Eruth Bears no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Ssks a Searing.

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A Grand Meeting of the Spiritualists of Oswego County, N. Y.-Oneida Commun.

The "Oswego Valley Association of Spiritualists and Truth Seekers," selected the Fair Grounds of Oswego County as the place of gathering for their twenty-fifth annual meeting on July 25th. The grounds are delightfully located on the banks of a beautiful lake, and are well cared for. The day was perfect, and at an early hour the three thousand surrounded the speaker's

stand. What is very singular but characteristic of the spiritual movement everywhere, though nominally having a high sounding name, there is really no completed organization. Mr. Geo. Williams, proprietor of the Fulton Times, and President, took on himself the responsibility of calling the meet-ing, and may be well proud of his success-ful management. Mr. Williams is a thorough going business man and the widely scattered brethren are perfectly willing to let him go ahead. Aside from organization which does not seem necessary for its progress, Spiritualism is making rapid inroads into the churches, winning away constantly their ablest members and filling with light the darkened minds of skeptics. No movement ever made such steady advance with so littie effort on the part of its recipients.

From Syracuse to Oswego through the Oswego valley, is a most charming country and like a continuous village. At Oswego Falls there is all the water power that can be desired, and immense factories and milis line the banks of the stream. We walked through the largest of these vast flouring mills, capable of grinding one thousand bushels of wheat daily, and were deeply interested in the new processes of reducing the grain to flour. The scrupulous cleanliness throughout called attention, but we suppose since the terrible explosions of the mills in Minnesota caused by flour dust in the air, making a powerful explosive, the necessity of careful sweeping has been made apparent.

We were introduced on the grounds to Mr. D. E. Smith, a member of the famed Oneida Community, and accepted his cordial invitation to accompany him home.

Mr. Smith is a scholarly gentleman and was designed for the ministry by his father; but he became convinced that he could not be honest to his convictions in that sphere, and while yet a young man, with his wife and child, he joined the community. That was twelve years ago.

A ride of forty-six miles over the Mid-land railway brought us to the beautiful village of Oneida, and four miles beyond village of Oneids, and four miles beyond we alighted at Community, as the station is named, only a short distance from the Community buildings, really in one side of the park-like grounds. As we walked up the graveled approach, a fine view of the magnificent building was afforded. The structure is of brick, and although plain in design, is imposing and altogether pleasing. The reception rooms are elegantly furnished, and as in every other portion of the ed, and as in every other portion of the house and farm, the perfection of order reigns. In this building over three hundred persons have their home. The property is held in common and each labors for the good of all. It was founded by Rev. J. H. Noves over thirty years ago, and is an attempt to establish in the 19th century a Christian society such as the New Testament teaches, was established by the apostles. A great deal of prejudice has been provoked by the peculiar social views entertained, but now this is silenced by the members yielding to the demands of society so far as to have their marriages duly solemnized by law. Beyond this their lives are certainly beyond criticism.

Pecuniarily they have been eminently successful. Beginning with seventy members, with a log house and a wilderness farm, they now have three hundred members, nearly seven hundred acres of highly

improved land, a magnificent home, the largest and best barn in the State and several large factories. Very little of this capital has been contributed; it has been made. At first, it is said, the members worked dligently, but now they are mainly employed in overseeing the great number of operatives they employ. In the morning we saw a gentleman drive down the main avenue with a fine carriage and splendid horse. "That is one of our farmers," remarked my friend. I found that the "farmers" simply drove out and saw that the work was well done by the hands. It is work was well done by the hands. It is the same in all the varied industries, even the kitchen work being performed by hired labor under the direction of members ap-pointed yearly. And here let me say that the appointments and conveniences of that vast kitchen, would be a pleasant surprise to most housewives. Steam does all the cooking, washing and lifting. The grounds comprise thirty acres or more on which horticultural art and taste have expended unlimited labor. The broad walks and drives are paved with asphaltum and as smooth and clean as a well swept floor. It is not to be wondered at, that for all that region round about, this park is the resort of picnic parties.

JOHN C. BUNDY, EDITOR AND |

Of course, the farm first claimed our attention. It takes in a broad valley and sweeps over the hills. The soil is varied and fertile. The barn is large enough to hold the entire products, and these include all the cereals, with a large root crop for the stock, which consists of a herd of sixty Ayrshires and twenty-five Holsteins, bred pure, and "show animals" every one. The Ayrshires are said to be the test herd in the State.

To farming is added a canning establish-ment, where all kinds of fruit and vegetables are preserved in a manner which has given their brand a distinct character. The product of the factory last year exceeded \$100,000. Of course only a small part of the fruit canned is grown on the farm. Canned corn is made a speciality; the secret being exposing the cans, before sealing, to su perheated steam, thereby raising the temperature above boiling heat. It takes about one hundred acres of sweet corn to supply this factory. The silk industry employs over one hundred hands and the product last year was over \$130,000.

The trap factory turned out last year 600, 000 traps at a value of \$84,000. These traps are well known everywhere and have no rivals. There are eight sizes beginning with the little rat-trap at \$4 per dozen, and ending with the management of the size ending with the monster bear trap made of huge steel bars, which looks as if made for elephants, and is sold for \$280 per dozen. The latter are demanded by those who seek

the ugly grizzly in his native wilds.

The plated steel spoon, fork and knife works, and patent chain, are other lesser in-

The forenoon was passed in walking over the farm and grounds with Mr. and Mrs. Smith, returning to dinner at one; a dinner where every one of the numerous dishes were cooked and served perfectly, with desert of raspberry biscuit and ice cream, that really was pure frozen cream. After dinner we drove to the outlying portions of the farm, the factories, and over the hills where a magnificent view of the whole domain was afforded.

On our return we strolled through the portion of the ground especially devoted to the children. There is a large flower garden with a playhouse as large as an ordinary depot building, and somewhat of the same style, where everything usually given to children for amusement is furnished. There were about sixty children under ten years of age romping over the grounds under the care of those assigned for that task. A hearty, happy group, remarkably well ordered; neatly dressed and well behaved! A phrenologist would say of them as a whole, that their heads are too large for their bodies. Careful training may remedy this fault, yet now one is struck with the large foreheads and swelling heads of these children. One fact is worthy of note: there is not a deformed child among them, nor has there a child died during the last ten years. By five o'clock the members began coming in and several of the older youths engaged in a spirited race with Columbian bicycles, yet we could not help remarking the quiet which prevailed. Every one seemed to fall into his or her place, and there was not the least jar or friction.

After suppor the bell rang and all gathered in the lecture room, to listen to readings by Mrs. Tuttle, who had consented by urgent invitation to give an entertainment. may here remark that the literary character of the community is shown by a very fine museum, a reading room supplied with all the leading periodicals and newspapers, a well supplied library, and a lecture room which is designed like a theatre, elegant in all its appointments and used by the Community for all its meetings. It is seated with cushioned chairs, many of which are ocking chairs, an innovation which would delight those compelled to listen to dull sermons. Everyons of the audience which sermons. Everyons of the audience which filled the room was a study. Intellectually and morally superior to the average of ordinary assemblages, there was written on every face the lines of repression and self-control, on some to a painful extent. On others especially certain elderly ladies, who may be called mothers in Israel, there rested an expression of perfect peace and trust which one may never forget.

We were placed under great obligations to the Community, as represented by Mr.

has managed its pecuniary affairs; nor can we fall into the vulgar error of criticising Mr. Noyes, the prime mover in this enter-prise. Few men could mould the heterogeneous material first called together under such discouraging conditions and conquer success. He is now sixty-nine years of age, strong and vigorous and remarkably resembles President Hayes, to whom he is cousin.

HUDSON TUTTLE.

CHICAGO, AUGUST 21, 1880.

Dr. Tanner.

As Dr. Tanner is now at large, and the scientasters are "having a crack" at the case, I will comply with the invitation of the right worshipful editor of the Religio-PHILOSOPHICAL JOURNAL, to make some few statements and observations of the case. The eternal question which every ninny bores one with: "What will be the use of all this to science?" I am not very anxious to solve. My reason is this: The term science has become equivocal, and is little else than a partisan catch-word. What a certain faction of men see fit to label and ticket, is denominated by that appellation; what they see fit to call unscientific, is cast aside with disdain and opprobrium, no matter how full of vital truth it may be. We have scientific physicians, who know little or nothing of the healing art; we have accomplished and skillful physicians whom partisans brand as unscientific. The relations of "science" to scholarship are too indefinite, therefore, for a real philomathian to have much interest in the matter.

With this premising, I must declare that I do not know what "science" will glean from this case of Dr. Tanner; and that it is of very small account whether it gleans any. Men who mean from the start to be unfair uncandid and untruthful are not to be much considered. I adopt the language of Paul to Timothy as given in the common version of the scriptures: "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called, which some preferring, have erred."

The great faster concluded his prescribed forty days on Saturday noon, the 7th of August, 1880, and is now on a course of recuperation. The reaction is of course more trying than the prolonged strain, though briefer. He is beset by visitors all eager to hear something from him while recovering and it is often necessary to refuse them ac mission. Professors Gunn and Wark, who have had superintendence all along, still supervise him in this matter. He feeds rather largely, although the fact is largely over stated, probably for the purpose of writing something sensational, which is the news paper disease. It is more deadly than the more frequent cacoethes scribendi, as there is a rabble to read and no good conservative waste-basket to receive the stuff.

Dr. Tanner has suffered little during his forty days from the direct consequences of his privation of food. The difficulty of procuring a salubrious atmosphere, has been more torturing. He changed his rooms, sat and reclined in windows on one side of the building and the other, to supply this want; and his walks to Union Square and the rides to Central Park of mornings, were to the same end. To be sure, exertion told on his strength; but bad air will paralyze the most vigorous athlete. Dr. Windship, the champion lifter of heavy weights, was one night lecturing to an audience in Boston and failed utterly because of the noxious atmosphere of the room. Dr. Tanner told me that he subsisted from the spirit of the air, the electricity which oxygen was the

medium to convey. I remarked to him that I apprehended that he had had only visions of the devil in his long fast. "True enough," he replied; "but they were incarnate." He alluded to several watchers and others around, who annoyed him by their unnecessary noise, and I opine, their utter disbelief and lack of sympathy with him in the task which he was performing. From the very first, this has been a source of our regret. I know many nurses and physicians who have a rare talent to make a patient or nervous person uncomfortable, and they not seldom love to display what they regard as their eminent superiority. The other class, cold, skeptisuperiority. The other class, cold, skeptical and unsympathizing, are worse than the seven devils cast out of Mary Magdalen; they do not get cast out. They would devitalize (do not have it "devilise" again) a person in health, who had not a good well-taught faculty of putting the influence of their auras away from him. If the psychological demonstrations which had been contemplated, fail of being realized, it is

contemplated, fail of being realized, it is due chiefly to this cause.

The last day, the great day of the fast, was the occasion of a prodigious ovation. Gen. Garfield was in New York, but no such multitude, either in numbers or in such multitude, either in numbers or in heartiness, turned out to welcome him. Early in the day the room began to fill up. At nine, the janitor brought the edibles for breaking the fast. I knew not how many watermelons there were; since it was learned that Dr. Tanner ate one with impunity at Min seapolis, the great demos had decided that ne must have one for this occasion. The favored one was labelled: "To Dr. Tanner, for his first meal, from the Georgi

Smith who drove us to Oneida after a spirited span of horses to catch the early morning train for the West.

While we do not endorse many of the tenets of the Community, we cannot withhold the praise it so preeminently deserves for the extraordinary ability with which it has managed if a necessary and a spirited spir men. A basket of grapes, procured by the indefatigable Dr. Kunze, at Dr. Tauner's desire, also garnished the board; but long before he could touch them they were torn from their fastening by ladies and he never saw one; at which he evinced chagrin. A little boy gave him a peach.

The last experiment on the Doctor was

the blood test. This is now a medical hob-by. When a young couple want to marry and are hesitating on account of temperament or consanguinity, they have but to go to a certain Old-School physician and sub-mit their blood to him. If the corpuscles are of the right shape and bigness, white and red duly proportionate, and the fee for favorable consideration, of wholesome dimensions, it is a very proper thing for that twain to be one corpus. The Tanner cor-puscles were found to be red and flattened together, very much like other men's blood. The proportion of white and red had been maintained. Much scientific lingo follow-ed and learned head-shaking, so as to impress the great ignobile oulgus with profoundest awe.

Rev. Dr. Charles F. Deems of the Church of the Strangers, called. Eating is a means of grace, said the humorous divine; and so he had timed his visit so as to be at the feasting rather than the fast. "How much he and Dr. Tanner look alike," said a spectator. "Ah," replied Dr. Deems, "that is the last cruel thing that has been said of him."

As the doctors were talking up the corpuscles, Dr. Tanner drew the peach from his pocket and he proposed to "discuss" that. "You had better put yourself in the hands of the doctors," said Dr. Deems.

Dr. Tanner was not so green as that. "I shall eat that peach first. If you will hurry up the time. Doctor, I will give you a quarter." He had yet a half hour to look at his peach.

The street was densely crowded. large room in Clarendon Hall was also full of visitors who had paid their entrance fee. I saw clergymen, Pastor A. J. Davis, amon; the rest; legal gentlemen, doctors, "fair women and brave men-hearts that spoke to hearts."

The enthusiasm of the multitude fired the Doctor. His face was aglow with inspiration. Grace Church struck twelve and one general shout uprose on the air. No more blood-corpuscle nonsense now. This new Hayden trial was over. Dr. Tanner pressed the peach fondly to his lips.
"Don't," cried Dr. Gunn, "the people in

the large room are here on purpose to see you begin."

Dr. Tanner has not been an amiable patient, but wilful as Lucifer. He would cheerfully invite a man to remove at short notice without legal forms, that he might go and domiciliate in a climate somewhat

warmer than New York. The great crowd saw him eat that peach. Cheer after cheer greeted him; and a band struck up impromptu, "The Last Rose of Summer." Promptly, like a great schoolboy, he made his way to an improvised throne in the large room. Prof. Wark gave him a glass of milk which he eagerly drank, and called for the watermelon. Hunger had asserted itself, a god or demon, in full fury and majesty. He caught into the softer pulp with Nature's implement, scooped it out and ate. To every appeal he replied that he knew his own business. In a quarter of an hour he paused. Dr. Gunn addressed the audience, desiring the way to be cleared. The Doctor waved his hand-kerchief, and for some time waving of handkerchiefs and cheering comprised the order of the day. The procession then formed and wound solemnly through to the front door; and Dr. Tanner entering a carriage with Prof. Wark for his "whip," left Claren-don hall, after an abode of forty days.

He continued eating at short intervals for several days. "His stomach would digest cobble stones," said Prof. Wark. It does almost seem so. He described it him-

'My whole body feels like a hive of bees all the parts are so busy absorbing food from my stomach. Notwithstanding all that I am eating, my stomach cries: 'More! more? I feel as though every vein and artery was filling up. It is like coming into a new life—a new birth."

He is fast regaining strength, and will soon leave the house to attend to his own affairs. Dr. Gunn is preparing a statement of the case, which is in type. I suppose it will exhibit the phenomena and a fair resume of the matter. He has had it in hand from the first; and as he is a "regular" graduate, perhaps that fact may make the matter more credible. Hardly, however; bolters are worse hated in politics than lifelong adversaries. The case has put many notions and theories in a ridiculous light. ALEXANDER WILDER.

August 10th, 1880.

Dr. Hodgson.

By nothing do men show their character more clearly than by what they think laughable.-Goethe.

The witty man thinks almost everything ridiculous—the wise man scarcely anything. He who misrepresents what he ridicules, does not ridicule what he misrepresents.-

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To the Editor of the Religio-Philosophical Journal: I know that one of the great objects of the Journal is to protect earnest investigators into the beautiful truths of Spiritualism, from the repelling influence of fraud or deception in any shape, and believe it is equally its aim to assist them in their inquiries by bringing to their notice those mediums who are indorsed by all acquainted with them, as being, at any rate, personally honest and sincere, no matter what may be the source of the phenomena produced in their presence, which of course it is the object of the investigator to find out. Will you, therefore give me a sufficient space to say a few words about one with whom I have had several sittings, and whom I strongly advise all interested in this subject to visit? I refer to Mrs. Simpson of this city, a lady who, I am aware, is too well-known as a medium to be benefited or injured by anything I can say; but to whom considering how little reward conscientious mediums have beyond their own sense of duty well peformed, it may be a slight satisfaction when I acknowledge that, after a previous unsatisfactory trial with another medium who was apt to force communications, and consequently not reliable, I have carefully and perhaps sometimes too suspiciously watched her, taking notes on my return from each sitting, and comparing them one with the other, and have come to the conclusion that she may be depended on as a perfectly honest, passive and most excellent medium for spiritual manifesta-

In connection with the foregoing, I will relate two or three very good tests I received, without making any remarks on them, but simply stating the facts as they occurred, leave the reader to draw his own conclu-

At my second visit, Mrs. Simpson's control, "Ski" said, "Go home, squaw will control you," and that was all I could get out of him. Accordingly, thinking it was use-less to prolong the sitting, I left and went home in a rather disappointed frame of mind, not having attached much importance to what Ski said. In the afternoon, however, I casually sat down at a table with paper and pencil, and in a few minutes felt the most forious thril's running up legs and down my arms; then my hand wegan to tremble violently, and suddenly hand and pencil started off involuntarily, making an unintelligible scribble which covered fourteen sheets of paper. Two or three days after, I was sufficiently under control to write words and sentences, and am still being gradually developed.

