Ernth Genrs no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Jaks a Henring.

VOL.XXIV.

JNO. C. BUNDY, EDITOR. }

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THE WATSEKA WONDER. Letter From Dr. S. B. Brittan.

I have read the narrative of E. W. Stevens, published in late numbers of the Journal. The alleged facts are certainly extraordinary, but they are compassed by spiritual forces, and compatible with the psycho-physiological laws. The internal evidence that the statement accords with the essential facts of the case, is such as to secure a general acceptance of the Doctor's testimony among those who may have been familiar with similar phenomena, and all who are able to comprehend the philosophy of their causation. In the attempt to obtain credence for marvelous statements which have no foundation in either fact, law or reason, the narrator is almost sure to blunder by the introduction of some alleged occurrence which involves an impossibility. The man who knows little or nothing of the essential forces and fundamental laws which govern spiritual phenomena, has no certain means of determining what is and what is not within the range of possibilities. A single illustration will serve to elucidate my idea.

ing what is and what is not within the range of possibilities. A single illustration will serve to elucidate my idea.

Many years ago, while the writer was editing the Spiritual Telegraph, a tricky fellow sent us a long account of remarkable facts, said to have occurred at West Troy. In his story of the wooders allowed to have In his story of the wonders alleged to have been performed by spiritual agency, he de-clared that a table rose from the floor with-out hands; that it floated out of one open window, and after remaining suspended in mid air, over the sidewalk for a little time, mid air, over the sidewalk for a name time, it slowly returned through another open window and resumed its former position. Had the narrator stopped at this point in his story, we could only have said, well, the alleged facts are remarkable, but they are allegether no could be and they our accentaltogether possible; and then our acceptance or rejection of the statement would Qur j the credibility of the witness. Instead of pausing, however, in time to prevent an impeachment of his veracity, he went on to say that he measured both the table and the window, and found that the former was fifteen inches wider the narrowest way than the latter. In other words, this Munchausen story-teller made an inflexible objectone utterly incapable of the slightest compressibility—pass through a space between unyielding walls, fifteen inches less than it was known to occupy, and without break-ing either the frame or fibre of the table. It required but little philosophy to decide that such an assumed fact, if not altogether impossible, in the nature of things, was at least highly improbable.

The same party sent us some half dozen similar communications, every one in a new chirography, and mailed at a different post-office. But we spotted the author every time; marked his papers "bogus," and thrust them all into the same pigeon-hole. Sometime after the writer received a brief note from this pretended medium, dated and postmarked at Brooklyn. The material portions of the note were as follows:

"Sin:—I perceive you are an old bird, and not to be taken on chaff. I thought I could sell you out, but you are too d—d sharp for me." *

Subsequently this same miserable trickster ventured on a further trial of his experiment by sending his villainous inventions to the late Hon. Horace Greeley, whose motto, adopted with special and exclusive reference to this subject, was, "Give as the facts; we want no philosophy." The editor of the *Tribune* published the statements, with an implied editorial indorsement, when a little philosophy would have enabled him to detect the fraud and expose

the impostor. My own investigation of the facts and laws of mind and matter, as displayed in the relations of spirits to the phenomena of psycho-physiology, assures me that there is nothing in the narrative of Dr. Stevens that is intrinsically incredible; and in all such cases we have only to satisfy ourselves, and, if possible, the public, of the intelligence, discrimination and veracity of the witness It is quite natural for the average physician, who is usually a man of small faith and a materialist in his philosophy, to refer all such spiritual phenomena to physical causes. The familiar diagnosis resolves all pasmodic attacks, such as the Doctor has described, into epilepsy, catalepsy and hysteria. It is safe to assume that these conditions and various forms of disease may, and often do, result from the operation of both physical and spiritual causes. They may be produced by any violent disturbance of the subtile forces on which the vital functions and voluntary motion are made to depend. The abnormal action of the individual's own mind, and the violence of his passions; the presence and influence of his passions; the presence and influence of powerful magnetic forces emanating from other persons, whose minds and lives are disorderly; and the direct agency of spirits of another world, whose unfinished or otherwise unsatisfactory lives prompt them to come back in the hope of recovering what was lost, and performing what was left undone, are chief among the causes and influences which derange the human body and mind. The spirits of the class referred to exist in great numbers along the borderexist in great numbers along the borderline between the two worlds, and it is not strange that they raid across the frontiers of our visible existence, in some cases to

our injury.

It may assist the reader to form an intelligent judgment of the facts comprehended in the narrative of your correspondent, if I

briefly analyze the peculiar forms of disease to which such phenomena are usually referred. Epilepsia, or epilepsy, is otherwise known in common parlance as "the falling sickness." The word is derived from the Greek, and literally signifies to seize upon. The application of the classical word appears to have been determined by the suddenness of the attack; and the propriety of the familiar terms employed to represent the disease, must be evident to any one who has ever witnessed the sudden manner in which the patient falls to the ground in an epileptic fit. The ancients regarded this as "the sacred disease," for the reason that it disordered the mind—the noblest part of our human nature—and also because they attributed its existence to spiritual causes. The victim of this fearful malady sometimes has little or no warning of the attack:

times has little or no warning of the attack; but in other cases, and more frequently, the paroxysm is preceded by certain symptoms, some of which are cognizable by the patient and the qualified observer. The symptom most frequent in the experience of the subject, is a feeling of coldness, as if occasioned by a light current of air proceeding from some part of the body, usually the lower portion of the spinal column, or from the region of the kidneys. This peculiar feeling is known to the faculty as the aura epileptica. Other symptoms are diminished contractile power of the muscles, a feeling of debility, flatulence, palpitation and stupor. As the cool, creeping sensation approaches the head, the subject becomes dizzy; sensation, consciousness and voluntary motion are suspended; the paroxysm follows, and may last from one minute to a quarter of an hour or longer, during which the muscles are powerfully convulsed, the respiration difficult, the patient froths at the mouth, the features are distorted and the face flushed or otherwise discolored. The attack is followed by a feeling of un-

usual lassitude and a disposition to sleep.

This disease no doubt results from a great variety of physical causes and incidental conditions occurring in the experience of the individual. Among these I may mention organic defects and hereditary predisposition; want of a proper cerebral halance and a uniform distribution of the vital motive power; sudden fright, heavy blows and violent shocks to the nervous system; the change that occurs at the age of puberty and solitary vice. That it may also result from more subtile and psychological causes, and the visitations of disorderly spirits. I am equally well assured. The most enlightened of the ancient nations entertained this idea, and were disposed to ascribe all similar diseases to the invisible sphere of spiritual causation. This is sufficiently evident from the evangelical narratives of similar cases, in which all the more important phenomena of epilepsy are plainly described.

Before referring to several ancient examples, I will briefly define the nature of catalepsis, or catalepsy. In this disease sensation and all the voluntary faculties and functions of mind and body, are suddenly arrested. The organs of involuntary mo-tion usually continue their functions; the tion usually continue their functions; the heart and lungs moving in ordinary cases, the former with an accelerated action and diminished power. It is also characterized by unusual rigidity of the muscles. The body and limbs, though stiff and statue-like, may be moved by the effort of another, and they retain the posture in which they and they retain the posture in which they are left, however unnatural and uneasy the position. The particular expression on the face at the moment of the attack, is liable to remain. The paroxysm varies in the de-grees of intensity in different patients; and the time that may transpire before the restoration to the normal condition is altogether uncertain. In profound states of catalepsis all outward signs of life sometimes disappear; the processes of the ani-mal chemistry cease, and the trance may continue for weeks. In this state of suspended animation many persons have been buried alive, or before the spirit had severed its connection with the body.

I have neither the time nor space to at

I have neither the time nor space to attempt an exhaustive treatment of the subject, much as society needs a complete philosophy of its material facts and essential laws. My exposition of the causes and aspects of these forms of disease, must be general. I do not propose a critical classification of the symptomatic phenomena, whether physical or psychological; nor is it my purpose to consider the means and methods to be employed in the treatment of the same. It is rather my present design to call attention to a profound but much neglected subject, which, however, most deeply concerns the public welfare. Beyond this, I desire to show that the abnormal conditions and startling phenomena under consideration, may and do result from causes resident in both the material and spiritual worlds. Even when an attack of either epilepsy or catalepsy is precipitated by purely organic conditions and its phenomenal aspects are very likely to be complicated by the play of psychological forces and the interposition of spiritual visitors.

It is natural that the spirits whose lives on earth were cut short by either acts of violence or the supervention of disease, should have a desire to continue the career that terminated prematurely. In like manner, all who are conscious of having neglected their opportunities in this world, must desire to finish up the incomplete work of this rudimental life. Those who have committed great wrongs on earth may be forced back by a law of the moral con-

stitution, or from an irresistible impulse to undo the mischief of their hands—to the scenes of the ruin they have made. Such spirits—reviewing the records of their lives, imperishable forever in the memory—earnestly seeking relief from ignorance and unhappiness, may seize on any poor, helpless mortal in the hope of deriving some satisfaction from a temporary renewal of the former relations. Filled with recollections of time wasted; a life madly sacrificed, or at best disorderly and profitless, they are liable to derange the body and mind of any delicate subject who may willingly or otherwise yield to their influence. In all this we are not, as a rule, authorized to infer that the spirits are maliciously disposed. It may suffice that they are ignorant and clumsy to account for the disorderly results of their influence. Should a common tinker attempt to manipulate a fine chronometer, he would be sure to derange its action. The man who has never handled anything more delicate than chain cables, could never tune my lady's harp. An ignorant magnetizer, with strong passions, an unsuitable temperament and unbalanced brain, might derange and upset the nervous system of a sensitive girl, and so may an ignorant spirit, who has not yet recovered from the similar imperfections of the life on earth.

on earth.

The careful reader of the New Testament will have observed, not only that cases of vital and mental derangement—corresponding in all their essential features to the foregoing analysis of epilepsy and catalepsy—were of frequent occurrence; but also, that they were invariably ascribed to the agency of demons or spirits. Among the Greeks a demon was not always regarded as an evil spirit. The word was not understood to either express or imply anything in respect to his moral qualities. The ancients believed in both good and evil demons or spirits of men. When, therefore, we translate the word into English, and call the Demon of the Greek Scriptures a devil, we neither change his nature nor acquire a right to defame his character. We can not make a good spirit evil by giving him a bad name. Those only who produced unhappy effects were characterized as "unclean spirits;" by which we may understand spirits wanting intelligence and a high moral purpose. It was an important part of the business of the early Evangelical teachers, under the apostolic commission, to cast out the spirits whose influence was detriment-

The fact can not be disputed, that the different classes of demons referred to by the early Greeks embraced "the disembodied spirits of the dead, without respect to their moral qualities," and they appear to have been "the favorite sources of information." The distinction between two general classes is clearly made in the following passage by a learned author:

"There is also a second class of demons, namely: the couls of those who having lived recritoriously."

There is also a second class of demons, namely: the souls of those who having lived meritoriously have departed from the body. Such a soul I find called in the ancient Latin tougue Leman. Of these Lemures, he, who having obtained by lot the guardianship of his posterity, presides over the house with a quiet and placable superintendence, is called the household Lar. But those, who, on account of a vicious life, having obtained no happy seats, are a sort of vagabonds, or are punished by a kind of exile; and who indicts idle terrors upon good men, but more real evils upon the wicked. This kind is commonly called Larva."—Apocatosicsis, p. 89.

The narratives of the Evangelists contain many references to the agency of spirits, in the transfiguration of mortals, and in modifying human feeling, thought and conduct. For the time being, and as long as the spirit maintained the ascendancy over the medium, the former often governed the volition and action of the latter. As I am treating the subject in its relation to certain forms of disease, I shall make my citations from the Christian Scriptures with a special view to the illustration of that relation, and the power of Spirits to damage the organic action of mind and body. I will here introduce examples which will exhibit their demeanor and show the manner in which they handled their subjects. It is related that while Jesus was teaching in a synagogue in Capernaum, that there was a man present who had "an unclean spirit." The medium while under this influence was inclined to be noisy. He discovered the name and character of the Teacher, and in a declamatory style insisted on being let alone.

"And Jesus rebuked him saying, 'Hold thy peace and come out of him.' And when the unclean spirit had torn him, and cried out in a loud voice, he came out of him." (Mark, chap. I, 25.26.)

When Jesus was coming out of a ship in which he had just crossed the sea of Gali-

"Immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains. He had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones."

This spirit was rather boisterous in his

recognition of the man who was about to exorcise him. While the man was under the influence of this spirit, Jesus asked for his name, whereupon the spirit "answered, saying, "My name is Legion; for we are many." (Mark, Chap. v. 2-9.)

It is recorded that as Jesus descended from

It is recorded that as Jesus descended from the mountain, after his transfiguration, a man brought his only child to him, whose case is thus described:

case is thus described:

"And, lo a spirit taketh him, and he suddenly crieth out; and it teareth him that he fosmeth

again; and bruising him, hardly departeth from him.... And as he was yet coming the devil threw him down, and tore him. And Jesus rebuked the unclean spirit, and healed the child." (Luke, chap. IX, 38 41.)

The following is a very accurate description of the general phenomena which accompany an attack of the disease known as Epilepsy:

"And one of the multitude said, 'Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him he teareth him, and he foameth, and gnasheth with his teeth, and pineth away'...And when he saw him, straightway the spirit tore him; and he fell to the ground and wallowed, foaming...'And oft-times it hath cast him into the fire, and into the waters to destroy him'...Jesus rebuked the foul spirit, saying unto him, 'Dumb and deaf spirit, I charge thee come out of him, and enter no more into him.' And the spirit eried and rent him sore, and came out of him: and he was as one dead; insomuch that many said, 'He is dead!" (Mark, chap. IX, 17-26.)

It would seem from this description that the paroxysm was followed by a state of suspended animation. It is to be observed that this is not usually the case in epilepsy. The convulsion is followed by great general prostration—clearly enough indicated in the Evangelical description by the words, "and pineth away." In all ordinary eases the respiratory movement continues and the process of the aeration of the blood goes on with only partial interruption. During the continuance of the paroxysm, as a rule, the respiration is heavy and difficult, while the heart's action is quick and strong, but not rhythmical; the systole and diastole occurring at irregular inter-

It seems that Mary Roff was subject to spasmodic attacks from early infancy, whether originally produced by physical causes or spiritual agency, is quite uncertain. The general description given does not warrant the expression of a decisive opinion on this point. There appear, however, to have been indications of spiritual interference in her later experience. Her melancholy periods; the "mania for bleeding herself;" her inability to recognize her friends, and indisposition to heed the presence of other persons; her lucid intervals, in which she became highly clairvoyant; the preternatural strength developed in her delirium—requiring the aid of so many persons to restrain her and the manner of her death—are facts which may have depended largely on the presence and agency of spirits. In such a case the ordinary professional treatment for epileptic or cataleptic fits, would have been powerless to afford relief; while the attempt to drown out the spirits, by flooding the house they had moved into, was if possible still more preposterous.

The case of Mary Lurancy Vennum is less obscure in its origin. It was clearly a case of spiritual entrancement in the beginning. Had the Rev. B. M. Baker underthe nature of his commission as a preacher of the Gospel, and possessed the requisite qualifications for his office, he would never have thought of sending the girl to a lunatic asylum. Some one has said, "Satan loves to fish in troubled waters." If this is true, the atmosphere of madness in and about an insane asylum would be just the place for disorderly spirits to as-semble, and in which we might expect the patient to suffer most from their influence. I should as soon think of ordering a file and saw as a sedative for a nervous woman; or of prescribing a small room and a large

of prescribing a small room and a large brass-band as a soporific for babies.

If we accept the testimony of Dr. Stevens and the other witnesses, the record of the three months and ten days residence of Mary Roff in the body of Mary L. Vennum, forms a curious and most significant chapter in the history of Modern Spiritualism. The sweet spirit of the gentle and loving Mary; the strong proofs of her identity; how she occupied her time while a tenant at will in the mortal tabernacle of another, and the possible supramundane experiences of the released spirit of Lurancy;—these are all matters of singular interest which invite comment; but the unexpected length of this letter admonishes me to leave the further consideration of the subject to yourself and your readers.

You will, however, indulge me in a few concluding observations, which are not intended to be so general as in no case to admit of a special application. The poor victims of physical disease and spiritual infestation have little chance to recover their equilibrium when the professional classes, to which the interests of soul and body are intrusted, know so little of the real evils they attempt to combat. The doctors of medicine, as a rule, can not distinguish epilepsy, catalopsy, hysteria and nightmare from the shades of departed saints and sinners, who return—whether for mischief or

"On errands of supernal grace"—
to confirm the common faith in immortality. Cases have come under my observation in which the diagnosis of the family physician converted a vision of the Spiritual Heaven into a fit of hysteria. The mental darkness of lunacy and the light from another world are made to differ in terms, but are presumed to be about the same thing in fact. Our doctors of divinity can not perceive the difference between aberration and inspiration. In their judgment a man has no business to be inspired in these degenerate days; and if he is, they are sure the devil is in him. The moral philosophy of Spiritualism suggests that through the medium of his own faculties and passions every man must look at whatever is external to himself. While many members of

the profession are playing the devil in the sheep-fold—as we learn from the papers and the courts—a legitimate branch of their appropriate business—"casting out devils"—is entirely suspended. The clergy did not succeed in this part of the apostolic work. The concern was so run down, and the proprietors so destitute of assets that—without the slightest consideration—that branch of the business was transferred to the Spiritualists. If a spiritual wolf finds his way into the fold, the shepherd permits him to remain to frighten and worry the lambs; or, perhaps he advises sending the little innocents to bedlam for safety!

him to remain to frighten and worry the lambs; or, perhaps he advises sending the little innocents to bedlam for safety!

