Ernth Gears no Mash, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Aska a Bearing.

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JNO. C. BUNDY, ROTTOR.

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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 na, and all who are able to comprehend the philosophy of their causation. In the at-tempt to obtain credence for marvelous statements which have no foundation in elther fact, law or comon, the narrator is al-most sure to blunder by the introduction of some alleged occurrence which involves ar-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.

Many years ago, while the writer was editing the Spiritual Telegraph, a tricky fellow sent us a long account of remarkable

low sent us a long account of remarkable facts, said to have occurred at West Troy. In his story of the wonders alleged to have been performed by spiritual agency, he declared that a table rose from the floor without hands; that it floated out of one open window, and after remaining suspended in mid air, over the sidewalk for a little 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 altogether possible; and then our accept-ance or rejection of the statement would have been determined by our judgment of the credibility of the witness. Instead of pausing, however, in time to prevent ah im-peachment 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 object—one utterly incapable of the slightest compressibility—pass through a space between unylelding walls, fifteen inches less than it was known to occupy, and without breaking 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 east 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 porions of the note were as follows:

"Sir:--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 inven-tions to the late Hon. Horace Greeley, whose motto, adopted with special and exclusive reference to this subject, was, "Give us the facts; we want no philosophy." The editor of the Tribune published the state-ments, with an implied editorial indorse-ment 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 es. .It is quite natural for the average phy-sician, 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 spasmodic 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 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 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. powerful magnetic forces emanating from

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 distermined by the appears to have been determined by the suddenness of the attack; and the proprie-ty 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

attributed its existence to spiritual causes.

The victim of this fearful malady sometimes has little or no warning of the attack; but in other cases, and more frequently, the partoxyon 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 sub-ject, 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 of 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 unusual lassitude and a disposition to sleep.

This disease no doubt results from a

great variety of physical causes and incienter of the individual. Among these I may mention organic defects and hereditary predisposition; want of a proper cerebral bal-ance 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 puber-ty and solitary vice. That it may also re-sult from more subtile and psychological causes, and the visitations of disorderly spirits am equally well assured. The most enlightened of the ancient nations entertained this idea, and were disposed to as-cribe 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 plainy described.

Before referring to several ancient examples, I will briefly define the nature of catalepsis, or catalepsy. In this disease sensa-tion and all the voluntary faculties and functions of mind and body, are suddenly arrested. The organs of involuntary motion asually 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 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 cathlepsis all outward signs of life sometimes disappear; the processes of the animal chemistry cease, and the trance may continue for weeks. In this state of sus pended animation many persons have been buried alive, or before the spirit had sever-ed its connection with the body.

I have neither the time nor space to at tempt an exhaustive treatment of the sub ect, much as society needs a complete phi-osophy of its material facts and essential laws. My exposition of the causes and as-pects of these forms of disease, must be general. I do not propose a critical classification of the symptomatic phenomena, whether physical er psychological; nor is it my pur-pose to consider the means and methods to be employed in the treatment of the same. be employed in the treatment of the same. It is eather 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 catalensy is precipitated by purely organic catalepsy is precipitated by purely organic conditions and physical causes, the subse-quent state 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 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 spifits—reviewing the records of their lives, imperishable forever in the memory—earnestly seeking relief from ignorance and unhappiness, may seize on any poor, help-less mortal in the hope of deriving some-satisfaction from a temporary renewal of the former relations. Filled with recollec-tions of time wasted; a life madly sacrificed, or at best disorderly and profitless, they are slable 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 inferthat 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 ig-norant 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.

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 spires. 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. These 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 busidemon was not always regarded as an evil pose. It was an important part of the busi-ness 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 fayorite sources of information." The distinction between two general classes is clearly made in the following pas-

sage by a learned author:
"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 tongue Lemur. Of these Lemures, he, who having obtained by lot the guardianship of his posterity, presides over the house with a quiet and placable superintend-ence, is called the household Lar. But those, who, on account of a vicious life; having obtained who, on account of a victous having obtained no happy seats, are a sort of vagabonds, or are punished by a kind of exile; and who inflicts idle terrors upon good men, but more real evils upon the wicked. This kind is commonly called Loren." Apocatastasis, 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 is the spir-it 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 cer-tain forms of disease, I shall make my cita-tions 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 un-clean 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 bourd with fetters and chains, and the chaina had been plucked as under 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

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 Legien; for we are many,' (Mark, Chap, v. 2-9.)

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;

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

again; and bruising him, hardly departeth from him. . And as he was yet coming the devil, threw him down, and tore him. And Jesus re-buked the unclean spirit, and healed the child " (Luke chap. IX 38 4). (Luke, chap. IX, 38 41.)

The following is a very accurate descrip-tion of the general phenomena which ac-company 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 plueth 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 cried and rent him sore, and came out of him; and he was as one dead; Insomuch that 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 indi-cated in the Evangelical description by the words, "and pineth away." In all ordinary cases 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 disable occurring at irregular intervals.

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 ever, to have been indications of spiritual interference in her later experience. Her melancholy periods; the "man in 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 begin ning. Had the Rev. B. M. Baker under-stood the 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

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 chap-ter in the history of Modern Spiritualism. The sweet spirit of the gentle and lowing 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 your self and your readers.

You will, however, indulge me in a few concluding observations, which are not in-tended to be so general as in no case to admit of a special application. The poor vic-tims 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, catalepsy, 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 aborration 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 in external to himself. While many members of to confirm the common faith in immortali-

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 bediam for safety!

Nothing can more clearly illustrate, the materialistic ter-dencies 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 other-wise rendered susceptible of spiritual influence, for nearly eighteen centuries, are confience, 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 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, ocbeen subjective thunder and lightening, oc-casioned 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 tap-pressed to come in and magnetize him, and his vision was appedily restored. The fallhis vision was speedily restored. The fall-ing 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 impreved the oc-casion 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 resembling an immeasurable "sheet left 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 womanly qualities-was in Patmos, one of the Grecian Islands, he one day fell into some-thing like a cataleptic irange. 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 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—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, hys-teria 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 preach-

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 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 mouldering beneath him.—Washington Irving.