At another time Ski surprised me by asking why I did not become a "big Mason." On my asking him what he knew about Masonry, he said that he would convince me he was one before I left the room, which he certainly did by controlling Mrs. Simpson, quite naturally in the course of conversation, to give me most conclusive signs that either she or Ski belonged to the order; and as a woman cannot be made a Mason, it follows that Ski must have visited a lodge in the spirit form, or have been what he professed to be.

I have also obtained tests written between two slates which I had previously sewed together with needle and thread, (the slates were bound with cloth), besides tying thread several times round them lengthways and crossways.

A very excellent test in my opinion was the following: I wrote on a slip of paper, Mrs. Simpson at my request turning her back to me while I did so, "Can you tell me how the frigate Atalanta was lost? After folding up the slip of paper, I placed it, with the usual speck of pencil, between two slates, and Mrs. Simpson held them under the table with her right hand. Ski did not, however, write an answer inside the slates. which he seems to have great difficulty in doing, but, after a minute or two, Mrs. Simpson was controlled to write with her left hand on some paper which I handed her, "Brave Stirling says she went to the bottom." I asked this question because the subject had never been mentioned before, and because her captain, Francis Stirling, was an old messmate of mine some years ago, for whom I had the greatest regard, and the Atalanta had not been seen or heard of since she left Bermuda for England last February, although a hopeless search was still being made for her—all of which Mrs. Simpson knew nothing about, even could she have known the question asked, and the name of the Atalanta's captain being given in response to my question was a good test.
I could mention several other tests highly

satisfactory to me, the links of which were forged, as it were, one at a time at different sittings and the whole chain of evidence stood out clearly and unmistakably on an examination of my notes, but I must not further encroach on your space. Let me, however, add that on Sunday, August 1st; I had a sitting with Mrs. Nichols, whom I had never seen before, and while she was in a trance, the Indian control said that the spirit of a friend of mine who was drowned at sea, called Francis, was present, describ-ing exactly the Francis Stirling mentioned before. Other very good tests were also given me on this occasion.

F. J. L.

A man can do what he ought to do: and when he says he cannot he will not.—Fichte. It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.—Ruekin.

RELIGIO-PHILOSOPHICAL JOURNAL.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON. [CONTINUED.]

COPPER SMELTING ON SIDEROS.

The following description was given from a fragment of meteoric iron, now in the Montreal Geological rooms. Specimen unknown to the psychometer. I think the locality seen was a part of the same world, from which most of the meteoric masses that have fallen upon our globe seem to have come.

"I see a place where people are smelting ore into copper. There is considerable copper through the mountains here, but more iron on one side. There is not much lava here. I think there is silver here also. I see where the people have sunk a shaft on the side of a hill, 50 or 60 feet deep, 10 or 12 feet wide and walled up all round, and another wall inside of that. There is a connection with the dentral shaft underground. They put the ore in the centre and oily wood on the outside, which they fire; and the metal and slag run out at the bottom. They sometimes run out slag and metal together, and, when it cools, they knock the slag off. There is a town 30 or 40 miles off that they take the metal to. These people are dark and rough like Arabs. There is a brown people that they use as slaves. They are rounder, not so tall and oval faced. They wear but little clothing. There seem to be no animals here but pack-animals, to carry the metal to the city. I recognize this as a meteoric world I have visited before so often."

The method of smelting copper described in this examination seems to have been by forming an immense crucible inside of a furnace, which is made hot enough to melt the ore. The ore was in all probability mixed with substances that he did not see.

GREENLAND METEORITE.

With another specimen from Ovifak, Greenland, the following was obtained. Mr. Cridge being the psychom-

"I am on the same globe that I was on last night [with specimen from Estherville, Iowa.] It is not more than 1500 miles through. Leee an ocean with a large peninsula in it. It is 250 miles long and 20 miles across the neck. The water seems heavier than ours. The leaves of the trees are of a reddish color and a dark green. The sun is very large and it is uncomfortably warm. This planet seems to reflect a reddish and sometimes a yellowish light. The atmosphere is large for the size. It seems thick for eight or ten miles." This of course was in the infancy of Sideros. Our planet must have had an enormous atmosphere during the early geologic periods.

"There are large fish in the water with very large fins. There is a very thin membrane between the bones, which taper to a cartilage. There are birds on the land and a few small rodents. I see an animal in a marsh like a small rhinoceros with a proboscis."

A small proboscidian has been seen on Sideros many times and by more than one observer. Mrs. Hubbard with a fragment of the Painesville meteorite describes a small proboscidian:

"I see a large high rock and on the top of it stands a strange looking animal about four feet high, with a long proboscis. It is of a light color, has a smooth skin like that of an elephant and when it walks it elevates its trunk. It is an inferior looking beast."

Such descriptions remind us of the pigmy fessil elephants whose remains have been found in Malta. Worlds bear fruit as certainly as trees and proboscidians seem to be one variety of world fruit.

TEMPLE AND CROSS. "I see a tree near a bay where a river runs into it. The people are about four and a half feet high and well proportioned. There is a place in the town, where a cross is formed of one snake across another. They are destitute of tails and, must be imaginary. The stone is sculptured out of brown stone, a kind of trap. The people here are highly civilized; here are fountains and

fine gardens. Everything is massive. Most of the dwellings are made of stone.

"The cross, which is about 16 feet high, is placed at the end of a street; behind it is a circular park, enclosed with a sculptured stone railing and on a hill behind, connected with the park by steps, is a temple. In front of the door of the temple is an immense statue of a man with a staff in his hand; it must be 50 feet high; one foot is on the body of another man, life-size. The temple looks like an immense church. There are many statues all around on the outside. It is the most beautiful building I ever saw. I think it is made of marble. There is a great deal of brass inside; brazen men stand on pedestals; all are robed. The only naked figure I see is that of a little girl in front of a sheep-like animal in the middle of the temple. I see another piece of statuary now, representing a man seated side-ways on an imaginary monster; it is life-size. I think the place is heated by steam. There is water through the building, so that they can

." There is a splendid view of the city from the steps of the temple. There must be 8,000 or 10,000 houses in it; all large; the houses are square, with flat roofs and statues on them. I see no churches, or buildings that look like them.

"There are three-wheeled engines in the city that use gas as a motive power and asphaltum for fuel. They draw cars behind them, carrying 30 or 40 people; one of the cars is like a turtle and others are of fanciful shapes. There is no track for them to run on, only the smooth road. I can see nothing escape, except a little smoke from a low smoke stack.

"The buildings here are generally of one story, some two. The people are of a light yellow color, with dark hair and eyes; the forefinger seems very short. They have a silky material they use for dresses; they are fond of red and blue; the men are as fanciful as the women, and both wear a kind of bloomer. The women have a kind of gown to the knees, when they go out. In warm weather a good deal of the body is exposed. I see no ornaments of any sort.

"Men carry a time-piece in a case. It is about three inches long, one inch and a half wide and an inch deep. There are figures of animals on the side; it seems to be made of silver and is quite heavy.

"The boats are quite small, low and flat and have no sails. There are two small wheels near the stern that do most of the work. There is one on each side made of brass and under water. I see no coal, but great piles of asphaltum. It does not seem to require great heat to run them. I can see a bluish vapor that rises now and then

"The mountains are very high in proportion to the size of the globe. Water covers a quarter of it. Much of the country is rocky and is never used. It rains a great deal up there, in immense torrents. I saw a mountain fall into a chasm. The people have immense aqueducts: they tunnel mountains for the passage of water and collect it into reservoirs.

"There are large, porpoise-like animals in the water that are eaten by the people. Men are carrying one through the streets that is about ten feet long. It is now hung up where the meat is sold. The cars go everywhere

on stone-paved roads, made of large slabs. They go up hill too."

In all I have had about twenty different meteoric specimens examined, by nearly a dozen different psychometers, and a large proportion of the examinations have been made when the psychometer had no knowledge of the nature of the specimen; though in the case of Mr. Cridge, after a few examinations, he was able generally to recognize the specimen, from the similarity of the conditions surrounding him. I am inclined to think, though I cannot be sure, that all the meteorites, which we have examined, belonged originally to Sideros. Fragments of other worlds have in all probability fallen upon our globe, and in the time to come their story will doubtless be

A WHITE RACE ON SIDEROS.

With a piece of meteoric iron from Atacama, Bolivia, the following was obtained by A.D. Cridge:

"I get on the sea shore with this. The tide has been up much higher than it is now. The sun seems large and warm here. The country around is rather barren. There are some low, sharp-pointed plants here, that look like a species of cactus. There are shells on the shore, weeds and pieces of wood.

"I see a man dressed in skins sitting on the body of a large, dead bird; it looks something like an ostrich. He has a barbed instrument for throwing with a sling. I think it is made of iron. He is white and altogether like a Caucasian. He is under the average height and slim. His fingers taper rapidly almost to a point. He is rather sharp-featured every way. He has a rather long heard and appears to be about 24 years of age. He is civilized, and appears to have been hunting and got lost; he shouts every now and then. The bird was a

swift runner; it has a hard bill. He bit it on the foot and

then on the head. He has a light spiked club that he finishes animals with. "There is a moose-like animal here with large ears. He is dressed in its skin. The air here seems dense. The man is narrow breasted, but very active. Three more men come back and drag the bird along. They live in a hut in a little valley four or five miles from the sea. They do not seem to belong here. The hut is made of stone, wood and glass. There is a strange mixture of objects of glass and stone. There are cloth clothes here

and long curved swords. One man is quite brawny. "I see a town now in a very deep gulf, that goes far inland. The houses are of all shapes. There are no very fine buildings; nearly all are made of stone. The people use large deer for draught. They have small ships with sails. They are a mining people. There are mines all

"I see an arched building, a kind of temple. In the centre is a tablet four or five feet high, of white rock with brown specks in it. A man on a seal-like animal with a human head stands on it, and fine statues of men at each corner. People come and throw flowers on it. It does not look much like worship. They almost cover it with flowers. I think they have worshiped the sun; it is only a form now. There are globes here, the people must study astronomy.

"There is some ceremony going on now, but the people stand. The platform looks like an immense shell. A man comes in dressed in white and blue, but nearly all white. He carries a silver globe above his head; it glistens. The people chant and then he speaks. There are statuettes all round the platform where he stands. There are large buildings here adorned with paintings and

The psychometer frequently passes, and sometimes almost without knowing it, from one period in the history of a country to another, perhaps separated by hundreds or even thousands of years. In the preceding examination he sees a mining town, where there are no very fine buildings, and then sees, what was probably the same place, where there are magnificent buildings beautifully adorned. At the time when this examination was made. I had no idea of the situation by the locality to which he refers, but it was a region which I have called Caucasia; its inhabitants bearing the greatest resemblance to the Caucasian race of any seen by psychometers in Sideros. Other examinations give further details regarding these

SIBERIAN METEORITE.

I have a meteorite which fell at Krasmajark in Siberia, which was examined by Mr. Cridge, and I thought at first it must have come from some other planet; but a second examination satisfied me that it was from Sideros:

"I see a globe quite large, all a molten mass. This must be at an early stage. Now, I see a large ocean. The sun seems a little larger than it does to us. I see no sign of life here. The sun seemed to grow rapidly smaller. This world must have had a tremendous orbit. It was subject to intense heat and cold. This must have been at an early period of its history.

A SUPERSTITIOUS RACE.

A second examination of a fragment of the Krasmajark specimen, six weeks afterward, the nature of the specimen unknown to the psychometer, gave the following:

"I get into a valley with rounded hills. It is a small valley with a stream running through it. Here are small people, about four and a halffeet high; they are sheperds. The forefinger is longer than ours; the head is tall; high. er than it is long. They are nearly as brown as a mulatto negro, but it is a different kind of brown. They are superstitious; they worship idols. They kill animals before them and sprinkle the blood on them. The animals are sheep-like goats with very hairy wool. They roast animals with the skins on, upon an altar before the idol. Men beat on a stretched raw hide for a drum. The idol is made of wood and is a man, about 12 feet high, in a sitting posture. There are no very highly civilized races near here. There is a darker and flercer race nearly all round

"These people are vain and self-conceited; they beat the Jews for that. If it was not for their intense superstition they would progress faster. They ramble round with their herds staying a year or two in a place."

Up to this time I do not think he knew that he was on any other planet than ours, and I think he measured the time by our years.

"They have small animals that look like horses; they eat them. (I do not see things well.) It is a very beautiful rolling country with springs, prairies, lakes and woods. Rivers might rise in this section."

ITo be Continued.

Mr. Eglinton in Munion:-So far as we can make out Mr. Eglinton has been very badly treated in Munich. He went as a foreigner who did not know the language, and asked that at his scances he should be, as usual, held hand and foot. What more could he offer? Under these conditions he gave satisfaction except in one instance, and if he then disjoined hands in the way stated, those in charge of him were false to their trust in not saying so at the time. It was not honorably open to them to give the alleged details subsequently, and in his absence, when they were necessary to boister up what appears to be a theory. The same old-fashioned theory has often been mooted in England against one or two mediums, but on close observation proved to be false.—London Spiritualist.

Notes from Mrs. E. L. Saxon.

To the Editor of the Religio-Philosophical Journal:

Amid the rapidly occurring events of the past few months, the JOURNAL has faithfully followed me. Some of my co-workers took exceptions to your honest and freely expressed views, regarding the "woman question;" but I find that like you, many warm personal friends antagonize, not the question, but very seriously our recent actions in the presidential conventions, deeming this an unwise manner of going be fore the public, and one calculated to hinder instead of help. Regarding all our work purely as educational in its effects on the masses, I can well see where and how this could be so seriously misunderstood, still, seeing how many friends the cause had among public men, it was of value, however painful to those women who participated therein. State work is all-important. who participated therein. State work is all-important, and a growing interest was shown in all the State Conventions in the West. Every day's experience only deepens my conviction and knowledge of woman's complete slavery in all things, as a sex. I could cite reasons, arguments and examples, by scores to prove that this sad assertion is truth, bold and cruel, as it is shameful and sad. Only through some great struggle of a national character, can any material change soon come. Then it would come as it did to the negroe as a necessity, and open a Pandora's box of evils. "Educate! Educate! this henceforth is my only

aim," says a noble woman in a recent letter to me. deeply regret to say that only in the last three months have I seen six good, true, but unfortunate women who after twenty-five or six years of married life, have gone out to struggle alone, leaving a tyrant in do mestic life, either one by nature, or made so by drink Leaving only after long sad years of insult and brutality, when the children were grown up and placed in business and in each instance the children standing squarely by and endorsing the mother's actions.

Can it be, oh! friends, that by these long lives of self-abnegating forture alone, humanity is to be taught?

Can it be that such children will see enough of a do-mestic tyrant's power to desire women's education to render them self-sustaining and to cease believing that because a man owned a woman in marriage, she had no right of body, mind or soul that he felt bound to

A friend told me only last week of the large number of men and women he had induced to cover all domestic infelicites and remain together married; of several he had induced to return after separation. He made me think of creatures that had crawled from a fire, and he had persuaded them to return, fearing other fires beside this one, and that the world would shun them, for they carried the smell of fire on their

garments. So I say it seems this is to be the education of grow-So I say it seems this is to be the education of growing sons and daughters; seeing the shame, agony, heart ache of those preceding them, they will learn a better course of treatment toward those that may fall in their care. Let no one think men only are the cause of married unhappiness. In my opinion many a man has carried a broken heart, has "died and made no sign." Still man's life has larger scope and better chance for daily freedom from the galling chain. These conditions are wrong, erroneous in all things and come from the idea of absolute ownership in the married relations. married relations.

