of an hour once a day, morning or evening, in order that we may invite our guardian spirits more closely into our sphere by earnest soul-desires, so that they may be able to instruct and inspire us, bringing harmony to our interior nature, which shall outwork itself throughout our surrounding external conditions.

We should ask our guardians to come near and aid the spirits with us, to inspire us to speak to them; obey the inspiration and speak forth what is given, and ere many weeks have passed, our sphere will be harmonized, cleared of harmful influences, and rendered a blessing not only to ourselves but to all with whom we are brought into contact.

Think how we would feel, if we were to go to a friend's house, laden with love, sympathy and good gifts, and he should always be too much busied with other matters to pay any attention to us, but even though we were admitted to his presence, he should occupy himself about other things, and show that although he might not object to our being present, yet he did not consider it of sufficient importance to receive and entertain us as he should do.

Consistency.

ED. JOURNAL:—The following resolutions were recently adopted by the Common Council of Milwaukee, and afterwards sanctioned by a mass meeting held in that city:

Resolved, That the Legislature of this State is hereby requested to enact such laws during its common session, as shall forever prohibit and prevent:

1st. The employment of a clergyman of any denomination, while engaged in such calling, in the capacity of principal, tutor or moral instructor, in any of the public educational institutions in the State.

2nd. The saying of prayers, the reading of religious works, the singing of hymns, and the performance of all other sectarian or religious ceremonies.

These resolutions are proper and right. Liberals and Spiritualists generally, I believe, will approve them.

It is equally plain that no infidel lecturer, and no Spiritualist lecturer or public medium, "while engaged in such calling," should be employed in our public schools.

Yet a few months ago, when a teacher in Massachusetts, who was a medium and a lecturer on Spiritualism, was requested by a school committee not to lecture on that subject, nor to give public performance, while employed as teacher, and when after certain performances at a public meeting, which brought in question his honesty as a man, and which it was declared had destroyed his usefulness as a teacher in that community, he was requested to resign, some of the liberal papers denounced the members of that committee as bigots and persecutors.

Will those papers that were so ready to censure me because I said that I was opposed to the employment of infidel and Spiritualist lecturers as well as Christian ministers, while they were engaged in such callings, state whether the resolutions adopted by the Common Council of Milwaukee, have their approval.

Respectfully, B. F. UNDERWOOD.

The present moment is a powerful deity.—Goethe.

We praise all good thoughts, all good words, all good deeds, which are, and will be, and will likewise keep clean and pure all that is good.—Zeno Aetia.

One of the illusions is that the present hour is not the critical, decisive hour. "Write it on your hearts that every day is the best day in the year.—Emerson.

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JNO. C. BUNDY, Editor; J. R. FRANCIS, Associate Editor

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Rationale of the Richmond Riddle.

We believe great good will result and profitable lessons be taught by the astounding and most remarkable line of conduct which Mrs. Richmond has pursued in throwing the weight of her influence against those who are battling earnestly and unselfishly to rid Spiritualism of the corruption and deceit which has so permeated the entire public movement as to bring all its phenomena into doubt and disgrace.

Despite the assertions of Mrs. Richmond, and other speaking mediums, that they are only human and liable to err, and that their guides or bands of spirits are not infallible; the tendency of their followers constantly develops traces of the old superstitions which they deceive themselves by imagining they have outgrown.

The Spirit-world has inaugurated a movement, and it is now beginning to be seen and felt, whereby the organized effort which they began on earth thirty years ago shall be cleansed of the corruption which has grown up with its growth.

It seems as though everybody thinks that right will take care of itself, as though every man's hand is against fraud. This is exactly the state of affairs which the Spirit-world desires. It is desired by the wise spirits who control the affairs of earth, that all forms of deception shall pass away, but above all, that self-deception shall be dissipated, and for this reason they have given the Spiritualists and investigators of this city a severe but needed lesson.

If the protest, uttered on Sunday, the 26th ult., and published last week purporting to be spoken by the spirit A. A. Ballou, for himself and other spirits of the medium's band, based as it evidently was upon an imperfect understanding of the situation, was not enough to dispel the glamour, the following utterances through the same channel, and from the same platform, on Sunday morning last, will aid in completing the work.

The morning exercises were, instead of a regular lecture, answers to questions sent up from the audience, and we here give such as are germane to the object of this article, with the answers: QUESTION.—In view of the fact that by reason of numerous fraudulent practices of persons who are of claim to be mediums, great doubts have been created as to the genuineness of any physical manifestations, is it not the duty of all mediums professing to give form materializations, upon a reasonable request, intelligent Spiritualists, honestly made, to give a series of experimental test sances, for the purpose of testing the fact in their presence, whether or not the conditions under which the manifestations are given, are controlled by the Spirit-world?

ANSWER.—We answer to that question, No!

QUESTION.—If such a request is so made, will the medium decline to grant it, without even submitting the matter to the spirits, claimed to control the conditions for manifestations through him, is not that refusal presumptive evidence of practices on the part of the medium which will not bear the test of adequate investigation?

ANSWER.—We answer to that question, No!

QUESTION.—If such gentlemen making such a request, make it honestly, and for the purpose above supposed, are they not, in that act, in harmony with the Spirit-world? And if the Spirit-world should not respond to their request through these mediums, is it not presumptive evidence that the Spirit-world do not control the conditions under which these mediums give their manifestations?

ANSWER.—We answer to that question, No!

QUESTION.—If such a request is so made, so de-

clined, is it not the duty of all honest Spiritualists to withhold from such mediums all countenance, encouragement and support, until they shall comply with such request?

ANSWER.—We answer to that question, No!

QUESTION.—If such a request, so made, is so declined, is it not the duty of those Spiritualists to declare the fact publicly, and to recommend to others to withhold from such medium all countenance, encouragement and support, until he shall comply with such request; to the end that the cause of true Spiritualism and the vocation of honest mediumship, may not suffer by further exposures of fraudulent practices?

ANSWER.—We answer to that question, No! And we desire to state that this is the opinion of the controlling spirits of this medium.

Does any intelligent reader believe it reasonable to suppose that such answers come from Judge Edmonds, Prof. Mapee, Robert Dale Owen, William Ellery Channing, and others whom it is alleged, use the medium as a channel of communication? Is it probable that such illustrious minds, some of whom were deeply engaged in the study of the phenomena when on earth and who were most cruelly duped while thus engaged, should by this emphatic negative, bar the spirit of honest inquiry and earnest desire for the truth? Is it probable that they would thus stay the hand of justice? Reader, study well these questions before replying. Ponder them carefully, they are of the highest importance.

The subject of spirit control is very little understood. Where the medium's mind ceases to effect the utterance of the lips, it is difficult to determine. It is, however, generally admitted that all communications are tinged by the mind of the medium. And, indeed among those who have made a special study of the subject, it is asserted that nearly all lectures and speeches purporting to come from illustrious sources, are not what is claimed for them. Prof. Wm. Denton, in enumerating some of the hindrances to the spread of Spiritualism, touches upon this very subject and says:—

An error cause that has operated against Spiritualism has been the great names that have been paraded before the spirit and that have been made to father the smallest kind of writing and talk. There is scarcely a name inscribed on the roll of honor or fame that has not been made to endorse ideas and language almost infinitely below them.

But we have discourses given by persons of brains of considerable culture, and oratorical ability, discourses which are published in our spiritual papers, weekly read by thousands of ardent admirers, and endorsed by men of intelligence. These discourses are given in the name of Swedenborg, Edmonds, Owen, Parker, Mapee and a host of other intelligent and mainly spirits. Do these really come from their professed source? Shall we who question Moses and Jesus, who reject the claims of Christianity on the ground that they will not bear rigid scrutiny or reasonable investigation, shall we receive unchallenged a second revelation because it may be clothed in eloquent language and is in general harmony with our ideas? Such a course has greatly injured the cause we love. Mrs. Richmond has naturally a ready command of language, and on subjects with which she is familiar she is at times eloquent and speaks with great beauty and power. Her faults are a lack of scientific training, manifest whenever she, or her professed controllers, refer to scientific questions. She lacks clearness of expression and many of her long sentences are involved and ungrammatical.

Prof. Denton then quotes a passage from a lecture purporting to be by Swedenborg and published in this paper in February last, and comments thus: "In the first place the sentence is not at all Swedeborgian, nor is the discourse." He then proceeds to prove his statement and concludes as follows:—

I have marked a number of sentences in the discourses of Parker, Owen and others, as given by Mrs. Richmond, very similar to the one that I have criticized. When discourses containing such sentences are placed before thinkers and critics as the veritable language of men who were masters of our tongue, we need not be surprised that they turn from a Spiritualism which is supposed to endorse them, with feelings of supreme disgust.

I am satisfied, however, that at times and for short periods departed spirits can and do make persons their mechanical mouthpieces. But, judging from what I have seen and heard for the last 30 years, I am also satisfied that this is very rarely done, and still more rarely by any spirits of superior intelligence. The chance of being misrepresented by the ordinary medium is so great, it is probable that very few intelligent spirits are willing to run the risk of communicating even when they have the ability.

Prof. Denton's opinions are entitled to profound consideration, and he certainly cannot be accused of selfish bias or motives. He is a carefully trained expert and reaches his conclusions by modes deemed unerring.

In the Banner of Light for last week we find an essay by C. O. Poole, Esq., a writer and student of spiritual philosophy, well known to old Spiritualists. His essay is entitled, "Speaking Mediums." We quote as follows:—

The Harmonical Philosophy and its relation to Spiritualism have been quite recently fully discussed in a discourse delivered in Chicago through the mediumship of Mrs. Cora L. V. Richmond, and published in the Banner of Light. On reading this eloquent and, in some respects, just tribute, it was apparent that its author was not at all conversant with the foundation principles, or the salient points even, of the grand subject so gracefully yet superficially discussed.

"Ordained of God" is the holy commission that makes the clerical chief and warrior invulnerable and unapproachable. Protected by this armor and proclaiming, "Thus saith the Lord," these men have led and are leading the bewildered masses into the continual performance of

"Such fantastic tricks before high heaven As make the angels weep."