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

THE GREAT SPIRITUAL MOVEMENT. ...

BY SELDEN J. FINNEY.

"(COSTINUED.

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 way 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 those 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 preportion 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 scientific world proceed upon the assumption of the trust-

worthiness of the human faculties?

But you say the organs of the husan brain have been named from the manifestations in us. I grant that, and so 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 manifestation, through ignorant mental conditions, of that native attraction of the soul, which knows that it has a quarry lodged beyond the herizon of physical existence, notwithstanding all the absurdities of the dogmas which have tyrannized over the intellects of men. The fanaticism of theology sinks into insignificance beside this other fanaticism which will trust one set of faculties and distrust another.

It is, therefore, the function of Spiritual Science to step gradually, carefully, grandly onward, in the elucidation of the latent 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 keeps 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, S ence proceeds, upon the trustworthiness of the human faculties. Then let us see what are some of these faculties. I have spoken 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 words, 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 channels of the soul. They indicate, as do all the efforts even of ignorance itself, how extensive have been the experience of human hearts.

And there is another thing to be remembered here:-There is a realm which escapes and has escaped for centuries the analysis of the chemiat 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 elucidation 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 said the organ of spirituality was acknowledged by external scientific men to have location in the brain of man. It therefore has a function, and this function has been named from its manifestation in history. Its funcon 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 set of cerebral powers logically thus set at defiance the function of another and higher set?

History 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

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 and of Spirituality if there were no Divinity and no spiritual 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 eye 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 sunlight. You can have an eye because light exists. So I say you can have an organ of Spirituality only as 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 pre fer 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 celest 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 thre external eyes, thus proving an interior power of sight-

Thoughtreading 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. Stebbins, 1878.

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 Spiritualism; 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 follow-ing 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 the letter to his forehead, and in a few minutes he said:
"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 ter 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 te 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 dectrine, with the authority of knowledge that the real power of vision can be projected by an other'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 contexts, and holding it to his forehead, he said: "I see a bouquet of flowers; how a beautiful sky; now there appears a bole 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 blogra-pher could give a more vivid picture of that remark able and distinguished woman's character and career?

I have always thought that it was necessary that the sychometrist, 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 I yet 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 number of other just as remarkable facts as the above.

CHAS. GRIESSEN, direct connection with the person or object which he

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 ingredi-

ents 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 eperation and results.

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 structure 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 identity, and are not immortal.

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 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 greater 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 of 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 figite: 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 "rev elations 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 differ-ent 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 fur-nish evidence that the seer ever made any mistake in his life, either in thought, word or deed. Now if anyone—friend or foe—has a reason for believing that 'Andrew is not in every respect equal to the traditional good little boy, "who never told a lie," let him speak out now, or be 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 dog matic schools of science and philosophy for over thirty-two matic schools 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 him! "Expose" him! "Let him be crucified." Who is ready to refer 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 unseemy performance. No one but Mr. Davis himself can have any right to authorize your correspondent to publish such a challenge. We have waited in auticipation 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 riends of Mr. Davis, are slow to believe that he has commissioned any man to come before the public in 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 no error.

There is nothing in the whole record of his life, that will not bear inspection and analysis.
 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; more less is he familiar with its inside and unwritten history. The writer had formed an opinion of Mr. Howe's intelligence that is not justified by his absurd manifesto. All protestant Christendom, the masters of science, art and philosophy, and all classes of so-called infidels, including Lyman C. Howe, long ago learned to dispute the impedent 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; seas 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 re-ligion 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 gravitation; it may be that their places respectively are determined by the large or small measure of their self-respect. respect. INQUIRER.

HUDSON TUTTLE'S NEW BOOK.

"The Ethics of Spiritualism."

Although I had read week by week Mr. Tuttle's chap-ters 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

Opponents of Spiritualism have long and frequently made much by portraying the loose morals and ques-tionable 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 "infidelity" 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 false-backs of all convenents.

hoods of all opponents.

Spiritualism is entitled to a system of "Ethics," peraps, on the score of its demonstrations of immortal ife 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 sensuously 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 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 Spiritualium 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 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 Tuttle. Fraternally, as ever. A. J. DAVIS.

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 wreste 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, tormebted 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 moaned; "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 Captiv), ty 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 vesterday 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 the nowers appeared. The essential fact is, that upon a bare table in a small room closed and dark (the ad-joining 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 an emones, tulips, crysantheums, Chinese primposes, and saveral farms. All were appointed to freely an expectation of the company of the company and saveral farms. sisted oranemones, tulips, crysantheums, Uninese prinroses, and several ferns. All were absolutely 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 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 eavered 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 servicesble 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 ro-mance, whose whole occupation is to murder mankind with shafts from their eyes.—Goldsmith.

Our young folks.

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 fashlons. One day, to my surprise, there came a summon's 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 countrywomen, not actually as a scholar, but a boarder, though she will join in some of your studies. She is eighteen, and betrothed; but her doctor judges wellthat in the meantime she should have a perfect change of scene. To you, as the eldest, I must look to show her what kind. ness you can, for I must tell you that there are peculiarities about her, and you must prevent your companions noticing them at least herself."

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

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 Lilians face, she murmured to me:

"Hush! Don't notice it. She's a somnan-bulist, and falls 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 case." And then Madame, thinking it best 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. Certaining if the hound to keen Lilian's condition. ly, if she hoped to keep Lilian's condition a secret confined to two or three, she was disappointed, 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 been roused from the trance, and we had gone down to the refectoire for supper. Her French was of the very baldest English school-girl possible. Happening, however, to fall asleep some days later over a French lesson, to the astonishment of our teacher the horon teacher the school of the second with teacher she began to speak with ease. In one of these trances one of the girls noticed that the top of her thumba, 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 prevent 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 crayons 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 mo-ments. 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 letting in some cardboard covered with black silk.

It was quite a common thing for her to go to bed with her masses of raven 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 ar-ticles 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 Lalian had been jealous, that the engagement was broken off.