The strong physical is ever seeking domination over the high spiritual nature. Women are slaves to every thing; Legouve says, "Slaves to want, wealth and ignorance." I add, most of all, to duty and love. They have been taught that self-sacrifice is their highest, that and only duty. Let me say then, that if refirst, last and only duty. Let me say, then, that if re-bellion is among women, there is a cause. "Rebellion lurks behind oppression;" one is the cause, the other the effect. So out of these lives of pain a nobler race of men and women will emerge. As all perfection comes through mental and physical pain, so these children of broken hearted women will gather the harvest their mother planted in a life of sorrow and unrewarded toil. I look to Spiritualism, the highest, the best, as woman's evangel. No man ever yet received a genuine spirit message, that did not exalt woman as a vessel of honor hidding man to charish his woman as a vessel of honor, bldding man to cherish his wife as the apple of his eye, her maternity placing her next the divine, as the builder and moulder of men. 'From the strongest and noblest women, comestrong

and noble men." The past month has been spent amid the lovely scenery around Chattanogra, Tenn., where I heard of how the union men of that section suffered, and then when in power how they persecuted the rebels. Where Gen. Bragg held his headquarters on Mission Ridge, the green corn is waving. All around the stubble in the the green corn is waving. All around, the stubble in the wheat fields told of the reaper's scythe of peace. In the homes of the thrifty western men living on those slopes, were many gathered relics of the war in which they had borne part, now side by side in the pursuit of peace. Rebel and unionist clasped hands and exchanged daily the sweet offices of neighborly friendship. We wandered through miles of their luxuriant vineyards, shining green and beautiful on the long mountain slopes, and here they make boxes and shiped car-loads of grapes north from these old time battle fields. In only a few short years these lovely mountain slopes will be one endless vineyard and fruitful tain slopes will be one endless vineyard and fruitful

I sat one day on the bald stony top of Eagle Cliff, on Lookout mountain, listening to the story told of Chickamauga by a relative, our faces peering over the edge of the rocky wall far as the eye could reach; one moun tain chain swept above another, until five States showed their possessions, and the head reeled in gazing downward on the scene far below. "There," said Captain C., pointing his tawny hand toward the distant field beyond his dwelling, that stood far below "I stood the first day's fight at Chickamauga, on Wild er's staff, and sixteen of my relatives were sweeping

on among the grey clad lines that opposed us."
"Count four more," I said; "Uucle John's two grandsons were there, and my two brothers; the eldest fell that day shot through the brain. At Memphis my old father lay a prisoner and my husband, a staunch unionist, was in New York. Let us talk of other things. I hate the very letters that spell war. Men make wars and women suffer by them. Let us hope a wiser

race will educate men into peace." No wonder that war was so horrible—it was indeed brother against brother, and son against father. Far below us on the mountain slope grew rhododendron and laurel and so high above the fields were we, they though acres in extent, seemed like dooryards.

Leaving our lofty outlook, we went down the deep defile to the great bottomless lake, evidently the crater of some ancient volcano. From this we went down where the water fell over a hundred feet, shining and white as a bridal veil. Twenty-five years had passed since last my voice had rung in happy laughter through this rocky glen. Oh! those "diamond mornings of long ago!" Will one desire their return? Never! War's bitter arrows were arrows of profit, pearls of spiritual truth had gleamed amid the mky blackness of that time of rain, war and wrath! The white dove of peace waved his brooding wing over sorrowing hearts!

The dwelling of my host where I was entertained with boundless hospitality, was during the battle of Mission Bridge, the headquarters of Gen. Corse, and the master's gold was buried not four feet from where Sherman dug his rifle pits through the garden. Many stories were told of midnight raids, of narrow escapes and ludicrous incidents.

There on the cool piazza, under the leafy vines, the man that was with Hooker in his "battle in the clouds," was the dearest and merriest among our comrades, his wit the keenest, his laugh the gayest, a royal soul indeed.

On my trip upon the cars, I heard a young fellow tell a South Georgian, that he "had been to Chattanooga; that was far enough South, among those treacherous rebels.

I heard the book agent tell a gentleman, that "A Fool's Errand" was written by a Denver girl. "Excuse me," I said, "you mistake. I only wish a woman had written it, but the work is by Albion Tourgee."

"No, it is not," he retorted. "I know the girl that

wrote it, she has written another." "But," I said, "Tourgee acknowledged its authorship, in the New York Tribune three months ago, in quite a lengthy letter."

Some half dozen chaps helped him laugh at me. I quietly thought, "Being a woman and volunteering information to a man, places you, madam, in the ranks. no man can number, whose nom de plume is so grace-fully, said by the author, 'one of the fools.'"

During my Western trip I found many pleasant friends and Spiritualists everywhere, in and out of churches, especially among Unitarians. Long shall I remember the sweet and beautiful home of a happy family in which I was entertained. The master was a a Unitarian minister, but in all things as far as I could discern a Spiritualist in belief.

Love staid their smiling guest, Peace stood a vassal at their door At Honor's high behest. Cincinnati, Aug. 5th.

Spirit Identity.

To the Editor of the Religio-Philosophical Journal:

The best reason I can offer for trespassing on your aluable space, is that I believe there are thousands in a condition of thought similar to my own, who may be enlightened by the answers which a communication of this character may bring forth. I have been interested in the spiritual phenomena for many years and have come up from materialism to a point where I recognize many of these phenomena as due to the agency of "unseen intelligences." So far, this conclusion is founded on experiment and logical demonstration, leaving no room for doubt. But here I stop: for in all my "experience," I have not been able to satisfactorily identify a single spirit. While I grant a spirit power, I think the proof of spirit identity is very small. I attend the spiritual conferences and meetings in this city regularly and find that the most candid and clearest headed of leading Spiritualists do not seem to feel quite sure on that point. The question is neglected too much. I think Spiritualists should see that this corner stone of the foundation is all right before building too elaborate a superstructure upon it. I like the "style" of the Religio-Philosophical Journal—it is disposed to deal in solid facts, and to go no farther than the evidence will warrant, and I hope you will be the means of bringing the subject of spirit identity prominently forward. The phenomena of Spiritualism is now so fully established and admitted by the intelligent of all civilized people, that could the identity of spirits be as clearly demonstrate. ed, the spiritual origin of the phenomena would be recognized at once.

In spirit communication it is generally the case, that, while spirits claiming to be our near and dear friends can communicate in many wonderful ways and can talk glibly enough of their spirit-home and of the glories of the Summer-land, and tell us of great plans they are perfecting to assist us in our material or financial affairs, when it comes to mentioning particular personal matters and circumstances whereby they might identify themselves unmistakeably, there they hesitate, halt, stumble and fail. Something is the matter with the "conditions."

An investigator not long ago went to a sitting with a celebrated slate-writing medium in this city, and on asking if any spirit friends were present, a communication was written: "Yes. I am pleased to meet you here," signed, "Father." Next question: "Father, will

you please write your name?" Here the medium interposed and asked that the sitter would write several names of different persons and include the name of his father among them. When he had done this, the spirit personating his father had no difficulty in remembering his name. Now, the question might be asked, was there a spirit-guide acting as an amanuensis or office boy to the medium, looking over the investigator's shoulder to pry out the secret of his father's name? But to proceed: The next question was:

"Father, do you see sister Josie, who lives in San Francisco, often:
Ans: "Yes, often. I go with her to the medium's seance at Charter Oak Hall every Sunday."
"Do you ever communicate with her then?"

"Through what medium?"
Here the spirit could not give the name of the medium, until some ballots had been written. Then the name "Foye" was written upon the slate.
"How long does it take you to come from San Francisco to New York."

"Dear son, spirits travel with the speed of thought." "Dear father, that we may know for a surety that you are with us, and can make yourself known, will you deliver to sister Josie a short message, which I will give you, and which will be a test to both of

To this reasonable request the answer was given, in what appeared to be rather a petulant word: "I have already given you sufficient proof that it is I, and that still live. I can do no more." After this no more writing could be got.

The only comment necessary on the above spirit communication (for spirit communication it undoubtedly was) is to say that I knew the father of this investigator sufficiently well when in earth-life, to know that he would do anything in his power, and willingly submit to any amount of "cross-questioning," if thereby he could convey a knowledge of a future life to his beloved children.

Spirits come to us, claiming to be the shades of great and good men of the past, professing to be anxious to convince the world of the truths of Spiritualism, and to demonstrate to all men the certainty of a future existence. If it would not be presumptuous, I could suggest to the spirits of Franklin, La-Place and Leverrier a hundred ways whereby that fact—if it is a fact—might be substantiated so thoroughly that men would as soon doubt the utility of the electric telegraph as to question the theory of a future life. With the present contradictory and unsatisfactory intelli-gence coming from the spiritual spheres, is it any wonder that men are in doubt whether these are the voices of loved ones gone before or the wiles and tricks of malignant demons making sport of the hands stretched forth to the loved and dead?

J. G. D.

Religion.

It is only necessary that books of the past be opened in order to show what man was when reason was the slave of revelation, when every faculty of the human mind was held in subjection to the dictation of a wily priesthood. But these books have been closed. A new order of things has been inaugurated. Reason reigns king over the destinies of mankind. Revelation, investigation and demonstration are the order of the day. Religion, instead of being something to be embraced through fear of punishment, is recognized as the soul's birthright, and heaven a condition that may be enjoyed upon earth as well as in some distant clime, and God recognized as the fountain of all wisdom, here as well as in heaven. We believe it possible for mankind to acquire positive information regarding a future life, outside of what is called divine revelation. The natural powers of the human mind and soul, if left free to act, would soon out-strip every competitor whose name is enrolled in the Bible as being specially directed in the performance of duty as a revelator. To day, even so important a being as Deity is supposed to be, would be questioned regarding his ideas. While the church goers, like the foolish virgins, have hurried to the feast, neglecting to carry with them a supply of the oil of reason to fill their lamps with after the present supply had been consumed. consumed.

We need to keep a full supply of good, sound sense and reason on hand, if we would move along calmly, not to be ruffled by the dogmatic assertions or by the slurs and jeers of non-believers; it was so in the past, it will be so as long as men eling to past revelations and ignore present possibilities and objective demon strations. Every man can measure his own abilities by reason.—T. Starr King, in Olive Branch.

Woman and the Sousehold.

BY HESTER M. POOLS. [Metuchen, New Jersey.]

SUGGESTED BY "A VOICE FROM THE SPIRIT LANP

O land beloved! O home in upper air, With nought on earth can we, in truth, compare Thy loveliness. Though fond our souls incline To break the prison bars neath which we pine, Shake out our sails, and steer across the sea Which rolls in darkness 'twixt this earth and

We bide our time But, at each tidal flow Behold, some comrade's barque set loose, to go The unknown way. The nebulous, dim space Before us parts a moment, and a face Like moon through mist, upon the inner sight Glimmers and smiles, then fades into the night,

And then the air is filled with odorous balm As o'er our spirits steals the holy calm Of heavenly places. For that Summer Land Lies just beyond Death's sea, and on its strand Our dear one's, clad in shining raiment, move To sweetest metodies, attuned by Love Led on by Wisdom—Birds of brightest plume, Whose songs, like rays of light, the air illume; The silvery voice of waters; fruits that gleam Among the boughs that shade the murmuring

stream, With crimson, gold and purple; trees that flow With palpitating fragrance as they grow, And mingle with their odors that of flowers Which twine, in myrlad forms, the sylvan bowers And graceful hills that kiss the other blue, And melt into the sunset's opal hue,

Along the smiling vales are clear, cool lakes That wind away, till on the vision breaks A beauteous isle where stands a temple rare, Whose terraced domes, like mountains, climb the

From its foundations grow the brilliant walls Like trees, and through its many tented halls Alcove and grotto curve with curious art, In musical proportions, part to part. Vaster this temple than the eye can see, Its form seems lost in vague immensity, Adown its corridors the people throng From every land and clime, and all along A mystic shade falls o'er the wondrous scene Like autumn's veil upon the summer's sheen; A chord of grief through all the joyous strain, A vein of lead throughout the golden grain.

"What means this?" asked I. "In the Spirit-

Can sorrow be?" And then I felt a hand Upon my shoulder, "Come with me!" said one Of royal presence. Then at once he won My reverent heart, such love shone in his face, And from his form such regnant power and grace, "As buds and blooms the flower from out the

seed," Said he, "So truly answering to our need, Does Wisdom dwell within, unfolding fair As June's sweet blossoms in th' enchanted air, Though restless, journey we from star to star And seek to learn life's secrets from afar, In vain we go. Within each spirit, lies The only key to heavenly mysteries; The fountain whence causation endless flows, Divine within the human, as the rose Within the bud. Look well around, And see these noble beings, ha'o crowned, A thousand years they've dwelt beneath this

Nor care the boundless fields of space to room, Brilliant and youthful still, with potent art, They bring the universe into the heart, And mirrored there, behold with loving eye, The fields of Truth in their immensity. Within this temple's vast and shadowy realm They dwell, and like to pilots at the helm Of drifting ships, guide unto nobler ends They on whose prows the shadow, darkling lends Its cloom. And who are these? you ask, Ah! toll they ever at a self-made task, For earth-born sin becomes a real thing And tortured memory a scorpion's sting;
A secret grief, a haunting presence here,
Where death the touchstone is, that maketh clear
And vindicates the law of righteousness. Unto all sinners there is no redress For wrong, until they full atonement make. And loathes the wrong for hateful evil's sake, So hang these images upon the walls,— Of memories made palpable, and each recalls The act, the time, the place, Accost that boy."

I did so, and, at once, unrest and joy Swept o'er his face. "Wilt tell me why this purse Of gold and gems is hanging like a curse Before you?" "Ah!" sighed the dark-eyed youth, "Behold my sin is manifest, in truth, In four Italia, meath my native atm. In fair Italia, 'neath my native sky, I stole such from a lady passing by, I fled,—the officers of outraged law Pursued and tracked me to my home, but saw My body only; life had paid the cost— But something more than earthly life was lost! Confronted by my deed for seven long years, The purse I longed for evermore appears, And will be present, until rules the right, Then shall this image vanish from my sight. See'st thou my dearest mother lone and poor, With want and sorrow crouching at her door? Stripped of her little all to meet my crime,-Still must I patient wait until the time Of restoration and forgetfulness."

He ceased, and o'er my spirit came the stress Of life's great lessons taught on earth so late,— That each one maketh for himself, his fate,— That no atoning blood car save from sin, That peace and joy can never enter in And take possession of the soul of man, to Until he justified the holy plan Of Love Divine and Wisdom.

Then I awoke, As o'er the eastern hills the morning broke, But still the radiant scene appears as bright As when it beamed upon my wondering sight.

1

An able writer in the Queen, says: "The history of civilization may be accurately measured by the steadily augmenting importance of woman in the social scheme. It is true that Greece and Rome attained a splendid height of power and culture, and reached high-water marks in certain directions; but, lacking a solid social basis, their civilizations were hollow and heartless, and they yielded to the radical corruptions which were certain to come under their conditions. Had the factor of feminity possessed its full share of value and influence in the social schemes of the two mighty peoples we have named, it is not probable that Greece would have yielded on the one hand to the Roman power, or that Rome, after being mistress of the world, would have broken into atoms after a century or two under the irruptions or northern barbarians. In other words, the essential rot of ancient society which finally destroyed all its virile force and pith. was, to put it in the form of a paradox, the non-recognition of feminity in society. All the restraining and purifying influences of womanhood were absent from the social scheme, and the ambitious woman to occupy a position of influence could only attain her purpose by a sacrifice of what good women in all ages of the world have held most pre-cious. The effect of this on mankind was cious. The effect of this of manking was ultimate demoralization. The historian, Tacitus, comments indirectly on this fact in that celebrated passage where he eulogizes the virtue, strength and equal position of the German women, and attributes in large measure the valor and strength of the barbarian tribes of the North to the respect and reverges paid to the wives and mothand reverence paid to the wives and mothers of the warriors, alike in the camp and council and the family."

T. W. H. says of H. H. (Helen Hunt Jack-

genius of Mrs. Browning, and has made Chridina Rossetti and Jean Ingelow appear but second rate celebrities. When some one asked Emerson, a few years since, whether he did not think "H. H." the best womanpoet on this continent, he answered in his meditative way, "Perhaps we might as well omit the woman;" thus placing her at least in that moment's impulse, at the head of all. He used to cut her poems from the newspapers as they appeared, to carry them about with him, and to read them aloud. His special favorites were the most condensed and the deepest, those having something of that kind of obscurity which Coleridge pronounced to be a compliment to the

A STRANGE DREAM FULFILLED.