Nothing can more clearly illustrate the materialistic tendencies of many people than their disposition to ascribe all spiritual phenomena manifested through the human organization, to a diseased condition and action of the faculties. All persons who have been visited by the angels, or otherwise rendered susceptible of spiritual influence, for nearly eighteen centuries, are confidently presumed to have been sick at the time. But why not refer the remarkable experiences of the Apostles themselves to the same source. They were men, subject to every form of physical disease, and had I time to analyze their cases it would appear that they were very much like others in all their essential features. Saul certainly had the "falling sickness," while on his way to Damascus. He had been in a bad frame of mind for some time, and doubtless was bilious. He declared that he saw a great light and heard a voice. It might have been subjective thunder and lightening, occasioned by a derangement of the electrical polarities of his brain. And suddenly "he fell to the earth." The attack so deranged his nervous forces that for three days he saw nothing, and had no appetite. Ananias, a respectable citizen of Damascus, was impressed to come in and magnetize him, and his vision was speedily restored. The fulling sickness proved to be a good thing in this case. It took the devil out of the man, and the patient was improved in body, mind and character. (Acts, chap. IX.)

When Peter was in Joppa, at the house of one "Simon a tanner," he improved the occasion by going "upon the house-top to pray," and there he had a sudden spasmodic attack which doubtless presented many of the aspects of catalepsy. He thought he "saw heaven opened," and a great vessel resem-bling an immeasurable "sheet let down to the earth," containing in its enormous folds, the major part of the animal kingdom, (Acts x, 9-11.) When the Revelator—a man of poetic temperament and many womanqualities—was in Patmos, one of the Grecian Islands, he one day fell into something like a cataleptic trance. To his great astonishment the New Jerusalem, in all the glory of a divine personality-like "a bride adorned for her husband"-came after John, and his soul was entranced while the grand visions of the Apocalypse moved before him

visions of the Apocalypse moved before him in stately procession.

It is the favorite hypothesis of many doctors whose wisdom is chiefly conspicuous in their diplomas, that all spiritual phenomena, so-called, are the results of some physical disorder. To what fathomless depths of apostacy—to what gross and infidel issues is the unbelieving world tending, when its learned men (?) include the shades of the departed and the physical maladies of the living in the same category!

"Angels and ministers of grace defend us" from the titled ignorance and licensed stupidity which cannot distinguish a vision of heaven from an attack of epilepsy, hysteria or the nightmare. Let the clergy anoint their eyes with finer clay and wash in the spiritual Siloam, and they will see something beyond the creed and their salary. This vulgar and profane idea, that all psychical experiences are but the offspring of disease, presumes that the perfection of the individual, and his accord with Nature, are best realized when he is most insensible of all impressions from super-terrestrial sources. This monstrous assumption is born of ignorance and sensuality; it is fostered by popular science, and dry-nursed by the old theologies; while the doctors of divinity and medicine labor to obscure the inward senses by "the foolishness of preaching" and a species of medical exorcism.

ing" and a species of medical exorcism.

Hoping that the time may come quickly, when the passion for new sensations among our people, will give way to a growing desire for accurate knowledge.

I remain yours fraternally, S. B. Brittan, M. D.

To be no better, no wiser, no greater than the past is to be little, and foolish, and bad; it is to misapply noble means, to sacrifice glorious opportunities for the performance of sublime deeds, to become cumberers of the ground. We can and must transcend our predecessors in their efforts to give joy, peace, and liberty to the world.—William Lloyd Garrison.

Oh the grave! the grave! It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring nought but fond regrets and tender recollections. Who can look down upon the grave, even of an enemy, without feeling a compunctious throb that he should have warred with the poor handful of dust that lies mind.

We are members of one great body. Nature planted in us a mutual love, and fitted us for social life. We must consider that we were born for the good of the whole.—

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

CONTINUED.

What kind of reasoning is this? Is not a man capable of balancing himself on a tight rope, or any other basis, just in proportion to the size of his organ of weight, other things being equal? If a man has a large organ of alimentiveness, or a large front brain, you say he is a great eater, or a great thinker. If he has certain other faculties prominently developed, you trust his action in the exercise of these faculties just in proportion to their size and activity. For the facts have proved that-other things being equal-the size and activity are the measure of the power with which any given organ operates in a given direction.

Well, by what system of reasoning do we say that a man is to be trusted just in proportion to the size and activity of the intellectual powers, and then to trust the man just in proportion to the size and activity of these organs that lie in the top of his head? What kind of materialistic atheism is that which will trust one set of faculties and distrust another set of faculties? Does not the whole seientific world proceed upon the assumption of the trustworthiness of the human faculties?

But you cay the organs of the human brain have been named from the manifestations in us. I grant that, and to they are liable to be modified in the nomenclature thereof. But do you get names without cause? I abhor the superstitions of popular theology, but I see that it is the rappifestation, through ignorant mental conditions, of that nestive attraction of the soul, which knows that it has a ountry ledged beyond the horizon of physical existence, motivithstanding all the absordities of the dogmas which have tyranaized over the intellects of mea. The faunticiem of theology sinks into insignificance beside this other fenaticism which will trust one set of faculties and

distruct coother. It in therefore, the function of Spiritual Science to step gradually, carefully, grandly onward, in the elucidation of the intent energies of man; to restore that confidence in the exercise of all his powers, from the base of the brain to its coronal verge, from alimentiveness to theosophy. which heeps the world together. No matter what the theories may be, men will trust these powers; they cannot help it. A man may say he does not believe in spiritual things at all; but does he therefore shut out all possible spiritual inspiration and emotion from himself? By no possibility can he do this. I say the world proceeds, Science proceeds, upon the trustworthiness of the human faculties. Then let us see what are some of these faculties. I have apoken of Spirituality. Here is Theosophy—that is the faculty that gives consciousness of the existence of the Divine Intelligence in its all-perfect beneficence, of the Eternal Justice, and Love, and Beauty, and Wisdom. Now these ideas, these words, spring from some corresponding experience, and have a meaning. And these viords, Justice, Divinity, or Supreme Intelligence, or God, by whatever name you choose to call that conviction, of the soul which feels that there is a divine power pushing the universe on to a grand consummation, are the milestones of the experience of the human heart. They mark the hight to which the celestial waters have arisen in the changle of the soul. They indicate, as do all the efforts even of ignorance itself, how extensive have been the experionce of human hearts.

And there is another thing to be remembered here:-There is a realm which eccapes and has escaped for centuries the analysis of the chemist and of the physiologist; it is the realm of causation, of sentiments, of ideas, the realm of inward experience.

Since the advent of modern Spiritual manifestations, and the classification of the functions of the brain in psychometry, in clairvoyance, in Spiritual inspirations, it is seen that the realm of Science is opening into spiritual life.

I sold the organ of spirituality was acknowledged by external scientific men to have a location in the brain of more. It therefore has a function, and this function has been named from its manifestation in history. Its function is to give man conscious relation to spiritual things and principles. And it is a settled fact that men manifest this function in proportion to its size and activity in their cerebral structure. If there be no spiritual world of elements, laws, and forms, then this faculty is a delusionits business is to deceive us. Such a view unsettles all civilizations, by denying the trustworthiness of the human faculties. All discussion ends. If we can not trust the affirmations of our faculties, how can we trust denial of their truthfulness. If we cannot trust their functions, how can we trust the negation of their functions? Can the front head, which questions all things, legitimately deny the function of spiritual intuition—the top-head—which directly affirms Divine and Spiritual existence? Can one get of cerebral powers logically thus set at designee the function of another and higher set?

Rictory comes out of man's brain; it is the effort of his faculties to express themselves in fact. Theology and religion, as we find them in history, are only imperfect efforts to incarnate these spiritual intuitions into formhave neither any seat or fountain in the soul or faculties in the brain.

Again, the eye is formed only through the medium or agency of light. Eyes are light and its laws organized. Now, how could man be possessed of organs of Theosophy end of Spirituality if there were no Divinity and no spiritpel elements or laws? Those high powers could not be formed if the elemental spiritual world which lies around and above them did not exist. They are only spiritual elements and laws gone into structure and function. As the eyo could be formed only through the agency and laws of light, so the organ of Spirituality could be formed only by the agency and laws of the elemental spiritual world, which that faculty intuits. Therefore the existence of the cerebral faculty is proof of the existence of the spiritual world which it contemplates.

Suppose that there is no spiritual realm in existence nothing but a world of forms, an outside world of what is called "matter"—no spiritual elements, no spiritual laws, no spiritual forces, no spiritual substance at all-what would be the consequence? It follows that you can not possibly have an organ of Spirituality whose function it is to deal with spiritual things. You might as well tell me you can have all the colors of the rainbow without water or smilight. You can have an eye because light exists. So I say you can have an organ of Spirituality only as a precipitation or organization from the realm of spiritual forces, of spiritual essences and principles. This very fact of the existence of that organ in the brain of man is therefore prima facie proof of the existence of a spiritual realm from which that organ draws its elements of life. and in connection with which it becomes possible for it to have a function, viz., to reveal that spiritual world to the indwelling consciousness of man. You see then that you can have no organ of Spirituality only on the supposition that there is a spiritual universe—an inside to the external universe.

The same reasoning applies to the organ of Theosophy, the function of which is to come into conscious relation with Divine principles and to feel the Divine Love. All men have this inner spiritual consciousness, though all men have not brought its contents out into thought. No man can escape the presence of the ideas of justice and love. Every man feels, necessarily, to a greater or less

extent, in a higher or lower degree, the reality of these ideas; and therefore necessarily the existence of the absolute Love. But here is an organ in the top of the head whose function is to give consciousness of Divine principles. If there be no Divine Intelligence composed of such principles, then this organ has no function whatever. Hence the materialist is reduced to the extremity of declaring life itself a delusion, since the highest faculties by which we know life are normal delusions. I prefer to trust my faculties than to plunge into the bogs of Atheism. And thus trusting them, I see that the Supreme Spirit is the fountain out of which that organ was formated, and in magnetic relation with which it can be inspired by the Infinite Justice and Love. Through that organ the soul is directly connected with the Eternal Intelligence and everlasting Nature.

The whole top-brain has similar lofty and holy functions to perform; but the "materialist" shuts himself out of half his faculties, and those, too, which conduct to our souls the mellow radiance of celestial life and beauty. But if man is thus highly endowed with spiritual faculties, the fact ought to be apparent in unquestionable manifestations thereof. We have such manifestations. The existence of spiritual faculties in the brain proves not only a spiritual world out of man, but indicates a soul in man. And if there be a soul in man, then it ought to be able to manifest itself in functions that escape the senses of the body, and illustrate the pure and transcendent nature of the spiritual things. It would be a weak soul that should leave us only inductive proof of its being and nature. We desire to enjoy its life also; and clairvoyance is the soul in action overreaching the senses and transcending the limitations of the mere body. It is seeing without the aid of the external eyes, thus proving an interior power of sightspirîtual.

Thought-reading is a very common experience of clairvoyance. The material philosopher holds that there is no other avenue than the senses through which intelligence can get into man. But the clairvoyance destroys this theory totally, for it transcends the utmost power of the

> (To be continued.) Copy-right by H. Tuttle & G. B. Stobbine, 1618.

PSYCHOMETRY.

Interesting Tests Given by E. T. Slight.

To the Editor of the Religio-Philosophical Journal: In the fall of 1875, I became acquainted with Mr. E. T. Slight of this place, an old subscriber of your paper, and a thorough Spiritualist. I was then a member of a Congregational church in San Francisco, Cal. Before I came to this town, and in contact with the above gentleman. I knew but little of the philosophy of Spiritualists. alism; but Mr. Slight being a good rapping medium, I had ample opportunity to test it. The probability of spirits communicating I no longer doubt, and could cite many of the most convincing tests which we had while sitting together alone. Mr. Slight had also occasional visions, which were in several instances prophetic and premonitory. While I was reading Prof. Denton's "Soul of Things," some two years ago, the idea struck me, that perhaps Mr. Slight might be clairvoyant and a psychometrist; and I tried the following experiment (previous to this Mr. Slight was told by his spirit friends, that they were preparing him for something):

I took a letter from some friend back East, the contents of which Mr. Slight knew nothing about; he held "I see a star and a coffin." He could not then give me an interpretation of it, but it has since developed itself. and has come true, and we can now understand it. Then we became both deeply interested in this new discovery of his splendid gift,

For a second trial, I took a bouquet of withered flowers, which I had gathered in a despondent mood on the beach in San Francisco, and of which Mr. Slight knew nothing, and the following is the result: " I see a place very sloping—a strong wind blowing the grass and weeds all to one side. I see a person who feels very gloomy and dispirited, but can not tell whether it is a man or a woman."

One time I brought a letter from the post-office, which I handed to Mr. Slight, in presence of another gentleman, before opening; holding it to his forehead, in a few minutes he said: "I see a big fire, it is in a town; now I see a woman on the street, very animated and excited." The letter was from a friend of mine, giving an account of a conflagration, and a "family jar." in which a woman was the principal actor.

To remove my doubts, whether this was not mind-reading, etc., I concluded upon a severe test. Burning an old paint pot, it left a slag, appearing to be a com-pound of different metals. This I presented to Mr. Slight, to put in his show-window as a curiosity, and told him that a stranger had given it to me for a small sum, and that it came from the ruins of the Brooklyn theatre conflagration. It attracted the attention of passers-by, to whom Mr. Slight would seriously tell. that it was a remnant from the great Brooklyn theatre fire. Some three months had elapsed, when one evening I requested him to examine it psychometrically, in order see what result he could obtain. But before he held it to his forehead, he said: "I am almost afraid to look, because of this coming from such a terrible place." After some five or ten minutes, he said: "I see a black square—like a piece of velvet in a square frame—and a very unpleasant feeling comes over me." He seemed to be very much disappointed after this result, until I told him the true circumstances; then he said, that it was a square lie, cut out of whole cloth. This proved to me the truth as to what A. J. Davis says in "Sequel to the Stellar Key": "That clairvoyance, as to its manifestations can be simulated, I do not deny; but I do deny the doctrine, with the authority of knowledge, that the real power of vision can be projected by another's will into man's mind." But even more astonishing than the foregoing, is another and still higher state of development in Mr. Slight's mediumship, which I call "Soul Photography." I will give one more instance of the former phase before I proceed:

A letter written by Mrs. Emma H. Brittan, was hand ed to Mr. Slight, for psychometric examination, on Jan 30th, 1877; he knew nothing of its contents, and, hold ing it to his forehead, he said: "I see a bouquet or flowers; now a beautiful sky; now there appears a hole in the heavens, through which I can look into another sphere; now I see an illuminated cross, on which appear the letters E. H. B., shining like brilliants; now I see a woman in plain dress; now this same dress changes into the purest white, and now, oh! it is light, transparent—beautiful beyond description!" What biographer could give a more vivid picture of that remarkable and distinguished woman's character and career?

I have always thought that it was necessary that the psychometrist, in order to obtain a satisfactory result must have something tangible, and which has been in direct connection with the person or object which he is about to psychometrize, but this is not so, as will be seen. Mr. H. J. L. wrote on a piece of paper: "What is the true character of ---?" This was done by a skeptic, who hardly knew then what he was doing. Mr. Slight knew nothing of what was written on the paper, and this is what he saw: "A man in priestly robes, a two-edged sword, and snake in a chair." Now we knew the character of the person in question, and thought it wonderful as to its truthfulness. Another gentleman submitted the question: "How long will lyet stop in this place?" Mr. Slight saw the figure "45," and told him, that in forty-five days he would leave. Only a few days elapsed when the gentleman received a letter, in which a position was offered to him within the "45" days. I could continue to give quite a num-ber of other just as remarkable facts as the above. CHAS. GRIESSEN.

Watsonville, Cal.

Philosophical Brevities.

BY NORMAN LEANDER.

To comprehend a spiritual truth, reason must be laid aside. The philosophy of Spiritualism can be understood and appreciated only through intuitive conception.

Power, matter, intelligence are the principal ingredients of nature. When through the operation of certain laws, these designated primary elements become associated in proper quantities for the formation of individual organism, the appropriation does not disturb the equilibrium; so nicely adjusted are her laws that nothing can affect or impede their perfect operation and re-

Every living thing has an interior body which contains the form and outline of the plant or animal, and the effort of earth-life, is to outwork a physical struc-ture corresponding with the peculiar internal organism. In man there is a consciousness derived through intuition, which is not the case with inferior animals or plants. With them the interior formative bodies are not capable of self-consciousness or continued iden-

tity, and are not immertal. Science now recognizes sixty-four distinct substances known as primates or elementary bodies, which are constituted of perfectly identical particles, capable of retaining unaltered their respective essential properties. They vary in density in proportion to the amount of force applied in their production. They enter into, and are the essential parts of, all forms of matter. The mineral and vegetable appropriate as many as are necessary for their respective purposes, while the animal takes in, not only all the other two possess, but a great-er number. Man requires them all for his use. He is not a descent as Darwin has it, but an ascent. Through the law of progress the vegetable ascends from the mineral, the animal from the vegetable, and man from

The growth and development of the planet towards more refined conditions, is so slow that it is scarcely perceivable to human observation.

There is sufficient evidence that man has been on the earth over one hundred thousand years and in that time his advance in physical, mental and moral attainments.

has been comparatively small. The acquirements of an individual are generally in proportion to the progress of his surroundings.

The same power that brought into existence worlds. produced the organic cells from which resulted all the different organized beings that have or do now exist.

By crossing the lines of force, matter in its various forms has been made visible to the senses. Had it not been for this, the operation of power would have been a continuous roll, and nature would have been without diversity.

There are certain well-defined principles known in science, which are recognized by all, but the great living moving progressive tendency of every sentient being to ascend from lower to higher conditions, keeps up a continuous change of scenery, sensations, emotions and inclinations.

Truth is an ocean without bounds, perfect in itself, eternal and unchangeable. It is infinite, man is finite: therefore it is impossible for him to know all. The best he can hope for, is to grasp that which is in reach, and utilize it as he passes through the brief period of life on earth.