She told most of our fortunes in her sleep; but in my case, I am bound to confess with-out success. Whether she was more correct 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 usleep, out with us afterwards, but unluckily woke in the Champs-Elysees, and was so terrified that it was with difficulty we got her home. When at length we did so, she had a terri-ble 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, eausing 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 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 walking moments. Her condition was of course unnatural; it was diseased—very curious and unhealthy. The cleverest doc-tors 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; Mercédes; Eine Junge Amerikanerin; The Goblet; College Fellowships; "To South Africa for Diamonds;" A Summer Morning Cilmuses of Western Farm Life. The ing; 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 The Believic Bagazine. E. R. Peiton, New York City | Contents; Life and Times of James Madisoff; "The Mystery of Edwin Drood;" Lady Caroline Lamb; Free-mason-ry: Its History and aims; To a Child; Low-er Life in the Tropics; Johnson without Boswell; What the Sun is made of; Never Stray Thoughts on Scenery; Macleod of Dare; Posting and Post-offices in China; The Earth's Place in Nature; Through the Bark Continent; Italia; Henry M. Stanley; 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 and Fever; Low Bed-steads; Editorial Items; Poetry; Notes in Science, etc.

St. Nicholas. (Scribner & Co., 743 and 745 Broadway, New York.) Contents: Frontispiece, "Shipwrecked;" Fern-Seed; Mackerel-fishing; Spring and Summer; The Ax of Rabio. The Painter's Scare-Crow; By the Sad Sea Waves; Under the Lilacs; Saturday Afternoon; Little Bear; MySt. 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 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 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 envessible, and on the seventh he's encompre-

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 after words faith writen thereon. ty to fifty words fairly written thereon. I do not say by whom, or by what, said message 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 foaming 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 lipger 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 klas my feet and glisten,
Sunshine 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 intention 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 denomination:

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 God's house beautiful?

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 scalping 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 opportunity to instruct the children in the great questions of the present, and thereby lo an incalculable work for good. Instead, we see them muttering, parrot-like, this incomparable nonsense, the busks and straw 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 sanctided 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 piercing 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 .- Seneva. ,

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 'wish when you go down town?"
"No, darling—wait till you are older, and
then marry one, as I did," replied the griefstricken wife, with tears bursting forth

A SARATOGA belle, who six months ago was so languid that she could scarcely sup-port herself at the altar, now throws a flatiron fifty-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 Beveridge.

In the physical world, cold and heat are terms used to express the various degrees of atmospheric temperature. So in the moral world, good and evil constituting as they do the whole of human conduct, but indicate the extent of individual spiritual development. The entire necessity of their existence must be admitted.—Leander.

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"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 surprising 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 Spiritualism or spirit manifestations, whether those persons have medial powers or not, let every Spiritualist and every friend of truth and decency denounce them as mountebanks and impostors, and their vocation will then-become unprofitable and hazardous. The following is the article referred to.

"We are the advocates of the largest liberty to fools to indulge their felly, so long as such indul-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 embeclie against the results of their misfortune, and we have been led to see what pro-vision is made in our statutes to protect those stopid enough to believe in so flagrant and frequent-ly-exposed a fraud as 'materialization of spirite from that rapid parting with their money which the old adage says their class is subject to. We find the provision not only adequate, but start-lingly severe and applicable. On page 786 of the revised statutes, section 7, chapter CXXXII of the Laws of Delaware will be found, which reads as follows:

If any person shall pretend to exercise the art of witchcraft, conjugation, fortune telling, or dealing with spirits, he shall be thed not exceeding one hundred dollars and shall stand one four in the pillory and may be imprisoned not exceeding one year.

Here the exact offence of pretending to exercise the art of 'dealing with spirits' is unmistaka-bly described, and the penalty named, which in-cludes one form of the much-talked-of peculiar Delaware punishments. Here is the law. Elsewhere is the description of the performance and the place where it is to be given, and it only re-mains for the police to do the rest, and there will be one impudent fraud less in Delaware.

With those who believe in the possibility of communion with departed spirits, as a part of their religion, we have no controversy. It is nothing 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 newspare religious. 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 iscerate the feelings of decent and rational people by their clumsy tricks and the use of hon-ored 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 now on exhibition here.

The cause which incited the above article was a flaming advertisement of a miserable trickster, 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 plaishment.

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 withon-estly exercises his medial powers, are 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 lacerate 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 public, 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 bonest 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 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 answer 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 Fallibility.

It is a recognized fact in all departments of life, that certain statements, incidents inthe 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 olive 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 are the 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 volcanic 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 opelessly insana to be feeling after some thing 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 ducell 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 prostrated with his fist, but he was finally subdued and taken to jail where he succeeded in kill-

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.

"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, no regard him as an infallible authority, shall render him a service, and be will "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. reasons, my mind has been brought to the con-clusion that it is far better to leave the person and mind of the medium wholls untrapped 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 Banner 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 nar-ration would seem conclusively to show to every candid minded payon, whether believer or skep-tic, that the alleged exposure," some 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 scances, 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 seance. 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 nec, essity 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 hold 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, uncertain 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 be come 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 Iroquois 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 honorhim for his personal worth. * * His present enviable standing among his fellow-men is entirely owing to his indomt-table 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 happen 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. Steyens' account of the Mary Roff and Lurancy Vennum phenomena. I wish to say to well a server of the Mary I wish to say to well a server of the Mary I wish to say to well a server of the Mary I wish to say to well. Vennum phenomena. 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 Times.

I have been personally acquainted with Asa B. Fooff since the year 1858, and take pleasured 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,

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 McDougall.

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 forwafded 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 inour issue of September fourteenth.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

C. S. Rowley, of Niles, Michigan, has entered the deld as a lecturer.

Bishop A. Beals fills an engagement at Waukegan, Illinois, during September. - He has been lecturing at Chagrin Falis, 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 trance 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 columms 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 hailed with pleasure by her 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 badlyfrom 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 satisfaction. Prof. Eccles des 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 Lyceum of Kirksville, Missouri, recently organized on an in. dependent 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. Chauncy Giles (Swedenborgian), Rev. Dr. J. P. Newman-(Methodist), Most Rev. Dr. James Gibbons, Archbishop of Baltimore (Roman Catholic), and John Fiske (Independent).