Is the history of Buddhism, Faganism, Mahometanism and Christianity to repeat itself in Spiritualism?

Are we also to have spiritual warriors, ordained by God and the spirit-world?

Is common-sense and reason to be smothered by the infantile cry of "Thus saith the spirit?"

Is mediumship also to be used in creating an authoritative and privileged class?

Are we to crystallize into a sect of spirit-worshippers?

How many generations longer is the old, old story to be repeated of attributing perfectly human manifestations to supernatural and divine causes?

Is it not time to open the eyes of ourselves and our trance speakers, while many of the latter close their mouths for a period of growth?

"New occasions teach new duties; time makes ancient good uncouth; They must upward reach, and onward, who would keep abreast of Truth. Lo! before us lies the camp of Zion! We ourselves must plighting our troth, and steer boldly through the desperate winter sea. Nor attempt the shrine's portal with the Past's blood-rusted key."

If twenty years' trances and inspirational speak-

ing will not educate and elevate the medium into a self-centered exponent of faith, then self-justice demands that the mediumship be abandoned and normal conditions relied upon for self-improvement.

Association, progression and development are cardinal principles, and they should be effectively manifested in the speaking medium. The careful student of the Harmonical Philosophy can not fail to discover in the discourse of Mrs. Richmond a want of knowledge of these principles and a failure to comprehend the scope and magnitude of this philosophy and the laws of spiritual illumination.

Hence this most industrious and devoted sifter, after nearly a quarter of a century of almost constant public oratory, still teaches only as a speaking medium! Reason and experience demonstrate that there is no kind of mediumship that, in itself alone, will promote soul growth and true culture in the medium.

If the principles of the Harmonical Philosophy (which treat deductively, inductively and objectively, especially of the germinant "spiritual forces of the universe, and insist on maintaining that the organic functions of man as not "the real producers of spirit," fall to impress our speaking mediums in the light of truth, ought not such mediums to be relegated to the study and private circle? On the rostrum there are giving no evidence of direct spirit-control.

The exaltation and general inspiration of the thinking faculties, with occasional exercise of clairvoyant power, explain the present phenomena of speaking mediumship as exhibited before the public. Therefore the pretence of particular spirit-control ought to be abandoned. For this claim has become an ignis fatuus luring unthinking Spiritualists into the belief of many of the wild and unreasonable doctrines and myths of by-gone ages.

In the authorities quoted, we have testimony that cannot be thrust aside or treated lightly, which will go far to convince the reason of every unbiased mind.

Mrs. Richmond's course in the matter now under consideration, seems to fill up and round out the argument of the eminent authorities we have quoted, and to produce positive conviction that her actions are perfectly consistent with the psychological influences which surround this highly developed sensitive, and can readily be accounted for without calling in people from the Spirit-world. If this theory be true, the question arises: What is the duty of the large class of intelligent, influential, earnest people composing the Spiritualists and investigators who are interested in the society over which Mrs. Richmond presides? Instead of dropping away from the public movement in disgust and allowing the process of disintegration to do its work, is it not better to inaugurate an active policy? More than three quarters of the Spiritualists are opposed to the course of this medium in this matter and in favor of, and in full sympathy with, the cleansing process now going on. Let them come together and resolve to work shoulder to shoulder. Let them show to Mrs. Richmond that they are her warm devoted friends who desire to work for the good of Spiritualism. Let them form around her such a bulwark of truth and love that go baneful influence can bias her judgment or affect her understanding. Let us learn the lesson that we should not only prevent others from deceiving us, but that we should not deceive ourselves. When we come to look upon our public speakers, not as the mouthpieces of the Almighty, but as men and women like unto ourselves, needing all our aid and sympathy and susceptible in a high degree to every surrounding influence, we shall have learned a much-needed lesson.

With Malice Toward None, and Charity for All.

Nothing truly can be term'd mine own But what I make mine own by using well. Those deeds of charity which we have done Shall stay forever with us; and that wealth Which we have no bestow'd we only keep; The other is but ours to lose."

Great minds, like heaven, are pleas'd in doing good. Though the ungrateful subjects of their favors Are barren in return."

Self-love thus push'd to social,—to divine, Gives thee to make thy neighbors' blessing thine. Is this too little for the boundless heart? Extend it—let thy enemies have part. Grasp the whole worlds of reason, life and sense, In one close system of benevolence: Happier as kinder, in what'er degree But height of bliss but height of charity."

The above gives expression to a grand and glorious truth. "Charity covers up a multitude of sins," gives a more cheerful aspect to the dark side of life, and is the angelic beacon light for those who have committed some crime, and are endeavoring to reform. When they know that those who have not committed offenses against law and order, look benignly upon them, knowing that to sin is human, but that to forgive is divine, they are encouraged to make an effort to improve their moral condition. The following vivid picture of the realities of life, taken from the Inter-Ocean, presents an aspect of the experience of man, well-worthy the attention of not only Spiritualists, but all classes of people:

"The pathetic story of Bob Brierly, as told in the play of the 'Ticket-of-Leave Man,' has moved many a sympathetic person to tears, and made many just persons feel the wrong society often does to those who have violated the penal code of the land, or the unwritten, but no less arbitrary, laws of society. Poor Bob was convicted unjustly, and went to prison resolved to be the same open-hearted, honest, faithful fellow that he had been, that he might come out with a good name. He did not propose to allow his conviction to demoralize him. He came out of prison with a certificate showing that even there he bore himself a true man, and started out to earn his way up in the world. He found honorable employment, and gave satisfaction to his employers, but when the story of his having been in prison reached his employers he was told they could not keep him, until at last there seemed nothing open to him but a career of crime.

"This play, though a fiction intended to work a change in public sentiment in England, has a marked applicability in this

country of common people. It is an oft-made boast in this young Republic that, though it sprang from the loins of the old world monarchies and class governments, individual manhood is the only true criterion by which the merit or demerit of its citizens are judged; that we honor and condemn men for what they are, and not for what they were, nor for what their fathers were. It is a grand idea, and we are sincere in advancing it. It is a pillar of cloud, offering to lead the obscure and erring upward, and assuring them that if they make themselves worthy there are no high places where they may not stand: It is a red light of warning to those who are above of the downfall that awaits them if they prove unworthy.

Whatever a medium may have done in the past, however reckless his conduct, however deceptive his practices, however much he may have imposed upon others in presenting fraudulent manifestations, he is still a human being; he is important; he is a child of God! And whenever he exhibits an earnest, genuine desire to reform, he should be encouraged in his efforts, assisted in all possible ways, thereby strengthening him in his determination to do right, throwing around him a bulwark of protection that will enable him to succeed in his efforts to disenthrall himself from the effects of his pernicious acts.

Spiritualists, fully realizing the sublime fact that the least feeling of maliciousness entertained on their part towards those who are striving to reform, retards their own progression as well as that of the offender—they should be careful and not nurse in their minds such an insidious serpent! It is true that tricksters, under the beautiful garb of our heaven-born philosophy, have imposed upon the most sacred feelings of humanity, violated every principle of truth and exhibited a most heartless nature; against such a profligate class, it is indeed difficult for any one to suppress feelings of animosity, and treat them as human beings; difficult, however, as it may be, we should remember, that while guarding ourselves carefully against their machinations and impositions, not allowing them a single opportunity to practice their "dark arts" upon us,—we should exert ourselves to reform them, and convince them of the errors of their ways, remembering that by elevating ourselves, we assist others in like proportion.

"The narrow soul Knows not the glory of forgiving; Nor can thy cold thy ruthless heart conceive How large the power; how fixed the empire is Which benefits confer on generous minds; Goodness prevails upon the stubborn foe; And conquers more than ever Caesar's sword did."

An Extraordinary Medium.

It may be still in the recollection of the readers of this journal, that some four years ago the first born boy of Kate Fox, now Mrs. H. D. Jencken, gave proof of having inherited the wonderful medial characteristics of his mother. At the age of six months, Ferdinand Jencken wrote long messages, and otherwise showed remarkable power. Owing to his delicate state of health, Mr. and Mrs. Jencken have carefully warded off frequent recurrences of the manifestations, but despite of all their efforts, strong tendency of the child, to produce spiritual phenomena, has from time to time gained the ascendancy. At intervals, little Ferd writes; raps are heard in his presence, and the clairvoyant faculty appears to open his inward sight, rendering the unseen beings who surround us visible to this extraordinary child. With these few introductory remarks, the following narrative of some recent occurrences will no doubt prove of interest.

On the thirtieth of April last, little Ferdinand, who is now in his fifth year, became entranced, his eyes remaining open while in this state. The language used by the child was that of a maturer mind; indeed, sentiments were uttered by him far beyond the comprehension of a child of his age; he accurately described the spiritual beings who were surrounding him, and communing through and with him; he offered his little hand to them, calling on his mother and aunt, Mrs. Kane, to speak to them, at the same time warning his younger brother, Henry, not to be alarmed; telling him that no harm would come, much to the amazement of the little three year old child, who could see nothing, but believed all. Ferdinand then said that he had hold of the dress of one of the unseen beings, and asked his mother to see how he held it; at his request raps were produced wherever he placed his little hand, on the window pane, piano, on the panels of the door, the rappings following him all over the house. He then asked his mother to rush all noise that she might hear what they said; finally he followed a spirit form up the flight of stairs leading from the drawing room to the nursery; he assured his mother that he was not afraid, and gave an accurate description of the spirit form and which he said was dressed in black; he then called on his little brother to follow him and speak to the spirit. On being questioned whom he saw, he boldly answered, "Why, a spirit!" An occurrence which happened a few days subsequently was accurately foretold by him. Throughout these manifestations, both his mother and aunt used their best endeavors to recall the little fellow to his normal state, but whenever this was attempted, it evidently caused him pain and they had to desist. During the continuance of these phenomena, the expression of the boy was angelic, a halo suffusing his golden-haired head. The exhaustion which followed has since laid little Ferdinand on a bed of sickness, from which he is slowly recovering. This delicacy of health has caused his parents great anxiety, and justifies their resolve not to test his

strength. A few days subsequently, little Ferdinand had just been put to bed, when lo! and listen, the influences had again seized him; raps loud and sonorous were heard underneath the bed. The alarmed mother called Mr. Jencken, who with difficulty succeeded in silencing the rappings; but while thus engaged, raps were heard on the pillow, the elder-down coverlet, on the head and breast of the darling little boy.