From abundant ignorance, grew the silly idea of a divine curse resting upon nature; of man's fall from a condition of perfection and purity; a vicarious atonement necessary for his redemption and many other oriental fabrications received and entertained as "revelations of the Holy Spirit."

Life is a series of endless changes; in each condition we ascertain something which we did not know before. Things in one place which appear to be directly opposed to what we saw in another, only show that a different field had been entered upon, and nothwithstanding the surroundings may appear wholly inconsistent from anything before seen, they are not new, the beholders has only been forced into a change of position by the irresistible law of progress.

However far we may be from properly appreciating the value of it, life on earth is but nature's school of discipline, which always produces a steady improve-

WHAT IS THE MATTER?

"All Shams are Tottering on their Pedestals."

In the Journal of the third instant. I notice a "Challenge," from Lyman C. Howe, addressed to Spiritualists and the rest of mankind, calling loudly for somebody anybody, everybody, to come forth and say something against the peculiar claims of Mr. A. J. Davis, and to prove what they say. Witnesses are summoned to furnish evidence that the seer ever made any mistake in his life, either in thought, word or deed. Now if any-one—friend or foe—has a teason for believing that An-drew is not in every respect equal to the traditional good little boy, "who never told a lie," let him speak out now, or he silent forever.

It is said that Mr. Davis "has impressed the moral and spiritual nature of the age as no other man has. His writings have modified and inspired the philosophy and religion of the world." Mr. Davis is generally regarded as a modest man, and not likely to give "his superior state," claims and virtues, an airing from so lofty a pinnacle. I will here copy the closing paragraph of Mr. Howe's challenge. The ring of the athletes scarcely presents anything more offensive than the

bravado exhibited in this extract: I am authorized to make this challenge. If there is a single claim made by Mr. Davis respecting his psychical experiences and autobiography that will not bear analysis, we call upon the world to produce it. If there is a statement that is not true, let it be met and refuted now, while the author lives, and the witnesses can be found. Mr. Davis will not flinch. He is not a coward. He has braved the scorn and ridicule, the criticism and misrepresentations of the organized church and dogmatic schools of science and philosophy for over thirty-two mane sensors of science and philosophy for over thirty-two years, and every year makes him stronger, and his enemies more respectful. Frauds are running in gauntlet and "speaking mediums" are in the crucible. "Misery likes company," and A. J. Davis is very acceptable society. Initiate hum! "Expose" him! "Let him be crucified." Who is ready to prefer charges? Don't wait for him to get out of the way. His ghost might trouble you then. Court is open, defendant ready, Judge on the bench, jury in the box. Where is the plaintiff? Who prefers charges? Who?

This must strike all rational minds as a most unseem ly performance. No one but Mr. Davis himself can have any right to authorize your correspondent to publish such a challenge. We have waited in anticipation of some qualifying statement from Mr. Davis, but nothing of the kind has appeared to the observation of the present writer. The more discreet and intelligent friends of Mr. Davis, are slow to believe that he has commissioned any man to come before the public in his behalf with such a flourish of rams-horn trumpets. to make proclamation of his infallibility. Leaving off the showman's buncombe, let us scan the naked claims set up by Mr. Howe. They may be fairly stated in the following brief propositions:

1. Of all Mr. Davis has assumed in respect to his psychical experiences—the claims he makes to the world's faith in his past and present seership, there is

2. There is nothing in the whole record of his life, that will not bear inspection and analysis. 3. Every statement he may have made, of whatsoever nature or kind, is strictly true.

It is to be observed that these claims are pompously put forth by one who knows nothing, from either personal observation or experience, of the early history of the spiritual movement; much less is he familiar with its inside and unwritten history. The writer had form-ed an opinion of Mr. Howe's intelligence that is not justified by his abourd manifecto. All protestant Christendom, the masters of science, art and philosophy, and all classes of so-called infide, including Lyman C. Howe, long ago learned to dispute the impudent dogma of the Pope's infallibility. But Lyman has discovered an infallible personage at last—one who has fallen into no errors of mind or heart; has made no mistakes in his life, sees avarything clearly in this world and in his life; sees everything clearly in this world and the Summer-land. That all this shall be established by a "cloud of witnesses," and in spite of all real or imag-

inary gainsayers, he regards as of "infinite moment to

a groping world."

The blind devotee in a half-civilized and priest-ridden country, scarcely treats the high priest of his religion with greater respect. The Mongolian worshipers of the Grand Lama may bow themselves with a more abject reverence; but we were never present to witness the humiliation of their worship. It is L'Estrange

"The first medium lies betwixt pride and abjection;" precisely where, we do not care to inquire just now. Others, we may suppose, fall into line; if not according to rank, or by virtue of some law of personal gravita-tion; it may be that their places respectively are determined by the large or small measure of their self-INQUIRER.

HUDSON TUTTLE'S NEW BOOK.

"The Ethics of Spiritualism."

Although I had read week by week Mr. Tuttle's chapters entitled, "A System of Moral Philosophy"—yet, now that I have it all handsomely embodied in bookform, the whole seems as fresh and morally refreshing as an original communion with nature. This progressive volume is filled with philosophic reasoning—plain, easy to read, graphic, and intensely energetic—in Mr. Tuttle's superior style of illustration and intellectual expression.

Opponents of Spiritualism have long and frequently made much by portraying the loose morals and questionable practices of a small faction calling themselves Spiritualists. It was asserted in pulpits and in private that Spiritualism meant "free-love" at first, and blank

"infidenty" as the *final* disaster to the individual.

Mr. Tuttle's last and best book is a battle-ax, which swings and descends with fatal force upon the falsehoods of all opponents.

Spiritualism is entitled to a system of "Ethics," perhaps, on the score of its demonstrations of immortal life to the senses. But Mr. Tuttle very wisely seeks his foundations, where every philosopher intuitively looks, within the constitution of nature, which includes humanity. Within this magic circle all of everything is contained; not only Spiritualism itself, with its sens-uously demonstrated immortality, but also every other system conceivable: so that, except for controversial purposes, it is possibly not strictly fair or philosophical to style this the "Ethics of Spiritualism."

But Spiritualism has come to be styled a "Religion."

An incipient priesthood is already in the field. Meeting houses are consecrated as spiritualized to make

ing houses are consecrated as spiritualized temples. Inner closets and impenetrably dark cabinets are organized for the periodic mysteries of wonder-workers. And questionable liberties are permitted to the sybils and demi-gods as conditions indispensable to their success; all for the benefit of those who seek light and life and immortality in this manner.

All this being true, as a part of Spiritualism of the hour, why should it not also have a specified system of "Ethics?" Inasmuch as I object to a large part of all efforts to load Spiritualism with a religious system, so I object to designating any natural philosophical system of right thinking and good conduct (or morals) as especially and peculiarly an outcome of Spiritualism.

But you do not think with me in this, do you? Well, good friend. I admire you all the more for your personal independence. Do you really want to know what are the morals of Spiritualism? Then read and study this last volume from the inspired and faithful Hudson Fraternally, as ever, Tuttle. A. J. DAVIS.

Orange, N. J.

Vision of Napoleon Bonaparte.

BY HUDSON TUTTLE.

They who watched and guarded the couch of the vanquished hero, saw by many indications, that the last sad hour was fast approaching. He who had marshaled Europe and hurled its nations into the mad vortex of war, at his will, conquered, dethroned, confined to a sterile island in the waste of the sea, soon would pass from the stage of his mad ambition. Continually his mind reverted to the mighty actions of the past, and on the threshold of the great beyond, the sulphur clouds of battle obscured his spirit. In thought he fought again the combats wherein his supreme genius won against circumstances and wrested victory from the hands of fate, and regret that he had cast aside the star of his destiny, the woman who loved him with a deep idolatrous love, tormented him with its arrows of pain. The few friends who remained true to the last, could mention no subject so pleasing as Josephine, "Oh, had he remained true to her," he meaned; "had he heeded her council, a solid France would have defied the world.

It was after a night of more than usual calmness. that he called Gen. Montholon, (see History of Captivity of Napoleon), who had remained faithful to death, and with extraordinary emotion said:

"I have seen my good Josephine, but she would not embrace me; she disappeared at the moment when I was about to embrace her in my arms; she was seated there; it seemed to me I had seen her yesterday evening; she is not changed—still the same, full of devotion to me; she told me that we were about to see each other again never more to part. She assured me of that. Did you not see her?"

Who can doubt that this was a true clairvoyant vision, made possible by the sinking of the physical body, and the beloved and loving spirit seized the brief interval when the clouds broke asunder by manifesting her presence, to take away the bitterness of death?

A few hours afterwards the sea moaned around those barren rocks, but the mighty spirit no more moaned responsive in its prison walls. Soldier guards, warships nor the waste of sea no longer confined its infinite longings, and its wild ambition was restrained to move in the pathway of angelic love.

A Flower Medium.

The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being mid-winter, and she had been with us in a very warm gas-lighted room four hours before the flowers appeared. The essential fact is, that upon a bare table in a small room closed and dark (the adjoining coom and passage being well lighted), a quantity of flowers appeared, which were not there when we put out the gas a few minutes before. They consisted of anemones, tulips, crysantheums, Chinese prim-roses, and several ferns. All were ausolutely fresh, as if just gathered from a conservatory. They were covered with a fine, cold dew. Not a petal was crumpled or broken, not the most delicate point or pinnacle of the ferns was out of place. I dried and preserved the whole, and have attached to them, the attestation of all present that they had no share, as far as they knew, in bringing the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect, and, above all, to produce them covered throughout with a most beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a hot day.—A. R. Wallace.

The modest virgin, the prudent wife, or the careful matron are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains up the other to virtue. is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from their eyes, -Goldsmith.

Our Monng Solks.

AN EXTRAORDINARY GIRL.

A Case that Baffled the best Physicians of France.

About thirty years ago I was finishing my education in a French pension, where there were three other English girls, mostly qualifying themselves for teaching French. I was the oldest of the set, and was then about seventeen, and beginning to think with joy of getting home again and away from French fare and fashions. One day, to my surprise, there came a summons from Madame, and it was with some trepidation

I obeyed it; but I need not have feared.
"My dear," she said, looking at a letter in her hand, "I hear to-day that I am to expect a young lady named Lilian Church, one of your country women, not actually as a scholyour country women, not actually as a seno-ar, but a boarder, though she will join in some of your studies. She is eighteen, and is betrothed; but her doctor judges well that in the meantime she should have a perfect change of scene. To you, as the eldest, I must look to show her what kindness you can, for I must tell you that there are peculiarities about her, and you must prevent your companions noticing themat least herself.'

She was perfectly different from what we had expected, bearing not a trace of English birth about her. She was very fully developed, and of medium height, with a face rather broad, but with handsome features. Her hair of which she had great masses, was jet black, and she had large dark eyes with a most peculiar and weird

After a few commonplace sentences had passed, Madame asked me if I would go and assist Miss Church to arrange her things; which I accordingly did, she in the meantime sitting by and looking on. We were thus occupied, when looking at her, I saw her face suddenly assume

THE MOST CURIOUS EXPRESSION. All light seemed to have died out of her eyes; her form became somewhat rigid, and she began speaking in a low tone, but rapidly and fluently in French. I was much alarmed; but at that moment Madame entered to see how we were getting on. On catching sight of Lilian's face, she mur-

"Hush! Don't notice it. She's a somnambulist, and fails into these trances at times. I suppose she has the dread of us foreigners on her mind. Whatever you do, do not rouse her; it might be fatal."

"But, Madame, her eyes are open."
"Yes, my dear; they always are in such a see." And then Madame, thinking it hest to let me know the real state of the case, though warning me not to let Lilian know about it, told me the circumstances under which this young girl was sent to school.

I doubt whether Madame had any idea of the task she was undertaking. Cortain of the task she was undertaking. Certainly, if she hoped to keep Lilian's condition a secret confined to two or three, she was dis-appointed, for this strange girl used to fall into these trances at all hours of the day. The most remarkable part of the case was that, although she was downright stupid and deficient of intelligence when awake, as soon as she fell into these sleeps she became quite as remarkably clever. After having heard her fluent conversation in the bedroom, I was greatly surprised to find that she could hardly speak at all when she had been roused from the trance, and we had gone down to the refectoire for supper. Her French was of the very haldest English school-girl possible. Happening, however, to fall asleep some days later over a French lesson, to the astonishment of our teacher she began to speak with ease. In one of these trances one of the girls noticed that the top of her thumbs—or rather not she could hardly speak at all when she that the top of her thumbs—or rather not quite the top, but the part just opposite the nail—was black. She took hold of her hand, and touching it, said: "What is the matter with your hand, Lilian?"

Lilian snatched away her hand, crying: "O don't?

"YOU HURT MY EYES," We noticed after this that all reading whilst in these trances were conducted by means of the thumbs; her eyes fixed on vacancy, she would sit passing her thumbs from line to line of the book. The lessons thus learned were never remembered in her waking moments, but always came back in any succeeding trance. This peculiarity has seemed incredible to most people who have heard it, and indeed as incomprehensible; but it is in all respects nevertheless true. She used sometimes to play the piano in these trances; and although when awake she could not play better than a child of eight or ten years of age, she performed very fairly in her sleep; indeed had it not been for the thumb difficulty, she would have played very well; but she had to twist her thumbs in a peculiar manner, to pre-vent touching the black spot through which she seemed to see.

STILL MORE EXTRAORDINARY

were her drawing powers when asleep. I have still a portrait of herself done in one of these trances, and one night she drew in erayons on her door an exquisite figure of an angel. Although when awake she could not remember the events which had taken place during her trance, in her trance she solved the difficulties of her waking moments. One night she was much provoked at the appearance of a bonnet sent by her milliner, as far too small for the fashion of those days. When she woke the next day, she found that she had got up in her sleep and altered the bonnet most skillfully by and altered the bonnet most skillfully by letting in some cardboard covered with

It was quite a common thing for her to go to bed with her masses of rayen black hair down her back, and to find it most elaborately plaited on waking in the morning; and I have also known her to alter articles of wearing-apparel in her sleep. She also seemed to have

A GIFT OF SECOND SIGHT.

In one of these trances she was noticed to be in very low spirits, and at last to burst into tears. On being asked the cause of her tears, she said she could see her betrothed in London flirting with another girl. Shortly after came a letter from her guardian with such accounts of the young man's behavior with the girl of whom Lilian had been jealous, that the engagement was brok-

She told most of our fortunes in her sleep; but in my case, I am bound to confess with out m my case, I am dound to comess with out success. Whether she was more cor-rect in regard to herself I do not know. She foretold that she would be killed by a fall from her horse at the age of thirty. But it seemed unlikely that she would live to that age if her somnambulism continued, as after these trances she often had the most fearful illness, both heart and brain being affected by them. One of the worst of these came on after a trance she had fallen

into at church; she walked, still asleep, out with us afterwards, but unluckily woke in the Champs-Elysces, and was so terrified that it was with difficulty we got her home. When at length we did so, she had a terrible illness, from which she was scarcely expected to recover. She had the best physi-cians in Paris, and they one and all declared hers to be the most

WONDERFUL CASE OF SOMNAMBULISM heard of in the present generation, with one exception—that of a young man, the particulars of whose story, however, I do not know. The disease (for such of course it was) was accounted for by them as the result of an over amount of brain, causing consequent pressure. She may be said to have had a brain for waking purposes, and one that acted when she was asleep. What one brain knew the other did not. Evidently the sleeping brain was the eleverest. The ly the sleeping brain was the cleverest. The waking brain lacked intelligence. While the sleeping brain was active, she was in a state of somnambulism, and could do things that could not possibly have been attempted in her waking moments. Her condition was of course unnatural; it was diseased-very curious and unhealthy. The cleverest dectors in Paris who were consulted could do nothing for her.-Chambers' Journal.

Undoubtedly the young lady alluded to, was a medium, and controlled by spirits; but, perhaps the superstition of the people by whom she was surrounded, was such that the controlling influence was compelled to cloak the manifestations under the head of "Somnambulism."

A Partial List of Magazines for September.

Scribners' Monthly. (Scribner & Co., New York.) Contents: Ready for the Ride; Hunting for Mule-Deer in Colorado; The Wind-Harp; In Marble; Roxy; The Engadine; Mercedes; Eine Junge Amerikanerin; The Goblet; College Fellowships; "To South Africa for Diamonds;" A Summer Morn-Africa for Diamonds; A Summer Moraing; Glimpses of Western Farm Life; The Transportation Question; The Dragon-Fly; A Spool of Thread; My Wolves; Molly; Miss Edith makes it pleasant for Brother Jack; Nights and Days in Concord; Falconberg; Departments. Most of the articles are profusely illustrated.

The Eclectic Magazine. (E. R. Pelton, New York City.) Contents: Life and Times of James Madison; "The Mystery of Edwin Drood;" Lady Caroline Lamb; Free-masonry: Its History and aims; To a Child; Lower Life in the Tropics; Johnson without Boswell; What the Sun is made of; Never More; Stray Thoughts on Scenery; Mac-leod of Dare; Posting and Post-offices in China; The Earth's Place in Nature; Through the Dark Continent; Italia; Henry M. Stan-ley; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. For the Frontispiece this number contains a steel engraving of Henry M. Stanley.

The Phrenological Journal. (S. R. Wells & Co., New York City.) Contents: Frederick W. Farrar; Results of Experiments in Nervous Function; Brain and Mind: Why? My Home Kindergarten; Jean L. E. Meissonier; Some Experiments in Magnetism; Lying Fallow; Ague-2nd Fever; Low Bedsteads; Editorial Items; Poetry; Notes in

St. Nicholas. (Scribner & Co., 743 and 745 Broadway, New York.) Contents: Frontis-piece, "Shipwrecked;" Fern-Seed; Mackerpiece, "Shipwrecked;" Fern-Seed; Mackerel-fishing; Spring and Summer; The Ax of
Ranier; The Painter's Scare-Crow; By the
Sad Sea Waves; Under the Lilacs; Saturday Afternoon; Little Bear; My St. George;
Born in Prison; How Lily-toes was Caught
in a Shower; Thanks to you; How Birds
Fly; Nancy Chime; How He Caught Him;
Who Put Out the Tea-Party? The Fox the
Monkey and the Pig; Dab Kinzer; The Fox
and the Turkeys; Out Fishing; For Very
Little Folks; Jack in-the-Pulpit; The Letter-Box; The Riddle-Box. The illustrations ter-Box; The Riddle-Box. The illustrations of the articles add to the beauty of this

Items of Interest-Gems of Wit and Wisdom.