Illinois "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 quesfion their power. Next it will be the turn of each religious sect to try to make their respective creeds a part of our State constitution.

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 amneble 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 pe-

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, during the past few years, and now ranks with the ablest lecturers in the field. His gehial, 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 up-on 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 bigoted daily in the West, in religious matters. Its columns are as satisfactory to a fair-minded reader as skim milk is to a starying child. It has on its staff an individual who was once controfled 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 Spiritoalism comes before them. Yet in spite of prejudice and the custom of his paper, to always malign and misrepresent Spiritualism at every opportunity, thereviewer was obliged in his notice of "Ethics of Spiritualism," to say, "There is ver, 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 en-vironments 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 or-dinary 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 lazyreliance 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 ocour at the spiritual circle.

The surprising part is that after years of wonder-gazing, so many should be still dwellingin the phenomenal, "the thin rind of the conscious," rather than exploring the "unconscious," rather than exploring the "unfathomable domain of the unconscious" upon 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 crying, "Lo here! and to 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 het only, but sad; I had almost said sinful also; and it affords evidence of the wonder loving credulity, and indolent reliance upon suthority 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

nal 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 swaldling bands of creeds and institution-alism on the one hand, and to stay the ad-yancing 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 sparkling rivers, and the fragrant flowers; but must earnestly and wisely toil 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 aspigation, diligently cultivate the soil of our own souls, watering therein the tender plant of spirituality with the waters of diine truth, that others may inhale its growing fragrance of love and pluck its ever-imroving 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 possibilities lying thick about us, pregnant with a wealth of spirituality inconceivable, let us holdly, energetically, earnestly, yet reverent-ly 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 sun-bathed 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 condemn-

ng 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 here-of. "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 hoppiess skepticism and bleak blank materialism was so rapidly winning its way that such close observers as Carlyle were heard to say: "A frank, fearless, honest, yet traly spiritual faith is of all things the rate of 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 regretted, 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 include in circle-folding to the neglect of important work in other directions." Let us, inspired by love and guided by wisdom, step up higher, even into philosophical Spiritualism whose divine inquence shall be manifest in our harmonized lives and the good we do Ursa, Ills.

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

Lassed to Spirit-Tife.

One of the first settlers of Winfield, Kan., Dr. W. Q. MANS. FIELD, died from a stroke of popplexy, on Friday the 9th of

August.

In his usual health, he sat down to his dinner and white caping, without a sufficient warning to much as even cast a book at his wife, who sat opposite, became at once insequible, and continued so notif 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 hadpy expression to which his face suddenly changed with his last breath, gave unmistaken evidence of a doyous meeting with some loved one, who had waited for the freed spirit to join the angelle.

On Sunday, a large, concourse of friends assembled at his residence to bear all that remained of the good man to his last residence to bear all that remained of the good man to his last residence to place, amids a propusion of powers, fix emblems of his hig of singular purity, and great upral worth.

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

Mas. H. P. Manarialo.

MRS. H. P. MANSPIRLD.

Basket Meeting.

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 i.P. M. Good Speakers will be in attend-ance, and a good social time is anticipated, and we trust great advancements in spiritual truths.

8. P. HOAG. Committee.

Basket Meeting.

The Spiritualists and Liberalists of Montealm, Gratlot, Ionia and Clinton, are invited to attend a Basket meeting, to be held on the 1th and 8th of September, near Maple Baplis, in Mr. Allen's Grove, Michigan, Speakers engaged; Charles Andrus, of Flushing; Mrs. Mary C. Gale, of Byron.

BY GADER, OF COMMITTEE.

Camp Meeting.

There is to be a camp meeting held by the Spiritualists, at Salem, Jewell county Kanssa, compleneing on the Ith day of September. All are myitted to attend, with tunts and baskets well filled. L. Lawis, Sec.

Spiritual Camp Meeting.

The Spiritualists of Western New York will hold their annual meeting at Lily Dale, on the island at Casadaga Lake, on the Dunkirk and Warren Railroad, Chautauqua Co., N. Y., commencing Sept. the and continuing ben days; speakers engaged for the term Mrs. Watson, of Titusville, Pa.; Mrs.-Pearsail, of the West-Mr. O. P. Kelbogs, of Oblo; Judge, Mc. Cormick, of Penna, and Geo. W. Taylor and others.

We expect a materialiting medium from Ohio, and other test mediums will be it/ attendance. Arrangements to meet expenses have been chale by taking of a fee of 10 cents admittance to the grounds daily.

By DERER COM. ARRANGEMENTS.

Michigan Spiritualists and Liberalists

The semi-annual meeting of the Michigan State Association of Spiritualists and Liberalists for the year 1878, will be held at Grand Hapida, commencing on Thursday, Angust 29th, and closing Sunday Sept. 1st. The arrangements that are being made, it is hoped, will make the meeting the largest liberal demonstration ever field in the State, Some of the best speak ers in the Spiritual and Liberal ranks will be present.

8. B. M CRACKEN, Sec y.

Grove Meeting.

The Liberale and Spiritualists of Kalamasoo and adjoining counties, will hold a one-day grove meeting in Judge Dyckman's beautiful listand Grove, at Schoolcraft, Mich., the last Sunday in August. The most aminent speakers in the Sold of reorm will address the meeting. All realroads conteping at this point will run for half fare from South Bend, Ind., Battle Greek, Grand Rapids and Storgia, Mich.

ALREST BURSON. . 0

Friends of Human Progress.

The Twenty-third annual meeting of the Friends of Human Progress, of North Collins, will be held in Hemlock Hail, Brant, Eric county. New York, commencing on the Soth day of August, and closing on the lat day of September, 1878, opening each day, at loo'clock a, M. Mra. Il A. Pearsail, of Michigan, Mrs. E. L. Watson, of Titusville, and others will be present as speakers. Good music will be in attendance.

LEWIS DEAN.

A. HA WILE W. Committee.

MRS. W. WOOD.

Northern Wisconsin Spiritual . Conference.