Take Your Choice.

Mrs. Richmond assuming while supposed to be under control of the spirit A. A. Ballou, to speak in the name of, and for various illustrious spirits, throws the weight of her influence, however pure may have been the motive, in a direction which will afford great aid and comfort to every mountebank and dishonest medium in the country.

Mrs. Richmond having no patent right, giving her the exclusive use of these eminent spirits, they often manifest through other mediums, one of them claims, through a private medium of undoubted credibility in the East, that he never controlled Mrs. Richmond to lecture, although the JOURNAL had published a lecture by Mrs. Richmond, purporting to come from him. Leading Spiritualists, who are in close private communion with the Spirit-world, assure us that they often receive messages purporting to come from some of the spirits, whose names are associated with Mrs. Richmond's mediumship and that the teachings they receive from them on the subject now in controversy, are entirely at variance with those taught through Mrs. Richmond. Where such conflict of statement exists, it would seem to be best for every person to exercise their own reason as to what is right and just. Whenever the wrath of an outraged people seems likely to mete out justice to these crooked mediums, the cry goes up from Mrs. Richmond and others: Charity! Have charity. Remember the Christ principle, follow the teachings of Jesus! To all who utter these words, we earnestly commend a careful study of the following to be found in Mark, chap. 11, verses 17, 18 and 17:—

"And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple; and overthrowed the tables of the money changers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught them, saying, Is it not written, My house shall be called of all nations the house of prayer: but ye have made it a den of thieves."

This action on the part of Jesus indicated in a marked manner that his soul was overflowing with sympathy and charity, but it was charity for an oppressed people and not for the speculators.

The vendors of spiritual things endeavored to make it very uncomfortable for Jesus. They liked charity very much. Indeed they talked incessantly of it, but it was not the same kind that Jesus dealt out. Theirs was a kind good only for rascals,—Jesus' was for the oppressed and bleeding hearts who were striving as best they could to find out the right.

A Materialized Spirit Thoroughly Tested.

Spiritualism is based upon the principle, "That what has been done, can be done again under like circumstances."

The fact that the world's history, sacred and profane, bears testimony to the occurrence of form-materializations is presumptive proof of the possibility of such occurrences.

With Abraham they talked and dined. Samuel appeared to Saul and gave him a characteristic and truthful message. Moses and Elias appeared and talked with Jesus, on the Mount, in the presence of Peter and James and John. But, according to the Bible, at the greatest séance held in ancient times, for full form-materialization, the spirit furnished the most positive evidence of identity and genuineness, by affording the most scrutinizing test conditions exacted by the investigator, without a demurrer. Note the test conditions, the demand of what would be satisfactory to the skeptic, the ready compliance, and the results. We quote:—

"Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

"And when he had so said, he showed unto them his hands and his side."

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

"The other disciples therefore said unto him, We have seen the Lord. But he said unto him, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe."

"And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

"Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."—John 20: 19, 20, and 24 to 27 v.

Summary Disposal of "Restless" in Germany.

The vile practices of some American abolitionists, have come to a speedy termination in Berlin. Four parties started there, what they called the American Lying-in Hospital. The police authorities, feeling that all was not right, made a descent upon the house and arrested all the inmates, obtaining all the needed evidence for the conviction of the parties. Two of the "M.D.'s" have been sentenced to death, one to imprisonment for life, and the other for fifteen years—all the balance, including the nurse and assistants, to terms ranging from two to twelve years. It is high time these odious practices of abortion and baby-farming were summarily suppressed. While we do not favor public executions, yet if nothing else can arrest these most horrid of all murderous practices, we say let summary justice be inflicted.

Explanatory of that Protest.

On last Sabbath morning Mrs. Richmond, under the alleged control of Mr. Ballou, made the following statement:

"We have a statement also to make with reference to last Sabbath morning, and the protest then uttered, that certain members of the company of gentlemen who voted for the resolutions, against which the protest was made, have considered that certain portions of that protest impugn their personal motives. Inasmuch as any portion of that protest might be construed to implicate them in any unfairness, we desire to say that such was not our intention, and we withdraw such words as might be so construed. Nevertheless, we thought then, and think now, that those gentlemen were mistaken."

We ask the reader to refer to the protest as published in last week's paper, and to preserve with care their JOURNALS: the matters now in conflict cannot be too seriously weighed.

Brother H. G. Pitkin writes us a kind letter, endorsing our desire to have some séances with Mr. Mott, and saying that he had endeavored to arrange the matter with Mr. Mott, but had not succeeded as yet; that Mr. Mott was about to go to Colorado, and when he returned, hoped that such séances would be given. We have also received from him the affidavits of A. H. Pitkin, Charles D. Rudy and Stephen Young testifying that the evening previous to the so-called Pattee-Mott exposé, the Pattee party solicited test conditions, which were readily granted in manner and kind as asked, and the next evening declined to avail themselves of the tests for which they had asked. Arriving too late for this issue, the affidavits will be inserted next week.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

B. F. Underwood will lecture at Jacksonville, Ill. June 7th 8th and 9th.

The editor of the JOURNAL, after getting this number ready for the press, left for a trip East, to rest and recruit.

Dr. Wiggis, who came here from New York last year, has built up a profitable business.

Four correspondents who sign themselves "A Seeker after Truth," will give us his name, the article may appear in print.

Dr. G. E. Rogers is at present at Des Moines, Iowa, having good success healing the sick.

CONSISTENCY.—Under this heading B. F. Underwood makes some very pertinent suggestions in another column.

Dr. J. M. Peebles has arrived home safely, and last Saturday afternoon an informal reception was given him at the Banner of Light office, Boston.

If you like the JOURNAL, renew your subscription before the time expires, and send along a new subscription whenever opportunity offers.

Let true Spiritualists and mediums follow up the advantage they have gained, and soon the ranks will be clear of all dubious speculators.

Robert W. Hume is contemplating coming West this summer, and will lecture on Spiritualism. His address is box 168, Long Island City, New York.

Through the politeness of Mr. and Mrs. Simpson, we have been made the recipients of a Magnolia blossom direct from the sunny South.

Mrs. Sutton has been convincing the skeptics in Philadelphia by remarkable tests—describing minutely form and features, and giving full names of departed friends. She goes from there to Roswell, Georgia.

Aniel Edwards, of New Orleans, writes: "Capt. H. H. Brown is now lecturing for our association with very good success, and very satisfactory to the members of the association."

Mrs. R. A. Anderson, of Memphis, Tenn., writes that Mrs. Adelaide Coombs is about leaving for St. Paul, Minn. She has received very remarkable tests through the clairvoyant powers of Mrs. Adelaide Coombs, and recommends her to the confidence and patronage of the friends at large.

E. V. Wilson called at our office on his way home, from the East, and reports a very successful winter in the lecture field. He speaks in Nashua, Ia., June 7th, 8th, and 9th; Minneapolis, Minn., 14th, 15th and 16th; and will visit Cresco and Ft. Dodge, Ia., before his return. He lectured and held séances at Grow's Hall, Sunday morning and evening, June 2d.

Notwithstanding his time is nearly all occupied in professional duties, Dr. D. R. Kayner informs us he will give attention to calls for Sunday lectures or to attend funerals within easy reach of Chicago, and will make engagements for grove meetings and conventions during the summer and autumn. Address him as above, Drawer 607, Chicago, Ills.

The question is frequently asked, What good has Spiritualism done? A correspondent writes us in elucidation of this subject as follows:

"I am a person who has had no object in life, only a life of pleasure and ease—to be happy and make others happy around me; but since I have learned some of the great truths of Spiritualism I have decided to take a higher aim in life, and am determined to spend the remainder of my days in usefulness, and for the elevation of mankind."

Passed to Spirit-Life.

Passed to Spirit-Life, from Dubuque, Iowa, ELIZA JAMES BROWN, aged 18 years, 3 months and 23 days. She was beloved by all who knew her.

Business Notices.

Dr. Price's Delightful Perfumes are becoming great favorites with the ladies, as their sweetness and freshness are so decided.

The best and cheapest dentist in Chicago; full set of teeth for \$5.00, filling half the usual prices. McChesney's, Cor. Clark and Randolph streets. 24-14

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$3 and three 3-cent postage stamps. Money refunded if not answered. 21-33H.

DR. G. E. ROGERS, practical, scientific, vitaphathic, electrician and vital magnetic physician, is meeting with great success, and has no peer in the treatment of catarrh, throat, lung, and chest affections, dyspepsia, scrofula, rheumatism, paralysis, neuralgia and nervous prostration, general debility—cancers, tumors, Cancers and tumors cured without using the knife or caustic, and without drawing blood, with very little or no pain. Turkish, electro-hermal, magnetic, sulphur and bath treatments, are given by Dr. Rogers for the treatment of disease. Headache, neuralgia and all acute pain relieved instantly.

A GREAT SUCCESS.—The new spiritualistic story of "NoraRay, the Child-Medium," advertised in another column, has at once gained favor among Spiritualists, and the publishers inform us that the first edition is fast being sold. Aside from its being of intense interest as a story, the elements of true, loving Spiritualism are diffused throughout the entire volume. 24-14.

SWINE SICKNESS.

When an epidemic disease affects the human family, the medical faculty scientifically investigate its cause and character. In order to prevent or alleviate suffering, and save the lives of mankind.

Why not pursue the same course in regard to epidemic and fatal diseases among the animals, instead of dosing them to death with poisonous drugs, on the ground, work plan? Thus reasoned a chemist and physician, well known as an investigator of cause and effect, and during the past four years he has devoted his attention to swine sickness, and has demonstrated that a preventive and remedy for the so-called "hog cholera," has at last been discovered. We refer to an exhaustive treatise (see notice in another column) which scientifically explains the cause of this disease in a new light.

Here we have the opinion of the most distinguished medical professor of medicine in the United States, which ought to be sufficient inducement for owners of swine to send for a free circular of particulars, in order to acquire all the information obtainable, with the view of eradicating this disastrous hog disease from the land.