The Prescience of the Mind-A Singular Story.

!New York Sun.J

I have intimate acquaintance with a lady in one of the counties of Kansas who is of Scotch descent, well bred, intelligent and truthful. Within a part of her family re-lationship she exhibits at intervals an exceptional mental endowment, either subjection to impressions on the brain from great distances, or the pervasion of space with her sense and sensibility, or clarvoyance, or spirit mediumship. Which is it? The periods at which this condition is ac-

tive coincide with misfortunes to distant members of her family. Her sisters are endowed as she is. Throughout their lives they have had immediate intelligence of disaster in the family by dreams, subsequently confirmed in every instance by letters and telegrams. These dreams are visions of things seen, not messages by word or sound. They are pictures of events as if seen with the eyes in the daytime.

My Kansas friend has a dream, bare in outline, severe in simplicity, with not a word of speech, rap, or motion of pantomine in it, with no ghostly shade in the chamber. She wakes up with a full knowledge of a misfortune that has happened to a blood relative. Her vision intelligence covers only relations by blood. Relatives by marriage may die, be wounded, or vio-lently killed, and the sisters will know nothing of it. And this clairvoyance or mediumship does not extend to the male line in the family. It is restricted to the females.

Now for a dream which Mrs. — describes: "My brother Dan had disease of the lungs. It was aggravated by exposure and hard service in the army of the Potomac. Rendered unfit for duty, he threw up his commission in the Pennsylvania Bucktails and went to Cuba. At that time I was living in Terre Haute, Ind. My husband was absent in the army of the Cumberland. A lady friend lived in the house with me. Dan was my favorite brother. At short intervals he wrote to me. One day I received a letter from him in which he said that he was strong, that the disease of his lungs seemed to have passed away, and that he intended to take the next steamer for New York, and then go into the Leathercracker region of Pennsylvania and settle his business affairs. The settlement made, he intended to return to Cuba and engage in business. He urged me to meet him at Altoona, and be with him during his short stay in this country. An impending battle in the southwest, where my husband was stationed, made me undecided about going. I hesitated, not knowing whether to meet my brother as he requested, or remain at home until after the battle and until I had heard from my husband. I went to bed at

10 P. M., and dropped to sleep at once. "At 10:30 I was awakened by a short, vivid dream of warning. Alarmed, I roused my friend and said: Thave my warning. Something is the matter with Dan.' My friend laughed at me. I soon recovered from my nervousness, and again dropped to sleep. Instantly it seemed the scene was changed. I was on the cars traveling east. Opposite me sat a white-haired man who had a covered basket on his knees. There was a hole in the cover of the basket. The aged man occasionally peered into this hole. I was curious about the contents of this basket, and was pleased when I discovered there were fish in it. The train stopped for dinner. Getting out I met a lady I knew, and we had dinner together. I have forgotten the name of this station, but I remember that there was a misspelled sign over an adjoining restaurant. The incidents of the dream were those of a journey from Terra Haute to Altoona. I was happy, pleased with the changing scenery, and thoroughly enjoyed the trip. I looked forward to meeting my brother at Altoona, and in the dream

I never doubted that I would meet him. Soon after my western train ran into the depot at Altoona the eastern train came thundering in. I stood by a post on the platform watching the passengers get off the train, expecting to see my brother. I began to doubt his being on the train, when an expressman passed me, wheeling a great box on a truck. I looked through this box as though it were clear glass. In the box was a coffin, and lying in the coffin was my brother. One glance showed me that he was dressed in heavy gray Scotch twill. From a buttonhole of his coat hung a black ribbon. On his feet were shoes that had perforated toes. Never having seen shoes of this style, they attracted my attention. The buttons on the coat and yest were very peculiar, and forced themselves on my notice. The expressman wheeled the box past me, and it was put on the express car for Hollidaysburg. I got on the Hollidaysburg

train also. "The intense vividness of the dream awoke me. I sat up in bed crying. My friend arose, lighted the gas, and talked to me. With tears streaming down my face, I insisted that Dan was dead. The hands of the mantel clock indicated 11 P.M. Knowing that something was wrong, I resolved to go home on the day my brother had requested. Again I slept, this time a heavy, unrefreshing sleep that lasted until morning. At the breakfast table I told my dream. Good-humored ridicule from my friends had a beneficial effect on me, and after two days I was almost persuaded that I was attaching too much importance to a dream.

"The day of my departure came. I entered the car in the Terre Haute station. I seated myself and looked about me. In an seated myself and looked about me. In an opposite seat sat a white-haired man. I recognized him at once as the man I had seen in my dream. He had a fish-basket on his knees. The faces of the passengers were familiar to me. At the dinner-station I met the lady I had seen in my dream, and we had dinner together. Arriving at Altoona, I stood watching the eastern train come into the depot. I was sure my brother's body would be put off the train. As I stood watching the passengers hurry into the dining room, the expressman I had seen in my dream said to me: 'Please give way, madam.' son), "She is the woman who has come near-est, as a poet in our day and tongue, to the I turned to look at him, and on a truck lay

a large box that was addressed to my father, who said: 'Dan is dead. He died at sea five days ago from heart disease.' In answer to my question as to the time of day he died, I was informed that it was five P. M. The difference in time of the east and the west showed me that Dan had been dead some four hours before I saw him. Silently I stood in the house by the side of the box when it was opened. The lid of the coffin was removed, and there lay Dan, dressed

exactly as I had seen him in my dream.
"I have no explanation to make of the dream. I simply tell you the fact of my having seen an apparition of events that were to occur, an apparition of inanimate objects, of dozens of strangers, and of my

dead brother's body."

Knowing the truthfulness of the lady, I believe her strange story.

Morbid Conditions of the Mind.

In certain morbid conditions of mind, and in the case of the few healthy minds endow-ed with special imaginative forces, the products of this mental activity closely resemble dreams in their vividness and apparent actuality. When this is the case, illusions of memory may arise at once, just as in the case of dreams. This will happen more easily when the imagination has been for some time occupied with the same group of ideal scenes, persons or events. To Dickens, as is well known, his fictitious characters were for the time realities, and after he had finished his story their forms and their doings lingered with him, assuming the aspect of personal recollections. So, too, the energetic activity of imagination which accompanies a deep and absorbing sympathy with another's painful experiences, may easily result in so vivid a realization of all their details as to leave an after-sense of personal suffering. All highly sympathic persons who have closely accompanied beloved friends through a great sorrow have known something of this subsequent feeling. . In the case of most people, however, waking imagination seldom, if ever, rises to this pitch of reality. Hence the illusions of memory that arise from this source commonly appear only after the lapse of some time, when, in the natural course of things, the mental images derived from actual experience would sink to a certain degree of faintness. Habitual novel readers often catch themselves mistaking the echo of some passage in a good story for the trace left by an actual event. Person's names, striking sayings and events themselves, when first heard or witnessed, may seem familiar to us, and to recall some past like impression when they happen to resemble the creations of some favorite novelist. And so, too, any recital of another's experience, whether oral or literary, if it deeply interests us and awakens a specially vivid imagination of the events described, may easily become the starting point of an illusory recollection. Children are in the habit of "drinking in" with their vigorous imaginations what is told of them and read of them, and hence they are specially likely to fall in this kind of error. Not only so; when they grow up and their recollections lose their definiteness, becoming a few fragments saved from a lost past, it must pretty certainly happen that if any ideas derived from these recitals are preserved, they will simulate the form of memories. The present writer often catches himself falling for a moment into the illusion of believing that he actually visited the exhibition of 1851, the reason being that he recalls the descriptions given to him of it by his friends, and the excitement attending their journey to London on the

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All attempts to-undervalue the importance of the phenomenal proofs of spiritual power, which we get through mediums for the physical manifestations, seem to have resulted in an increase of the decried proofs. We hear of new mediums for new forms of demonstration every week. Recently two mediums, Rothermel and Keeler, of Brooklyn, N. Y., have been giving sittings for writing with visible spirit hands. The conditions, we fear, are not altogether such as to bar out all possibility of trick; the proofs that the hands of the mediums are not used. lying in the cogent fact that hands of various sizes feminine masculine and childlike, are made to appear. Our Brooklyn friends speak well of these mediums, and we hope they will eventually succeed in giving proofs as satisfactory as these which we have had of direct writing from Slade Watkins and Mrs. Simpson.

"Eliminate the physical phenomens," writes a friend, "and what have we left but rational form of religious thought and theories in regard to life beyond the grave. What a certain correspondent calls Spiritualism, might as well be characterized as tarianism.' It is just what I was taught by my parents long before the raps in Hydes-

ville were heard. "We have no right to claim the rational-istic views of life, death and resurrection, as Spiritualism except in sofar as they have been brought home to us through the phe-nomena—certified to by the 'proof palpable' which (to those of us who are not inspired mediums) have been our only teachers—the only evidence to us that these conceptions we hold so dear are truths, demonstrable and demonstrated. What should we do or be without all the knowledge that has come to us through sight, and touch and hearing Can-we even form a conception of our state of vacuity, intellectually and morally, had all these avenues leading from the materi-

al to the spiritual been ever closed? "Of course if we stop at facts, whether in daily life or in Spiritualism, we shall be miserable Gradgrinds; but no man or woman with a naturally active mind, a mind capable of thinking on things that are unseen, can do this. Even those Spiritualists I have known who are least intellectual, who delight most childishly in the 'proofs palpable,' have been lifted into something which to them seems a philosophy by this means. They are not very wise, because uncultivated and not capable of thinking clearly or deeply on any subject; but such thought as they have, has been roused into activity by the startling and impressive phenomena which naturally seems to them the very gates of the spiritual world. They are so too; and if some, for lack of strength or light linger at this threshold, instead of pressing forward and learning all that men like have learned through study of the phenomena or through more direct spirit teaching. Is not this difference inevitable?

"Can any revelation, short of a miraculous illumination of a human mind, make philosophers of people who have never learned how to think? What would the condition of the minds of these men and women be if they had never had the life of the spirit made manifest to them through the senses, and been forced to see that life beyond the grave was human life still and not the inconceivable and (to most) undesirable condition represented by the dogmas of the churches! Have they not been forced by their interest in the phenomena, to dwell in thought on something above the daily toil for bread or the frivolous amuse ments which would otherwise have occupied their spare hours? How I do long to say strongly and clearly what I feel and think

on this subject! Have we not still all to learn in regard to these same despised phenomena? It is by developing them under rational conditions, by careful effort and patient study-varying and modifying them so as to make them a real and most worthy study (worthy of the wiscat) that we can alone attain to a true knowledge, and escape from the danger of wild and deluding theories, such as -- and

have fallen into. "How have we attained to any knowledge of things in the heavens above or in the earth beneath except by close observation of facts and drawing wise and cautious deductions therefrom? What else but just such study separates the most highly cultured man from the ignorant savage? There is quite too much tendency among the Spiritualists of the day to rely on individual impression, to trust to their inspirations, and in this way are they led into all manner of follies. Nothing can ever hold men firmly anchored to truths except the holding firmly by facts, and the

unwearied, persistent study of these. Only by understanding what we see and hear, and touch, can we reach a knowledge of the spiritual that lies behind all phenomena. It is again, again, and ever again, the flower in the crannied wall, which, fully understood root and all, and all in all, would reveal to us what God and man is.

.The same writer, now in Europe, under date of July 12th, writes us: "I really won-der that many men of sense and education find so much to admire in her utterances, and regard her as being really inspired by wise and exalted spirits. I do not understand it. To me her English is simply atrocious—such a flux of words, involved and of little meaning, is enough to drown the little wisdom to be found intermingled therewith. Carlyle says we should not ask how much chaff there is, but 'Is there any wheat?' But with such endless talking, it would be a miracle if some little sense did not creep in, and I think it is a just cause of complaint when the chaff is so superabundant. I wish I could see more in her lectures, because I think it must be there, or so many people, quite as well able to judge as I am, would not admire her as they do. I have never seen her, so that her personal magnetism, of which I judge she must have a good deal, is lost, and 1 can only judge of her words as I see them in-

"Am I over critical and captious in regard to these inspired lecturers? I do not wish to be other than perfectly just; and sincerely desire to see all the good there is to be seen. I suppose I lose a good deal that many wiser than I am enjoy, but what am to do about it? I have read lately some of Mrs. Richmond's lectures, really trying to find in them pearls of price, but with my best efforts I could only discover wax beads and tinsel. Are you and I standing nearly alone in this bewildering sea of enthusiasm and talk? So much theorizing, such torrents of words, such mists and clouds of religious dreaming that our friends call the one and only true, exalted Spiritualism! don't see into and through it at all."

We give our correspondent's criticisms for what they are worth; merely remarking that they harmonize with much we have heard from others. Of Mrs. Richmond's verbosity, her faculty of accumulating glittering words in which the meaning is so diluted that it is hard to get at it—there can be little doubt. To turn from her effusions to the last work of Mr. G. B. Stebbins, is like turning from a repast of kickshaws and gilded confectionary to wholesome fruits, grains, and meats.

EDITORIAL NOTES OF TRAVEL.

NUMBER THREE.

While in Boston we were the recipient of numerous friendly calls, and indeed we feel very much at home in that city. We visited the office of the Banner of Light several times, but did not have the pleasure of comparing notes with our esteemed friend Colby, as he was resting from his arduous labors at Hampton Beach. We trust he will return saturated with new vitality and continue to edit the Banner for the balanceof this century at least. We spent a pleasant hour with the Messrs. Rich, father and son. A ride of half an hour from the Parker house, brought us to the quiet and elegant home of Mr. and Mrs. Epes Sargent where we spent several delightful hours. We found Mr. Sargent greatly improved in health since our visit in February, and busily engaged in his literary work. He expects to publish in November a new work on the scientific basis of Spiritualism. Such a work is of imminent importance, and it is needless to say that in the hands of Mr. Sargent it will be well done. When we saw Mr. Sargent in the winter his health was very precarious and both he and his friends somewhat anticipated his early translation to a higher sphere. We were strongly impressed that his work here was not completed, that Spiritualism could illy lose his services at this time and confidently predicting his recovery and future work. Time has verified the correctness of our prophecy, and we are half inclined to think ourself only the medium for transmitting what was known in the Spirit-world.

The new office of the Free Religious Association at No. 3 Tremont Place, is a great improvement. We there made the acquaintance of Mr. W. J. Potter, who succeeds the able and scholarly Abbott as editor of The Index, and of David H. Clark, associate editor and business agent of the paper. Mr. Abbott also dropped in accidentally and thus afforded us the pleasure of once more grasping the hand of as true and brave a man as ever trod the soil of Massachusetts. The time will come when he will be fully appreciated by the Liberalists of America. His philosophical writings and uncompromising work for pure liberalism will live long after the froth and scum which now pass current are buried in ignominy.