The friends will please bear in mind that our next quarterly meeting will be held in Ourro on the 5th, 5th and eth of September next. Prof. H. 6. Excles will be the speaker, which is a sufficient guarantee that the meeting will be an interesting one. Ail Liberalists invited to participate. Good vocal and instrumental music secured. The dislag from will be under the supervision of a competent committee. The delicacles of the season, with the substantials, will be servelt at the low price of 15 cents a meal.

M. M. BROWN. Pres 1.

Omro, Wia, 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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A TOBACCO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its

DR. KAYNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washing. ton Sfa., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and fur. nishes them to order. See his advertisement in another column.

Spence's Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24.1tf.

SAPONIFIER, see advertisement on another page.

DR J. A. CLARK, Electropathist, 157 South Clark street, Chicago, has had twenty years practice, and refers to many of the first families in this city, whose names will be furnished on applica-

Mns. D. Johnston, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-12tf

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CAN THE TRUTH OVERTAKE A LIE!-Investigation discloses the fact that the lady reported in the Associated Press dispatches, about Aug. 10th, to have died in Chicago after two week's use of some reputal remely for corpulency, had not taken some reputal remedy for corpulency, had not taken Allan's Anti-Fat, but, had used a preparation put up by a regular physician in Luzerne, Pa. Allan's Anti-Fat is manufactured in Buffato, N. Y., by the undersighed. We have already sold over 100,000 bottles of it. It has therefore been taken by thousands, and we challenge proof that it has ever harmed any body, unless the reduction of obese persons from 20 to 60 pounds, leaving them healthy and strong, is considered a misfortune. Furthermore, we hereby offer \$5,000 seward for evidence showing that it contains poisonous or injurious ingredients. We also offer \$5,000 if we cannot prove that it has reduced numbers of persons as stated herein, and always without injury. It is said a lie will outtravel the truth any time; It is said a lie will outtravel the truth any time; but we trust that those newspapers that have misled the public by saying that physicians attributed the lady's death to the use of Anti-Fat (which is only put up by us, the term "Anti-Fat being our trade mark), will correct the false impression they have conveyed, by publishing this refutation.

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Consumption Curen.—Au old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, broughlits, catarrh, asthma, and all throat and lung affections, also a continuation of the consumption. positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a de-sire to relieve human suffering, I will send, free of charge, to all, who desire it this recipe, with full directions for preparing and using, in Ger-man, French, or English. Sent by mail by address-ing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. 24-18 26-16eow.

THE WONDERFUL HEALER AND CLAIRVOYANT, MRs. C. M. MORRISON, M. D .- Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies

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Wholesale Drugglists, of Buffalo, N. Y., write: "To THE Profits Fols of Alian's Anti-Fat is an unexcelled blood-partier "It promotes digestion, curing dyspepsie, and is also a potent remedy for riseumatism. Sealt by drugglists. Pamphlet on Obestive and the fat the promotes digestion, curing dyspepsie, and is also a potent remedy for riseumatism. Sealt by drugglists. Pamphlet on Obestive and the profits of them.

Dr. Pierce's Favorite Prescription

Dr. Pierce's Favorite Prescription

The term, however, is but a freshe expression of my-high appreciation of its value, based upon personal sheervation. I have, while withcasing its positive cycluits in the special diseases heritent to the organization of its value, based upon personal sheervalum. If monana, singled it out as the citimax we rewaining gim of my medical career. On its merits, as a positive, sais, and effectual remedy for this class of diseases, and one that will, at all times and under all circumstances, act kindly. I am willing to stake my reputation as a physician (and so condent am I had it will not disappoint the most candent am I had it will not disappoint the most candent am of the aliments for which I recommend it. that I offer and seel it under A PUBLITIVE GLARANTEE. (For conditions, see pampinet wrapping bottle.)

The following are among those diseases in which my Favorite Frescription has worked cures, as if by magic, and with a certainty never-before attained by any medicine: Leucorrhoza. Excessive Flowing, Palmul Monthly Periods, Suppressions when from unnatural causes. Irregularities, Weak Back. Expingular, and Electorersion, Bearing-down Bensations, Internal Heat, Nervous Depression, Debility, Despondency, Threatened Miscarriage, Caronic Congestion, Inflammation and Ucceration of the Uberus, Impotency, Barrenness, or Berlity, and Female Weakness. Ide hot extol this medicine as a "cure-ali," but it admirably fulfills a singlemen of parpuss, beling a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, nor will it do harm, in any state or condition.

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blood, are computered by this powerful, purifying, and instructing medicine.

Expectably has it manifested its potency in curing tester. Hose Hash, Bella, Carbaneles, Sees Eres, Scrofulous Seres and Swellings, White Swellings, Gottre or Thick Neck, and Emisaryed Glands.

If you feel dult, drowsy, debilitated, have sallow color of shin, or yellowisis-brown spots on face of body, frequent headache or distincts, had taste in mouth, internal heat or child alternated with hot flushes, low spirits, and gloomy forebodings, irregular appetite, and tongue coated, you are suffering from Twyld Liver, or "Hilliconness." In many gases of "Liver Complaint" bully part of these symptoms are experienced. As a femoral for a such crisence. In the cure of Headach Discovery has do equal, as it effects perfect and radical cures.

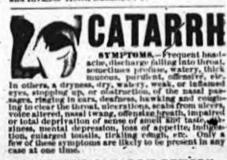
In the cure of Headachits, Severy Coughs, and the early stages of Consumption, it fast sationished the medical faculty, and enheat physicians pronounce if the greatest medical discovery of the age, which it cures the severest Coughs, it aftergithens the fysical and particle the blood. Soil by druggists.

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Poices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Interlinking of one Solid King with Another.

On Saturday last, about one o'clock, Mr. Gillis, of St. Petersburg, accompanied by Mr. C. Reimers, entered our office in a state of joy and enthuslasm, carrying with them an ivory ring inter-linked with a manogany curtain ring. In expla-nation, Mr. Gillis distated the following:-

"TELEGRAM TO PRO . ZOELLNER. "After getting at former sittings direct writing and three knots fied in an endless cord, I got, just now, my ivory ving interlinked with a wooden ring, in presence of the mediums, Mr. Williams, Mrs. and Mr. Herre, and Mr. Rita, with the additional presence of Mr. Christian Reimers.—Gil.-Lis."