PHILOSOPHY OF THE CURE OF DISEASE BY USE OF CONDENSED AIR.

No element essential to animal life is of so much importance as atmospheric air. Life can be perpetuated for days, and even weeks, without water or food, but only a few moments without air.

Physiologists and all eminent medical authorities agree that so long as the blood in a human system remains perfectly pure, the person must be in health. This being the case, all the so-called diseases (and the catalogue is a lengthy one) are simply expressions of impurities in the blood, more than the system in its then abnormal condition is able to rid itself of. If then all diseases originate in impure blood, cleanse the blood, and keep it so sufficiently long to allow the diseased tissues of the system to be absorbed, and replaced with healthy ones from the pure life current, and nature will reassert herself, and show it by renewed vigor and health.

The best way to accomplish this Blood Purifying has engaged men's attention a great while, and many have been the remedies tried, but it must be admitted with indifferent results in the main.

Air has been provided by nature to purify the blood and keep it in a circulating condition. Cut off the supply of air from a person, and in a few minutes life is extinct, because the blood cannot make the second evolution of the system without coming in contact with air, for venous blood being negative and the lungs positive, the blood cannot leave the lungs until it has become to some extent positive by contact with oxygen (it being an acknowledged principle in science that while two negative forces repel, a positive and negative force attract), consequently if no air is admitted to the lungs, the blood will congest there and in the veins. It having been proven that air is the great and only blood purifier, it stands to reason that if enough pure air can be inhaled, it must necessarily purify the blood. The difficulty has been to get sufficient air to accomplish this except by exercise, and that at the expense of vitality, which the system could ill spare.

Science has overcome this difficulty by applying condensed pure air in the treatment of disease, thus giving much more air without any loss of vitality, thereby purifying the blood, which in turn, by the natural process of absorption, will remove the diseased and dead tissues, and they will be rebuilt from the pure blood. This will readily be admitted as nature's natural process.

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PRACTICAL APPLICATION OF THIS SYSTEM OF TREATMENT.

To get condensed air, an air-tight, iron room is necessary, into which as many persons can go as it will comfortably seat. This room is supplied with a constant current of pure air forced in by a double acting air pump, capable of supplying eight cubic feet per minute for as many persons as the room will contain. When the density or pressure required is secured for ordinary treatment one extra atmosphere, or fifteen pounds to the square inch, the air is sent out through a regulating or safety valve in the bottom of the room, as fast as it comes in, thus carrying off all the impurities thrown off by the patients (which impurities naturally fall to the floor, being heavier than the atmosphere), and thus a constant supply of pure condensed air, which is purified by being forced through a purifier before entering the room, is obtained. The room is pleasantly lighted with heavy black glass, and the temperature controlled by those inside, as cool or warm air can be admitted at pleasure, thus rendering the patients as comfortable as if in their own sitting room.

This system of treatment having been thoroughly tested on one or more cases of almost every form of disease, and from the uniform good results obtained, has proven it to be based on correct principles, and it is safe to assert, will permanently cure a much larger per cent. of all diseases than any other treatment known to the world, for while every form of disease has been successfully treated by it, in no case during said treatment was any other remedy associated with the pure condensed air. Physicians have different remedies for the various forms of disease. In this treatment there is one specific remedy for all diseases, for all diseases originate in impurity of the blood and therefore can only be removed by purifying the blood.

This treatment is now in successful operation at 104 Monroe Avenue, Rochester, N. Y. For circular containing further exposition of the philosophy of this treatment, which also contains testimonials from persons who have been cured by it, or other information relating to it, address Dr. Stone's Condensed Air Cure Institute, 104 Monroe Avenue, Rochester, N. Y.

Dr. J. A. Clark, Electro-paths, 157 South Clark street, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on application. 24-9-20.

Dr. Price's Cream Baking Powder will make sweeter, lighter and more digestible biscuits, cakes, etc., than any other kind.

A Tobacco Antidote, manufactured and sold by J. A. Helms and Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its effects.

SPENCER'S Positive and Negative Powders for sale at this office. Price, \$1.00 per box. 24-1H.

Saponifer, see advertisement on another page 23-16-35-15

The popularity and extensive sale of Dr. Price's Special Flavoring Extracts is owing to their perfect purity and excellence.

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 23-10-25-9

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison, M. D.

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.

DIAGNOSIS BY LETTERS—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. 24-7H

New Advertisements.

Bedbugs and other vermin destroyed by use of Egyptian Insect Powder. Send 25 or 50 cts. for single or double package, free by mail. 24-11

WHISKERS! A Liquid Hair Dressing that will grow your hair in a few weeks. Bald heads or a fine growth of hair in six weeks. The INCINCO CO., Cincinnati, Ohio. 24-14-20-60w

Everybody is a Medium. The Time is Drawing Near. When Communication With Spirits will be Universal. Something to Convert the Most Skeptical.

A New Spirit Gift. Under the instruction of a BAND OF SPIRITS, I have succeeded in making a contribution, by the aid of which every body can receive written messages from the spirit world, through the disorganism of his or her own organism. To put the price of everyone.

CHICAGO & NORTH-WESTERN RAILWAY. The Great Trunk Line between the East and the West.

It is the oldest, shortest, most direct, convenient, comfortable and in every respect the best line you can take. It is the greatest and grandest railway organization in the United States. It runs through Colorado, Nebraska, Wyoming, Colorado, Utah, Nevada, California, Oregon, China, Japan and Australia.

2100 MILES OF RAILWAY. PULLMAN HOTEL CARS are run alone by it through CHICAGO AND COUNCIL BLUFFS.

No other road runs Pullman Hotel Cars, or any other form of Hotel Cars, through between Chicago and the Missouri River.

Chicago, St. Paul and Minneapolis Line is the shortest line between Chicago and all points in Northern Wisconsin and Minnesota, and for Madison, St. Paul, Minneapolis, Duluth, and all points in the great Northwest.

La Crosse, Wisconsin and St. Peter Line is the best route between Chicago and La Crosse, Wisconsin, Rochester, Oregon, and St. Peter, New Ulm, and all points in Southern and Central Minnesota.

Green Bay and Marquette Line is the only line between Chicago and Green Bay, Wisconsin, Fond du Lac, Oshkosh, Appleton, Green Bay, Escanaba, Sault Ste. Marie, Houghton, Soudan, and the Lake Superior Country.

Freeport and Dubuque Line is the only route between Chicago and Freeport, Freeport, and Dubuque, Iowa.

Chicago and Milwaukee Line is the old Lake Shore Route, and is the only one passing between Chicago and Milwaukee, Wisconsin, and Milwaukee, Wisconsin, and Milwaukee, Wisconsin.

Pullman Palace Drawing Room Cars are run on all through trains of this road.

This is the ONLY LINE running these cars between Chicago and St. Paul and Minneapolis, and Milwaukee, Wisconsin, Chicago and Green Bay.

New York Office, No. 419 Broadway. Boston Office, No. 5 Broad Street. Omaha Office, 102 Broadway Street. San Francisco Office, 319 Montgomery Street. Chicago Ticket Office, 51 Clark Street, under Sherman House. St. Paul, corner Madison Street. Kansas City, corner 5th and Main Streets. St. Louis, corner 5th and Main Streets.

For rates of information not obtainable from your home, for names, apply to W. H. BEYER, General Agent, Chicago, Ills.

CLEOPATRA CORSET WAIST. A most popular garment, rapidly superseding the Corset, because of its admirably superior, and beautiful. Sent by mail on receipt of price, \$1. 24-12-13

HOWE'S 4 TON SCALE. THE BEST AND CHEAPEST. Address A. M. GILBERT & CO., 99, 97, 95 and 101 Lake St., Chicago, Ill. 217 Water St., Cleveland, O. 612 North Third St., St. Louis, Mo. 24-12-14

ANNOUNCEMENT. THE VOICE OF ANGELS. A semi-monthly paper devoted to searching out the principles underlying the Spiritual Philosophy, and their adaptability to every-day life. Edited and managed by Spirites, now in its 2nd year. It is published from 5 to 12 pages, will be issued as above at No. 5 (Bright St., Boston, Mass.) Price per year in advance, \$1.50; less time in proportion. Letters and notices, and the postage on orders, sent as above, to the undersigned. Approximate copies free. 23-22H D. C. DENSMORE PUBLISHER.

\$4. TELEPHONES! For short lines my Acoustic Telephone is the best in use. I have a test line 1 mile in length that transmits the voice with such power as to be heard in all parts of an ordinary room. Send for Illustrated Circular. J. R. HULL OMB, Mailer & Book, Ohio. 24-12-17

CATARRH. I had it twenty-four years. Cured myself in 1851. Book for 50 cents, gives full particulars. It is a remedy for every case. That we can send clothing at very much lower prices than any other clothing store, as they give you their goods ready made from wholesale houses, and as their expenses are unduly large. This latter condition applies especially to down town houses.

CLEMEY & SAYER, 416, 418, 420, 422, & 424 Milwaukee Avenue, Chicago, Ill. Clothing by Steam Power.

We pay no rent and all our expenses are at bottom figures on account of pecuniary favorable circumstances. Therefore, we can sell goods at very much lower prices than any other clothing store, as they give you their goods ready made from wholesale houses, and as their expenses are unduly large. This latter condition applies especially to down town houses.

Dead dirt with us and get the benefit of our advantages as manufacturers. First, original, and only strictly off price cash house, and largest retail clothing store in the World, occupying an area of floors of more than an acre. 21-12-12

"HOG CHOLERA." New Development in the treatment of this deadly. No patent medicine or "bargain" cure" recipes for sale, but an effective treatment, showing the true character of this disease, with proof that it is not "cholera." It is a specific "Blood Poison." This new work shows the composition of the blood to health and in the various stages of the disease, and gives plain directions that every farmer can successfully prevent, direct and cure this scourge.

Liberal inducements to Agents in every County. Circular of particulars sent free. Read and judge for yourselves. Address R. M. KENTON & CO., Batavia, Kansas Co., Ill. 24-12H

OSWEGO CORN STARCH. For Puddings, Blanc-Mange, Cake, Etc. PURE AND DELICATE. SOLD BY ALL GROCERS.