First Scot-"Fat sort o' Minister hae ye gotten, Geordie?" Second Ditto-" Oh! Weel, he's no muckle worth. We seldom get a glint o' him. Sax days o' the week he's enveesible, and on the seventh he's encompre-hensible."

I HAVE sat with three others around a small table, with every one of our right hands lying plainly, palpably on the table, and heard rapid writing with a pencil on paper which, perfectly white, we had just previously placed under the table; and have the next minute picked up the paper with a sensible, straightforward message of twenty to fifty words fairly written thereon. I do not say by whom, or by what, said mes-sage was written; yet I am quite confident that none of the persons present who were visible to mortal eyes, wrote it.—Greeley.

A hypocrite is a man who tries to be pious and can't, with a preponderance of

I am roaming in the meadow, In the dewy flush of light; O'er my spirit comes a shadow Turning sunrise into night. Doubts and fears my soul oppressing, Cast their shadows on my brain,

Something sweet and soul impressing Whispers sunshine follows rain-Whispers softly, while I listen, Banish care from heart and brain, Dewdrops kiss my feet and glisten,

Sunshine follows clouds and rain. Still black clouds around me gather, While the sunlight round me plays, Friends depart, and fond hearts sever, God has strange, mysterious ways, And I linger in the shadow,

Listless in my weary pain, Dreaming in the dewy meadow— Sunshine follows clouds and rain. Whispers softly, while I listen, Banish care from heart and brain, Dew drops kiss my feet and glisten, Sunshme follows clouds and rain.

Still I listen, softly listen. And my sorrow lighter seems, At my feet the dew-gems glisten, In the sunlight's rosy beams, While the brooklet in the distance, Softly singing a refrain, Singing in the dewy fragrance— Sunshine follows clouds and rain.

Whispers softly, while I listen, Banish care from heart and brain, Dew drops kiss my feet and glisten, Sunshine follows clouds and rain.

A clown has been converted in Peter Dwyer's meetings, and announces his inten-tion of devoting his talents to Evangelical labor. If this brother shall conclude to use any of his comic talent in his new field of effort, he may be able to draw large houses.

The following are vital questions presented in a recent number of the Well Spring Lesson Paper, issued by the Congregational Publishing Company, for the use of the Sunday schools under the control of that denom-

What harm came of Jehoshaphat's friend-ship with Ahab? Whom did his son marry? What wicked thing did Athaliah do? What did she try to do to her grandchildren? How was the baby Joash saved? When Joash becameking, what did he want to do? How did he get money enough? Why were the people glad to give in that way? Who took out the money, and paid the workmen? What can you do to make Ged's house beau-

Thus instead of instructing the inquiring minds of the children, they give them the veritable rubbish of remote ages. When the child asks for bread, they compel it to eat the dust and mould swept from the tombs of the dead. The "harm which came of Jehoshaphat's friendship for Ahab:" or who Ahab's son took to his tent; or what Athaliah did that was wicked; or how baby Joash was saved; or what he wanted to do; or got money enough, are of as little consequence as the result of a scatping party sent out a thousand years ago by the Mohawks against some hostile tribe. Fifty-two days in the year, the Sunday school teacher has the opyear, the Sunday school teacher has the op-portunity to instruct the children in the great questions of the present, and thereby do an incalculable work for good. Instead, we see them muttering, parrot-like, this in-comparable nonsense, the husks and stray from which the vital grain has been gath-ered for these thousand years.

AT a recent meeting, Mrs. Clark explained how it was. "I know," said she, "when I was sanctified by this: I made my own dresses, and when they didn't used to fit I got into a rage and scolded and stormed.-Now that ugly feeling is all taken away, and I could try on my dresses ten times over to make them fit, and never get out of patience. My brethren, that's the test.'

It is exceeding bad husbandry to harrow up the feelings of your wife.

What is even poverty itself, that a man should murmur under it? It is but as the pain of plereing a maiden's ear, and you hang your precious jewels in the wound.—

The great blessings of mankind are within us and within our reach; but we shut our eyes, and, like people in the dark, we fall foul upon the very thing we search for without finding it.-Seneca.

SNIPKINS refused to get his wife a new hat, and soon after his little girl came in and said, "Mamma, won't you buy me a monkey to play with when you go down town?" "No, darling—wait till you are older, and then marry one, as I did," replied the grief-stricken wife, with tears bursting forth

A SARATOGA belle, who six months ago was so languid that she could scarcely support herself at the altar, now throws a flat-iron lifty-five feet and hits her husband eve-

AND though we can never see them Ithe spirits] with our bodily eyes, except they assume, as they sometimes do, a bodily shape, yet they are always as evident to our faith as anything can be to our sight.—Bishop

In the physical world, cold and heat are of atmospheric temperature. So in the mor-al world, good and evil constituting as they do the whole of human conduct, but indi-cate the extent of individual spiritual development. The entire necessity of their existence must be admitted.—Leander.

How pure at heart and sound in head, With what divine affections bold, Should be the man whose thought would

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CHICAGO, ILL., AUGUST 31, 1878.

"An Unlawful Spiritual Circus."

This is the heading of a very pertinent editorial recently published in the Daily Commercial of Wilmington, Delaware. Considering the fact that so many frauds have been recently committed under the assumption of "spirit manifestations," it is not susprising they should be called a circus. The tricks of a clown and juggler, however, performed in a circus, are dignified and honorable as compared with the fraud and impositions of dishonest persons pretending to be mediums for spirit manifestations. The one is an honest effort to amuse, the other a dishonest effort to deceive. The one merits applause, the other contempt and severe punishment. Instead of palliating or in any manner or to any extent excusing the frauds and impositions practiced by dishonest persons under the name of Spirituslism or spirit manifestations, whether those persons have medial powers or not, let every Spiritualist and every friend of truth and decency denounce them as mountcharks and imposters, and their vocation will then become unprofitable and hazardoug. The following is the article referrea to.

fools to include their folly, so long as such includ-gence does not work injury to others nor disturb the public peace. But despite this, the State does recognize that it has some duty to perform in the way of protecting the pockets and persons of the idiotic and embecile against the results of their misfortune, and we have been led to see what provicion is made in our statutes to protect those sto pid enough to believe in so flagrant and frequent ly-exposed a fraud as 'materialization of spirit from that rapid parting with their money which he old adage says their class is subject to. We find the provision not only adequate, but start-lingly severe and applicable. On page 780 of the revised statutes, section 7, chapter CXXXII of the Laws of Delaware will be found, which reads as

If any person shall pretend to exercise the art of witcheraft conjuration, fortune telling, or dealing with spirite, he shall be fined not exceeding one handred dollars and shall shall one hour in the pillory and may be imprisoned not exceeding

Here the exact offence of pretending to exer se the art of 'dealing with bly described, and the penalty named, which in cludes one form of the much-talked-of peculiar Delaware punishments. Here is the law. Else where is the description of the performance and the place where it is to be given, and it only rebe one impudent fraud less in Delaware. With those who believe in the possibility o

communion with departed spirits, as a part of their religion, we have no controversy. It is noth-ing new in history for people to hold such a faith, and they have as good a right to it as any others have to any belief. It is not a matter for newspa-per criticism or comment; but these peripatetic spirit shows, which insult the intelligence and often lacerate the feelings of decent and rational people by their clumey tricks and the use of honored names, and which have so frequently been exposed, are public nuisances which should be suppressed, and we call on the authorities of this city for the immediate suppression of the one

The cause which incited the above article was a fiaming advertisement of a miserable trickstor, whose purpose was to impose upon the people of Wilmington by pretending to "exercise the art of dealing with spirits." The editor was fully justified in assuming that the fellow was a pretender, for within a year he had most thoroughly and conclusively shown himself to be an arrant impostor, as well by his own confession as by the detection of those attending his show. If he possesses any medial powers, and practices fraud and deception, then he is the greater villain, and deserves the more severe punishment.

We have no sympathy whatever with the claim set up by some apologists for these creatures, that the possession of medial powers relieves the possessor of all personal responsibility for frauds and impositions practiced by or through them. If the person possessing these powers is honest, there is little danger that those powers will be used by bad spirits for dishonest purposes We are all responsible, in law and morals. for the use we make, and for the use we permit others to make, of our powers and faculties. If we, by the voluntary use of intoxicating drinks, lose self-control and commit a crime, we are none the less amenable to the law. It is no excuse or apology that we were drunk and did not know what we did. We had no right to get drunk, and having voluntarily deprived ourselves of full consciousness, we must still answer for all the consequences of our acts. The law of by some editorial sweetening.

the land and the highest interests of society demand this.

The rule should be applied with full force to persons possessing medial powers. If they can prevent the vicious and dishonest use of their powers, and do not, then of course they are personally responsible for the use made of them. But if their control of these powers is so weak that they are unable to resist the influence and manipulation of evil persons and evil spirits, who use their powers for fraudulent practices, thereby imposing upon the public, then they should refuse to be controlled or used at all; and if they do not so refuse, they must be held personally responsible for whatever use is made of them, knowing, as they must, that these powers are so used, it is not a harsh or unreasonable rule that holds them responsible.

The Delaware law need not and will not have any terrors for the medium who honestly exercises his medial powers, and who does not assist the spirits by simulating any portion of the manifestations.

No jury will convict, and no judge sentence, any medium who honestly exercises his medial powers. This is a vocation coming to be fully respected by non-Spiritualists, as well as by Spiritualists. It is the recognized means of communicating with departed spirits. It is a manifestation with which the public, as the editor says, have no controversy. These shows and tricks, these fraudulent practices, these impositions of pretenders "which insult the intelligence and lacorate the feelings of decent and rational people," ought to be suppressed as public nuisances.

There should be a law in every community to protect it against the vampires who, by their fraudulent and infamous practices and pretenses, are imposing upon the publie, assailing truth and honesty in its most sacred temples, robbing honest mediums of their just rights, and bringing their vocation and Spiritualism into disgrace.

Take, as an illustration, the two aggravated cases, reported in last week's paper, of persons in this city, fraudulently holding out the pretense of "dealing with spirits." The arrest, conviction and punishment of such impostors would be no injury to pure Spiritualism and honest mediumship. That which is true, and genuine and honest in any department of knowledge or truth can not be injured, but must be promoted, by the exposure, punishment and suppression of the false and fraudulent.

There is not a word in the editorial above quoted, that is not fully justified by the case referred to, and by numerous other cases with which our readers are familiar. No true Spiritualist has any antagonism towards those who expose and censure these pseudo-mediums, and who warn the public against their vicious practices.

There is a class of persons who claim to be governed by the "higher law," and who affect an utter contempt for human laws and human justice. But when the private lives of these individuals are probed, the key to this contempt is usually discernible. It is very likely to appear that they are living in direct violation of some law of their existence. It is most natural for persons of impure and dishonest tastes and inclinations to apologize for impurity and dishonesty in others. It is always safe to suspect a person who sees no occasion to condemn fraud and dishonesty. Their charity, as a mantle, covers a multitude of their own sins, at least The laws of our country, as a rule, embody the intelligence and best sentiment of the people. Spiritualism and Spiritualists have no reason to fear injury from the laws of the land or their application. The common sense and general enlightenment of the people will protect every honest person in the enjoyment and practice of his religious belief. It is only impostors that need have any dread of the law.

Close of Volume Twenty-Four.

With this issue of the Journal, closes another volume. In looking back over the work of the last six months, we find nothing in our course to regret. We know the JOURNAL's policy meets the approval of a very large majority of intelligent Spiritualists, and wherever its policy is carefully studied it will be approved by every unbiased, candid investigator. Each week proves to us the wisdom of the spirits who have a special interest in the Journal's publication.

We have gone forward with all the intensity of purpose we could command and with an eye single to the glory and wellbeing of Spiritualism. In pursuing our policy we have encountered obstacles from which we would gladly have shrunk, could we have done so consistently with our duty to our subscribers and the public. But our readers may rest assured that whatever may be the sacrifice or the ultimate result, we shall never shrink from performing our whole duty as we see it, in our conduct of the JOURNAL. We wish to thank our subscribers for their generous support, both with money and sympathy, and we trust that the coming winter will see our list swelled immensely, as it will be if those who wish us well will only enroll their names on our subscription list.

Wm. B. Fahnestock writes: "We will anwer no senseless or ungentlemanly article or extract from any source, especially when the assertions made are false, and what is claimed by the writer cannot be demonstrated."

Bliss' advertising agent devotes twenty columns of his last issue to Bliss, and his subaltern tries to make it easier to swallow

The Human Mind-Its Failibility.

It is a recognized fact in all departments of life, that certain statements, incidents in the lives of individuals, experiments in the various departments of science and art and the accompanying results, are regarded as true—established until some unforseen test refutes or overthrows them. To the untutored savage mind, it is a truth that raindrops are the tears of God, while his voice finds expression in the moaning thunder, his breath in the winds, and his smiles in the flashing lightning! The vivid imagination can see a "man in the moon," and behold in a combination of twinkling stars the huge forms of animals and men. The mind learns to attach a sacred significance to relics, flowers, trees and precious stones. The Greeks and Romans were proverbial for their admiration of flowers and trees, regarding some as peculiarly sacred, consecrating the clive to Minerva, the marigold and myrtle to Venus and the poplar to Hercules. The sacredness attached to any object in nature, to a day of the week, or any recurring period, is merely the result of a dominant idea, the product of education, early training, or some little incident in the life of an individual, which becomes a part of his nature, controlling it in every respect. Because Buffon considered that the black and the blue eyes arothe most beautiful, and because Byron says that the gazelle will weep at the sound of music, and hence gazelle eyes are the most charming, it does not follow that these opinions should be considered a basis for others to establish their views in regard to the organs of vision. Dark eyes, some consider, show power, light eyes gentleness, and grey eyes sweetness.

The mind measures what it sees and feels, through the instrumentality of the senses; but it may be truly said, no two persons measure any sensation imparted to the mind exactly alike. Intense expectancy has a most potent influence on the minds of the young: at night or in the dim twilight, it will transfer a stump or clump of bushes into a wild animal, and make strange weird objects of almost everything that the eye rests upon. Expectancy, moulded within the mind in consequence of early teachings, leads a person to see the hand of Providence in all the incidents of life-the death of a. member of the family, of a loving companion, of one near and dear to the heart, is regarded as a dispensation of God, and the same consideration extends into all the departments of life. A railroad accident where numbers are killed, an epidemic sweeping over the land causing death and desolation on all sides, an earthquake that swallows up a city or a volcaric eruption that buries beneath dust, lava and ashes the works of centuries—all are dispensations of Providence! To them all things revolve within his loving hand, and outside of him and

his loving care, there is nothing: The dominant idea of the mind can be so cultivated, so enlarged and intensified, that the latter becomes unbalanced. If a man lives in the sphere of mirthfulness alone, constantly exercising that faculty, and leaving others uncultivated, the expression arises in the minds of all, "He is as funny as a fool." Dr. Hall has well said: "To be hopelessly insane, to be feeling after something for a life-time, and never finding it: to be for long years in that troubled dream, which in health before now, although it was but for a moment or two, has caused us to awaken, drenched in an agony of perspiration or found us trembling like an aspen, and yet reader, that may be your ending. Under such circumstances, the lamps of life may go out to you; you may go down to the grave, the universe a blank. We propose telling you how you may avoid it. We will give you no impossible rule, no impractible recipe, difficult of remembrance, for less than a half dozen words will tell it all-don't dwell on one idea!"-that becoming the dominant one of the thoughts, if not dethroning the reason entirely, resulting in illusions of the mind. causing fantastic figures and scenes to flit before the vision, or leading a person to become a religious monomaniac, as in the case of a Mr. Collins, of Rhea Springs, Tenn. He entered the church there, and actuated by the one controlling impulse of the mind, he tore all the books into fragments for the purpose, as he claimed to banish the devil from them. He then desisted from his destructive work, and passed through and out of town a distance of two miles. Finally he came to the conclusion that the devil infested his clothing and that Jesus, under whose direct supervision he claimed to be, had commissioned him to divest himself of his wearing apparel, and return to the church as naked as he had come into the world; accordingly he did so, starting for the church as rapidly as he could run. and approaching it during the session of the Sunday school, a man who attempted to intercept him, was knocked senseless to the ground by a stone; another he prestrated with his fist, but he was finally subdued

ing the jailer. Here we have a man ordinarily quiet and well behaved, transformed into a demon by not observing the direction of Dr. Hall, and dwelling too intently on one idea, resulting in unbalancing his mind, and changing his whole nature,

and taken to jail where he succeeded in kill-

"WHAT IS THE MATTER!"-The author of the article under the above heading in another column, in a letter accompanying the MS. says:

"Do not suppose that I propose to make war on Brother Davis. In rebuking those who regard him as an infallible authority shall render him a service, and he wil think so.

"TWELVE NIGHTS WITH THE BLISSES."

Fully as Reliable and More Startling than "Ten Nights in a Bar Room."

BY T. R. H.

INTRODUCTION.

There were no material test conditions demand-ed or instituted, believing, as I have done for some years past, that such are always objectionable often a bindrance to genuine manifestations and not unfrequently the real promotors and causes of fraudulent representations. For these, and other reasons, my mind has been brought to the con-clusion that it is far better to leave the person and mind of the medium wholly untrammeled, and trust entirely to the spirit forces to furnish tests and prevent deception!