Mr. Gillis permitted us to examine the rings carefully. The white ivory ring belonged to Mr. Gillis, and had been brought with him from Leipglie. The wooden curtain ring, of mahogany if we mistake not, was of about the same size as the ivery ring. It had fixed in one side of it a small brass loop, from which to hang cumples, as is usual with rings of the kind. No flaw or joint could be detected in either ring, and Mr. Gillis consider. ed that the rings were a permanent testimony to the fact of matter having been passed through

During the experiment several rings were bro ken and thrown on the ground with force by the operating apirits. Mr. Herne informs us that clairvovantly be saw the work going on. The hands of the spirits were moved in a circular direction rapidly, and then they struck at the objects. and this striking movement broke some rings, but at last succeeded in interlinking the pair involved in the successful experiment.

Mr. Relmers commenting upon this manifesta-

"If a result can be imitated, copied, all circumstances testifying to spiritual agency are reasoned out of countenance or howled down, even to acout of countenance or nowled down, even to accusing the narrator of willful misrepresentation, if he escapes being regarded as a lunatic. But this stupendous test, looked for so long by all earnest experimenters, a palpable proof of a permanent 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 effect this object. He requested my aid in his enterprise on the recommendation of Professor Zoellner and Herr Wilses, and these pares alone would and Herr Wiese; and these names alone would inspire me to do my best, even if the tone of his own 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 interlinking of two solid rings of different material—I endeavored to tone down his expectations of account of failures in that direction which have so frequently rewarded the patient investigator. But when he informed me that Professor Zoeliner ob-tained a similar result with Dr. Blade, I participated to some extent in his confidence, and we set

So matters went on until the knot-tying in the cord with ends scaled together was done in so perfect a manner that our delighted visitor declared himself aiready 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 value to complete our battery. 'Peter,' in his mel-ancholy tones, would say despondingly, 'Can't do it; no amount of diamonds would buy it,' etc. 'John King' wound up a tremendous sliting with slate-wriving beyond cavil. Herr Gillis held the closed double slate under his hands while we all plainly heard the spirit write within the folded slates, 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 11:30, and after an early lunch with the mediums, with mutual good wishes, in white our kind spirit 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 accure and free from all low imputations. No sooner was the candle out than we were greeted with a deaf. Sening 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 disorderic between the candidate of the control of the control of the control of the candidate of the candida er, 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

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 cess, or trying to select the best, who can 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 mediumship, a ring placed round the leg of a table, at aspoint where the wood was turned to a smaller diameter than either immediately above or below so that the ring could not possibly have reached its possible 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 remarkseries of séances.

The immense importance of this new fact gains on the mind as it is Iweltupon. There is no evad ing the conclusion it suggests, matter passed through matter. The rings being of different mathrough matter. The rings being of different inaterial 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 asjounding scientific fact, and euggests to the mind of the thinker even weightler considerations. Is it not a symbol of the interlinkment of Science and Religion!—the physical with the spiritusl, man with the higher spheres. I leave it for the personal meditation of all minds worthy to entertain such lofty themes."—London, (Eng.) Medium and Daybresk.

We learn from the London (Eng.) Noticitalist

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 Bpfritualists 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 results which may be induced by the "four dimensional" things, the nature of which we are all endeavoring to ascertain.

S. M. Baldwin writes: Everybody says the Jouanal 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 DEAR COL. BUNDT My former communication through this medium was so kindly and cordially received, that I again venture to give you such tidings from the epirit-world as may strengthen and comfort you 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 stand ovil, is as old as time, and from the earthly stand-point of to day, seems almost as enduring as eter-nity; 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 becun. 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 crystal drops will bubble up, and can tealth and strength to the parched body; so, to the lite mortal strength to the organism be pure and the lite mortal strength to the organism be pure and the lite mortal strength to the organism be pure and the lite mortal strength to the organism be pure and the lite mortal strength to the organism be pure and the lite mortal strength to the organism be pure and the lite mortal strength to the organism be pure and the lite mortal strength to the organism be pure and the lite mortal strength to the organism because the strength to the organism because the strength to the literature to the organism because the strength to the organism because the organism b al, yirtuous and full of charity to all mankind, lov-ing, self-denying—and to sum it all up in one glorious 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-

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 Testament, if lived up to. Spirifualism 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 woc-fully mistaken. It is this which has made the mischief and retarded the progress of the most glori-ous revelations ever vouchsafed to mortals; and where you will among mediums, you will first that the best commulcations come through se who are spiritual rather than material; who hate 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.

minating the darkness and giving hope to human

h! my Bro. Bundy, earth is the place for tri-The self-denials, tribulations and manifold al. 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 a one by one the false mediums lower their flags and withdraw from the contest, and may 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 medium. seek to develop that wonderful power of medium-ship in the right way, thereby becoming blessings to themselves and to the world.

WILLIAM WHITE.

Mantua. (Ohio) Yearly Meeting.

Mantius Station is situated on the Atlantic & Great Western Railway, 30 miles South-east of Cleveland, in Portage county. It is a rural district where cheese making is a leading business. It is thickly settled by New Euglanders and their descendants, intermixed with emigrants from others and the set of the er 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 brai

Western Reserve, until it has been called the brai of the state of Ohio. With this introduction, let us proceed to speak of Spiritualism in this section 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 been a few, at least, who have steadily and parseveringly kept the coals alive upon the altar. Among these have been Col: McIntosh, D. M. King and others. They foon 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 Manua Station, was the 23rd annual meeting, not a year having was the 23rd annual meeting, not a year having passed without its observance; consequently Spir. passed without its observance; consequently spir-itualism 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, Garrettaville, Ra-venns and Mantus, once in four weeks in each place. His talents and eloquence 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 rehicles were in the grove and about the grounds, and not less than 2,000 persons were

The strictest attention was given to the speak er and the deepest int-rest manifested throughbut. 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 Spir-itualism in Northern Ohio: That the steady habor and zeal of a few of its friends, havelentitled 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 the truth seeker. They were told by the spirits that Mrs. Cobb could become a materializing medium, but a circle must be selected and meet with her regularly. 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 apowerful Christian association, and one that will place Comstock and his society upon the pedestal of public odium for all time Organized effort is being made to sustain Mrs. Chase in her righteous demand for retributive justice. tributive justice. Grand juries have exculpated her. The New York Medical Society has endorsed ier. 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 certrial 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 Christian combination is to be fought powerful Christian communications through the person of this Comstock.