GOD BLESS OUR HOME. This beautiful motto "God Bless our Home" is now offered in a new design of this motto printed in 18 colors, in gold and many bright colors, and the words are charmingly entwined with flowers and vines, upon a black ground, printed in all the tints of the natural color. This handsome Chromo can not be had at retail store at less than one dollar per copy.

Free! We now offer this picture free, postage paid, to everyone who sends in a subscription to Leisure Hours, a handsome 16 page family literary paper (size of Harper's Weekly) filled with the best stories, sketches, travel, biography, poetry, etc., written by the ablest writers. We will also send every subscriber 16 page supplement filled with that delightful story entitled "Holler with the Coeds," which alone is worth more than we ask for all. The Publishers, J. L. PATTEE & Co., 47 Barclay St., New York.

ask for this method to introduce their paper into every house, feeling assured that wherever it goes it will make a name for itself. Large pay offered Agents. Complete outfit 25 cents. News Dealers sell Leisure Hours, price seven cents per copy at once and state where you saw this offer. Orders sent to your nearest agent or by mail.

ATTENTION LADIES. READY MADE GRASS LINEN SUITS at Wholesale Prices. Price Suit by Mail, Post Paid, \$4.00. Price Suit by Mail, Post Paid, \$3.50. Dreders for 10 or more Suits by Mail, Post Paid, \$30.00.

These suits are made of the finest quality of grass linen, and are guaranteed to be the best made in the world. They are made in a factory where the most experienced tailors are employed, and are made to order, and are guaranteed to be the best made in the world.

Address all orders to J. B. GAYLORD & CO., 62 Wells St., Chicago, Ill.

THE CELEBRATED SWISS WARBLER'S BIRD CALL, THE ONLY ORIGINAL BIRD CALL AND PRAIRIE WHISTLE! (Manufactured under the Patent Granted to MR. SAMUEL McCLELLAN, Feb. 5, 1867.) THE ONLY GENUINE AND SCIENTIFIC INSTRUMENT.

This is one of the most amazing and useful articles brought before the public for many years. It is the invention of Samuel McClellan, the great ventriloquist, and for the past few months has been the leading wonder of all the novelties introduced in the European world, being the greatest astonishment and amusement wherever seen. The Bird and Animal Imitator is a little instrument which is entirely concealed in the mouth when in use, it being impossible for the closest observer to discover that the person using it is making any sound. The instrument is composed of a double semi-circular metallic ring, beautifully silvered, which encloses and supports the vibratory tissue, or sound producer. Attached to the ring is also the diaphragm or retractor, the whole instrument being only about half an inch in length, and less than an eighth of an inch in diameter. The parts are made of costly machinery, designed expressly for the purpose, and every part is finished in the most perfect and substantial manner, and will last a life-time.

With it any person can imitate, in the most perfect manner, the singing of every bird so the forest, the cackling of a hen, the squeal of a pig, the grunt of a hog, the neighing of a horse, the whistling of a quail, the quacking of a duck, the hiss of a goose, the barking of a dog or fox, the gobble of a turkey, the crowing of a rooster, the hum of a bee, the buzz of a fly, the singing of a muskrat, etc. It has recently been used with immense success by all the prominent ventriloquist minstrel and imitators, and has never failed to give perfect satisfaction. In fact, an exact imitation of every known bird and animal can be given, even by a most inexperienced person, without any teaching or practice. For the use of the hunter they are invaluable, as any animal or bird can be so nearly imitated as to call them at once within range. All the various songs of the mocking bird, canary, and other choice singers can be given so naturally that the most expert listener cannot detect the difference. When not in use the imitator can be carried in the pocket without injury, or can be retained in the mouth for hours, if desired, without the least inconvenience, as you can talk as well with it in the mouth as when it is entirely empty. Just imagine the amazement of a company at the sudden singing of a bird, the squealing of a pig, or the meowing of a cat, when it is supposed that none of these are in the vicinity! All the astonishing feats of the most expert ventriloquist can be performed by means of the Whistle, in a child ten years of age. We recently saw the utmost astonishment created in a large company assembled in a private parlor, by what appeared to be the terrific barking of a dog in an adjoining room. The room was searched, but no dog could be found. Then suddenly a cat began meowing so loudly that the door was opened, and a beautiful bird commenced singing in a corner of the room. Astonishment turned to fear, until a boy, who has been sitting quietly reading, arose and said: "The most wonderful thing I have ever seen was becoming serious, and owned up to having one of Samuel McClellan's Whistles. This wonderful instrument can be sent by mail, with full directions, which will enable any person to use it. Retail, 50 cents each; three for 50 cents. Wholesale, \$1 per dozen; \$9 per gross.

No sure and get the GENUINE whistle, which is sent prepared to answer on receipt of above prices, by the sole agents of Samuel McClellan.

L. C. B. ASHES & CO. Boston, Mass. In order to satisfy any doubts as to our reliability, we would state that our whistle has received the highest endorsement of the members of the World's Fair, and has been used by the Emperor of Russia, the King of Prussia, and the President of the United States. It is the only genuine whistle, and it will not answer again. 24-12

RAPONIFIER. See advertisement on another page. 23-16-25-15

\$5 to \$20 per day at home. Samples worth \$5 free. Address: BROWN & CO., Portland, Maine. 23-16-25-15

\$7 A DAY to Agents canvassing for the Fire-side Visitor. Terms and outfit free. Address: P. G. VICKERY, Augusta, Maine. 24-8-24-7

\$10 day to agents selling our Fine Art Novelties. Catalogue free. J. H. Bufford's Sons, Boston 23-16-25-11

AN ASTROLOGER. HAVING HAD TWENTY YEARS OF EXPERIENCE. In answer to reading the planets connected with every event of life—Charts of destiny for two years, and advice on Business, Marriage, etc. \$1.00; Full Life, \$5.00. Six questions on any matter, 50 cents. Enclose fee, with correct age, date of birth, if known, whether born night or day, if single, and give all business letters strictly confidential. Address: PROF. J. FAIRBANKS, No. 7 South Place, Boston, Mass. Enclose stamp. 24-1H

IF THE SICK. Would realize how little disease and ill fortune is understood, and send me their photographs, I will disclose to them a true knowledge of the cause of their diseases and the philosophy of life. Founded on a new discovery of my own, which is unknown to the medical profession, that will enable them to recover their health and avoid subsequent disease, free of charge. I have thousands of grateful letters from all parts of our country from those who have cured and made successful and happy by my medicines and advice. Address Mrs. LUCRETIA HASKELL, Box 1103, Norwich, Connecticut. 24-12-1

Vital Magnetic Healer. Mrs. CLARA K. HOLLAND, formerly of 871 Michigan Ave., is now located at 257 Wabash Avenue, where she will be pleased to receive her old patients and any new ones who desire her professional services.

Treats all Forms of Chronic Disease. Application to the nerve centres, curative, where medicine has failed. It is especially successful in "Chronic Rheumatism," which so many ladies are suffering from, also, in imparting new vitality to the system afflicted with "Nervous Prostration," "Nourishment," etc. Willingness to cure patients at a distance, through lock of hair, where age, sex and existing symptoms are given. Immediate attention, application for diagnosis by letter can be accompanied by \$2 and a recent stamp. Terms of treatment, and ample references, will be given on application at office and residence 257 Wabash Ave. 24-12-1

WINDOW SCREENS, WIRE CLOTH, WIRE GOODS, WIRE CLOTH COMPANY, 115 LAKE ST., CHICAGO.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Somebody's Mother.

The woman was old and ragged and gray, And bent with the chill of the winter's day. The street was wet with a recent snow, And the woman's feet were aged and slow.

Dark Seances.

The advantages and disadvantages of circles held in the dark, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subject, we have addressed letters to many who had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the answers, and finally classify the result so that it will be of value to those interested.

ANSWER FROM THOMAS LEES.

I have never yet attended a dark seance in my life but what some doubt was left in my mind as to the genuineness of the phenomena, because I have never yet been fortunate enough to meet a physical medium who could or would hold a dark seance under strict test conditions.

The Wedding Process.

MR. EDITOR:—Please give me a moment to ask you to go on with your wedding. Grab the harmonium and the organ, and get ready to get rid of the frauds. They are to it, what the army worms and grasshoppers are to vegetation, and leave equal destruction in their path.

A Local Wonder.

Little Nancy Vennum has been restored to her parents, Mr. and Mrs. T. J. Vennum, completely cured. Last November she became so ill that she was nearly dead, and in February preparations were being made to send her to an insane asylum, but the parents of the unfortunate little one were prevailed upon to consign her to the care of Mr. and Mrs. Asa Roff, who believed she was under the influence of spirits.

ANSWER BY HORATIO G. EDDY.

Many object to dark seances because they do not understand why spirits cannot manifest in the light. A volume could be written upon the power of darkness to produce physical results. The spirit germ of every bud and flower is hid from light by a material shroud. Nothing exists, either animal or vegetable, but has required the germ to be planted in a condition manifesting darkness for the development of its material power.

Spirit Rappers Again.

The statement which follows below is given by a gentleman of veracity. We would give the names of the parties, but without first consulting them, feel unwilling to do so.

Some few months since Mr. — of this Halifax county, Ga. Search being made among his private papers for a will, and no such document being found, the family of the deceased, naturally concluded that Mr. — had died intestate, whereupon the friends of the family began to cast about to find a suitable person to administer on the estate, and had gone so far as to visit the county seat and consult with Messrs. Mullen & Moore in their office.

Are Spirits and Mediums Infallible?

It is a mistaken idea to suppose that all spirits are semi-deities, possessing qualities which are perfect, and a knowledge infallible. The fact that they are in many cases, little better than mortals, and sometimes compare ill with those still in the form, must be acknowledged. This truth, humiliating as it may be, cannot be gainsaid, and being true, constrains us to ask, what can be done to prevent such a state of things, and what can be done to improve the condition of those who are mediums, and what can be done to improve the condition of those who are spirits?