The above introductory extract appears in last week's Banner, at the head of an account of twelve scances attended by the author at Philadelphia last May and June. From the same paper we clip the following editorial:

With this issue of the Bunner of Light goes out a supplementary sheet containing a full account of Hon. Thomas R. Hazard's remarkable scances with the Bliss mediums of Philadelphia. The narration would seem conclusively to show to every candid-minded person, whether believer or skep tic, that the alleged "exposure," some time since of these wonderful media, was without the least

The Munchausen tales told by Mr. Hazard, are simply too preposterous for notice, but for the grave and sober endorsement given by the Banner. The ridiculousness of his yarn is only equaled by the logic of the astute(?) writer of the above editorial. An old man, upwards of eighty, goes to

Philadelphia and meets Bliss who has run away from his wife and children in Boston, and taken up with a Spanish girl with whom he had an intrigue before deserting his family and who has followed him in his flight. Low in his tastes and associates and in such bad repute that in a city of nearly a million people, containing thousands of wealthy philanthropic Spiritualists and liberal thinkers, not one could be found to give the paltry bail required a few months before to keep him out of jail. Into the presence of such characters, this Mr. Hazard carries his load of eighty years and his sublime egotism. He declares that in eleven seances, at six of which he was the only sitter, he saw between one hundred and sixty and two hundred materialized spirits, and thirty at a single scance. On the strength of what this old man declares he has observed at these scances occurring nearly a year after the exposure of Bliss and his Spanish catholic partner Christina, the editor of the Banner believes them to be mediums for form materialization. Believing this, he argues that it must of necessity follow that Hazard's story "would seem conclusively to show to every candidminded person, whether believer or skeptic, that the alleged 'exposure,' some time since. of these wonderful media, was without the least foundation in truth." What bold barefaced assumption is this! Can blind partizan bigotry go_farther—its parallel can only be found in the history of the Romish Church. The fact that an old man thought he saw spirits by the hundred in the dim, uncertair light of the scance room, months after the exposure referred to occurred, proves nothing with regard to said exposure, and no one should know this better than the editor of the Banner of Light. Neither Hazard's plethoric pocket nor the editor's fear of "dark spirits" will excuse him for such an assumption. It is an insult to the intelligence of his readers and the integrity of Philadelphia Spiritualists, as well as a blight on the progress of Spirit ualism.

Asa B, Roff.

The name of this gentleman has lately become of much interest to our readers in connection with the case of Lurancy Vennum. From a somewhat lengthy biographical sketch of Mr. Roff, published last January in the Iroqueis County Times, a paper printed at Watseka, we make the following extracts:

* * * a gentleman now in his 60th year, though with a heart as young and happy as that of a child; agreeable, generous and full of sympathy, he is respected by all who know him, while his more intimate friends love and honor him for his personal worth. His present enviable standing among his fellow-men is entirely owing to his indomitable energy and integrity of purpose. His family is a most exemplary one; all who know them love them; no family in our community are more happy in their domes tic relations. May it ever be so with them.

The above extracts in connection with the following letters, would seem to establish Mr. Roff's reputation for truth and veracity beyond all question:

WATSEKA, ILL., Aug. 22, 1878. Editor Religio-Philosophical Journal. Dear Sir.—Many inquiries are made of me as to the standing of Mr. Asa B. Roff. These questions are elicited through the publication in your journal of Dr. E. W. Stevens account of the Mary Roff and Lurancy Vennum phenomens. I wish to say to you that no man in this community stands high er in the estimation of the people than Mr. Roff. He is a high-minded, honorable gen tleman who would spurn to give currency to any thing not verified by facts. I don't be lieve Mr. Roff capable of a mean act. It is not in his nature.

Very truly yours, MATTHEW H. PETERS, Mayor of Watseka and Editor Iroquois

I have been personally acquainted with Asa B. Roif since the year 1858, and take pleasure in stating that his character and reputation for truth and veracity is good, CHAS. H. WOOD.

Ex-Judge 20th Circuit of Illinois. 122 LaSalle st., Chicago, Aug. 22, 1878. We have also received letters speaking in

the highest terms of Mr.Roff and family, from the following gentlemen of Watseka: O. F. McNeill, Ex-County Judge; O. C. Munhall, Lution.

Postmaster: Robert Doyle, Attorney at Law; John W. Riggs, Circuit Clerk: Henry A. Butzow, County Judge; Thomas Vennum, former Circuit Clerk; Franklin Blades, Judge of the Eleventh Judicial Circuit.

Mrs. Frances H. Green McDougail.

The life of this noble worker, who is now reaping the reward of a well-spent life, is deserving of more extended notice than it has, as yet, received, and we are happy to announce that Prof. S. B. Brittan has prepared with much care a biographical sketch of als old associate. Dr. Brittan performed this labor of love at considerable sacrifice of time and with no other incentive than duty to his ascended friend and the good her history might do when studied by others. With this object in view and desiring to give the sketch the widest circulation, he prepared it for the JOURNAL and Banner, desiring and expecting its simultaneous publication East and West; to this end he sent the MS. to the editor of the Banner, with a request that advance proof-sheets be forwarded to the Journal, which would save the author the great and tiresome labor of writing out the copy for each paper. This is customary, and Prof. Brittan had a right to expect it would be done. His request was not heeded, and the sketch appeared in last week's Banner. Were we to follow the usual rule in such cases, we should now decline to publish the article, but as we have no little piques to gratify, we shall publish it in our issue of September fourteenth.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

C. S. Rowley, of Niles, Michigan, has enered the field as a lecturer.

Bishop A. Beals fills an engagement at Waukegan, Illinois, during September. He has been lecturing at Chagrin Falts, Ohio.

The Denver papers speak in high terms of Prof. Denton's lectures on geology, and well they may.

Mrs. E. A. Thompson, formerly of this city, and well known as a healer and medium, is in town on a short visit. She will return to New York soon.

Mr. G. H. Geer, of Indiana, a tranca speaker and magnetic healer of considerable local note, was in the city last week, and afforded us the pleasure of many calls.

Charles Ellis, of Boston, and Mrs. Amelia Colby, are to address a grove meeting at Freeville, New York, the first Sunday in September. Hazard contributed over twenty-one col-

umns for the last issue of his Banner. No wonder his lieutenant offered lack of space as his reason for not publishing criticisms adverse to the old gentleman. The return of Mrs. H. H. Crocker, of 461

West Washington street, from her extended Eastern tour is bailed with pleasure by hor old customers, who have thronged her parlors during the past week. A. J. Davis pays a high compliment to

"Ethics," on the second page of this paper-An opinion from so prolific a writer and experienced Spiritualist is at all times valu-The numerous callers at our office within

the past few days indicate that harvest is well over, and our country friends are finding time to travel. The Exposition opens here next month, when we anticipate a constant throng. Brother N. C. Folger, of New Orleans,

passed to spirit-life a few days since. He had been an active Spiritualist for many years, and was acquainted with most of the leading mediums and speakers in the coun-

In reply to numerous inquiries, we will say that Prof. Anderson has suffered badly from ill health during the past summer, which accounts probably for his not answering promptly the letters of correspondents. He is not in the city at present, but is expected to return soon.

R. G. Eccles has just closed a series of four lectures before the liberal society of Kirksville. Missouri, which gave universal satsfaction. Prof. Eccles uses the scientific method in his consideration of his subjects. and presents his thoughts in an eloquent and intensely interesting, yet simple and concise manner.

The Liberal League and Lycoum of Kirksville, Missouri, recently organized on an independent basis, is in a prosperous condition. The society has a hall devoted to free thought, which will seat about 250 to 300 hearers. It meets each Sunday night to discuss the various questions of the day, and has a membership already of over forty. Hon. S. M. Pickler, President; Dr. F. A. Grove, Vice President; W. M. Gill, Secretary.

A discussion of the question, "What Is Inspiration?" is to appear in the September-October number of the North American Review. The writers will be Rev. Dr. F. H. Hedge (Unitarian), Rev. Dr. E. A. Washburn (Episcopalian), Rev. Channey Giles (Swedenborgian), Rev. Dr. J. P. Newman (Methodist), Most Rev. Dr. James Gibbons, Archbishop of Baltimore (Roman Catholic), and John Fiske (Independent).

Iflinois "regular" physicians are wrangling among themselves over the law empowering the State Board of Health to say who shall practice. This august body thinks it can engraft the medical code of ethics upon the statutes of the State without any citizen having the right to question their power. Next it will be the turn of each religious sect to try to make their respective creeds a part of our State consti-

Mrs. Clara Robinson, the magnetic healer and medium, of No. 925 Wabash avenue, has returned from her eastern trip greatly invigorated and with new accessions of spirit power. While in New York, she became clairaudient and this gift the spirits promise shall be developed to great perfection in

SCATTERED LEAVES FROM THE SUMMER-LAND, is the name of a finely gotten up little book of poetry. Mr. B.T. Young of this city is the author. The work is well spoken of by critics who read it in MS. We hope the book will sell freely. The price is seventy-five cents, and it may be had at this office.

Dr. D. P. Kayner has engaged to lecture for the Cleveland Association of Spiritualists the Sundays of September, and would like to make engagements to attend grove meetings and lecture week day evenings in the vicinity. Dr. Kayner is an able lecturer and the friends in Ohio should profit by keeping him employed while among them. His address for August is St. Charles, Ill.; for September, Cleveland, Ohio.

A letter from Dr. H. J. Billing informs us that Mrs. Billing has been quite ill during the summer, but having recovered has gone to Paris with Mr. and Mrs. D. H. Hale of this city, who have been spending two weeks with Dr. and Mrs. Billing. The thousands of friends of Mrs. Hollis-Billing in America, will read with interest any news from this most amiable lady and fine medium. The family are living very pleasantly a little out of London.

The account of interlinking one solid ring with another, as recorded on page sixth of this week's issue, is worthy of careful perusal.

CEPHAS B. LYNN.-A correspondent at the East speaks in high terms of the abovenamed gentleman. He writes:

While at camp-meeting, it was my pleasure to listen to Cephas B. Lynn, of Sturgis, Mich., who, though young in years, is old in thought and ideas. He has improved rapidly as a public speaker desired the rest for ly as a public speaker, during the past few years, and now ranks with the ablest lecturers in the field. His genial, whole souled manner, makes him a favorite wherever he may be, while his ringing words of wisdom and sparkling gems of thought, keeps his audiences on the qui vive, who show by frequent applause, their appreciation of him. Societies in the West, who want a live, wideawake speaker-one up to the times, and who is not only able, but willing to talk upon the living issues of the day, would do well to engage him.

Doth not the heart create-invent? Doth it not dream? Doth it not form its idol out of air? Goeth it not forth into the future, to prophesy to itself? And, sooner or later, in age or youth, doth it not wake itself at last, and see how it hath wasted itself on follies?-Anon.

Justice is the virtue of rendering every man his due.—Aristotle.

The Evening Journal of this city is probably the most narrow and bigofed daily in the West, in religious matters. Its columns are as satisfactory to a fair-minded reader as skim milk is to a starving child. It has on its staff an individual who was once controlled by undeveloped spirits, and who now that he has joined the Free Methodists, thinks Spiritualism is of the Devil. Probably all the writers on the christian (?) sheet are haunted by the "double" of their associate whenever anything relating to Spiritualism comes before them. Yet in spite of prejudice and the custom of his paper, to always malign and misrepresent Spiritualism at every opportunity, the reviewer was obliged in his notice of "Ethics of Spiritualism," to say, "There is very much that may well be heeded in this volume."

The Objects of Phenomenal Spiritualism.

The phenomena of modern Spiritualism, so numerous and varied, occurring as they have and do, in so many parts of the world, under conditions so different, and amid environments so diverse, are well calculated to attract attention from all classes and grades of mind; and whether they publicly admit it or not, there are very few who are not exceedingly interested in occurrences so seemingly at variance with much that is called science, and so different from the ordinary experiences of life. The masses of mankind, even in the midst of our boasted civilization, have not yet outgrown a love for wonders, a childish credulity, and a lazy reliance upon the authority of some person or set of persons whom they superstitiously suppose to be in some manner superior to them, and in some unaccountable way to be. measurably at least, infallible. Hence the very limited amount of individuality in the aggregate which now exists among men, and the consequent slow discovery of truth and

yet slower growth of all true spirituality. Now, it is not surprising that millions should have rushed to behold with curious eyes the many, to them, truly wonderful, and heretofore unheard of phenomena which occur at the spiritual circle.

The surprising part is that after years of wonder-gazing, so many should be still dwelling in the phenomenal, "the thin rind of the conscious," rather than exploring the "unfathemable domain of the unconscious" up-on which all the other rests, and from which it derives its sole meaning. That so many professed Spiritualists, already convinced by evidence tangible, "proof palpable," of the immortality of man, should still be cry-ing, "Lo here! and lo there!"—running about on the earth to witness some new phase or to get some new test, instead of earnestly applying themselves to the attainment of a personal spiritual growth, is surprising not only, but sad; I had almost said sinful also; and it affords evidence of the wonder loving credulity, and indolent reliance upon authority of which I have before spoken, and that too among a class who ought to be the most progressive, thoughtful and earnest workers for humanity on earth.

The truth is that the objects of phenomenal Spiritualism do not terminate with the phenomena themselves. These are only designed to jolt men out of the ruts of indifference and bigotry, to free them from the swaddling bands of creeds and institutionalism on the one hand, and to stay the advancing tide of materialism on the other. As the immigrant to his new home in the West, will never better his physical condition by continually gazing with unbounded admiration at the rolling prairie, the clear sky, the countries rivers and the fragrant flow. the sparkling rivers, and the fragrant flowers; but must earnestly and wisely toll with the forces of physical nature so abundantly scattered about him in order to develop and secure their latent wealth; so we who have entered this vestibule of nature's great spiritual temple, phenomenal Spiritualism, must not stand continually gazing with pleased emotion and unbounded wonder, at either the deformities or the beauties which it may present to us, but with open soul and lofty as piration, diligently cultivate the soil of our own souls, watering therein the tender plant of spirituality with the waters of divine truth, that others may inhale its growing fragrance of love and pluck its ever-im-

proving fruit of wisdom yielded in our

lives among men. Guided as we have been

or should have been, by phenomenal Spirit

ualism into a new-a better country, with

its untold resources, and infinite possibili-

ties lying thick about us, pregnant with a

wealth of spirituality inconceivable, let us boldly, energetically, earnestly, yet reverently lay hold of and develop its latent wealth for the benefit of ourselves and the blessing of our posterity. So shall we be guided by the phenomenal, into the high and holy temple of philosophical Spiritualism, there in fruitful labor, ever to ascend the sunbathed mounts of Eternal Progress,—happiness and truth our constant attendants and the ever healing concomitants and inspiring forces on our never-ending way.

I would not be understood as condemning the phenomenal part of Spiritualism. It has its use, and a noble use. What the blade is to the full corn in the ear, that is phenomenal to philosophical Spiritualism. Said Warren Chase once to the writer hereof. "The churches have been always telling man to save his soul, when they have never proved that he has a soul to save." This phenomenal Spiritualism has completely done, and rendered the immortality of man as absolute a positivism as any that exists in this scientific age. The increased intellectuality of our time was no longer satisfied with the dim glimmerings and blind faiths of the past in reference to this important subject, and a hopeless skepticism and bleak blank materialism was so rapidly winning its way that such close observers as Carlyle were beard to say: "A frank, fearless, honest, yet truly spiritual faith is of all things the rarest in our time." In the noon-day blaze of material science, and to the quickened intellectuality which it had awakened in this century, came the rising sun of Spiritualism; by its phenomena and experiments more numerous and varied than those which preceded the practical applica-tion of steam or electricity, it has fully demonstrated, and that to the material as well as spiritual senses, the fact of man's immortality. Thus far, one of its chief objects is accomplished to every mind which has perceived and digested its evidences. And man on earth can never be too thankful to those intelligences, who; like John the Baptist, have in this wilderness of blind faiths and blank materialism opened up an avenue of communication between

this and the Spirit-world.

What is to be regretled, if not condemned, is, that so many of our Spiritualists continue to dwell in the bare phenomena for their own sake, instead of using them as stepping stones to better things-the intelligent culture of their whole being. This it is which causes Bro. Peebles to say, "Our Spiritualism needs spiritualizing;" and Bro. Davis, "It is immoral to intemperately indulge in circle-holding to the neglect of important work in other directions." Let us, inspired by love and guided by wisdom, step up high-er, even into philosophical Spiritualism whose divine influence shall be manifest in our harmonized lives and the good we do our fellow man. C. W. Cook. Ursa, Ills.

Mr. Colville, a prominent speaker and medium of England, is about to start for this country.

Lassed to Spirit-Life.

One of the first settlers of Winfield, Kan., Dr. W. Q. Maxe-FIRED, died from a stroke of apoplexy, on Friday the 9th of

In his usual health, he sat down to his dinner and while cating, without a sufficient warning, as much as even cast a look
at his wife, who sat opposite, he became at once insensible,
and continued so usual so clock in the evening, when he passed hence to join those who had gone before.

Dr. M. was 60 years of age, had been a firm believer in the
beautiful spiritual philosophy for twenty-five years, and had
long since set his house in order, expecting to go, just as he
did go. The happy expression to which his face suddenly
changed with his fast breath, gave unmistaken eyidence of a
loyous meeting with some loved one, who had waited for the
freed spirit to join the angelic.

On Sunday, a large concourse of friends assembled at his
residence to bear all that remained of the good man to his last
resting place, amidst a profusion of flowers, fit emblems of
his life of singular purity, and great moral worth.

A few appropriate remarks were made, and a quartette,
with plano accompaniment, sweetly sang, "The Sweet Bye
and Bye."

MRS. H. P. MANSFIELD.

There will be a basket meeting at Brown's Hall, in George-town, Madison Co., N. Y., Sept. 21st and 22nd, commencing on the first day at 1 P. M. Good Speakers will be in attend-ance, and a good social time is auticipated, and we trust great advancements in spiritual truths.