8. H. Passton.

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 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 combine these impure elements, and at last causes the rose to bloom forth in beauty and perfection. So, social science, rathering 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 esmoble mankind.—Pierce Burion. Dr. Monck, the Boy Preacher of Northampton.

Some years back, when that celebrated preacher the Rev. C. Hr. 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 emipent man, the hall was crowded to overflowing, hundreds being com-pelled to remain outside. The reverend gentle-man, on being apprised of the condition of affairs, turned his head in the direction of the seats ocupled by some of his youthful students, requesting the youngest by name to go forth to those as-sembled octaide 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 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 ser-vice by singing and prayer, and the reading of the Scriptures, he very appropriately selected for his text those solemn words, from the parable of the wise and foolish virgins, "And the door was shut" the peculiar circumstances of the morning hav ing intuitively suggested those words for his dis-course, which with much fervency and mellowness, remarkable in one so young in the use of ministerial gifts, be 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 re-late, 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, would like to mention a startling and sorrowful-event that solemnized his first Sunday morning service in the above named chapel. Having fer-vently 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 fell down dead," singularly solemn to relate, as these words issued from the lips of the youthful reader, in the instant of their utterance a middleaged 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, ow 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 shook Northampshire with his eloquence 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 case were 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 fif-teen, died, and since that time Miss Flora has been in the habit of paying visits at regular inter-

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 great-ly 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 illness 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 yesterday was unable to articulate even the shortest

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

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, mamma, 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 remarkable loss of her speech following her mother's per-

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 man-ner 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 Independant Opinion.

Col. J. C. Bundy, of the RELIGIO-PHILOSOPHICAL Jouanate, 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 accomplished. 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-We are anxious that all genuine mediums tion. We are anxious that all genuine menuings be protected, and all frauds exposed. Our mediums have enough to contend with without contending 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,—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 single 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 makes, 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 intenton pursuing the line of life they have mark-ed out. Skepticism has crept into their councils, ed out. Skepticism has crept into their councils, and some, comparatively tow, withdrawals have occurred, but otherwise the complunity flourishes. The peculiar sect founded upon interpretations of the Bible, which is susceptible of so many constructions by men of different uinds, call their little community the kingdom of heaven. Following the teachings of the primitive church, they hold their goods in common. Marriages are prohibited, but in a community numbering three hundred and sixty souls there are sixty children. hundred and sixty souls there are sixty children. Where celibacy is the rule, and no exceptions are where cellulary is the rule, and no exceptions are admitted, eyen 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 re-sults, it is claimed, are favorable to the experi-Of fifty-five childre f born in the community in nine years, five died at birth. The rest have lived entirely-free from serious illness, and have not been assailed by measles, whooping-cough, and such other contagious diseases as are supposed to be the common lot of childhood. The five deaths are attributed to imperfect selections

for parentage.

The community is increasing and multiplying its worldly store. Commencing their peculiar life under disadvantageous circumstances, the Oneidas 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 slik 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 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 commu-nity which once was rife, and threatened its expulsion, 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 in which it is located no longer think of disturbing it. While they condemn one peculiarity of the system glaringly at varience 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 blaw will probably come from within, and it is questioned whether it will survive the death of John Humphrey Noyes, the present leader, when her well as the scriptures for present leader, who interprets the scriptures for the community, and while disavowing chieftaincy, gives the little community laws.—Chicago Times.

A Murder Discovered by a Dream.

of West Maitland, New South Wales. There lived at the same time in said town a man named William 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 body of the missing man, or of his fate. The suspicion respecting his fate had nearly 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 committed; looking down into what appeared to be mitted; looking down into what appeared to be a grave, he saw the corpse of the murdered man buried 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 murdered man in it, between two sheets of bark. Bill Hayes was suspected, afrested, tried, con-victed and executed for the murder. The ctrcumstances connected with this crime were well known, and much talled about in the Mailland district at the time of their occurrence. I will not affirm positively that this dream warm-roduced by the agency of a departed spirit, for it may have been produced by the mind of the murderer operon a sleeping measuric sensitive; but I the spirit of the murdered man, or by some other spirit 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 de-lusion, or of insufferable egotism. Of this, how-ever, we are certain, that, whether their concepever, we are certain, that, whether their concep-tions 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 sold youndation, either in 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. those who humble themselves shall-be exalted Henceforth let them be content to remain among the multitude of ordinary thinkers until the intrinsic character of their thoughts shall prompt others to sasign them shother place.—Dr. S. B. Brittan, in Spiritual Telegraph.

Life and Death .- What is life? What is death? One is the bud, the other the blossom, eternity the ripe fruit. Why, then, try to rejain the bad? Do we not all look forward to the harvest as the same of all our hopes? But as the 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 gem to shine in the crown awaiting for you. Bring your best thoughts to bear on that which is set before 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 bountiful life and a glorious resurrection—Spirit purposting to be Thomas Purne. Look then to the tree; live your best lives; give

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

J. D. Moreland writes: I am much gratified to see the Journal 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 H. Johnson Fites: Every one who loves truth, and are at all interested in mediumship, blesses you for helping to elevate Spiritualism and expessing 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. Sup-pose 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 evthere is no apparent reason—it would puzzle every one how to reconcile them with the views of out esteemed "Seer of Poughkeepsie," who openly proclaimed that he does not believe a "spirit" is able to displace, or "ever-has displaced a human mind." In the "Watseka Wonder," goncerning 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 spirit of the former, lasting uninterruptedly through sion 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 time of possession when Lurancy 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 personal views each twenty-four hours, it would certainly be of great interest to many, and worth while in regard to the

est 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 Jounnal, whose aim is trath, whatever it may be, will join and endorse my request to friend Davis, to let us know what he thinks about the stirring Watseka event through these columns. DR. G. BLOEDE.