The knowledge that in northwestern Massachusetts there were gathering hundreds of friends from all sections of the country to take part in the opening day at the Lake Pleasant Camp Meeting, made us impatient to be with them despite the many attractions proffered by Boston and its hospitable people. So, heading toward Hoosac Mountain, Massachusetts' greatest bore in more ways than one, we passed Boston's enchanting suburban villages, on through Concord whose shady streets and dull sleepy air gave no hint of the stirring scenes of long age nor of the mighty intellectual forces which for years have been evolved within its precincts. Here the School of Philosophy affords opportunity to W. T. Harris, H. K. Jones and others, to give to appreciative listeners the results of years of profound study. This gathering of philosophers which at first was treated with good natured ridicule by the press and busy people of the world, has demonstrated its right to live and begins to engage the attention of the thinking public. Leaving Concord behind we speed on through the winding valleys toward our destination. The dust, in case of rain.

smoke and ascending grade, remind us that the attainment of all that is desirable and pleasant in life is uphill work, and that even a camp meeting, though it be of Spiritualists, cannot free itself from the condition incident to this life, and compels its attendants to endure some trials before entering into its joys. Capt. H. H. Brown, we found to our pleasant surprise a fellow traveler. At Ayer Junction, Bro. M. H. Fletcher, a director of the camp meeting, joined us by appointment and took us in charge. In the middle of a hot afternoon we come in sight of a pretty little sheet of water covered with boats, and its shores heavily fringed with pine, while among the trees on the hills peeped out cottages, tents and hotels. Across the water came quick music, indicating that the surplus energy of the camp was being worked off through heels and toes. This is Lake Pleasant, exclaims Bro. Fletcher, and soon we are grasping the hands and receiving the cordial welcome of the friends already here before us. Dr. Beals, the affable and efficient president of the association, seems peculiarly fitted for his responsible and delicate position and is deservedly popular. Mr. Smith, the secretary, and Mr. Perkins, in charge of the property, are busy early and late. The greatest harmony and 'good feeling seems to prevail among the directors and, as a consequence, the undertaking moves on smoothly and successfully. Our readers are already familiar with the advantages and claims of this place as a camping ground, and we need not repeat them. That a Spiritualist camp meeting should

be held in Franklin County, where the atmosphere has for a century or more been laden with echoes of Jonathan Edwards's utterances, and where Moody, the Evangelist, claims his home and cries aloud to his neighbors to shield themselves behind the Blood, is a striking evidence of the irresistible progressive spirit of the Age. As an account of the opening exercises, and items of interest have no doubt been sent to the JOURNAL by Bro. Buddington, we need not dilate upon them here. Among the many assembled here whose names are familiar to the public, we met Mr. and Mrs. David Jones, of Utica; and Mrs. Horn, author of "Strange Visitors." Cephas B. Lynn adds to the enjoyment of the place by his genial presence and ability to call every man, woman and child on the ground by their first names. E. Gerry Brown delighted his old associates by suddenly dropping in upon the camp for a brief visit. He was one of the original officers of the association before becoming interested at Onset. and still retains a fraternal interest for Lake Pleasant. Bro. Giles B. Stebbins also made every countenance glow with kindly greeting. Mr. and Mrs. B. F. Underwood came over from Springfield and spent a day attack of malignant diptheria and is not yet | brance." very strong. He was, however, to start for the West, with Denver as his objective point, on the 10th. Dr. Mack, now of London, widely known as one of the most powerful healing mediums in the world, is visiting the camp accompanied by his friend, Signor Rondi, an Italian artist of note, who is also a Spiritualist. These gentlemen will probably visit Chicago and the West before

returning to Europe. On Sunday, the 15th, we anticipate a treat in listening to Prof. Kiddle and Cephas B. Lynn; then, too, that tireless worker, S. B. Nichols, and many other friends will be on the ground. In the meantime we are hoping for cooler weather: the sweltering heat we are now enduring destroys all ability or desire on our part to write. Few, if any, of the campers have, like ourself, experienced in years past the pleasure of a sunstroke, and therefore they are unable to secure the "necessary conditions" for obtaining the full amount of misery that lies hidden in a hot August day. But with the pure air. good water and freedom from care, the campers seem oblivious to heat and are enjoying the season to the utmost, not seeming to feel the need of a sunstroke to increase their happiness or heighten their sensations of contentment.

The ideas of the Sioux Indians, in reference to the whereabouts of the soul after death, are somewhat vague. According to some accounts, it lingers about the body for some time after death, and finally ascends to the milky-way, which is a celestial highway leading to the happy hunting grounds, located in the distant south. The practice of placing food upon the grave of the dead arises from a belief that all matter, inanimate, possesses an immaterial principle. The soul of the provision is absorbed by the soul of the departed. Among the most peculiar of their spiritual characters is one who may be termed the "spirit of contradictions." He assumes the form of a little old man, who in winter goes about naked, and in summer he wears a buffalo robe. Whatever he does is contrary to nature or custom. A band of followers are associated under his name, who abide by his pre-

Thos. Walker, the trance medium, declares that the word hell, or everlasting fire, means the fire in Gehenna, the valley of Hinnom, which was kept perpetually burning outside the city of Jerusalem. That fire, he affirms, had died out, and in that same valley orchards were growing, and there were people who had actually eaten pears that had been grown in hell.

The Iowa State Camp Meeting will be held on the beautiful State Fair grounds at Cedar Rapids, where there is abundant shelter E. V. WILSON.

Incidents in Connection with His Sickness and Death-He Appears to His Brother-His Spirit Stands by the Side of the Grave.

The announcement last week of the death of that veteran laborer in the spiritualistic vineyard, E. V. Wilson, cast a feeling of extreme sadness over those who were intimately acquainted with him, and who knew the great good he had been instrumental in doing for humanity and Spiritualism, he having been an almost constant worker in behalf of the angel world for nearly a quarter of a century, dispensing broadcast his knowledge of a future existence. As the telegraph wires furnish an excellent means of communication between those widely separated, imparting at times most valuable information, so did the organism of our lamented brother enable our friends in spirit-life to transmit to their loved ones on earth, messages that were more highly prized than the most valuable diamond or precious stones. Through his instrumentality dark places were illuminated, doubts in relation to the future dissipated, and in homes where sadness prevailed over the loss of one near and dear, he caused cheerfulness and serenity to prevail. His pathway in life is still illuminated with the grand results of his achievements, and as time passes on the blessings of thousands will rise heavenward as an incense to his disenthralled spirit, and enable him to discern the marks of his footsteps on earth. With unbounded energy and zeal, loying the cause in which he was engaged, and faithful to the trust reposed in him, he went forth conquering the strong citadels of superstition and ignorance, and spreading glad tiding of great joy among those seeking messages from their loved ones.

Though by nature iconoclastic, while he tore down the fortresses of error, he left in their place a temple devoted to the harmonfal philosophy. He tore down, it is true; but he never left in his pathway hearts rendered sad and disheartened by his actions. If he destroyed the idols of old theology, he left in their stead the grand principles that were spoken by the sweet lips of angels. If he destroyed the God of the various orthodox churches, he portrayed one to them who loves all humanity, and who exercises a watchful care over all his children. He was constantly at work. The pulsations in the spiritual atmosphere which he caused in the North, South, East and West, through the aid of his wonderful tests and eloquent lectures, are still in motion-still sending forth their divine radiations, and still marching on, and we seem to hear them sweetly murmuring, "Bless Bro. Wilson, bless him! bless him!!" and

The messages from spirit-life that he has given, his wonderful delineations of character, and those remarkable tests that pointed conclusively to those near and dear to the children of earth, are lights that have illuminated the pathway of the doubter and skeptic. He lived in both worlds. He could converse with spirits, see them, and behold the transcendent beauties of the spheres above. In his "Spiritual Christmas Tree," a production from his pen that appeared in the Journal, Dec. 27th, 1879, his character and innate goodness is most beautifully illustrated. He said therein:

"Again I was robed in my garments of light and my eyes were opened, and I saw on the apex of the pyramid of green a star of great brilliancy whose light illuminated all the branches beneath it. On these branch es I saw first four stars, whose golden light was in marked contrast with the astral star on the apex of the cone, and all the way throughout the branches were stars of less er magnitude, of every shade of color known, representing love, truth, hope faith, chari-ty, justice, patience, goodwill and works, every kindly act, every tear in sympath with suffering humanity, every good deed every help extended to a fallen, erring brother or sister, were crystallized gems, stars hanging pendent from every green limb of our spiritual Christmas tree. I saw it in its splendor. I shouted, Eureka!"

Then a spirit responded:

"Behold your Christmas tree, your tree of life! In its branches are presents, your acts your life has woven. Others are to be added. Those already there are to be kept bright. You must water its roots. You must feed your tree. You must keep on in good work. Every error reformed, every act of goodness in the future, will be gathered up and hung upon this tree as presents to brighten your future, to honor your spiritual bride, to adorn your future life, making it a 'feast of reason and a flow of soul.'

For nearly two years, Mr. Wilson had been failing. Disease had fastened its fangs upon him, and the most skillful physicians aided by the angel world, could not eradicate the same. He had labored at times, perhaps, beyond his strength; but a few months ago he was compelled to give up remained at his home at Lombard, Ill., where he continued to hope until the last nearly, that he would regain his strength and be enabled to go forth again in behalf of the cause he loved so well. Only sixtytwo years of age, he thought that his life benefit to Spiritualism, and to his family who were so near and dear to him!

His devoted wife, like an angel of love. administered to him, hoping until the last that he might survive, and continue with those who needed his assistance so much. On Sunday evening, however, the time for the separation of his spirit from the wornout casket, had arrived, the angels were then in attendance, and the dissolution was accomplished. When the struggle was over, his brother, D. J. Wilson, said that a smile all his earthly pilgrimage. Many had met

of ineffable sweetness seemed to glisten on his face, as if the radiance of his spirithome was seeking expression through those features soon to molder into dust! Durhis last paroxysms, just before the final separation, looking up to those in attendance, he said, "Is this death?" and those were his last words. Thus passed away one of the most efficient workers in the cause of Spiritualism and truth.

The brother of the deceased, D. J. Wilson, who had not visited him for many years. received a premonition at his home in Mercer county, Ill., on Wednesday, Aug. 4th, that he could not long survive, and started from there immediately to visit him, and on Sun day his fears and premonition were realized. On Monday, August 9th, at a circle in which all the family of the deceased were present, the brother saw his spirit enter the room, seemingly fresh and vigorous, holding a roll of papers in his hand.

On August 11th, the funeral was held at his late residence. The exercises were very brief, but highly impressive. In consequence of the early decomposition of the body, it had been deposited in a grave only a few rods from the house, on the previous day. A goodly number of friends from the city, was present, including several mediums. Dr. Bushnell, the President of the First Spiritualist Society of Chicago, made a few explanatory remarks in reference to the burial of the body on the preceding day, and stating there would be brief exercises at the grave. He spoke in high terms of his earth-life work. He was followed by Mr. Williams, who has been an active worker in behalf of our cause in this city. He was highly eulogistic of the man who had been of so much service to humanity and Spiritualism, and paid him that high tribute of respect so justly his due. He was followed by Mr. J. R. Francis, associate editor of the Religio Philosophical Jour-NAL, who spoke of his extensive labors. his untiring zeal, and the effect that his works would have on the world in the future. The friends then formed a procession and marched to the grave, on which had been placed several beautiful bouquets of flowers, the one present. ed by Mr. Dan'l Hale being especially elaborate, and expressing in the center the word "Faithful," emblematic of the life of the one on whose grave it rested. The others were presented by the Williams family, and were beautifully and tastefully arranged. After singing by those present, Mrs. De Wolf, the medium, was entranced and

"Come unto me ye who are weary and heavy laden, and I will give thee rest. The invitation has been accepted by our lamented brother, whose material body lies before us. He was weary in body, but strong in spirthen they appear to whisper, "Cherish his it; weary with daily toil, in consequence with us. Mr. U. is just recovering from an family and hold them in kind remem- of striving to dissipate the shadows of superstition and error; weary with the toll of batling against the walls of ignorance that had risen in the minds of the people. The Spirit-world with its angelic messengers have at last been disclosed to his view. It is well that he lived. He feels a recompense for his labors in the knowledge he imparted to mankind-a knowledge of spirit-life and of heaven. Discarding a God of vengeance and hate, he brought a knowledge of the angels to mankind and disclosed the longhidden mysteries of spirit-life, furnishing treasures to many seeking souls. Through him the angels have poured their inspiration, lové and kindness. Our brother was strong in the battle of life; strong under the inspiration of angels to struggle for light, and he was as pure in spirit as the flowers that lie on his grave. To-day he has risen to a glorious inheritance-can traverse the gilded fields of spirit-life, and walk and talk with angels. He is not dead—only the brok. en garment—the worn out body—is laid aside. The spirit which expresses itself through the external form, is the real man; the body is only the object through which the spirit, at best, can give but partial expression to its lofty thoughts. Stepping aside from the body, the man becomes an angel by the change."

The speaker claimed that the ascended spirit that had done so much for the cause. would continue to watch over the wife, ever uppermost in his mind, and his children whom he had left behind and who were so dear to his heart. But he not only loved his family, but all humanity. "Do you think," she said, "that his labors are completed; that he who went forth fighting so well against wrong, now crowned with a laurel wreath of victory; fighting so strongly against the bars of materiality,-do you think that he has ceased his labors? No! He has gone to join those souls that have worked with him and he returns with greater strength to labor on and bless humanity. He does not wish you to shed tears for him. He will come again in all the power of love, as a worker in the great cause of truth, that altogether from sheer exhaustion, and he the children of humanity whom he loves, may not be without a shepherd, and this great work should go on until not one stone is left unturned to promote the truth for which he lived, and for which he died, for this you call death. There are anthems of music in the world of spirits at the reunion. should be spared, that he might be of more | that has taken place there!" He says, "I am with you to-day."

Miss Nettle Bushnell, under influence,

then said: "A glorious awakening of a noble spirit into that life which is free from clay! Would that you might see it. Yes, some of you do. Some see through the vision of the spirit, and observe the assemblage of those who meet to welcome our friend, our broth er, our worthy instrument, to their homes and his home prepared by his work during

earthly casket, and they bore it carefully and tenderly in the arms of love, and laid it by the still waters of peace. They return today, glad, rejoicing that you, too, can realize the fulness of the spirit. His soul is broad and beautiful. He returns to his home; he reaches out his hand better than he could have done with his earthly form. I know the glad rejoicing of the Spirit-world, when one who has been so faithful a worker is received into their midst. No tears, then, save those of rejoicing; no regrets in extending their sympathies, their loving kindness. Friend, I do not weep tears of mourning, but tears of rejoicing and gladness! That father and brother has reached his spirit home, and now as in the past, he will move onward through the future. He blesses those he left behind only as they can realize. He is with you always. Fear not, for the end is not yet. The soul transfigured shall reach that immortal shore that is the in heritance of the faithful."

The spirit of the deceased was then seen standing near his wife and children, surveying the solemn scene, looking at the flowers on his grave and the friends in attend-

After singing, a few remarks by a couple of gentlemen present, and an invocation, the company dispersed, leaving the mortal remains of one who had done such effective work for humanity.

The Fate of a True Believer.

On the same morning, comes to us through the daily press, the facts that the so-called "Reverend" Dr. Talmage, of Brooklyn, is visiting the "dance-houses" and gambling dens of Denver, in order to learn something about sin, and is there declining the invitation of a dancing prostitute to lead in a round dance, and that Miss Bertie Keneaster, a simple minded, amiable and pretty girl of twenty-one summers, a member of Talmage's congregation, has gone crazy through the kind of religious influence exerted at the Tabernacle and more particularly through the preaching of Talmage's principal child-scarer, a Mr. Harrison. Poor Miss Bertie, her father says, "was a bright intelligent girl and had no constitutional or mental weakness until she began attending the revival meetings at the Tabernacle about the beginning of April." Harrison is one of those mountebanks who peddles religion as coarsely as an auctioneer, but whose impudent force imposes on delicate natures. Instead, of "How much do I hear for this fine new fresh sample of the blood of the dying Jesus," which will probably be the next innovation of the sensation school, he modestly shouts,"How many souls will God give me here to-night? How many will here and now decide never again to trust the Lord? There is a fair young girl in the third pew, whose tearfuleye and trembling lips bespeak that she dares not sin against the Holy Ghost, when salvation is offered to her free as water," etc., etc.

It is probable that some lingering grain of sense and reason prevented Miss Bertie from regarding the celestial dicker to which the Reverend huckster invited her as one which she could comprehend, however confident the poor ecclesiastical clown in this theological circus was that she would be damned if she did not make the trade. In a few weeks she fell into melancholy, thought she had sinned away the day of grace, and about a month ago attempted to cut off her hand with a hatchet. A fortnight later she tried to commitsuicide with a knife. She is now as dangerous to herself and all around her as a domestic cat who has intermittent fits of transformation into a royal Bengal tiger. When water is offered to her, she says vacantly, "Salvation as free as water, and I refused it!, Why couldn't I trust the Lord! Why was I so

Her physician is not only certain that the Tabernacle meetings caused her insanity, but that Harrison who conducted them is essentially insane and will do well if he keeps out of the asylum himself. Major Corwin, of the Tabernacle thought Harrison a second edition of Mocdy, which is doubtless true, and said that seven hundred converts joined the church during his meet-

Now since Talmage is sincerely searching for the Devil among the dance houses of Denver, we recommend him to buy a goodsized mirror, big enough for an ass to see his whole proportions in, and then let him explore the image there presented. The Brooklyn girl whose reason he has dethroned is perfectly logical in this respect, that if there were any truth in the fundamental conceptions of Christian theology, the world would be created and governed by a crazy God, and it would be the logical duty of every person who understood his divine government to harmonize with it as speedily as possible by becoming crazy. The poor girl's misfortune was that there was no calm, selfpoised, sensible Atheist, Spiritualist, or other form of "Infidel," who had sufficient influence over her to show her that this Harrison was as ignorant concerning all the things he pretended to know, as an astrolo. ger usually is of astronomy; that the kind of god he was using to torture her soul than an African woman's obi; that the most unpardonable sin the world was capable of containing, was the very process of soul-torture called Revival Preaching, which was dethroning her reason, and that salvation from sin was to be found in a path with which Jesus himself had but little acquaintance, viz: in the harmonial development of all human powers and faculties, the healthful exercise I that they worshiped, and before which they

and rational in order to be pure.