OPINIONS ON DARK SEANCES BY SOME CLEVELAND SPIRITUALISTS.

Not very good. C. H. ROGERS. As far as I know, I don't like them; am pre-disposed the other way. B. A. WEBSTER. Very unscientific, and particularly damaging to the morale of Spiritualism. L. VAN SCOTTEN. As conducted, I don't like them. On the whole, do not think they are productive of good. JOSEPH MADDEX. Not favorably impressed with them. As I don't care for them, my experience is limited. E. S. ANGL. Necessary and good in so far as they lead on persons to investigate; not very scientific as carried on. MRS. SPAFFORD. Not partial to them; on the whole, I think they are a drag, and bring the cause into disrepute. D. S. PAISLEY. As now conducted are a bar to its progress. I am willing to let those in spirit-life decide the desirability of continuing them. E. T. TINDALL.

At a small gathering of Spiritualists last night (twenty-two persons present), after discussing dark seances, I took a vote on the subject, which resulted as follows: For dark seances, four; against, eighteen. THOMAS LEES. Recognize much good in them; think they were more essential in the past than they will be in the future. So long as spirits require darkness for their manifestations, I think they should have it; but believe, on the whole, they retard the growth of Spiritualism. MRS. D. A. EDDY.

Letter From Newman Weeks.

I heartily rejoice to see that you have placed the JOURNAL on the foundation of truth and outspoken honesty; and that while you have "malice toward none and charity for all," you give no quarter to knowers, rascals and cheats. It is high time that the tide of foolish, hasty, absurd, uncontrollable human credulity, which has flooded the whole country with mountebank mediums for every new phase of manifestation, should be stayed, and a little reason and common sense be applied to spiritualism as well as material things.

A Strange Incident.

It is in the course of your recent reading you have not chanced to meet with "Burma, Past and Present" by Lieut. Gen. Albert Fytche, C. B. I. you may be interested in the following excerpt: "Major Fytche had an old school-fellow, who was afterwards a college friend, with whom I had lived in the closest intimacy. Years, however, passed away without our seeing each other. One morning I had just got out of bed, and was dressing myself, when suddenly my old friend entered the room. I greeted him warmly, told him to call for a cup of tea in the verandah, and promised to be with him immediately. I dressed myself in haste and went out into the verandah, but found no one there. I could not believe my eyes. I called to the sentry who was posted at the front of the house; but he had seen no strange gentleman. A fortnight afterwards news arrived that he had died six hundred miles off, about the very time I had seen him at Maulmain." ALFRED BELL.

Singular Independent Physical Manifestation.

It was not long since, that on a chilly day in my house with a moderate fire, I sat not far from the stove reading, when I dropped asleep; there was not another human being about the house. All at once there was "long bang!" I started up, opened my eyes, and a lid of the stove hung in the cavity, swinging; it was yet under motion, and had, by some unseen power, been knocked out of its place, and almost turned upside down. What could have been the motives of the invisible, unless it was to let me know of their presence. I have had similar manifestations before. J. CHATLAIN.

Lyman C. Howe writes.

I spoke here yesterday, and speak again next Sunday, and then I intend to go home and remain with my family, as my father is doing well in these parts, and many localities are awakening for the first time and asking for the "bread of life." I gave two lectures at Smithboro early in March or last of February, in the Methodist Church, and the Methodist minister was present, and one or two other clergymen. We had full houses and good attention. I guess we shall not get the church again, but an interest is aroused and authority is an evidence of its effect. I hear that the clergy have been, battling us ever since. We have given them something to preach about that may vary the stupid monotony of the old repetitions and stereotyped platitudes that soothe the saints to sleep. I commend the JOURNAL wherever I go, and find a hearty approval of its loyal independence and clear discrimination which promise so much for the cause, and blesses even those who are not yet ready to see the facts and are faithful to all genuine mediumship, it supplies an abundance of evidence for the immortal building, and uses it in the broad philosophy that is rising out of the elements of confusion. The literature of Spiritualism is fast outgrowing the liability to the charge of weakness and imbecility. Such writers as A. J. Davis, Hudson Tuttle, S. B. Brittan, Giles B. Stebbins and a score or more that rank with them, are the peers, if not the superiors, of the last November, and the tastes and demands of the spiritual public have been so educated through our press and lecturers that the best minds, best thoughts and broadest philosophy presented in the choicest language, are indispensable to receive endorsement and patronage.

Spiritual Lectures at Haverhill, Mass.

It appears from the Haverhill Publisher, that Mr. Baxter has been lecturing at Haverhill again. One feature of his lectures is, that he describes spirits. The Publisher says: "These descriptions were very remarkable and interesting, supplying material for philosophic minds to turn into the mill of investigation. The first sensation described was that of a sound like the planing of boards, which passed away, and there appeared a vision of caskets and coffins of various sizes, piled up; then the name of Chase appeared, and the impression was felt that some recent occurrence had attracted the attention of the spirit in this way. A sensation of fluttering about the lungs and throat of the speaker was supposed to indicate the disease of which the person died. Following this the name of Sylvester Chase was given. Everybody, of course, recognized this as a perfect description of the late Mr. Chase, the undertaker, and if the common teaching that spirits can and do look back, is true, the Saturday exhibition of the new child's hearse in our streets would supply the recent attraction. What appears to be a coffin plate was described as having appeared on it 'June, 1874.' This is confirmed by the records as the date of his death."

The next was a vision of two persons talking together, at first not very distinctly given. "Attica" says both belonged here, but one resided here more than the other, and one was a more prominent person than the other. One seemed to be about seventy-five years old. They appeared to be talking about insurance or business of that kind. The names of Israel Carleton and Robert Marsh were given. It seemed as though Carleton had been for some time trying to reach his wife and daughter. The names of Mary and Lizzie, of William street, of Boston and Haverhill, and of Moses Marsh of the North Parish, and of Mary, his sister, were mentioned; and a book was seen connected with the name of Lizzie. After another vision had presented itself, there was a recurrence of this scene, and the name Marsh, with the words, "Oh, year ago Sunday morning," as the time of his death occurred, but by date "May 1874." Attica then represented this man as having had connection with insurance business and banks.

Going Around the World.

The son of one of our most eminent London Spiritualists has gone on a trip round the world, with the special intention of visiting the Australian and New Zealand colonies. We refer to Master Tebb, son of W. Tebb, Esq., who sailed from London in the "Medea" on April 30th, bound for Wellington, New Zealand. Master Tebb is about sixteen years of age, and takes this trip as an element of education, and for the consolidation of his constitution after close study, one of his professors being the well-known writer, "M. A. (Oxon.)" He carries with him letters of introduction to colonial Spiritualists, and we bespeak for him a kind reception wherever he may present himself. Any kindness shown to the youthful traveler will be duly appreciated by a large circle of friends in London.—Medium and Daybreak.

John W. McDonald, of Houston, Texas, writes.

We were in Hempstead, Texas, while Capt. H. H. Brown and Mr. M. C. Vandercook were there. They are doing a glorious good work. Capt. Brown is second no one that I have heard as a lecturer. We, the Spiritualists, stormed the (orthodox) fort in Hempstead, and we will continue to hold what we have gained, and add to it. We are developing some fine mediums in Texas, and the people are waking up to investigate our philosophy. I feel a pride as well as pleasure in seeing the continued improvement in the grand old JOURNAL. "Long may it wave," and long may you live to edit it.

Brief Mentions.

C. Warden writes: Thanks for your defense of all honest mediums, for you are defending them when you insist upon strict test conditions at circles for physical manifestations. Mrs. M. A. Case writes: I think that Mr. Tuttle's writings are worth more than a yearly subscription to the JOURNAL; he treats the subject of marriage according to my views. Mrs. B. D. Hawks writes: I have been reading the JOURNAL since the first of January, and am more than pleased with it. I like the independent, straightforward and courteous style in which the paper is conducted. F. W. Baker writes: I, one subscriber, vote for you to publish more of Dr. Thomas' sermons. I think the "Ministering Spirits" splendid. Tonight we have Hon. Geo. W. Wendling, who modestly (?) advertises himself the peer of Ingersoll. I will send you one of his bills as a sample of his bungling. Mrs. S. J. Dickson writes: I am deeply interested in the stand which you have taken against fraud and hypocrisy; it is the only course to pursue in order to free Spiritualism from the odium cast upon it by the ignorant and malicious. May its light so shine as to speedily dispel the darkness which enshrouds those who having eyes, see not. Dr. G. E. Rogers writes: I think the last issue of the JOURNAL the best and most interesting number I ever read. This is a progressive age, and I think you and your paper are making rapid strides in progression and wisdom, and you should receive your reward here, in the shape of thousands of new subscribers. If you don't receive here, you will in the great hereafter. I think if a good lecturer or medium should visit Tipton, Ia., they might be the means of doing good, and saving themselves.

Wm. J. Lippincott writes.

I have just read your editorial, "A Word of Warning." I am not entirely certain that Spiritualism is true, but am in hopes that I may yet find it so. The way you are dealing with frauds, and the issue you make, are refreshing and encouraging, and seem to point the way to something more reliable than we have been having. Let everybody read the article referred to, and take courage; day is breaking, and we may soon find ourselves out of the woods.

J. B. Wilcox writes.

I have the honor of reporting a new society of Spiritualists, which was organized here on the 5th of the present month. The society is known as the "Homestead Valley Society of Spiritualists" of Faulkner county, Wisconsin, and comprises the following officers: Mr. J. G. Hazen, President; Mrs. S. Busby, Vice President; Mr. J. B. Wilcox, Secretary; Mrs. F. Guilbert, Treasurer; Mr. E. Lawrence, Collector. The society adopted the articles of association as laid down in Record Book. The society are holding circles regularly at the residence of J. G. Hazen, in rooms fitted up expressly for the purpose, and by the way, I am in hopes that you will be so kind as to send me a copy of the "Word of Warning," which I shall be pleased to report from time to time, as circumstances will permit.

And they that tell us of these glorious things.

The blessed vision from Spirit-land, which has been so often seen by those who have been shut out from truth by what Old Roger said; and are proclaiming to the sons of men That God is Love, and that there is no death.