Basket Meeting.

S. P. HOAG.) J. HILL. T. BROWN.)

Basket Meeting.

The Spiritualists and Liberalists of Montealm, Gratiot, Ionia and Clinton, are invited to attend a Basket meeting, to be held on the 7th and 5th of September, near Maple Rapids, in Mr. Allen's Grove, Mithigan. Speakersengaged: Charles Andrus, of Flushing; Mrs. Mary C. Gale, of Byron.

By Order of Committee.

Camp Meeting.

There is to be a camp-meeting held by the Spiritualists, at Salem, Jewell county, Kansas, communiting on the 7th day of September. All are invited to attend, with tents and baskets well filled. C. L. Levis, Sci.

Spiritual Camp Meeting.

The Spiritualists of Western New York will hold their annual meeting at Idly Daie, on the island at Casadaga Iake, on the Dunkirk and Warren Railroad, Chautauqua Co., N. Y., commencing Sept. 5th and continuing ten days; speakers engaged for the term: Mrs. Watson, of Titusville, Pa.; Mrs. Pearsall, of the West, Mr. O. P. Kellogg, of Ohio; Judge, Mc. Cormick, of Penn., and Geo. W. Taylor and others.

We expect a materialising medium from Ohio, and other test mediums will be in attendence. Arrangements to meetexpenses have been made by taking of a fee of 10 cents admittance to the grounds daily.

By Order Com. Arrangements.

Michigan Spiritualists and Liberalists

The semi-annual meeting of the Michigan State Association of Spiritualists and Liberalists for the year 1813, will be held at Grand Rapids, commencing on Thursday, August 29th, and Closing Sunday, Sept. 1st. The arrangements that are being made, it is hoped, will make the meeting the largest liberal demonstration ever held in the State. Some of the best speak erain the Spiritual and Liberal ranks will be present.

8. B. MCRAOKES, Secty.

Grove Meeting.

The Liberals and Spiritualities of Kalamazoo and adjoining counties, will hold a ene-day grove meeting in Judge Dyckman's beautiful Island Grove, at Schooleran, Mich., the Last Sunday in Aggust. The most eminent speakers in the Seid of recorn will address the meeting. All railrosals centering at this point will run for half fare from South Bend, Ind., Battle Grock, Grand Rapids and Sturgs, Mich.

ALBERT BURSON.

Friends of Human Progress.

The Twenty-third annual meeting of the Friends of Human Progress, of North Collins, will be held in Homlock Hall, Brant, Eric county. New York, commencing on the Sylh day of August, and closing on the let day of September, 1526, opening each day, at 10 o'check A. M. Mrs. L. A. Pearsall, of Michigan, Mrs. L. L. Watson, of Titusville, and others will be present as speakers. Good music will be in attendance.

LEWIS DEAN.

A. M. HAWLEW. Committee.

Northern Wisconsin Spiritual Conference.

The friends will please hear in mind that our next quarterly meeting will be held in Omro on the fit. 7th and 5th of September next. Prof. R. G. Peetes will be the sneaker, which is a sufficient guarantee that the meeting will be an interesting one. All Liberalists invited to participate. Good vocal cod instrumental music secured. The diring room will be under the supervision of a competent committee. The delicates of the ceasen, with the substantials, will be corved at the low price of its central nucl.

M. BROWN, Prest.

Omro, Wis., Aug. 7, 1878.

Business Aotices.

THE purity and perfect combination of Dr. Price's Cream Baking powder, enables it to render all articles easy of digestion.

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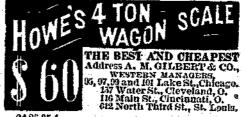
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By its great and therough blood-purifying proper-ties. Dr. Plerce's Golden Medical Discovery cures all Humers, from the worst Screfula to a common Blotch, Pimple, or Eruption. Mercurial disease, Mineral Poisons, and their effects, are eradicated, and vigorous health and a sound constitution estab-lished. Erzalpelas, Sali-rheum, Fever Sores, Scaly or Rough Skin, in short, all diseases caused by had blood, are compared by this powerful, purifying, and invigorating medicine.

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In others, a dryness, dry, watery, water, weak, or inflamed
eyes, stopping up, or obstruction, of the massi pussinges, ringing in ears, dearness, hawking and congliing to clear the threat, alcerations, scabs from uters,
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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY. .

The Interlighting of one Solid Ring with Another.

On Saturday last, about one o'clock, Mr. Cillis, of St. Petersburg, accompanied by Mr. C. Reimers, entered our office in a state of joy and enthum, carrying with them an ivory ring interlinked with a mahogany curtain ring. In explanation, Mr. Gillis dictated the following:—

"TELEGRAM TO PRO . ZOELLNER. "After getting at former ettlings direct writing

and three knots tied in an endless cord, I got, just now, my ivory ring interlinked with a wooden ring, in presence of the mediums, Mr. Williams, Mrs. and Mr. Herne, and Mr. Rita, with the addi-tional presence of Mr. Christian Reimers.—Gil

Mr. Gillic permitted us to examine the rings carefully. The white Ivory ring belonged to Mr. Gillis, and had been brought with him from Leipcie. The wooden curtain-ring, of mahogany if we mictake not, was of about the same size as the ivery ring. It had fixed in one side of it a small brees loop, from which to hang curtains, as is usual with rings of the kind. No flow or joint could be detected in either ring, and Mr. Gillis consider-ed that the rings were a permanent testimony to the feet of metter having been passed through

During the experiment several rings were bro-ken and thrown on the ground with force by the operating apprits. Mr. Herne informs us that cianvoyantly be saw the work going on. The hando of the spirits were moved in a circular direction rapidly, and then they struck at the objects; and this ciriking movement broke some rings, but at last succeeded in interlinking the pair involved in the successful experiment. Mr. Reimers commenting upon this manifesta-

tion seys: "If a result can be imitated, copied, all circumstances tostifying to spiritual agency are reasoned out of countenance or howled down, even to accusing the narrator of willful misrepresentation, if he escapes being regarded as a lunatic. But this stuperdous test, looked for so long by all earnest experimenters, a palpable proof of a permanent kind of passing matter through matter, a demonstrable proof of spirit power always available without seance conditions to render it effective, has at last been obtained by the perseverance in the study of conditions by Herr Jul. Gillis of St. Petersburg, who visited London on purpose to ef-fect this object. He requested my aid in his enterprice on the recommendation of Professor Zeeliner and Herr Wiese; and these names alone would inspire me to do my best, even if the tone of his owe letter had not at once challenged all my good-will of energy, for I felt that he was the right man. When, however, on his arrival, I learned the special object he had in view—the interlink-ing of two solid rings of different material—I en-deavored to tone down his expectations on account of fatlures in that direction which have so frequently rewarded the patient investigator. But when he informed me that Professor Zoellner obtained a similar result with Dr. Slade, I participated to some extent in his confidence, and we set

So matters went on until the knot-tying in the cord with ends sealed together was done in so perfect a manner that our delighted visitor declared himself already satisfied. This expression of gratitude cheered alike mediums and spirits; and at a brilliant scance on last Thursday, when that splendid rising medium, Mr. Rita, took the place of Mr. Williams, we felt convinced of his value to complete our battery. 'Peter,' in his meloncholy tenes, would say despondingly, Can't do it; no amount of diamonds would buy it, etc. John King, wound up a tromendous sitting with clate-writing boyond cavil. Herr Gillis held the closed double slate under his hands while we all plainly heard the spirit write within the folded lates, and on opening them we afterwards read: 'My dear friends, we have done our best for you. We will still try to do more for you to morrow. For you, friend Reimers, there is a good time

coming. God bless you all. John King?
"In the last sitting (Saturday) this promise was made good. I entered the room about 11: 80, and after an early lunch with the mediums, with mutual good wishes, in which our kind spirit friends were not forgotten, I mentally requested that the harmonizing of the power might be left to John King. We entered the darkened room, but with that light within with which the Creator has furnished everyone—for, well knowing what may be done in the dark by human agency, we also know what can't be done, and so we felt secure and free from all low imputations. No sooner was the candle out than we were greeted with a deaf-ening uproar. All the spirits were there, and had been at work for some time, ready to receive us: yet, with all the playful mirth and display of power, there was nothing of a disorderly character manifested. Blows, as if in a carpenter shop, in-creased as if fighting against the last intruder into the sanctuary of rotten dogmas.

"When a light was struck we found several of the small rings which are usually placed on the table split in pieces—whether from irritation; non-success, or trying to select the best, who can tell? It is interesting to know that I previously asked Peter why the manifestation seemed im-possible. He replied: 'Don't you see?—one of the bodies to be interlinked must be much bigger and stronger than the other to resist the operation.'
"In view of this explanation, I may state that Professor Zoellner got, through Dr. Slade's medi-

umship, a ring placed round the leg of a table, at a point where the wood wasturned to a smaller dimeter than either immediately above or below, so that the ring could not possibly have reached its position by being slipped on. "To resume, we again seated ourselves, the busy

noise recommenced, and soon, 'Peter' cried out to me: 'Feel the rings, they are together, but,' he continued in a melancholy tone, 'it won't hold, it goes off again. Ah, bother!' and withdrew the rings from my hand. Soon again he joyously shouted: "There, there, there! hold fast, don't let go; Mr. Gillis and you hold fast,' and sure enough no army could have succeeded in pulling us from our standard; we felt that the fact had been accomplished, and we held on to it while shouts for 'light' prepared us for the reward of our patience -a reward let us hope of a lasting kind, a testimony to the glorious result of that most remark able series of séances.

"The immense importance of this new fact gains on the mind as it is Iwelt upon. There is no evading the conclusion it suggests, matter passed through matter. The rings being of different ma-terial is important. Had they been of the same material, some one might suggest that the turner had produced them interlinked; and if they had been metal, the founder might have cast them. As it is, they are a most astounding scientific fact, and suggests to the mind of the thinker even weightier considerations. Is it not a symbol of the interlinkment of Science and Religion?—the physical with the spiritual, man with the higher apheres. I leave it for the revented meditation of spheres. I leave it for the personal meditation of all minds worthy to entertain such lofty themes." —London, (Eog.) Medium and Daybreak.

We learn from the London (Eng.) Spiritualist that the rings have been taken to Leipzig for microscopical examination, and we shall look with interest for the report of this microscopic investigation. In connection with the phenomenou, Mr. C. C. Blake, in the Spiritualist well says:

In a case like the present, which appears to be an important piece of evidence in favor of the passage of "form through form," or, as some term it, "matter through matter," it behooves scientific Spiritualists to be very careful that the original conditions of the problems should be stated, as it is only on a foundation of exactly defined fact that we shall be able to appreciate the true nature of the forces which operate in the production of re-sults which may be induced by the "four dimen-sional" things, the nature of which we are all endeavoring to ascertain.

S. M. Baldwin writes: Everybody says the JOURNAL is so much better since you have had the Message From a Spirit Purporting to be William White, Through the . Mediumship of P. H. G.

My Dean Cor. Bund:
My former communication through this medium was so kindly and cordially received, that I again venture to give you such tidings from the Spirit world as may strongthen and comfort you with better of the cord life, which you are light. in the battle of the earth-life, which you are fight-

ing to such good purpose.

The conflict between right and wrong, good and evil, is as old as time, and from the earthly standpoint of to-day, seems almost as enduring as eternity; but we on this side can see through the rifts in the clouds, and give you hopes of a better time coming, the dawning of which has already well begun. Earth and mortals are to be purified through the aid of true Spiritualism, and to give you the quintessence of spirituality, it must come through mediums whose lives are pure, whose souls are in accord with those in the better land, who play upon the divine faculties of mediumship, and impart the glad news of immortality You cannot expect to obtain pure water from a filthy spring; but first cleanse the spring, and then the cryskal drops will bubble up, and carry health and strength to the parched body; so, too, with mediams. Let the organism be pure and the lite morel, virtuous and full of charity to all mankind, loving, self-denving, and to some it all mankind, lovng, self-denying—and to sam it all up in one glo-rious word—spiritual! and then those gone on be-fore who desire to return and benefit the friends left behind on the "journey," can send back in-spiring words, which will burn and shine, illu-minating the darkness and giving hope to human-

Look at the church to-day. What is carrying it to its grave? The hypocrisy and chicanery of its leading members. There is much of good in this old religion of Jesus, as written in the New Testa-ment, if lived up to. Spiritualism is closely allied to it, only the latter contains the whole, while the former but a portion But you cannot serve God and Mammon with the same breath, and those who have taken hold of Spiritualism solely for the money they hope to make out of it, will be weefully mistaken. It is this which has made the mischief and retarded the progress of the most glorions revelations ever vouchsafed to mortals; and look where you will among mediums, you will find that the best commulcations come through those who are spiritual rather than material; who have an inborn love for the good and the pure, and who thank God for the great gift of mediumship,—not for the money or position which it may bring to them, but for the good they may do, the darkness they may dispel, the lighting up, as it were, through their words coming direct from the angel world, the pathway from earth to heaven.

the angel world, the pathway from earth to heaven.
Oh! my Bro. Bundy, earth is the place for trial. The self-denials, tribulations and manifold disappointments, all tend to purify and elevate. Fight, then, the good fight. Mighty hosts on this side are with you. Every heart beats with hope as one by one the false mediums lower their flags and withdraw from the contest, and may such listen to the tender voices colling upon them. such listen to the tender voices calling upon them through their sensitive organizations, pleading with them to renounce all that is impure, and seek to develop that wonderful power of mediumship in the right way, thereby becoming blessings to themselves and to the world.

WILLIAM WHITE.

Mantua. (Ohio) Yearly Meeting.

Mantua Station is situated on the Atlantic & Great Western Railway, 30 miles South-east of Cleveland, in Portage county. It is a rural dis-trict where cheese making is a leading business. It is thickly settled by New Englanders and their descendants, intermixed with emigrants from other states and Europe. School houses have been almost co-existent with its settlement; hence the admitted intelligence of the inhabitants of the Western Reserve, until it has been called the brain of the state of Ohio. With this introduction, let us proceed to speak of Spiritualism in this coction

in connection with the yearly meeting.

From the time the raps were first heard in Ohio, those who listened to them in this section, became convinced of their origin and design. There have have ster veringly kept the coals alive upon the altar. Among these have been Col. McIntosh, D. M. King and others. They soon held meetings and had lectures, and resolved to hold a yearly meeting. It has been held on the first Sunday in August, and the one on the 2nd at Mantua Station, was the 23rd annual meeting, not a year having passed without its observance; consequently Spiritualism has become greatly diffused through that portion of the Western Reserve, and is extending to day more rapidly than ever. It has been the theatre of action of O.P. Kellogg, A.B. French, Hudson Tuttle, Mrs. Thompson and many others. At the present time, Rev. A. J. Fishback, once a distinguished and talented, as well as educated Universalist minister (but for 13 years one of the most eloquent expounders of the Harmonial Philosophy) has been engaged for six months, speck ing in Warren, Newton Falls, Garrettsville, Ra-venns and Mantua, once in four weeks in each place. His talents and cloquence have already awakened anew many who had become indifferent. This state of the public interest no doubt greatly aided with the fine day) in swelling the attendance at Mantua Station yearly meeting. It was estimated that over 500 vehicles were in the grove and about the grounds, and not less than 2,000 persons were

The strictest attention was given to the speaker and the deepest interest manifested throughout. On the last Sa'urday in August a union picnic will be held on the same grounds, and a grove meeting on Sunday, Sept. 1st, at which Mr. Fish-back will speak. At the Station there is a very good materializing medium, Mrs. Cobb, whose scances give very general satisfaction. Mrs. Brown, sister of the Vermont Eddy Brothers, and her

brother William, are also located there.
This Mantua Station seems destined to take a prominent position as a sort of head-center of Spiritualism in Northern Ohio. That the steady labor and zeal of a few of its friends, have entitled them

to this reward, many will admit. The example of the friends in that section, if it could be adopted and carried out, would soon place Spiritualism where it would be a light to he truth seeker. They were told by the spirits that Mrs. Cobb could become a materializing me dium, but a circle must be selected and meet with her regularly. This was adopted and strictly car ried out, and the prediction has been fulfilled.

Now they have a circle meeting regularly for the development of mediums and speakers and they are already greatly encouraged and rewarded

A. Underhill.

Chase versus Comstock.

Not only should every physician and druggist but every person of progressive thought in the land, take a more than common interest in the trial and termination of this suit. It is destined to be a historical case, one that will test the legal authority of the deputy of a powerful Christian as-sociation, and one that will place Comstock and his society upon the pedestal of public odium for Organized effort is being made to sustain Mrs. Chase in her righteous demand for re-tributive justice. Grand juries have exculpated New York Medical Society has endorsed her. This action under the management of Moody B. Smith and Wm. A. Beach, will be pressed to trial fast as the legal mills can grind. The certain result of this case will be a stunning blow at bigotry and persecution, and a triumphant victory for liberalized opinion and personal rights. A powerful Ohristian combination is to be fought through the person of this Comstock. 8, H. Preston.

Social Science.

We plant a rosebush in the garden, and it gathers from the soil impurities of decaying vegetable and animal matter, and collects from the air the carbon which alone would be death to man, and through a chemistry known only to nature com-bine these impure elements, and at last causes the rose to bloom forth in beauty and perfection. So, social science, gathering the corruptions of social life, accumulating statistics of crime, drunkenness, pauperism and the impurities of society, analyzing and combining them in a systematic and orderly manner, produces beautiful truths which may bless and ennoble mankind. Pierce Burlon.

Br. Monek, the Boy Preacher of Northampton.