It would be a moderate punishment to a mountebank like Harrison, and might help to save him ultimately from the asylum, if he could be taken to the nearest duckingpond and baptized into the triune name of reason, science and hygiene. It is a consol. ation to believe, however, that fifty years from now, both his theology and his methods will have been so completely expunged from the earth that they would be incapable of destroying the reason even of a rabbit, if they could be made known to that quadruped. Let us hope that poor Bertie Keneaster, is one of the last of the unfortunates who have been deluded into regarding the myths and barbarisms of theology as if they were seriously true. Bad as hypocrisy is, it is better to seem to believe a theology which we do not believe, than to actually believe it at the sacrifice of one's reason. If we ever felt the need of thanking God for anything, it would be for the gracious and saving efficacy of Christian hypocrisy. This interposing grace preserves Talmage himself from lunacy, and enables him to reap a large profit on the sale of the imaginary blood of Jesus. If he himself believed his gospel the prevalence of lunacy would be largely increased, and if his entire congregation believed it, it would have to be suppressed as a public nuisance.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Col. and Mrs. Eldridge are resting at Lake Minnetonka, Minn.

Mrs. Simpson has returned from Colorado and is located again at No. 24 Ogden ave.

Wella Anderson, Spirit Artist, is located at 205 McDonough St., Brooklyn, N. Y. Mrs. De Wolf, we hear, made some very able remarks under control at Dr. Wiggin's mediums' meeting, Aug. 1st.

Next Sunday evening, Silas Arthur, the musical medium, will hold a scance at the residence of Dr. Wiggin, No. 508 West Madison St.

Susie M. Johnson, the indefatigable worker, has organized a mediums' meeting in Minneopolis, Minn., which meets Sunday

Silas Arthur, the musical medium, now resides in this city, at No. 3525 Prairie ave He gives an entertainment at St. Charles III., August 25th.

We are glad to learn that Miss May Shaw has returned to the city with health much improved. She is a good medium, and has made many hearts happy with her ex-

The first edition of Spiritual Harmonies," by Dr. J. M. Peebles, and "After Dogma tic Theology, What?" by Giles B. Stebbins, have been exhausted. Another edition will de out soon, when all orders will be lilled.

The Rev. John Morse, a clergyman of Dexter, Me., has been suspended by a church council because of "his frisky and mulish spirit of perversity." This is supposed to correspond to murder in the second degree.

The Unitarians of Hungary have 6,744 scholars in elementary schools, 775 in the three gymnasia of Transylvania, and 13 theological students. They are active and aggressive, and are adding to their num-

Some of the Indians of the West are exceedingly fearful of spirits. They believe that the ghost sometimes strikes individuals, who always sustains some injury thereby. Paralysis and like diseases are the result of these spiritual blows; the victims frequently or always die.

Lyman. C. Howe will speak at Merri. man's Grove, near Byron, N. Y., Aug. 22nd at Horse Heads, N. Y., Aug. 29th, (annua) meeting); at Little Valley, N. Y., in Cham. plain's new Hall, Sept. 19th, and expects to attend the Free-thinkers meeting at Hor. nellsville, Sept. 1st, 2nd, 3rd, 4th and 5th.

A detachment of the Salvation Army, with Haskell in charge, has reached Kansas City, Mo.; they have been at Merriam Park, a station on the Kansas City, Fort Scott and Galveston Road, where a camp meeting is in session. Gen. Haskell is accompanied by half a dozen females, most of them St. Louis recruits, and he vows he will camp at Kansas City three months on his return.

D. D. Home has been very ill. For some days it was thought by all his friends about him that he must take leave of his frail body, but we are glad to learn that he is gaining strength though very slowly. We can illy spare such noble mediums at this time, and we hope he will stay with us here for many years to come; his work is an important one.

The Garden of Eden of the Indians of Dakota seems to have been situated in the Black Hills, where the earliest scene recorded in their annels transpired. A medicine lodge crowned the summit of one of the hills. A buffalo cow was there, who in some way proved a benefactress of the race. Ow. ing, probably, to superstitious ideas con. nected with them, the Black Hills have ever been fondly cherished by the Dakotas.

The Illinois Indians formerly offered up a small dog when a child happened to be with, had no more existence in the universe | sick upon a day when there was much thunder, supposing the latter to be a cause of the malady. Many accidents, like confia. grations, were attributed to this angry god and some tribes did bloody penances of propitiation, often burning to death their own children, Statements that the Indians adored the thunder, however, seem to be erroneous. It was the cause of the thunder

together when his spirit form first left its | of each of which must be both passionate | burned tobacco and buffalo meat, or cut off | the joints of their fingers or threw their children into the fire when they were overcome with fear

Lake Pleasant Camp Meeting.

The celestial harmonies descended on our beautiful grove last Sunday. The morning sun, the divine music of the band and the woods full of brilliantly adorned tents and cottages, made happy the faces of the camp. ers. From two hundred and fifty tents and cottages, and from excursion trains and hundreds of farm wagons, poured forth the multitude to listen to the addresses of Capt. H. H. Brown and A. A. Wheelock. The Fitchburg band discoursed classical music for an hour before each lecture. The lecture of Capt. Brown will appear in full in our columns some time in the future. It was treated with unusual pith and spirit. His ringing sentences upon the importance of doing something practical to build up higher living among Spiritualists, meeting

with a hearty sympathy.

Among the new features at the lake this year, is a \$10,000 hotel, some forty new cottages, a reservoir of water supplied by steam power from divers wells, and the opening up of twenty acres of new grove called the Highlands, which is nearly cov-ered with tents and cottages. No year before has the lake had so many noted medifore has the lake had so many noted mediums; among whom are Horatio and William Eddy, Henry B. Allen, Rothermal and Keeler, C. E. Watkins, Mrs. Nellie Nelson, Mrs. Carrie E. S. Thwing, Dr. Arthur Hodges, Dr. W. L. Jack, Miss Jennie Hogan, Dr. W. A. Towne, Dr. J. M. Weeks, Dr. H. P. Fairfield and Dr. George Dillingham. Among the Ptnes is the name of the new daily paper published here, J. Chaapel, of Philadelphia, editor; F. L. Stator, of Jacksonville, Vt., proprietor.

sonville, Vt., proprietor.

At the dedication of Geo. W. Seaman's cottage on the Highlands last Thursday evening, Mr. Chaapel read a most exquisite evening, Mr. Chaapel read a most exquisive poem from the pen of Richard Realf, entitled, "Indirection," a copy of which I enclose for you. A beautiful hanging lamp was presented at the dedication of Geo. Dillingham's cottage, Friday evening. Mrs. Morse, of Boston, known to so many as keeper of a Spiritualist's home, is here. Having a severe attack of illness last week, she employed the magnetic healer, Dr.

Towne, with flattering success.

Mrs. Hope Whipple, President of the Woman's Social Science Association, N. Y. spoke with admirable taste and ability at the Conference meeting on Saturday, upon the practical work that should be the outgrowth of the spiritual philosophy.

We were glad to greet the face of Col. Bundy at our camp ground on Saturday. The Colonel was heartily received by President Beals and other officials, and he expressed much pleasure in observing the efforts made by the Lake Pleasant Camp Meeting to encourage all true mediums and to give the cold shoulder to all false ones.

John F. Arnold and wife, of North Adams, are stopping at the beautiful cottage of Mr. Pierce, of Providence. Mr. Arnold, by his rare conversational powers, entertains numerous listeners on the hotel piazzas, evenings. Mr. Arnold, it will be remembered was candidate for Lieut.-Governor of Massachusetts with Gen. Butler a year or two

& Oh, how magnificent! says one. Splendid! says another when the band opened the afternoon concert, Sunday. They were right. e is the broklymme:

March, Independence, Bagley: Overture. Oberon, Weber; Cujus Animan, Stabat Mater, Rossini; Selection, Tannhauser, Wagner; Spring Flowers, Basquet; Air, Varie, Clarinet Solo, W. M. Watt, Brepsant; Selection, Les Cloches De Corneville, Plauquette; Cavatina, Euphonion Solo, H. Powell, Demersseman; Selection, Lucia, Donizetti; Finale, Selected.

Your readers can judge that if well executed, the music must be fine. A.A. Wheelock's stentorian voice in the afternoon Sunday, more than filled the vast auditor-Many sitting in tents on the brow of the hill hearing him easily. His lecture we will not report as a full abstract of it has already been forwarded to you. There were 4,000 people on the grounds Sunday, an immense number for the first day.

At a scance of the Eddys last week there appeared what purported to be the materialized form of George Washington, Abraham Lincoln, Edward M. Stanton, Gen. Thomas, Col. Orr, Col. Jim Fisk, also an ancient Persian, who was nearly seven feet high. These spirits were promised to a young medium for over two years, and the realization of the promise was a great gratification to him.

H. A. BUDINGTON.

Forepaugh's Show.

Mr. Forepaugh's great circus and menagrie is to be exhibited at lake front in this city for one week, every afternoon and eve-

ning, commencing Aug. 16th. He undoubtedly has the best exhibition of the kind now traveling, and those who do not visit it will miss a rare treat. Among the many attractions are the following:

15 trained elephants of all ages, sizes and sex, all appearing at the same time; Zuila, the famous French ærlalist, riding a velocipede between sky and earth and wheeling her babe over an invisible wire, 100 feet in mid-air, crossing the high wire, 60 feet from the ground, and blindfolded, also with her feet encased in sacks; a human being shot from a monster cannon loaded with powder, and caught by a lady hanging head downward on the lofty trapeze; trained giraffes, lions, tigers, and 50 performing Arab horses, and the first and only mammoth circus in two rings, with 100 peerless performers, and the largest menagarie in the universe, with 1,500 wild beasts, including leviathan, hippopotamus, monster 6-ton rhinoceros, sea lions, and colossal trained wild beast show.

Insiness Botices.

Use Kidney-Wort and rejoice in health. One package makes six quarts of Medicine.

ALL practitioners should attend the Progressive Physicians Convention, 9th of September, at 266 Longworth street, Cincipnati, Ohio.

\$500 REWARD-CATARRE CURE.-Some people would rather be humbugged than to get "value received" for their money. Hence it is that such persons run after this and that pretended cure for estarch, forgetting that Dr. Sage's Catarch Remedy is so positive in its effects, that its former proprietor advertised it for years throughout the United States under a positive guarantee, offering \$500 reward for an incurable case and was never called upon to pay this reward except in two cases. This remedy has acquired such a fame that branch office has been established in London,

England, to supply the foreign demand for it. Sold by druggists at 50 cents.

UNABLE TO BREATHE THROUGH NOSE. PORTLANDVILLE, Iowa, March 11th, 1870.

DR R. V. PIERCE: Dear Sir—Some time ago I bought a Douche, some of your Dr. Sage's Catarrh Remedy and Golden Medical Discovery and commenced to use them. The aches and pains as well as sore throat and catarrh from which I have been for so long a time a sufferer, have entirely left me with their use. I feel like a new man as well as look like one. For four years I was unable to breathe through my nose. From the use of the Catarrh Remedy I can now do so freely. Your medicines I know to be all that they are represented. Long live Dr. Pierce and the gentlemen connected with him. Gratefully yours, WATSON SMITH.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an swered. Send for explanatory circular. 21-23tf

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HIGH PRICED BUTTER.-Mr. A. W. Cheever, Editor New England Farmer, owns a fine dairy and gets a high price for fine butter. In an editorial, Nov. 2d, he said: "The Perfected Butter Color made by Wells, Richardson & Co., we have used for several years, and have found nothing equalling it, although we have tested about everything of the kind made in this or the old country. It should entirely supersede carrots, and all preparations of Annatto." Sold by Druggists.

THE SUMMER SOLSTICE.—One great reason why hot weather is so debilitating lies in the fact that the body is exhausted by the labors of the year. Indeed, it is natural that this should be so. In order, therefore, to resist this tendency to exhaustion it only becomes necessary to re-invigorate the body which can readily be done by one or two bottles of Warner's Safe Tonic. This remedy is being extensievly used by physicians for this pur-pose and is for sale by drugglets in all parts of the

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is now only one dollar and fifty cents. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us one dollar and fifty cents post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills.

E. V. Wilson.

SPIRITUALISTS AND REFORMERS West of the ROCKY Mountains, can be promptly and reliably supplied with their books and papers by address-ing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

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Zassed to Spirit-Tite.

At Oswego, Ill., on the evening of August 3rd, 1830, Mrs LUCY STURDEVANT ASHLEY, widow of Daniel Ashley, Req., passed away at the advanced age of seventy-nine years, she being the last member of a large family.

being the last member of a large family.

Mother Ashley had been a member of the Baptist church for many years, out during the past ten years, she had made her home among Spiritualist relatives. She learned to enjoy their literature, and freely conversed with them upon the subject of spirit communion. Although enfeebled in body, her mind retained its natural vigor, and she delighted to see others enjoy those things which sge debarred from her. She desired that friends and neighbors should know in what perfect content the last years of her life were passed, and never tired of praising the excellent qualities of her granddaughter with whom she made her home. Thoroughly unselfan and crowned with the laurel won by a noble life she calmly released her grasp upon the seen and transitory, to enter more fully a life of peace and joy.

A numerous concourse of people gathered to pay their last tribute of respect to a loved wife, mother and friend. In the full glory of a summer day, in the season when all blings speak so elequently of the love of God, we consigned to the spirit had fied.

löving emorace or moutes are spirit had fied.

It was my privilege to speak to the friends upon that occasion, and offer them the consolation that is found only in the the spiritual Fhilosophy, I explained briefly its cardinal points and their value to mankind and the necessity of cultivating spiritual nature, that grand victories may be achieved through a knowledge of our capabilities.

MES. FLORENCE F. DICKSON.

Meeting in New York.

The twenty fifth annual meeting of the Friends of Human Progress, will be held at North Collins Station, Eric county, N. F., 20 miles south of Buffalo, on the B. & S. W. B. R., on the Std, 4th and 5th of September, 1880 commencing at 10 o'clock, A. w. Good speakers and music will be in attendance. There will be a fee of 05 cents for all persons over 12 years of age taken at the gate to defrave expense.

BY ORDER OF COMMITTEE.

Camp Meeting in New York.

The Camp Meeting of the Spiritualists of Western New Ork, will be held on the grounds of the Gasadaga Lake ree Association, commencing on the 7th of Aug., 1880, and ontinuing till the 30th. ree Association, commencing on the 7th of Aug., 1880, and continuing till the 30th.

The speakers engaged are O. P. Kellogg of Ohio, Mrs. Pearsall of Michigan, Judge McCormick of Pennsylvania, Mrs. Watson of Titusville, Pa., (for the third and fourth Sunday of the the meeting); Frank Baxter the noted test medium (for the last week of the meeting). Mears. Colville, Stebbins and H. H. Brown and others are expected.

Materializing and other test mediums will be withus during the meeting. The grounds are beautifully situated on an island in Casadaga Lake, in Chautanqua Co., N. Y., on the railroad leading from Dunkirk, N. Y., to Warren, Pa., easy of access. The steamer Water Lily will make regular trips from the viliage to the grounds; a so making pleasured rips around the Lake. Arrangements are made for board at 75 cents and \$1.00 per day. All are cordially invited to sitend and get news from their friend over the river. Come and have a good time.

O. G. CHASE, Per order of Trustees.

Camp Meeting in Michigan.

The First Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists will be held at the Lausing Central Fair Grounds, from Aug. 20th to 50th, 1830. The Excentive Board have secured the best talent in the country to acties the people during this meeting. The following noted speakers are expected to be present: Glies B. Stebbins, Detroit, Mich.: Mrs. R. C. Woodraff. South Haven; J. H. Burnham, Saginaw City; James Ray Applebee, Chicago, Ill.; A. B. French, Clyde, Ohio; Chas. A. Andrus, Flushing, Mich.; M. Babcock, St. Johns, Mich, and Dr. A. B. Spinney, Detroit, Mich.

The world renowned medium. Henry Siade, who has inst

ili.; A. B. French, Ciyde, Unio; Chas. A. Andrus, Flushing, Mich.; M. Babcock, St. Johns, Mich, and Dr. A. B. Spinney, Detroit, Mich.