Hugo Freyer, Canton, O., writes.

Let your readers know of the progress our circle is making. In my last I stated that to the facts and facts was developing. The spirits are now able to and untie him in a few seconds. We use no cabinet, but put him into a corner of the room and draw a curtain before him. Our spirit friends also play upon a violin which we lay under the table, and ring a bell, keeping time to our singing. A few weeks ago they brought us a beautiful flower. They have also lifted the table as high as we could reach and carried it in that way around the room, bringing it back to the place from which they took it. Books, pencils, etc., placed on the floor, are placed on the table, and it seems that they take especial delight in hitting me on my hands in order to scare me, which they often do. They have promised to materialize for us soon, and of course we are anxious. I believe cases where such rapid progress has been made, are very scarce. All in the circle were skeptical at first, but honest and true, and our spirit friends pronounced it the best circle they could find. Oh! what a beautiful philosophy—no not philosophy, but truth. When Spiritualists and investigators will not only desire the physical manifestations, but will seek after the truth, the underlying principle of Spiritualism, they will learn a great deal quicker and more. Spiritualism is not taught us to satisfy our animal desires, but to cultivate our moral and spiritual natures.

Continued from First Page.

No picture drawn by Milton of the infernal regions, and no visions of Dante of reeking horrors of flaming souls, could picture the desolation of that selfish spirit, who is not aware of being in heaven nor in hell, but whose spirit is of no use in the universe. But another glimpse into the spiritual states not surrounding earth, where there are those who passed through a long life, guilty of active fraud and offense against the conscience, but who nevertheless on earth, wore the mask of loveliness, a mask of purity, a mask of morality to the world for the sake of gain, the hoarding of wealth, and who passed out into spirit existence, wanting the praise of man. The mask, however, is gone; the spirit being seen face to face, and as angels look down upon each one, they do not condemn him, but turn away, he is not of them; as yet no loving glances meet him, he cannot rise to the aspirations of those who loved him once, he finds all his selfishness around him; each deed and word is before him in pictured image of thorns or briars, thistles, or desolate wastes, or slimy stream, and there, in solitude of his own thoughts and that supreme consciousness of his own poverty, can there be greater suffering than that which must come to him when he finally sees all this imperfection? When he knows that the whole of his life has been a mask, the darkness of his spirit is revealed! He might try to hate himself out of existence; he cannot do this; no destruction, no Lethæ, not even terror or flame, but the conviction of his degradation within him, struggling all the time to be free, and yet that very conviction descends to uplift and save him.

Take the worst condition of human life, the lowest, most abject, unconscious of moral energy or perception; the being who does wrong without knowing it. He has no offense of conscience. He must enter spirit life, not only surrounded by darkness, but not aware of that darkness; a long low line of cloud and horizon without meaning, objects without distinct human passions, that rise like a ghost, the vision clouded—this state existing until some chord of love, some awakening sympathy reaching the spirit, he is gradually drawn up; but in this there is no penalty in the sense of revenge; in this there is no everlasting condition; the human soul cannot always remain in one state; it is impossible for the spirit, forever surrounded by light, to always remain in darkness.

That which is true, however, is that you or any one that passes through such a condition of darkness, cannot escape the law, whatever it is; i. e., the consciousness of awakening and quickening the conscience and suffering, finally sets free. And this everlasting flame, this fire of conscience and remorse that consumes but destroys not, are precisely the words and precisely the meaning of the ancient language. In similar conditions you suffer the same way; under similar circumstances you fall beneath the retribution of that law which remains active; as long as being in that condition, you are amenable to it. Torment follows no longer than is required; hell ceases when whatever is the cause of its existence here ceases. Just so soon as a mortal escapes from that cause or condition through growth, it terminates that period of his suffering.

I therefore speak of this very distinctly, that you may know that the law may abide forever, and yet that none may require that law always. For instance, there doubtless will come a time, even if capital punishment be not abolished, when no need of its use will exist, for the simple reason that all mankind will be above murder, the average man being above it now; the average human being above what is called theft; the average man being not amenable to the laws that affect the lowest condition of life, yet these laws are perpetual, remain as laws yet needed; we mean simple punishment, penalty or condition of retribution within or without the individual. What I claim, therefore, is this: that the system or law in the universe producing moral retribution, is eternal; that the condition of no human being is to be perpetually within the action of that law; but that it has an effect upon him in his state of error, and then upon another, and one after another, until all pass beyond the range of it, and newer worlds than this, will have upon them this condition of Tartarus and Hades that the earth now has, while on the earth they will have remained only in name, and even the names will ultimately be blotted out.

What I consider is, that this penalty or consciousness of offense, precisely means the growth of that same power which causes you when reason tells you you have committed evil—caused your spirit to condemn, as well as suffer the penalty for that condemnation until you have outgrown it; therefore, the degree of heaven and hell within you in the spiritual state beyond the earthly, is relatively just what it was when you ceased your earth-existence. You take your heaven and hell with you. They are worn as garments; their aura will shape your spirit-life habitation, will surround you, animate you. The heaven of the spiritual kingdom is that sublime adjustment of spiritual qualities to the laws of the mind, and spirit in the world of spirits; the hell of the spiritual kingdom is distinctly that which the spirit bears with it as the result of a too material tendency. All powers and faculties not in harmony with the great spiritual laws which drag the spirit down in earthly existence, must sooner or later cease.

As the positive laws of light is perfect, but darkness is but a negative condition; as the light of the sun quickens the germ and

awakens out of darkness the blooming flower, so spirit life being positive, shines upon the darkness of material life, awakens the soul into bloom eventually, though it may be long in folded in darkness; though clouds may seem to be unendurable; though the condition immediately beyond the earth cannot seem to be hopeful, still the light is perpetual, always shines, and there can be but one result—the darkness is not perpetual, is only relative, according to the degree of light. This truth emphasized, set adrift in the world upon pinions of the spirit, by ministrations to friends, becomes the salvation of man from the terror of hell and from the selfishness of too narrow a heaven, that the kingdom of heaven can only be shared by you and your friends; that kingdom of heaven into which only a given family, or given circle of society, or given number are to be admitted, is gradually widening and emerging to include the whole.

THE KINGDOM TAUGHT BY CHRIST. That condition which lessens the consciousness of perpetual existence of eternal torture for many, which pronounces the consciousness of a belief in the final restitution of all, the restoration of that condition which at last reaches down, clasping the lowliest and most darkened soul, kindles the spirit with immortal love—that must be the existence and the kingdom taught by Christ. Unfolding that life into hopefulness, makes room for expansion in the spiritual state, and straightway links to the celestial kingdom the many pathways of life into one point of love, and makes all the avenues of crime, sin and wretchedness, lead at last to the inevitable spirit of God, and expands the thought, the understanding, to the realization of celestial life, including other worlds and other kingdoms, all that realm that lies beyond the province of the so-called natural sciences, so that such a system as this can but uplift, disenchant, make free and glad the mind, or any class of minds to whom it is known. Therefore it cannot but annihilate any narrow and limited sense of the heaven of theology and the heaven of paganism, the heaven of any sect or grade, but also any annihilation, and must include the heaven of all humanity of earth, or in other worlds, that are inhabited.

Take down the barriers, that, like Chinese walls, have surrounded the celestial kingdom of all nations; take down the narrow limits of sect, of creed and individual selfishness, to make room for every quality and every condition and noble attribute of man, until the soul shall know itself free, having been only incarnated in human form, and shall feel itself noble, and while breathing the glad vitalized life of this sublime consciousness, it shall feel itself exalted. While speaking of this celestial kingdom, and step by step annihilating Hades and the guiding lines around mankind, the passions, appetites, crime, selfishness, the corruption that blackens humanity in high and low places—I shall look down from the celestial, high angelic peaks, in the face of the infernal regions—look beyond earth with its seething masses of human thought, with the corruption and corroding care, the terror and fear and selfishness that lies all about here, (and they could imagine this world originating all past ideas of hell and Dante looking down even upon the earth, when he wrought his Inferno,) and see this, also like that which lies beyond; strata after strata of this darkened and satirical life, is gradually uplifted, with certain minds towering above them, touching like mountains above the mole hills of earth; touching the white light of heaven with their brows; that teachers, leaders; and thinkers and messiahs are sent to lead mankind and show the heights above them. That certain ministering spirits speak out from their midst to every soul, saying that which is from the kingdom of heaven, proclaiming that the criminal confessing crime in the dungeon cell, the inebriate in the gutter, the Magdalen in the street, or the hypogrite in the Church or out of it, that they are coequal in the sight of heaven, and possess an inheritance with every soul; and fetters of crime, of appetite and poverty shall fall from them, and they shall be free men and women evermore.

The voice of a mother, the ministrations of her who in earthly life, with voice of angel speaks in prison cell to him man has condemned—the angelic spirit of the child bending above the brow of the father who stultifies himself for selfish interest in the world, the voice of admonition strikes home to the soul. He knows what treasures are valuable in that life, and he is warned not to incorporate them with selfishness, pride or ambition, for, they must be left behind. The voice of the spirit crying out from the other side of existence, all angel ministrations of all time, all archangels breathe a word of promise and Christ to all humanity, and this is the voice of eternal life, which is not heaven; it is not hell, but it is that life which continues forever, has its heaven or hell in degree of spiritual unfoldment, and is not a selfish race for supremacy in the kingdom of heaven, but is perfect unfoldment of the flower of life from within to the end, that the lily may bloom, and the rose shed its fragrance and the divine truth and love may blossom upon human clay and become immortal.

IMPROVISED POEM. And now abide these three, Faith, and Hope, and Charity; but chiefest of these is Charity. Three angels out of heaven sped, The star of life was on each brow, With wings of light and softest tread, Down unto earth they bend and bow— Down, down they plunge to earthly night, While all the way with vibrant light,

Is enkindled as they speed along; Unto, threefold power of heaven's song. And with snowy face of prayer, Breathes wondrous words of worshiping, Kindles an ardor on the air. Whence every human soul must cling, And having filled her work and place, Retires with heav'n appointed grace, And rests now like the stars in heaven, Towards which each morn and dewy even You turn your eyes, and pray again To chase away all human pain.