EMANATION.

An Atmosphere Around Everything.

Every principle wears appropriate garments. 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 soil, or hair upon the head. These particles, which form an atmosphere about a person, are pleasing or repulsive, and can be detected by animals like horses and dogs, and more especializated certainly by impressible against and certainly by impressible against and certainly and certainly and certainly and certainly as a certainly as a contains the contains and certain the contains and certain the contains and certain the certain is and certainly by impressible sensitives called mediums. It is this awa, 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 production of children. Real ind(riduality and spiritual status can be accurately ascertained by the aural atmosphere which, in splite of either wish or will, surrounds a person, proceeding and following him everywhere he goes and under all circumstances, indicating and analyzing bim as completely as words can impart an idea of the mind.

Lydia A. Schofield writes: I wish to express my feelings of thankfulness 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 editorial, 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 fraud or immorality in any form." The words of W. E. Coleman in-your paper of June 15th, should also be written in letters of gold: "That if Spirit-

ualism lemands the support of falsehood and de-ception the quicker it falls the better."

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 inheritauce, ready at the threshold of angel-life to bless us. Can we wonder that elevated spirits, either out of, or in the earthly 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 preva-Another cause assigned for this prevalence of crime is the character of the mass of had 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 pernicipus upon the multitude of young tremely pernicious upon the multitude of young minds into which its polson is principally distill ed, there can be no sort of question, but how to stop this influence, or the source of it, is a prob-lem not so easy of solution. Just as long as there is a popular demand for such publications so long will they continue to be furnished by dor-rupt 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 intil ages in all European couptries, a fixed belief, of confined to rustics, buy 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 remotest 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 casa-ties, 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 sym-pathize 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

Spiritualism does not depend upon faith, belief or unbelief, but is founded in law and principle—spirits good and bad have equal privileges, in the law of returning as well as going to the Spinit-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 poulard 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.—Frankia.

All our actions their lines from the com-plexion 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.—Hossa Ballou.

Moderation is the allken string running through the pearl-chain of all virtues.—Fuller.

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THE ROSTRUM.

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, leetuzed 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. Not withstanding the intense apposition 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. Medlums were raised up in various parts of the country, and converts to the grand truths 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 Harnonial 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 who only aimed at his own self-aggrandizement, 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 oblivion.

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 mysteries.

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 descendedto 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 Persla, and produce a vast fund of evidence paral-Isling 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 Je: sus 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 Spiritsalist. I have no confidence in that conversion 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 afloat 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, Believe 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 eminent 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 consciousnéss 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 cure existence of the soul. It is cer-tain 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 order 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-

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

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 manner, while each one is looking forward to a higher existence in Spirit-life.

Inspirational Prophecies, and their fulfillment.

BY B. 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 messengers from the spirit spheres, should be considered as gods, and so recorded in the limited written phonetic and symbolic hieroglyphic characters or picture-writings then in use by the few who had the proper know ledge 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 nformation 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 particulars 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 divine source or not.

In Deut. 18: 22, we read: "When a prophet speaketh in the name of the Lord, if the thing, follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuous-And by the events coming to pass as predicted, we have evidence that God has spoken through his angels or prophets be-forehand of "things that should come to pass." As a prophet, Abram was inspired 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 af-fliction four hundred years." "But in the fliction four hundred years." "But in the fourth generation they shall come hither again" (to Canaan). This was when Abram had no children and we find it verified as

shown in Exod, 12: 40, 41. As a prophet, Moses in Deut. 28 ch., shows ow the israelites after dwelling in the land of Canaan many years, would be driven therefrom in great distress, and with desolation in all their land, in consequence of their wickedness, and they led captives to Assyria; "by a nation of flerce countenance from afar, whose language fley 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 fribes 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 sub-jection 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 a 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, notwith standing 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 dency 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. ever, that he cannot be moral without a revelation. Go to the ox in your pastures and talk of mathematics, and he cannot compressions in the 2nd chapter of Damel. Afterward in the 7th chapter she same lingdoms 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 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 as the second and third empire, while in all the descriptions we find the 8th chapter as the second and third empire, while in all the descriptions we find the 1th end of the 8th chapter as the second and third empire, while in all the descriptions we find the 8th chapter as the second and third empire, while in all the descriptions we find the 8th chapter as the second and third empire, while in all the descriptions we find the 8th chapter as the second and third empire, while in all the descriptions we find the 8th chapter as the second and third empire, while in all the descriptions we find the 8th chapter as the second and third empire, while in all the descriptions we find the 8th chapter and 1th the 1th empire and 1th emp in the 2nd chapter of Damel. Afterward

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 filling 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 culcular 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, 22, and ch. 14: 22, 23, and ch. 21: 19, we have a complete and dramatic account of the desolation that would come on Babyion, which then was in its glory. The city was of immense size and considered invulnerable against all its fees, 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 Isaiab, 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.]

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MRS. KATE MITCHELL CLARK, wife of the Rev. Matthew M. Clark, of Hyde Park, whe of the Rev. Matthew M. Clark, of Hyde Park, Ills, testifies that her health gave way over twenty years ago, and her disorders of stomach, liver, and spleen were of the most aggravated character, causing intense subgring. After trying every treatment known with no beneficial result, she read Dr.D. W. Fairchild's lecture on the treatment of diseases by absorbtion, etc., by the use of the diseases by absorption, etc., by the use of the Holman Stomach and Liver Pad, Plasters and Absorption Bath. She at once purchased the spicenbelt, the foot bath, absorption salt and body and foot plasters. At the end of four weeks she had entirely recovered from her weak, emaciated and hopeless condition, is able to walk several miles without fatigue and was entirely free from constination, and from stomach, liver and spicen troppation, and from stomach, liver and spleen trob-bles. She closes her statement by saying: "I have an excellent appetite, and I feel like a new woman. This to me seems marvelous, but it is just what the Holman Stomach and Liver Pad, etc., did for me. I send you this statement most cheer-fully, and shall ever recommend these most marvelous remedles.

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