The world renowned medium, Henry Sisde, who has just returned from Europe, has been engaged and will be present during the entire meeting. Other noted mediums have been invited and areexpected to be present. A large and magnificent tent will be erected, which will be devoted to seances during the intermission from speaking. A dancing pavillon will be provided, and dancing with good music or other amusements will be in order from four o clock each afternoon, and specified evenings during the week.

Dr. Siade will also be accompanied by his neice, Miss Agnes It. Siade, who will take part in the exercises as an independent size of the state of the sease and sease of the sease and others are also engaged as a ragers. Excursion trains will be run on Sundays on the Chicago and Grand Trunk R. R., both from the east and west, giving ample time to hear the speaking and attend the scances. Ample accompanions have been provided on the ground for those whating to tent, free of charge. There will be a first class restaurant on the grounds where persons can procure good board, also lodgings to rent and hay and grain for horses, all at reasonable rates. Reduced hotel rates at Everett and Revere House, reduced railroad rates two cents per mile on Michigan Central and Detroit Lancing and Northern R. R.

Committee on grounds and tents: J. M. Potser.

L. S. BURDICK, President, MISS. J. R. LANK, Secretary

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ington, London, N., England. Thos. Blyron, 53 Sigdon Road, Hackney Downs, London E., England.

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Spiritualist Meeting in Kansas.

The Spiritualists of the Solomon Valley, Kansas, will hold a ten days' meeting at Mortimer Grove, one mile north of Delphos, Ottawa Co., Kansas, commencing August 13th, and closing on the Erd. Excursion tickets can be had on the railroad from Topeks, Salina, Washington, Kerwin, Kansas, and all intermediate stations. The cars will stop near the camp ground. Speakers, mediums or singers who can be with us, please inform us at once. Meals furnished on the ground for all who wish. Let all who wish to see this beautiful valley, be with us.

JOY N. BLAECHAED, Committee, JOY N. BLANCHARD, Committee,

The Iowa State Spiritualist Camp Meeting Association.

Will hold a camp meeting at Cedar Rapids, Linn County, commencing Thursday, September 2nd, and closing Monday the 6th. Eminent local speakers have been engaged. The Rev. Samuel Watson of Memphis, Tenn.: the Rev. J. M. Peebles of Hammonton, N. J., and other celebrities have been written to and are expected.

Mediums of note from various parts of the country will be in attendance.

Mediums of note from various parts of the country win be in attendance.

The Dining Hall will be under the supervision of Bro. Rept. Young of Marion.

A large dancing floor for all who wish to participate in terpsichorean exercises in the evening.

Come one and all, and bring your tents. Plenty of hayand wood furnished on the ground.

For further information apply to the president or secretary.

JOHN MITCHELL, President, Marion, Iowa, DR. HAMILTON WAIREN, Secretary, Ceuar Rapida, Iowa,

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Any wound or injury, or any disease, however slight the disability, entitles a soldier of the late war to a penalon. Thousands are yet entitled. Pensions by new law begin back at day of discharge. Widows, Children nader sixteen years, dependent Mothers). Fathers, also Brothers and Sisters under twenty-one years are entitled to a pension. Pen aion laws are now more liberal than formerly, and many are entitled to better rates. Many are yet entitled to bounty and don't know it. Apply at once.

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Poices from the People. AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Inspirational Poem.

BY C. B. P.

Lost in the old oak forest, By the side of a shadowy stream, Sits a sweet little maid of few summers, Fair as a poet's own dream.

Hair like the golden sunbeams That dance o'er the waters below; Lips like the deep sea coral, Shoulders like dimpled snow.

Truly as dainty a maiden As ever met mortal gaze, As she sits in a deep brown study, Seemingly lost in a maze—

Of thought so deep and troubled, Of wonderment and fear, As to how she should pierce this forest And find her loved ones dear.

For here she was driven for refuge, From those she deemed friends; But who in the hour of danger, Her little ussistance lend.

go trembling with mortal terror, She resolves one effort to make, So pushes her way through the wild wood, The grass and the taugled brake!

Shrinking at sound of the foot-fall Caused by her own tiny feet, Dreading least in her effort Her enemy bitter to meet.

At lest through a break in the forest, An opening of light meets her eye, Through which she beholds the bright heavens And true friends eccking her—with a cry

She speeds to a welcoming hand clasp, That accepts her as honest and true; And now I will tell you, my true friends, What this story means to you.

My maid represents our religion Lost in the depths of gloom, Thought by some to belong to the devil, But really a precious boon.

Allowed to blind humanity, Stumbling along in the dark, Believing most true in the teachings Of "Luke," "Jeremish" and "Mark."

Our religion once considered so sinful, Persecuted for "good and the right," Our mediums burned and impaled Or imprisoned from out the bright light.

But reason must sure have her day, And at last an opening we meet, And welcoming friends grasp our hand Rejoicing each other to greet!

SOLDIERS' DREAMS.

Some of Which Told of Wounds and Death.

[Detroit Free Press.]

A few weeks previous to the battle of Fair Oaks. a New York volunteer, who passed the night in a tent of a member of the Third Michigan Infantry, not up in the morning looking very glum and down-hearted, and when rallied upon his fancied

homesickness, he replied: "I had a dream last night which has settled the business for me and lots of others. A week from to day a battle will to sought and thousands of men will be slain. My regiment will lose over a hundred men, and I shail

The men laughed at his moody spirit, but he turned upon them and said: "Your regiment will also be in the fight, and when the roll is called after battle you will have nothing to be merry over. The two sergeants who were in here last night will be killed among the trees. I saw them lying dead as plainly as I see you now. One will be shot in the breast, and the other in the groin, and the dead men will be thick

The battle took place just a week after. The dreamer was killed in full sight of every man in the Third, before the fight was an hour old, and within twenty minutes after, the two sergeants and six of their comrades were dead in the woods, hit exactly where the dreamer said they would be. More than fifty men will bear witness to the truth of this statement.

The night before the cavalry fight at Brandy Station, a trooper who slept as his horse jogged along in column, dreamed that a certain captain in his regiment would be unhorsed in a light next day, and while raising in his fall, wounded in the left knee. Everything was so clear to the dreamer, that he took opportunity to find the captain and relate his dream.

"Go to Texas with your croaking," was all the thanks he received, but he had his revenge. In the very next charge, next day, the captain was unhorsed by the breaking of the girth, and was pitched head over heels into a patch of briers. As he struggled out a shell killed his horse and two men, and one of the flying pieces of iron mashed the captain's left leg into a pulp. He is now a resident of Ohio, and his wooden leg is indisputable evidence that dreams sometimes come true.

While McClellau was beseiging Yorktown the fun was not all on one side. The confederates had plenty of shot and shell, and they sent them out with intent to kill. One morning a Michigan man who was in the trenches, walked back to a spot where three officers were cating breakfast, and warned them they were in great peril. On the night previous he had dreamed that he had looked at his watch and remarked that it was a quarter of seven when a shell hit the ground beore him and tore up the earth in a terrible way, It was now twenty minutes of seven, and he be-sought the officers to leave the spot at once. His earnest manner induced them to comply, and they had only reached cover when a Confederate shell struck the earth where they had been grouped and made an excavation into which a horse could have been exceeded. have been rolled, with room to spare.

Three days before the affair at Kelley's Ford, corporal in the Sixth Michigan Cavalry dreamed that a brother of his, who was sergeant in another company, would have his horse killed in action, and would almost immediately mounts dark horse with a white nose. Within five minutes both horse and rider would be killed by a shock. This dream was related to more than a score of comrades fully two hours before the fight. Early in the action the sergeant's horse was atruck square in the forehead with a bullet and dropped dead in his tracks. It was scarcely three minutes before a white-nosed horse carrying a blood-stained saddle galloped up to the sergeant and halted. He remembered the dream and refused to mount the animal, and soon after picked up a black horse. The white-nosed animal was mounted by a second corporal in another regiment, and horse and rider were torn to fragments by a shell, in full sight of

01

These things may seem very foolish now, but there was a time when a soldier's dream saved Gen., Kilpatrick's life; when a dream changed Custer's plans for three days; when a dream prefour companies of the Sixth. vented Gen. Tolbert's camp from a surprise and capture; and when a dream gave Gen. Sheridan more accurate knowledge (of Early's forces than all the scouts and a statement of the scouts and the scouts are the scouts and the scouts are the scouts and the scouts and the scouts are the scouts and the scouts are the scouts and the scouts are the scouts are the scouts are the scouts and the scouts are the scouts a all the scouts could gather.

Luther Paine writes: I thought Lwould try and get along without the Journal as it seemed hard for me to spare the money, but I can do better without something else.

the Journal is a welcome visitor. I cannot without it. Truth is mighty and will prevail. I cannot do J. II. Pratt writes: The Journal is splendid.
I am an old time Spiritualist. It lifted me from

W. F. Bull writes: I am happy to say that

Second Annual Meeting of the Michigan State Mediums' Medical Association. Hold at Mond's Hall in the City of Lansing July 80th to August

The meeting was called to order Friday at 11:30 o'clock A. H., by the President, Rev. Chas. A. Andrus, of Flushing. The attendance at the opening being small, the session was occupied by short speeches from the president, secretary and members of the board, after which the meeting adjusted until 2 o'clock is journed until 2 o'clock P. M. FRIDAY AFFERNOON SESSION.

President Andrus in the chair. The secretary Mrs. L. E. Balley, of Battle Creek, read the report of the first meeting of the association, also the report of the first and second business meetings of the Board of Censors, held at Lansing, Nov. 4th,

5th and 6th, 1879, and at Battle Creek, March 27th, 1880, all of which was upon motion accepted and The president appointed on finance to audit all

accounts presented by the association and report on the same: John Smallwood, of Lausing; Wal-don De Clarenze, of Hudson; Mrs. Gertrude Mer-rell, of Lausing. The committee reported favor-ably on all claims and accounts existing between the treasurer and secretary as correct.

Dr. A. W. Edson, treasurer, made a very concise report which upon motion was accepted and

adopted. The chair then appointed as a Commit-tee on Reconstruction of By-Laws: Dr. S. A. Thomas, of Sturgis; Waldon De Clarenze, of Hud-son; Dr. William Clark, of Lansing.

After some brief remarks relating to some need. Atter some brief remarks relating to some need-ful changes in the by-laws, the meeting adjourn-ed until Friday evening, when Dr. S. A. Thomas, of Sturgis, addressed the convention at length upon the objects of the association, drawing a comparison upon the old and new system of med-ical practice and practitioners.

The Saturday morning session was occupied in reconstructing the by-laws.

At Saturday 2 o'clock P. M., the convention was called to order by the president, who proceeded to read a call signed by J. Stolz, M. D., of Minnesota, for a Free National Convention of Physicians to convene at Pacific Hotel, in the City of Chicago, Ang. 24th, 1850.

Upon motion three delegates were appointed to attend the same, as follows: Dr. S. A. Thomas, of Sturgls; Dr. George Bliss, of Fowler; Dr. A. W. on, of Lausing.

The secretary read letters containing expressions of interest in the objects of the association, and words of cheer from Dr. J. I. Arnold, of Grand Rapids; James D. Wigent, of Watervillet; Leonard Shaw, of Gaines Station: Dr. W. O. Knowles, of Shaw, of Gaines Station: Dr. W. O. Knowles, of Grand Rapids; Howard A. Simons, of Allegan; Mrs. Augusta W. Anthony, of Albion; William B. Dean, of Bloomfield; Mr. and Mrs. A. M. Jordan, of Battle Creek; Dr. S. J. McPherson, of Carson City; Mrs. M. A. Jadwin, of Buchanan; Mrs. Mary McCain, of Milford; Mrs. C. H. Talmadge, of Mar-shall; Dennis Donuivan, of Saranac; Dr. William Hicks, of Rockford. Hicks, of Rockford.

The Committee on Reconstruction of By-Laws made the following report, which was presented by the secretary.

Section 1. It shall be the duty of the president to preside at all meetings of the Association, countersign all orders on the Treasurer for moneys that may have been voted by the association, and perform such other duties as may pertain to the office. He shall also call special meetings of the association or of the Board of Censors, whenever requested to do so, in writing, by the Executive Committee, or a majority thereof, at such time and place as said committee may designate in

said request.
SEC. 2. The secretary shall keep a correct record of the proceedings of all meetings of the association, receive all moneys and pay the same to the treasurer, taking his receipt therefor; draw all orders on the treasurer voted by the association, and perform such other duties as may per-

SEC. 3. The treasurer shall keep a correct account of all moneys received by him, pay all orders drawn on him by the secretary, countersigned by the president, and shall give a bond for the faithful discharge of his duties in the sum of five hundred dollars or more, subject to the approval of the Executive Board, and perform such other du-

BOARD OF CENSORS

This association shall elect at this meeting held in Lansing, July 30th, 1880, five mem-bers who shall constitute a Medico-Medical and Clairvoyant Board of Censors, whose terms of office shall expire as follows. The first shall be elected for the term of five years, the second for four years, the third for three years, the fourth for two years, the fifth for one year; and hereafter the association shall elect, annually from its mem-bers, one censor, and such board so constituted shall elect from its members a chairman.

DUTIES OF CENSORS. SEC. 5. It shall be the duty of the Board of Censors to examine applicants as to their qualifications for diagnosing and treating diseases, and to grant certificates, permits or diplomas to all worthy applicants, said certificates, permits or diolo-mas to contain a statement of the applicant's mode or modes of practice, in accordance with

the examination of said board. REVOCATION OF LICENSES.

They shall also have power to rescind any certificate, permit or diploms, so granted, upon knowledge or credible information lodged with said board that the holder of any such certificate, permit or diploma, is guilty of immoral conduct or practice, calculated to cast discredit upon this association and in violation of the laws of this State, provided, that every such person so accused, shall be presented with a copy of the charge or charges pending, and cited to appear before said board within a reasonable time, specified in said citation, and answer to the charges so preferred. And no such certificate, permit or diploma shall be rescinded until after such action shall be had, and an opportunity given the accused to present rebutting evidence; and a two-thirds vote of the members of such board voting in the affirmative shall be necessary for such recision.

MILEAGE AND PER DIEM. SEC. 6. The Dean, Secretary, and Board of Censors shall each be entitled to and receive two dol-

lars per diem for each day actually spent in the necessary performance of the duties herein prescribed, and ten cents for every mile actually traveled in going and returning from any regular or special meeting, legally called, for the purpose of carrying out the duties above stated.

SEC. 7. Any person may become a member of this association by signing the articles and by-laws, and paying the sum of fifty cents annually for each member. Any member failing to pay the annual dues for the space of one year after the same shall be due, shall forfeit his or her membership.

SEC. 7. These by-laws may be altered or amended by a two-thirds vote of the members present at any annual or legally called meeting of the association, fifteen days previous notice of such meet ing having been given.

The report was upon motion accepted and adopted. The election of officers followed which resulted in the following choice: President, Rev. Charles A. Andrus, of Flushing; Vice-President, in place of Dr. William Hicks whose time had ex-pired, Mrs. A. E. Sheils, of Grand Ledge; Secretiry, Mrs. L. E. Bailey, of Battle Creek; Assistant Secretary, A. E. Nugent, of Lansing; Treasurer, Dr. A. W. Edson, of Lansing.

Board of Censors: Dr. R. M. Lewis, of Charlotte: Dr. George Bliss, of Fowler; Dr. Waldon De Clarenze, of Hudson; Mrs. Dr. E. E. Hatch, of Niles; Dr. M. R. Shells, of Grand Ledge.

The Saturday evening meeting was addressed by Dr. P. T. Johnson, of Coldwater, after which Mr. Andrus was controlled by Scott Frazier and gave a beautiful poem upon three subjects, "Hope, Charity and Love," given by the audience.

The Sunday morning session was most ably addressed by Rev. Chas. A. Andrus. Subject, "Com-parison of the Old and New Religions." Sunday parison of the Old and New Religions." Sunday afternoon was occupied by half hour addresses by Dr. P. T. Johnson and Mrs. L. E. Bailey. The Sunday evening meeting was under the auspices of the First Society of Spiritualists and Liberalists of Lausing. The president, A. E. Nugent, read their Declaration of Principles and Introduced Rev. C. A. Andrus as the speaker of the even-ing, who did justice to his theme and the crowd-ed house which greeted him. Dr. Henry Slade re-

lated some interesting personal experiences, and was listened to with marked favor.

The Lansing choir rendered good service, and the thanks of the association are especially due Miss Agnes L. Slade for the excellent music rendered by her during the entire meeting.
MRS. L. E. BAILEY,

An Old Man's Musings.

Secretary.