And one hovers ever before, Leading the path which you must tread, And stand just beside the door. Whence, issuing, your beloved dead Pass out of sight and unto heaven. Through her your promises are given, What faith at last waits to fulfill, Revealing heaven's perfect will. The bright-faced seraphs hover near, In storms, darkness and doubt illumines, Chases away each fainting fear, Keeps all dead flowers in sweet perfume, And makes you think they rise to bloom In that bright life beyond the tomb.

But one lingers above the earth, Lingers in every lowly place, Forsaking haunts of joy and mirth, Forsaking all beauty's grace; Wherever human woe is found, There her sweet voice is ever heard; Wherever blood-stains pierce the ground, There you may hear her low soft word, There you may feel her tender palm, There you may see her bending form; The plying eyes reading sweet psalms, Diffusing light and glory warm, Making the atmosphere grow bright, Making from darkness, clear sunlight; And from every blood-drops forming flowers, And every tear from dim eyes gone, And every form to love's sweet bowers.

Seeking and soothing all hearts lone— Searching all haunts of woe and pain, And to each, bringing light again. To cover all the wounds of care, She spreads her garlands o'er each brow And makes your darkness seem most fair By her bright mantle even now; And when at last her work is done— 'Twill not be ended here below Until each warlike blood-stained sun Shall sink, till dead is human woe; And when at last her work is done— You will see her like the star of even' Rise up to that blest height now won, 'Tho' Charity, her name is given Her name is known as Love, in heaven.

THE FOURTH DIMENSION OF SPACE. Zoellner's Theory of Knot-Tying. At a séance given by Slade to Prof. Zoellner, astronomer and physicist at the University of Leipzig, three knots were tied in a cord, the ends of which were sealed. The test was made under rigid conditions, in broad daylight, and under the eyes of the renowned professor. This manifestation is not a new one in America, and has been accounted for by the "passage of matter through matter."

This explanation by no means satisfies Prof. Zoellner. He sees in it a demonstration of the surmise of Kant that space has more than three dimensions. He attests the fact, and exalts it to the domain of abstract mathematics, and in the blaze of his great learning exhibits it to the astonished savans of Europe. This is of great advantage in gaining attention, just as was the now obsolete theory of psychic force, but we regard it as one of the most anomalous efforts ever put forth to account for a simple phenomenon. Prof. Zoellner argues in this manner: The knots were tied. This is a fact which cannot be gainsaid. How were they tied? If intelligences understanding the "fourth dimension of space" could manipulate the cord they could tie such knots. Hence, there are four dimensions at least to space.

We cannot understand how such a conclusion follows, although we by no means deny that space may have more than the three dimensions of length, breadth and thickness. Nor do we think Prof. Zoellner has proved that an intelligence understanding these dimensions, could tie a knot in a cord with sealed ends. His illustration from a folded cord which can be unfolded is not parallel to that of the knot. If any one will test the matter, they will find that a knot cannot be tied or untied if the ends of the cord are sealed, though every dimension of a sphere be employed. The cord must be forced through itself in order to tie a knot unless the ends be free. It may be said we make direction, synonymous with "dimension," but this is the use Prof. Zoellner makes of it in his explanation of the simple "loop" in the cord. In fact, he is not only confused himself, he confuses his readers with an ambiguity little short of utter darkness.

He forcibly reminds us of a man who wishing to take a bird, which is so near, all that he needs to do is to stretch forth his hand and make it his own, forges a cannon so gigantic, that all the magazines in the world cannot furnish ammunition to load it with. The little bird will gain great prominence thereby, but is in no danger of being caught, or blown to pieces.

Sepulchral Sympathy. A Canadian paper notes that a curious circumstance is related of the lad King, who lost an arm recently by a thrashing-machine in Adelaide. It appears that subsequently to the amputation, and the limb having been buried, he complained that his hand was cramped, causing him extreme pain, and desired the arm to be disinterred. No attention, however, was paid to the request for some time, but the boy still persisted, asserting that if the arm was not raised he would not recover. The limb was

accordingly disinterred, and the hand found to be firmly shut together. During the operation of opening the hand the patient evinced great agony, and afterwards declared that he felt relieved of the sensation of cramp from which he appeared to suffer so acutely. The circumstance, if true, says the *Strathroy Dispatch*, is certainly a curious one; not more so, however, than many others in the record of medical experience.

An Authenticated Fact.

The following from the *Newbern Daily Nutchell* is vouched for personally to us, by a gentleman of undoubted veracity from North Carolina, who is cognizant of the matter. "Some few months since Mr. — of this, Halifax county, died. Search being made among his private papers for a will, and no such document being found, the family of the deceased, naturally concluded that Mr. — had died intestate, whereupon the friends of the family began to cast about to find a suitable person to administer on the estate, and had gone so far as to visit the county seat and consult with Messrs. Mullen & Moore in their office. On their return home, one evening, as had been customary on former occasions, table turning was introduced; among the feats the table performed, it repeatedly tipped over into the lap of a young lady of the party, when it was suggested to introduce pen, ink and paper. The young lady took the pen, and at once received the following instructions with the signature of deceased attached: 'Look in a small drawer in the right hand corner of the old desk and you will find my last will and testament.'

The instructions were obeyed, and to the astonishment of the party, the will was found then and there. A gentleman present who was also present at the consultation in the office of Messrs. Mullen & Moore, above alluded to, being disposed to ridicule the affair, silently proposed the following questions, viz: 'Who were in the office at Halifax during the consultation as to the settlement of your estate?' A communication was at once received, signed as before, announcing the names of the persons present. Now, how?

One such fact as this is of more value to Spiritualism than a million of doubtful manifestations. It furnishes indisputable evidence of spirit supervision and spirit return,—proves that the basic rock upon which Spiritualism rests—the communion of spirits—is the eternal foundation of all growth and progress, upon which mankind here and "over there," are building the living temple of Truth and Wisdom, which in the coming ages shall lead humanity out of the thralls of ignorance, superstition and bigotry, away from the crime and degradation they engender, up the steep of knowledge and along the shining pathway of progression into the realms of everlasting day.

In the *Banner of Light* for May 11th, attention is called to a correspondent who says:—

"I see by Bro. A. J. Davis' remarks (*terbatim*) report) at our Brooklyn anniversary (as contained in your last issue) that he discredited the physical manifestations." Since then we have received the subjoined card from Bro. Davis:

To which in the *Banner* for May 18th, Mr. Davis replies: "LUTHER COLBY—Dear Sir: I did not 'discredit' the physical manifestations, but I did protest, and always will object, to an intemperate indulgence in them to the exclusion of work in other important directions. A. J. D.

"Orange, N. J., May 10th, 1878."

In our issue of May 11th, we published the following:

One more word, friend A. J. Davis. When in his confession-sheet he says: "I do not believe in re-incarnation"—he will have a vast majority of American Spiritualists on his side; but his further addition: "Nor that any foreign spirit can displace the mind of any living man," seems to call for a more explicit statement of what he means thereby. I, for one, am not sure of the sense which this negation is intended to convey, and I expect that many Spiritualists would be obliged to Mr. Davis for further elucidation of this point. Respectfully, DR. G. BLOEDE.

Brooklyn, N. Y. Will Bro. Davis be good enough to reply to Dr. Bloede.

Spiritual Meeting. The First Religio-Philosophical Society of Hillsdale county, Mich., will hold their 12th Annual Festival, at Clear Lake, Mich., on Saturday and Sunday, June 22nd and 23rd, 1881. The festival will be held in the spacious hall and parlors, and all the proceeds, have been engaged for the purpose. The meeting will be presided over by Dr. W. Hill, M. D., and Prof. Glanville, on the most important questions of the day. Refreshments will be furnished by the Society on the grounds and by the hotels. Friends from a distance will be provided for. BY ORDER OF THE EXECUTIVE BOARD.

The Spiritualists of Central New York, Will hold a two day meeting and reunion in Deerpark, on Saturday and Sunday, June 18th and 19th. Good speakers will be present. The friends here will do all they can to entertain visitors. A large time is anticipated and a cordial invitation is given to all to come and have a good time with us, and invite your friends. Good board at the hotels at reduced prices. W. W. PECK, Deerpark, N. Y., Committee. DEER PARK, West Windsor, N. Y., May 15, 1881.

The Spiritualists and Liberalists Will please bear in mind that our next quarterly meeting takes place in Onondaga, Wis., June 18th, 19th and 20th. The simple announcement of the meeting as printed speaks for itself, and a sufficient guaranty of success. Good food and comfortable music is secured for the occasion. Come all. DR. J. C. PHILLIPS, Secy. R. M. Brown, Pres. N. W. C.

The 19th Anniversary Meeting at Sturgis, Michigan. The Harmonical Society of Sturgis will hold their annual meeting in the Free Church, at the village of Sturgis, on the 18th, 19th and 20th days of June. Excellent speakers from abroad will be in attendance to address the people. A general invitation is extended to all. BY ORDER OF THE SOCIETY.

Spiritual Camp Meeting in the North-West. The Spiritualists of Northern Iowa and Southern Minnesota will hold a camp meeting in Webster's Grove, Iowa, commencing June 22nd, 1881, and continuing for three days, Wednesday, Thursday and Friday, June 23rd, 24th and 25th. The Rev. Samuel W. Johnson will be the principal speaker in conducting the services. Geo. F. Colby, Secy, trustee, and clairvoyant medium, will be in attendance; others are expected. A general invitation is extended to all to come and be interested in the promotion of a pure spiritualism, and in devising means and plans for promoting the culture of a true manhood and womanhood. They and those who are furnished these coming from a distance. Honor (Vernon Station) is extended to the following: Messrs. J. C. Phillips, Secy, and R. M. Brown, Pres. N. W. C. and W. W. Peck, of Deerpark, N. Y., and G. W. Webster, of Sturgis, Michigan, Committee of Arrangements.

Meeting at Dundee, Michigan.

There will be a Basket Meeting two miles south of Dundee, Monroe county, Mich., at Mrs. Chairman's, the 15th of June. LEVI LEWIS.

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