Some years back, when that celebrated preacher the Rev. C. H. Spurgeon occupied the Surrey Music Hall, during the building of the present Metropolitan Tabernacle, the writer was present one Sunday morning, when, owing to the great popularity of the above eminent man, the hall was crowded to overflowing, hundreds being comwas crowded to overflowing, hundreds being compelled to remain outside. The reverend gentleman, on being apprised of the condition of affairs, turned his head in the direction of the seats occupied by some of his youthful students, requesting the youngest by name to go forth to those assembled outside the building, and speak to the best of his ability, in the hearing of the people, the truths he had professed to receive. In accordance with this request, the youth named by Mr. Spurgeon went forth and collected together the crowd outside, upon which the hall door was shut to prevent confusion or disturbance to either congregation within or without, by the sounds from each gation within or without, by the sounds from each becoming blended. It subsequently transpired that this was the maiden attempt of the youth in question to preach in public. Having, therefore, conducted the usual preliminaries of a regular service by charging and reserve and the regular for the vice by singing and prayer, and the reading of the Scriptures, he very appropriately selected for his text these selemn words, from the parable of the wise and foolish virgins, "And the door was shut" the peculiar circumstances of the morning having intuitively suggested those words for his discourse, which with much fervency and mellowness, remarkable in one so young in the use of
ministerial gifts, he delivered with telling effect.
Some few weeks later, the writer was deputed

to negotiate with Mr. Spurgeon for a student, to supply the pulpit of the Baptist church at Earls Barton, Northamptonshire, when, singular to relate, the same youthful preacher was sent down in response to the invitation. Naturally enough, the favorite student of so eminent a tutor as Mr. Spurgeon shared somewhat in his popularity, and an overflowing audience assembled to welcome the "Boy Preacher" from London, who, though of small experience, made good deficiencies in that respect, by aptitude as a preacher and kindliness of heart, which soon won for him the love and esteem of the people, and which he maintained undiminished during the whole of his ministry

Before concluding this part of the narration, I would like to mention a startling and sorrowful event that solemnized his first Sunday morning service in the above named chapel. Having fervently implored the Divine blessing on the day's proceedings, and having given out a hymn, he then read for the first lesson the poetic narrative in the Book of Judges, chap. 5, called the "Song of Deborah and Barak," and at the verse where these words occur, "Where he bowed, there he fell down dead," singularly solemn to relate, as these words is sued from the lips of the youthful reader, in the instant of their utterance a middle aged man, occupying a seat immediately in front of the writer, bowed his head forward against the pew and was a lifeless corpse. The consternation following may be readily conceived; the painful circumstance not a little adding to the serious earnestness of the "Boy Preacher."

However, years have rolled on, and the onward march of progressive thought has gathered up this young man in its train, and pressed him into its service as an expounder of those great and glorious truths of Modern Spiritualism; and the writer esteems it as one of the happiest days of his life which was spent at the Ladbroke Hall, Notting Hill, on Sunday evening, January 13th, 1878, when such a magnificent demonstration, and crowded and enthusiastic gathering was held to inaugurate public religious services in connection with Spiritualism, under the ministry of none other than the above alluded to "Boy Preacher," that chook Northampshire with his cloquence in the past, and will yet move (even as he has recently startled with his powers of mediumship) London, aye, England too, and other lands afar, now as then known as (and when known honored and loved), and bearing the name of Francis Ward Monck -Medium and Daybreak.

The Dumb Talk.

The particulars of a very remarkable car related to a news representative this morning by a gentleman familiar with the particulars. Miss Flora Rau is daughter of Mr. S. Rau, who resides on First street, between Market and Jefferson, and is a dry goods merchant. She is seventeen years old, and a young lady of rare beauty and accomplishments. About one year ago her sister, a very beautiful and estimable young lady, aged fifteen, died, and since that time Miss Flora has been in the habit of paying visits at regular intervals, to her orave.

vals, to her grave. Mrs. Rau, the mother of Flora, is an invalid, and about three months ago was suddenly stricken down by disease, and for a time her life was greatly endangered. Miss Flora is warmly attached to her mother, evincing for her an affectionate tenderness rarely displayed by a child for a parent, and when the sudden visitation of Hiness to the mother occurred she was so greatly shocked thereat, and her nervous system so affected, that she lost her speech, and from that time until yes-terday was unable to articulate even the shortest

and most simple words. On Thursday a little three-year old cousin of Miss Rau died, and the funeral took place yesterday. Miss Flora desired to attend the funeral, but her mother felt unwilling for her to go on account of the deep grief she manifested at the child's death fearing that in her nervous condition, her health might become more seriously impaired. The young lady was persistent, however, and was

allowed to go. And now comes the most remarkable part of this singular case, mixed up as it is with the dead and the sick. At the funeral Miss Flora's grief found expression in tears, but there was no other outward manifestations of it.

On her return home, however, she rushed into the presence of her mother, exclaiming: "O, mam-ma, mamma! I can speak," uttering the words in a stuttering, hesitating manner. And now her speech is fully recovered, and she can converse with her friends as freely as before the remarka-ble loss of her speech following her mother's perilous illness.

The joy of the parents, family and friends of the young lady, who is a great favorite on account of her many accomplishments of person and mind, at her restoration to speech, may be imagined, but cannot be described. Yet the singular manner in which the terrible affliction came, and the restoration which followed, will certainly interest the medical profession as much as it has astonished her friends and acquaintances.—Louisville News.

An Independent Opinion.

Col. J. C. Bundy, of the Religio-Philosophical Journal, is doing a great and good work in weed ing out fraudulent mediums. He has undertaken a great work, and a greater work than one man can accomplish, but he has put the ball in motion, started the stone to rolling and it will roll and roll, until this great and higher work is accom-plished. Mr. Bundy will have the support of all honest Spiritualists and friends of the cause who understand his aims and purposes. We do not believe there is any more fraud in Spiritualist circles than in church circles, nor near so much; but still there is enough to make the cause blush, and the time has come for this great and powerful body of people to make a general and united ef-fort to purge their ranks of every phase of decep-tion. We are auxious that all genuine mediums be protected, and all frauds exposed. Our mediums ums have enough to contend with without con-tending with frauds inside the fold, and for their sake, the sake of the cause, and for the sake of our principles, we should as the apostles say, "try the spirits." We will have more to say on the subject in a week or two—Indowedent Ass. Al. subject in a week or two.-Independent Age, Alliance, Ohio.

Direct Spirit Writing.

Various phases of mediumship are being developed in Australia. H. Crembrook writes as follows to the Harbinger of Light:

"You may perhaps be interested in hearing that I have several times had direct writing on a sin-gle slate, in my own family, consisting of myself, wife and daughter, the latter who is twelve years of age being the medium. We are also promised plenty of direct writing between the slates when the medium gets a little stronger. This last being written automatically.

The Oneida Community.

The little band at Onelda, with its practical communism, again comes into public view through reports that it is about to be dissolved voluntarily. The members are free to admit that internecine dissensions have disturbed the harmony that was wont to prevail in the community, but claim that they were never so prosperous, and never more intention pursuing the line of life they have marked out. Skepticism has crept into their councils, and some, comparatively few, withdrawals have occurred, but otherwise the community flourishes. The peculiar sect, founded upon interpretations of the Bible, which is susceptible of so many constructions by men of different minds, call their life. structions by men of different minds, call their lit-tle community the kingdom of heaven. Following the teachings of the primitive enarch, and hold their goods in common. Marriages are prohibited, but in a community numbering three hundred and sixty souls there are sixty children. Where celibacy is the rule, and no exceptions are admitted even to prove it, whence comes the literal areas and the sixty children. the teachings of the primitive church, they admitted, even to prove it, whence comes the little ones? Marriage in form only is prohibited. A system of stirpiculture prevails, and it is designed to rear the human family on the principles which govern the breeding of fancy stock. Parents have been selected, not with a view to union for life, but for the purpose of raising a superior race of men and women. The experiment has not been rigidly tried, for the physician of the community admits that little further has been attempted than "laying a veto on combinations for parentage which were obviously unfit." Statistics of results, it is claimed, are favorable to the experiment. Of fifty-five children born in the commutation. nity in nine years, five died at birth. The rest have lived entirely free from serious illness, and have not been assailed by measles, whouping-cough, and such other contagious diseases as are supposed to be the common lot of childhood. The ave deaths are attributed to imperfect selections

The community is increasing and multiplying its worldly store. Commencing their peculiar life under disadvantageous circumstances, the Oncidas are now proprietors and employers. They own a section of land upon which they reside, and own a section of land upon which they reside, and obtain large profits from horse and cattle raising and butter-making. They have a silk factory, a steel-trap factory, and, as any patron of a grocery store must know, can fruits and vegetables extensively. The value of the property is estimated at half a million, and every member of the community is assured a comfortable livelihood. If any member urged by the passessory principle which member, urged by the possessory principle which leads to personal accumulation, or by a desire to see and mix with the world, wishes to leave the community, he may withdraw any capital he brought it; if he brought nothing, he is presented his clothing and one hundred dollars in money,

All the neighborhood objection to the community which once was rife, and threatened its ex-pulsion, has died away. It is peaceful and well disposed, offending in nothing but its method of propagating the species; and it gives considera-ble employment, with the reputation of being a generous taskmaster. The people of the county

in which it is located no longer think of disturbing it. While they condemn one peculiarity of the system glaringly at variance with common practice and belief, they acknowledge that its ways are the ways of gentleness, and all its paths are peace. If it expire, the fatal blow will probably come from within, and it is questioned whether it will survive the death of John Humphrey Noyes, the present leader, who interprets the scriptures for the community, and while disavowing chieftalacy. gives the little community laws.—Ohicago Times.

A Murder Discovered by a Dream.

About twenty-three years ago I lived in the town f West Maitland, New South Wales. There lived at the same time in said town a man named Wil-liam Hayes, commonly called Bill Hayes. This man was discovered to be a murderer through the occurrence of a dream. A person was missing and was suspected to have been murdered by some person unknown. The police could find no trace either of the bedy of the missing man, or of his fate. The suspicion respecting his fate had near-ly died away, when a person whose name I forgot, dreamt that he was by the side of a certain creek, called Wallis's creek, where he saw a murder com milited: looking down into what appeared to be a grave, he saw the corpse of the murdered man burled between two sheets of bark. The bark of certain trees in Australia is taken off in sheets as large as the surface of a good-sized table, and used for roofing huts and other purposes. I am not sure whether the dreamer dreamed that he saw the grave more than once, but I believe he did; but whether he did or not, he so pressed his dream on the attention of the police that they were induced to visit the spot, where they found the grave and the body of the mur-dered man in it, between two sheets of bark. Bill Hayes was suspected, arrested, tried, con-victed and executed for the murder. The circumstances connected with this erime were well known, and much talked about in the Maitland district at the time of their occurrence. I will not affirm positively that this dream was produced by the agency of a departed spirit, for it may have been produced by the mind of the murderer operating on a sleeping mesmeric sensitive; but I think it more probable that it was produced by the spirit of the murdered man, or by some other who wished to have the murderer punished for his crime. After the execution of Hayes, a skeleton was found walled up in the fireplace of the house in which the murderer had lived, and this skeleton was believed to be the remains of a man to whom Hayes had owed £20, and who had mysteriously disappeared some years previously.

—London Spiritualist.

Unfounded Pretensions.

Some persons claim to be mediums whose pretensions find no sanction except in their own disordered imaginations, or in some abnormal action of their self-esteem. Such persons usually presume that their messages emanate from the most exalted sources, no matter how much internal evidence to the contrary others may be able to discover. We have several examples of this class before us, or present to our mind. We hardly know whether they are cases of honest delusion, or of insufferable egotism. Of this, however, we are certain, that, whether their conceptions are born of vanity or hypocrisy, the elements necessary to their support does not exist in this quarter. We cannot be instrumental in fostering claims which have no solid foundation, either i fact or reason. We sincerely advise those who claim to be en rapport with the highest spirits in the Universe—while they are accustomed to talk and write with the most miserable dilutions of small ideas and bad English—to remember that those who humble themselves shall be exalted. Henceforth let them be content to remain among the multitude of ordinary thinkers until the in-trinsic character of their thoughts shall prompt others to assign them another place,-Dr. S. B. Brittan, in Spiritual Telegraph.

Life and Donth.—What is life? What is death? One is the bud, the other the blossom, eternity the ripe fruit. Why, then, try to retain the bud? Do we not all look forward to the harvest as the same of all our hopes? But as the tree is an shall the bud blessor and the fruit her. tree is, so shall the bud blossom and the fruit be. Look then to the tree; live your best lives; give nothing to the swine; make every moment a to shine in the crown awaiting for you. Bring your best thoughts to bear on that which is set hefore you, doing each day's duty grandly, not with weak hands and hanging heads, as though bound for the felon's death. So act and live that when called from this stage of action, each may come bearing a full sheaf of yellow grain, emblematic of a hountiful life and a measure recurrent to Solve. a bountiful life and a glorious resurrection - Spirit purporting to be Thomas Puine.

Yesterday a Nonpareil representative ran across a man who is "really unable to take a weekly paper." He was from the country, and invested three dollars in circus tickets for himself and family. There are many such.—Council Bluffs Nonparell.

J. D. Moreland writes: I am much gratified to see the Journar take such a decided interest in weeding the ranks of Spiritualism of the impurities that are trying to paim themselves off on the credulous as genuine mediums.

Julia II. Johnson writes: Every one who loves truth, and are at all interested in medium-ship, blesses you for helping to elevate Spiritualism and exposing frauds.

The "Watseka Wonder."

The "Watseka Wonder" reported in your two last numbers, may indeed with propriety be classed among the wonders, with the proviso, that we give this appellation to all those facts which cannot be explained and understood through the laws of physical nature, thus far known to man. Suppose the facts reported by Mr. Stevens to be all in strict accordance with truth—to doubt which there is no apparent reason—it would puzzle even be about a recording them with the wing of ery one how to reconcile them with the views of out esteemed "Seer of Poughkeepsic," who open-ly proclaimed that he does not believe a "spirit" is able to displace, or "ever has displaced a human mind." In the "Watseka Wonder," concerning two girls, Mary Roff and Lurancy Vennum, of whom one has been dead some twenty years or more, while the other was living in the body, we apparently have the fact of the complete possession of the form of the latter by the deceased spirapparently have the fact of the complete possession of the form of the latter by the deceased spirit of the former, lasting uninterruptedly through weeks and months, with manifold indubitable evidence of the complete neutralization or absence of the mind of the living girl, during the whole of the mind of the living girl, during the whole time of possession, when Larancy Vennum was not the daughter of her parents, but to all intents and purposes the long dead daughter of Mr. Roff. If this be not a "displacement" of one embodied spirit by one disembodied, it would be hard to tell the meaning of the word "to displace" at all.

As our friend A. J. Davis has expressly reserved the right to change his nersonal views each twenty

the right to change his personal views each twenty-four hours, it would certainly be of great interest to many, and worth while in regard to the progress of spiritual science, to ascertain his opinion about the wonderful "displacement" at Wat-

I have no doubt that the Journal, whose sim is truth, whatever it may be, will join and endorse my request to friend Davis, to let us know what he thinks about the ctirring Watseka event through Dr. G. Beoede. these columns.

EMANATION.

An Atmosphere Around Evorything.

Every principle wears appropriate gurments The life within the blood, like the sensation within the nerves, puts on an armor of many colored atmospheres, compounded of particles derived from the constitution within, as grass grows out of the soll, or hair upon the head. These particles, which form an atmosphere about a person, are pleasing or repulsive, and can be detected by a rigidle like because and done and managements. animals like horses and dogs, and more especially and certainly by impressible sensitives called mediums. It is this aura, going before a person or trailing along the path the feet have pressed, which makes it possible for the bloodhound to track the slave, the fond dog to find his master, or for you to realize when a particular acquaintance is near your house, or for two silent persons to think the same thought at the same moment. There is great reality in this atomic emanation about a person, which, in progress of science, will lead to great discoveries and social revolutions. It may do far more than the ten commandments to regulate the marriage relation and the produc-tion of children. Real individuality and spiritual status can be accurately ascertained by the aural atmosphere which, in spite of either wish or will, surrounds a person, proceeding and following him everywhere he goes and under all circumstances, indicating and analyzing him as completely as words can impart an idea of the mind.

A. J. DAVIS.

Lydia A. Schoffeld writes: I wish to express my feelings of thankfuluess for your brave and noble defense of true Spiritualism against the wicked frauds and deceptions now extending so rapidly. I wish that one sentence in a recent edi-torial, could be impressed indelibly upon the souls of all Spiritualists—it is: "That Spiritualism never can demand the maintenance of deception, fraud or immorality in any form." The words of W. E. Coloman in your paper of June 15th, should also be written in letters of gold: "That if Spirit-ualism Jemands the support of falsehood and de-ception the support of falsehood and de-

I blush for the blessed name of Spiritualism when so many professing its divine reality, uphold fraudulent practices. If the world is not prepared to receive this beneficient gift of God, with all its sacred and holy truths, better had it waited even another century, than that men or women should barter their souls and defile this heavenly inheri-tance, ready at the threshold of angel-life to bloss Can we wonder that elevated spirits, either out of, or in the carthly temple, should revolt at the cruel deceptions and false manifestations that are daily practiced. Go on, brother, in your noble course of condemning this wickedness. May our Father in heaven and good angels help us all to defend the right and the truth.

The Evening Journal of this city, speaking of the prevalence of crime, says:

" * Another cause assigned for this prevalence of crime is the character of the mass of bad reading which is constantly sent out into the world. And this charge is undoubtedly true. It is estimated that in New York city alone there are upward of twenty-five flashy and sensational story papers published, with a combined circulation of over 375,000 copies weekly, to say nothing of dime novels, licentious song-books, and other like trash. That the influence of such reading is extremely pernicious upon the multitude of young minds into which its poison is principally distill-ed, there can be no sort of question, but how to stop this influence, or the source of it, is a problem not so easy of solution. Just as long as there is a popular demand for such publications, just so long will they continue to be furnished by corrupt writers and presses. And until the public taste is improved or changed, this cause of crime bids fair to remain. * *

Dr. E. G. Bartlett writes: In your article on Dr. John. W. Draper, you should also have quoted what he says on page 120 of his "Conflict of Religion and Science:" "That the spirits of the dead occasionly revisit the living, or haunt their former abodes, has been in all ages in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. If human testimony on such subjects can be of any value, there is a body of evidence, reaching from the re-motest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever, that these shades of the dead congregate near tombstones, or take up their abode in the gloomy chambers of dilapidated castles, or walk by moonlight in moody solitude,"

I believe most cordially in spirituality-in a knowledge transcending that derived through the senses; and also in the ideas evolved from testimony, reasoning and the interior consciousness. I think I have the faculty to know. If this is to be a Spiritualist, then I was one years before a rap had been heard at Hydesville or Andrew Jackson Davis, the Jacob Bohemen of our time, learned the trade of a shoemaker. Certainly, I had been seeking for profounder knowledge, a diviner wisdom and the opening of the higher faculties, which exist in man. I sympathized, and still sympathize with the Mystics of all the ages, in their aspirations after more truth, even to the progress from the alone to the alone.—Alexander Wilder in The Evolution.

Spiritualism does not depend upon faith, belief or unbelief, but is founded in law and prin-ciple—spirits good and bad have equal privileges, in the law of returning as well as going to the Spirit-world, therefore humanity must accept the philosophy, it being only a matter of time with all individuals —Saratoga Sentinel.

There is no traitor like him whose domestic treason plants the poniard within the breast which trusted to his truth.—Byron.

Since I can not govern my own tongue, though within my own teeth, how can I hope to govern the tongue of others.—Franklin.

All our actions take their lines from the comexion of the heart; as landscapes their variety from light.—Bacon.

Never let your zeal outrun your charity. The former is but human, the latter is divine. Hosen

Moderation is the sliken string running through

the pearl-chain of all virtues.—Fuller.

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Abstract of a Lecture Delivered by Hudson Tuttle, Sunday, Aug. 18th, before the

First Society of Spiritualists of Chicago.

Hudson Tuttle, whose name has become a household word among the Spiritualists throughout the civilized world, lectured to the First Society of Spiritualists on Sunday evening, August 18th. Notwitstanding the exceedingly hot weather, he was greeted by quite a large audience, who paid strict attention to his timely remarks. His address was based on the present aspect of the Spiritual Philosophy. He alluded to the birth of Spiritualism, beginning as it did with the tiny rap in an obscure hamlet in the State of New York, the two instruments for ushering it into the world being little girls, one six years of age and the other nine. Notwithstanding the intense opposition it encountered on every side from bigoted priests, from men of science and intolerant church members, it attracted towards it those who became devout believers. Mediums were raised up in various parts of the country, and converts to the grand traths they presented were being constantly made, notwithstanding the fact that the teachings of the spirits were boldly pronounced immoral by priests and the press, and public opinion was directly opposed to it, and every obstacle possible was thrown in the way of its progress; however, to-day it has mighty and influential organs in this country, in England, Germany, France, Central America, Mexico, Australia, Spain and the various islands of the sea.

Spiritualism is not composed entirely of those that come forth and say, "We are Spiritualists." In all the churches are Spiritualists, devout believers in the Harmonial Philosophy, who pay their taxes to sustain the gospel, and who seemingly conform to the instruction given, but who are nevertheless Spiritualists. We find on careful examination that Spiritualism during the last thirty years has made as great progress as Christianity did during four hundred years. Christianity made no progress comparatively until the great Constantine came to its rescue. He found in this new sect something desirable on which to establish his throne. He saw in the heavens this sign: a flaming cross on which was engraved, "By this, Conquer." From that time the symbol of Christianity appeared on the banners of the Roman army, and bloody wars followed. We find, however, that Spiritualism has been promulgated in a far different way, and that during the last thirty years it has never had a leader who has successfully maintained a position as such, one ment, and who endeavored to make it a substance of selfishness—the attempt when made has proved a disastrous failure, for Spiritualism admits of no boundaries, and its attempted leaders soon sink into ob-

You cannot form any organizations out of Spiritualism; it leads to the downfall of all organized sects, and that is one of its missions. We have nothing new in these manifestations that commenced thirty years ago, designated as Modern Spiritualism.— The tiny rap, the trance utterances, the moving of bodies, levitation, etc., were nothing new. We called the manifestations Modern Spiritualism, and therein we erred. In the archives of the past we find volumes of history proving the truths of the present day Harmonial Philosophy. Modern Spiritaalism furnishes the key whereby we can unlock the mysteries of the past, and enter its sacred vestibules, and penetrate its mys-

When you make the statement that tables are moved by the spirits,—that is not a new manifestation of their power! Eighteen hundred years ago the angels descended to earth' and removed the stone from the door of the sepulchre. If you say that mediums float in the air-that Home, of England, floated out of a window seventy feet from the ground to another several feet distant -that is not a new manifestation of spirit power, for was not Ezekiel levitated as recorded in the Bible? There are instances narrated in the Bible paralleling all the manifestations of Modern Spiritualism. If time was granted I could quote from the sacred books of the Mohammedans, from the sacred books of the Indies and Persia, and produce a vast fund of evidence paralleling the phenomena of the present time.

What makes you a Spiritualist? "I attended circles two weeks, and know that I conversed with my departed friends," says an individual; but that does not make him a Spiritualist any more than a belief on Jesus Christ converts a criminal with a rope around his neck to the Christian religion. Christianity in the soul is a growth: it requires the whole life to become in the highest sense of the term a Christian. It takes just as long to make a pure, exalted Spiritualist. I have no confidence in that converaion that transports the criminal at once to heaven. If you wish to prove Spiritualism through the instrumentality of scientific evidence, you must not believe the hundreds of stories adoat in the newspapers; there is something essentially weak in all; something that a scientific man would not accept, on account of the possibility that trickery might accomplish what is attributed to the spirits. If you wish to prove Spiritualism to scientific men, you can refer them to the narratives and experiments of Wallace, Varley, Hare and Prof. Crookes, men of rare scientific attainments; on the ground they have established you can rest with the assurance you are not deceived. One fact observed and duly attested by Prof. Crookes,

weighs down a thousand current incidents presented in the spiritual press, and not critically analyzed. Reason should always be brought into requisition; we are given reasoning faculties, and they should be carefully employed in separating the wheat from the chaff, that the facts accepted may be of enduring value.

It is claimed that Spiritualism came to the world to demonstrate immortality. The scientific man has gone diametrically opposite in his analysis, claiming that matter is all in all, and that Spiritualism presents no more perfect evidence than science; he laughs to scorn our statements with reference to immortal life, he is so firmly grounded in his materialism. We, however, want to demonstrate our Spiritualism scientifically. Religion has failed to demonstrate immortality; the churches say, "Bolieve and have faith." They claim that you must reason in their well defined channel; you must, also, come to a certain result. That method of deducing truth is preposterous. I believe in the right of each individual to use his own God-given powers of reason. God has given me lungs; they are for the purpose of breathing: a stomach adapted to digesting food, and a brain for thinking and reasoning. No one has a right to say, "I prescribe a limit to your conclusions."

Huxley, Darwin, Tyndall, all emineut leaders of scientific thought, come to one conclusion. "that matter is all in all!" That it contains, to use their own expression, the potencies of all objects; out of matter, in their opinion, everything comes; that the brain even secretes thought the same as the liver does bile, in an automatic manner. We want. however, a demonstration of immortal life; we must have it. True, there is an inner consciousness that says we are immortal; but if Spiritualism does not demonstrate immortal life, it is a failure. From its first advent at Hydesville, N. Y., it has been claimed that was its mission, to demonstrate the future existence of the soul. It is certain, that the evidence it presents for the consideration of the world, must be of a scientific character; the age is one of scientific thought; science is not composed of ambiguous high-flown words, calculated to mis lead. The lady who makes her bread, good and sweet, does so through the instrumentality of scientific principles. The woman who makes her bread tough and indigestible, certainly makes it on unscientific principles. I care not whether the former knows anything of the chemical process whereby the yeast-plant multiplies itself-she simply goes through a certain method by which good bread can be made; she conforms to the conditions required, and the result is satisfactory. Scientific Spiritualism, in orwho only aimed at his own self-aggrandize- | der to be comprehended, requires no very great scientific attainment.

> We stand here to night on the very shore of an infinite sea of facts; there is light on that sea; it is for us to study the grand truths presented. The moving of tables, the raps, all the phenomena furnished, go to illustrate the great principles of our philosophy. We must not make them, however, the end in view; if we do, they become a hindrance to our progress. In all our investigations, we must use our reason. The great wish of some is answered through the phenomena: they hear the rap, receive their communication, gaze at the movements of tables and chairs, and then rest content, and do nothing more, receiving as authority what the spirits may say, the same as some do what the Bible presents. I do not rely upon the spirits any more than I do upon the Bible. I place those who say, "Thus saith the spirits," on a parallel with those who say, "Thus saith the Lord." One individual claims that the more intelligent a spirit, the taller he is. It was nothing new for him to converse with spirits who were as tall as the moon! Another says, "This is contrary to the statements that spirits make to me. The ordinary spirit is no larger than a bumble-bee!" Between these statements there is a great conflict; the communications of spirits are very different and very antagonistic. Now on what rely? Cast aside our belief, rely on the statements of the Bible, and accept it as an inspired revelation? Take the revelation of all times, and modern Spiritualism supplements them all. Shall we, I ask, rely alto. gether on-Thus saith the spirits? No! We should base our dependence on our reason. We must take every communication that purports to come from spirits, and subject it to the rigid scrutiny of our reason; do the same with all other phases of spiritual phe-

nomena. The church declares that man is prone to do evil-is radically wrong, and the general tendency of his nature is towards depravity. Spiritualism, on the other hand, declares that mankind are constantly tending towards a higher and better life! Point to a time in the history of civilization when mankind have attained a higher position or flood-tide than to-day. You can trace man back to savage life -a rude state of barbarism. Step by step he ascended upward; by degrees he conquered his appetite, expanded his moral nature, and in the course of time he became more and more God-like. and to-day science will tell you that he stands higher than he ever did before. There is a potent force under this human life, which comes as a mighty flood-tide, and has a tendency upward forever. If the tendency of humanity were downward, he could never progress? It is by the development of his interior nature, and by curbing his passions that he is enabled to advance.

Man has within himself an inherent principle of morality; it is said by some, how.

hend you, for he has not within himself the principles of mathematics; talk of grass, or present it to him, and he understands you at once. Revelation alone is not a necessity for mankind, for it has the mark of humanity upon it. We are moral because we are human beings. The condition grows out of our belief in morality. We shall ascend upward and feel the eternal sunshine of God, for this life here is only for a moment, only aswing in the mighty pendulum of time that marks the ages of eternity; man is not here for any fleeting enjoyments; they may contribute to our pleasure in a certain mannor, while each one is looking forward to a higher existence in Spirit-life.

RELIGIO-PHILOSOPHICAL

Inspirational Prophecies, and their fulfillment.

BY E. T. YOUNG.

In the sacred writings of many nations, we have the record of numerous preternat ural appearance of beings having the likeness of men, but giving evidence of their having an existence in other regions not visible to man. Such beings have commu nicated to mankind in all ages, and from the earliest date that we have any knowledge of. In consequence of the ignorance and superstition of men in their early history, all such beings were looked upon as gods or demigods, and as tradition was used to transmit all knowledge from father to son, of facts coming within their observation, it is not to be wondered at, that when recorded in later times by the scribes of the priesthood, in the temples of Egypt and Asia, these mes-sengers from the spirit spheres, should be considered as gods, and so recorded in the limited written phonetic and symbolic hiero glyphic characters or picture writings then n use by the few who had the proper knowledge to record them. Thus, in some instances, we find that they are spoken of as the Almighty God, or Lord, or Jehovab, when other statements respecting the same persons call them angels or men. This erroneous conception of the characters of those who communicated intelligence to mankind, on the part of the scribes, who, no doubt honestly believed they were naming them correctly, should not lessen our confidence in the facts given, or the correctness of the information imparted. That these heaveny messengers were of high renown, and sent by the God of the universe as his ministers seems undoubtedly true. Their predictions having been fulfilled in all the many parti culars as given, confirms the truthfulness of their statements, and consequently inspires confidence in others yet to be accomplished. For the purpose of establishing a sure foundation on which to rest such confidence, it may be profitable to examine some of the many prophecies that were given thousands of years since, and also their fulfillment many years after, so that we may know whether they were inspired through a dirine source or not.

In Deut. 18:22, we read: "When a prophet peaketh in the name of the Lord, if the thing, follow not nor come to pass, that is the thing which the Lord bath not spoken, but the prophet hath spoken presumptuous-And by the events coming to pass as predicted, we have evidence that God has noken tarou: forehand of "things that should come to pass." As a prophet Abram was inspired through the angel of the Lord to say as given in Gen. 15: 15, 16: "That his seed should serve a stranger in a land not theirs, in affiction four hundred years." "But in the fourth generation they shall come hither again" (to Canaan). This was when Abram had no abilities and the standard and shall are shall as a shall are shall as a shall are shall are shall as a shall are shall as a shall are shall are shall as a shall are shall a had no children and we find it verified as

shown in Exod. 12: 40, 41. As a prophet, Moses in Deut. 28 ch., shows how the israelites after dwelling in the land of Canaan many years, would be driven therefrom in great distress, and with deso-lation in all their land, in consequence of their wickedness, and they led captives to Assyria, "by a nation of fierce countenance from afar, whose language they would not understand," etc. This took place seven hundred years after Moses. They were ruled after Moses first by judges four hundred and fifty years; then by kings until the ten tribes were dispersed and lost as a distinct people to the world. The history of the captivity of the Israelites can be found in 2 Kings, ch. 15: 27, 29 and ch. 16: 9 and ch. 17: 23. one hun-

dred and thirty-three years afterwards. The powerful tribe of Judah was also severely punished for their evils and they also were carried away captives to Babylon and their land desolated for seventy years, when they were in part restored and rebuilt. their city Jerusalem and the temple, all of which had been burned. See the events in Jeremiah ch. 25: 1, 14, and 2 Kings 25: 1, 30, and nearly all the prophets speak of them. When restored they were ever under subjection to the great empires of Medea Persia, Grecia and Rome; by the last they were wholly destroyed as a nation, also their great city Jerusalem, and dispersed throughout the world as predicted by Moses and other prophets; also by Christ as given in Matt. chs. 23 and 24. They remain a scattered people in all the earth, as a standing monument, or as a beacon light of the truthfulness of prophecy regarding themselves as foretold thousands of years since, when the land of Canaan was leased to them under covenant conditions, which they did not keep and as consequence their Lord of the vineyard drove them out from possessing it.

In Daniel's prophecies we have the history of the four great universal empires that were to rule the world, Babylon being the first, Medea Persia the second, Grecia the third and Rome the fourth, afterwards divided into two parts, Eastern and Western, and finally sub-divided into ten parts as now, and has been for thirteen hundred years, and to continue separate, notwithstanding all the efforts made by such great warriors as Napoleon to concentrate these nations into one again, which has failed as all such trials to make a fifth empire like the preceding ones in their brutal despot-isms, will, and should fail utterly. For the prophecy declares that "in the days of these kings (or kingdoms) the God of heaven will set up a kingdom that shall break in pieces all these kingdoms, and it shall stand for-

In presenting these empires an image of a man in metal is used as a symbol, as found in the 2nd chapter of Daniel. Afterward in the 7th chapter the same kingdoms are symbolized under the figure of beasts (denoting their brutal character). The names of Medea Persia and Grecia are given in the 8th chapter as the second and third empire, while in all the descriptions we find the likeness to all the great kingdoms that have ruled the earth, perfectly, including the papacy so graphically described in the 7th chapter and 24th to 26th verses. In the ciple of morality; it is said by some, how. have ruled the earth, perfectly, including ever, that he cannot be moral without a reveled the papacy so graphically described in the that relieved me from compliants of long standing talk of mathematics, and he cannot compretule. The papacy so graphically described in the that relieved me from compliants of long standing in the latter of the papacy so graphically described in the that relieved me from compliants of long standing in the latter of the papacy so graphically described in the that relieved me from compliants of long standing in the latter of the papacy so graphically described in the that relieved me from compliants of long standing in the latter of the papacy so graphically described in the that relieved me from compliants of long standing in the latter of the papacy so graphically described in the that relieved me from compliants of long standing in the latter of the papacy so graphically described in the latter of long standing in the latter of latte

cur down to the ushering in of the great and universal kingdom of God and his Christ, as symbolized by the stone "cut from the mountain without hands, smiting the image on its feet and breaking it in pieces, and becoming a great mountain and illing the whole earth.

As this article will not admit of more than a reference to some of the most prominent points, the reader is referred to the Book of Daniel, for a complete elucidation of the subject. As these prophecies were given about twenty-five hundred years ago, and have been an open vision for all to examine, as a whole or in detail, and to note their fulfillment as they occur item by item, it would seem that we have in them "a more sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn," as Peter justly observes. In Isaiah, ch. 44: 27, 28, and ch. 45: 1, 4, and ch. 13: 1, 32, and ch. 14: 22, 23, and ch. 21: 19, we have a complete and dramatic account of the desolation that would come on Babvion, which then was in its glory. The city was of immense size and considered invulnerable against all its foes, but the name of Cyrus the Persian, who was the instrument of its destruction, was given nearly two hundred years before, as well as the particulars of her fall, and the destruc-tion and desolation that would follow in all

History verifies all these minute particulars as described by the seer, as is well known to all students who have examined them. Also in Isaiah, chs. 19th and 20th, and Ezekiel, chs. 29th and 30th, we have a long prediction against Egypt, and which history confirms in its fulfillment. Also in Isaiah, ch. 23, and also in Ezekiel, chs. 25th to 28th, the destruction of Tyre and Zidon is graphically given long before the events took place, but completely verified by history. We have also similar predictions against Assyria and other nations, and not one has failed as yet.

[To be continued.]

NOTICE!

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MR. J. J. S. WILSON:

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