The continuation of life after the mortal shall have been laid aside has ever been a mystery to man. Of all the questions that have dis-turbed the peace and quiet of the human mind, three is none more important. Unnumbered millions have seted their part in earth life and passed on. Where are they, what their condition? Their bodies have long since mouldered to their original elements. Is this all, is there naught beyond the mortal? Materialism says such is the end of man. How dark and dreary, how cheerless the thought! Have we no positive evidence to offer against this assertion? Has creative energy oner against this ascertion? Has cleased once; made such a mistake? Is man, the crowning apex of creation, with all his lofty aspirations toward a higher life a failure? Well might the man of old exclaim, "All is vanity."

Happily for humanity this brief earth life is "not all; there is light beyond the mystic stream.

It is fact recognized by nearly all intelligent

It is a fact recognized by nearly all intelligent minds that mankind are dual in their structure; that is, while they possess a physical organization they also possess a spirit. Spirit is the source of life, and mind is the manifestion and effect of spirit through a physical organization instead of the organization, and may, and does, exist independent of the physical form; hence will not fail with its disabilities.

dissolution.

Brain, the medium through which the mind manifests, is to a certain extent like soil; some are suited to the growth of one thing, and some another. It is labor lost to try to plant and cultivate successfully a spiritual idea in a cold materialistic head. Yet we believe there is with all or nearly all persons, a certain inner life consciousness however dim, of some spiritual presence whereby they have sometimes come in communion with spiritual things. Search the history of every nation, kindred and people, even the Hot-tentots and Kaffirs of South Africa in their smoky kralls. But you will never find that nation, race, or tribe, that does not cherish some conception of a supreme intelligence, and has some notions and symbols of worship expressive of a bellef in a future existence. A bellef so general must have its origin somewhere in human wants and necessities. This idea is not imparted to man from without. It is innate in the human constitution—it. Is as natural for man to be religious and to worship as it is for grass to grow or buds to put forth in spring time. It is the rational development of the divinity in humanity; the divine emotion of the soul reaching out toward God as revealed in the good, the beautiful and the true; binds man to moral law and the performance of moral obli-gations. Life, past, present and future, consti-tutes one united chain. Death severs no conscious link; it is only change, a pass-to a higher condition of life.

We have reason to believe that death makes no changes in the nature and feelings of those that pass away from the present state; they have thought, memory, affections, just as they had them here. This reflection opens a doorway of near-ness to that life we could not otherwise have; in-vests it with all the tenderness and interest that made the departed dear to us before they passed away. When we pause and think of that life in this light it does not seem far away; nor do the inhabitants thereof seem strangers to us. Perhaps no greater surprise awaits us at the change we call death, than to find that Heaven and angelic life are everywhere, and during our lifetime were all about us though we saw them not. All the names that have made bright the pages of history, names that the world will never let die, are somewhere in that life. Paul, John and Luther; Lafayette, Washington and Lincoln are there; the poets and the martyrs to truth and liberty are there. Our fathers and mothers, our sisters and brothers are there, and the sweet little children are there, and it cannot be they have forgotten the scenes they left behind.

Paul has not forgotten Rome; Napoleon has not forgotten France; Washington has not forgotten America; the fathers and mothers have not forgotten the world where they first lived; and the children have not forgotten the gardens and groves where they played. It is a fact here in this world that there is a communion of spirit in friendship and intelligence, in sympathy and love. It is not bodily presence alone that we feel, it is spirit as well; mind meeting mind, and heart meeting heart; and the probabilities are that those sympathies remain, and that loved ones as well as the angels of God do come back and journey by our side. I think the desper consciousness of most good and thoughtful men is often not without some assurance of such presence and influence. The Bible is full of this doctrine; Paul says: "Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation." In the Old Testament times such ministration was common, so common as not to occasion surprise, and was easily believed by all. In those days of sim-ple trust, God was near, Heaven was near, and angels walked and talked with men and women face to face. Thus it was in the case of Abraham and Lot, Daniel and Ezekiel; and when we come to the New Testament the whole scene is radiant with angelic presence and light. They speak to Zachariah and Elizabeth; they come to Joseph and Mary; they attend in a grand overture the birth of the gentle Nazarene, and the whole heavens are filled with the sweet music of their voices, while the Judean skies, all aglow, echo back the glad chorus of "glory to God in the highest and on earth, peace and good will to man."

The scriptures make it plain that these ministering angels have often been human beings who had lived and died in this world. They are often spoken of as men, often appeared as men, talked as men, and in some instances their identity is put beyond a doubt. Thus it was in the case of Moses and Ellas who appeared on the Mount. We read in the book of Revelations that, when John would have worshipped the angel that spake to him, the angel said, "See thou do it not; for I am thy fellow servant, and of thy brethren the prophets; worship God." And the revelations and developments from the Spirit-world during the last thirty years, God's best gift to the nineteenth century, have done more to enlighten the world in spiritual things; to establish the fact of man's immortality than all the preaching of eighteen hundred years. Gentle reader, what is dearer to humanity than the knowledge of immortality? It cheers, comforts and lights the pathway of life, soothes and softens the death-bed pillow; and when our earth-life is fin-ished, opens the pearly gates to that better land, where our eyes will never grow dim, and the flowers fade not.

ASHAEL COAN.

The Sabbath.

A clerical gentleman, in Hyde Park, on Sunday, treated his hearers to a disquisition on the dese-cration of the holy Sabbath by going out to the cool and breezy parks, and listening to the music of unsanctified bands. In this discourse the speak-er had occasion to refer frequently to what was said by men of a former are with reference to ceraid by men of a former age with reference to certain points which he was laboring to establish. Has he overlooked the fact that there has been an advance of ideas within the last century or two? If the authority of the "fathers" is to be relied on, then we will scare off comets by issuing bulls against them; we will secure rain by the use of prayer; diseases will be treated by the laying on of hands and the application of shinbones of saints. The feet is withough these resemes purpose that The fact is—although there are some pulpits that do not seem to be aware of it—the age, that of 1880, is not 1630, or any other remote period in which ignorance and superstition possessed the world; and, as a very logical consequence, matters have to be treated in a very different manner. There are new and valuable ideas on the subject of fresh sir, who ventilation, and all that, and these ideas we taking a practical shape. Psople are beginning to believe that the Sabbath can be observed by taking such ateps as will most effectively efface the scars of the toil of the previous week, and will best fit them for that which is to follow. What the writers and thinkers of a century or so ago had to say on this matter does not concern the people of to-day in the least. Then the masses were compelled to permit their thinking to be done for them by a faw men; now they ing to be done for them by a few men; now they are in a condition to do their own thinking, and which, in the light of modern science, they can do much better than it was ever done under the old regime.—Chicago Times. GEORGE D. SEARCH.

An hour with the Medium-Strange and Unaccountable things.

[Parsons (Kan.,) Republican.]

This forenoon we spent an hour with the widely known medium, George D. Search, of Wichita, who arrived in this city last evening. After being heartily welcomed we took our seat at the end of an ordinary breakfast table, and Mr. Search sat at the side on our left. On the table were two slates, one a single slate, and the other a double one. Under the table, leaning against our knees, was a violin the bow of which laid in our lap. Mr. Search took up the double slate, opened it, put in a small plece of slate pencil, closed it up and held it by one corner, under the table, while we grasped firmly hold of the opposite side of the slate to see that it was not opened. Our other hand was on top of the table under Mr. Search's right hand. It was daylight and no attempt was made to darken the room. It was not long until we distinctly heard writing on the slate which continued about two minutes. At the end of that time it signified that the message was complete by three loud raps. On taking out and opening the siste words were found in the handwriting of our mother and her name was signed to it. We know Mr. Search did not know her name as we never met him until last night and no person in Parsons knew her or ever night and no person in Parsons knew her or ever heard us say a word about her. After this the slate was laid on our head, shut up as before, so that no human could control the pencil, and an other message was received. While the message was being written, the violin was picked up and taken out on the other side of the table, opposite from Mr. Search or us, and parts of tunes played, or rather picked on it as if done with the fingers, after which a response, was given to questions after which a response was given to questions asked by beating on the floor and table with this instrument. It was then returned to its place against our knees. By this time the message was completed, and it was full and satisfactory.

After this we held the state, ourselves, under the table—both of Mr. Search's hands were on the table in plain view, and we received the following: "Edwin is thee not convinced that I can write for thee?" Every letter was plainly made, every i dotted and t crossed. It was utterly impossible for fraud to have been committed! Who can deny that it is the work of spirits?

Many strange and unaccountable things oc-curred during this hour that we have not the time to report at present. Mr. Search rooms at Dr. Eilis's. Do notdeny our

statements, but go and see for yourself. If you do not get messages from your friends, written as above, he will not charge you anything at all.

Here is the authority of Mr. and Mrs. Hutchison, old and well-known residents of our city and staunch Universalists, whose lives have been devoted to Christian work and who have never professed any faith in modern Spiritualism, so-called, for making the following statement: "I called, accompanied by my wife, at the rooms of Mr. G. D. Search, at the residence of Mr. Ellis at 7 o'clock, Friday evening, was given a sitting with the fol-lowing result: My wife and I on invitations of Mr. Search seated ourselves at an ordinary table, borrowed from one of our furniture dealers. Mr-Search after cleaning an ordinary school slate, us-ing a towel, dipped into the wash pitcher, placed a small piece of pencil upon the slate. Mrs. Hutch-ison held the slate while Mr. Search placed both his hands upon the table in full view, the lamp was burning brightly, the pencil began to move, and the following message was written on the slate, the writing being audible, rapid and in the follow

ing language:
"The question has often been asked: Do we live again? Yes, we do live and our lives are so much more beautiful than earth-life; our work is a glorious work. Only benefit humanity, do good and be good, your reward will be commensurate with your love and humanity. Heaven help us in this work, we want to get nearer to the suffering and soul-blind.

[Signed unexpectedly]

John Hutchison."

"It is probably needless to say we were both surprised; although this was a brother of mine, neither my wife or I were thinking of him, my wife rather desiring to hear from her own mother, of whom she was at the time thinking.

"I then requested that if my brother Chester was there that he would take the violin and play; the violin was taken up opposite where Mr. Search sat, he was then holding the slate, the instrument lifted up between my wife and I began playing while a message was being written openly and before our eves upon the slate; I then said, can this fore our eyes upon the slate; I then said, can this be possible? My wife then said if your father was here—when immediately the pencil rapidly wrote: Dear brother and sister, we are all here and ever near. God bless you!

, John Hutchison. (Signed)

Letter from Neshaminy Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

Yesterday, Aug. 1st, far surpassed everything as yet realized, or even anticipated by the most sanguine adherents of Spiritualism. The day was The golden light of a midsummer sun shone upon hill and dale with intense brightness, but its intensity was softened and mellowed by the emerald bowers, as it fell glistening and shimmering through the leafy canopy. The soft and slivery cadence of the feathered songsters filled with a rythmical melody the o'erarching boughs. rippling and murmuring waters of the Neshami-ny telling of the beauties of the material universe lying all about us, one and all ever singing with a glad refrain, the matin hymn of praise to the giver of all good, filled with the spirit of adoration and harmony the souls of the thousands gathered

My whole being thrilled with awe and amazement as I gazed upon the vast concourse of people assembled at the speaker's stand. Like a field of beautiful flowers of varied hues and innumerable forms with their radiant petals turned, to the beaming sun, whose every scintillating ray is di-vided and subdivided until in the infinitesimality of the divisions every atom of matter is awakened into new beauty beneath their magical kiss, and is seen expressing themselves in the delicately tinted flowers that exhale their sweet aroma which borne out into space upon the gentle zephers of the glad summer day, gives vitality to the soul life, and bear our spiritual natures upon waves of beauty into realms of light where the inspiration of Milton, a Shakepere or a Byron may fall like incense from divinity's altar, and call us higher and higher, through the unfoldment of our moral and spiritual beings. So this surging sea of human faces were upturned to the speakers, whose man faces were upturned to the speakers, whose glowing words of inspiration, like the enkindling rays of the sun shall awaken the slumbering possibilities of the soul life, and quicken into a beautiful fruitage the thought germs and aspirations of the children of the infinite Father, whose spiritual unfoldment will elevate and refine all with whom they may be associated. The present is pregnant with results that will in the near future respond nobly to the efforts of the past, and bring respond nobly to the efforts of the past, and bring forth a munificent harvest for the veteran toll worn workers in the spiritual vineyard. I hope, dear Journal, that the future of your grand field of labor may be fraught with results in conso-nance with the best and kindest wishes of your many friends in Philadelphia. HELEN MAR.

Mrs. R. C. Simpson.

C. M. Smart writes as follows from Denver, Colorado in reference to Mrs. Simpson: "Hitherto, owing to our peculiar dry, rarified atmosphere, irs. Simpson had not been able to give the flower test to any one, and was greatly discouraged. She had had only a single cottonwood leaf brought in, and that scorched and burnt in transit Se pre-pared the goblet and placed it in position, and when I raised the damask, behold there was a perfect I raised the damask, behold there was a perfect paney in the glass. It came from our own garden, 8ki said, our spirit brother showing the way. He gave his name correctly. Then a carnation pink was placed on the slate, I holding it, assisted by the medium, whose hand was outside the table spread. After this a tiny feverfew was dropped in the lap of Mrs S. Ski brought it for the stranger squaw whom "he saw looking at them longingly as she was going to the scance." After some other pleasing tests, our first atting with Mrs. Simpson was ended. We went home, lifted up and atrengthened more in God's wondrous ways than ever before. ever before.

To Mediums.

To the Editor of the Religio-Philosophical Journal: It is well known that some of the most enthusiastic advocates of Spiritualism stoutly deny the existence of Jesus Christ, the central figure of the New Testament. It is also well known in the spiritualistic field, that while other Spiritualist

lecturers admit the existence and crucifixion of the historical Jesus of Nazarath, they pronounce him a "fanatic," a "beggar," a "tramp," a "bast-ard," and a "thief," for say they, "He stole the colt upon which he rode into Jerusalem."

colt upon which he rode into Jerusalem."

Difference of opinion is to be expected—is to be tolerated and encouraged. But honest differences should never degenerate into bitter personalities. The age is transitional, and truth the pearl sought for. Let us be patient with one another. If the well has been litted aud if we have been permitted to hold conscious converse with the inhabitants of the Spirit-world, as we either believe or know, it seems to me that these spiritual intelligences it seems to me that these spiritual intelligences should help us to settle some of the many unset-tled questions relating to distinguished historical characters, to moral duties, and to the future destinies of souls.

I broach this subject not because I consider spirits or angels as infallible teachers—not because I consider clairvoyants whether dependent or independent as authoritative in their utterances; but because I see in a multitude of testimonies aids and helps to truth. With this thought in mind I desire to inquire of

mediums: 1. Have you while in a clairvoyant condition—dependent or independent—seen "Him," whom you have reason to believe was Jesus of Nazareth crucified upon Calvary?

 Have any of your controlling spirit guides, or their associating spirit-friends, seen the Jesus of Nazareth mentioned in the New Testament. Please to solicit replies from them and report the gist of the same to me?

3. Have your entrancing spirit-teachers in the heavenly life, seen or conversed with angels or high orders of intelligences, who declare that they have seen Jesus the central figure of the four

gospels?

If you have no objections, you who converse with spirits peopling the invisible realms, please answer one or more of the above inquiries and direct the communication to Hammonton, N. J. J. M. PERBLES.

Hammonton, N. J.

New Experiments.

BY R. FRIESE, PH.D. IN LONDON SPIRITUALIST.

The extraordinary effect which breathing against the forehead has in cases of nervous theadache, is well known to those who are versed in mesmeric treatment. Neither the laying on of hands nor passes seemed to me of such wonderful power as this simple remedy, in relieving a poor sufferer from one of the worst kinds of attacks, and my personal experience in this line was quite sufficient to induce me to try some physical experiments with a view to prove ad eculos the efficacy of a fluid, the existence of which science denies and the spirits aver. A few months ago, I gave an account in the Spiritualist, of a very extraordinary power of attraction, which I discovered in the hands of my Breslau medium. I made use of a very simple pendulum, consisting of a small wooden ball of the diameter of seven centim. suspended by a horsehair of one meter. When in good health, the medium was capable of drawing this pendulum to about thirty-five, and even forty degrees, out of its perpendicular position by approaching her hands to within ten or twelve centim. A modification of this apparatus, consisting of two wooden balls of equal size, joined by a tiny stick, proved much more adapted to trace small amounts of this power, which evinced the following properties. If the balls had not been previously touched, and one of the medium's hands approached one of them, the fluid had a weak repulsive power; when touched, or rather grasped by both hands for one minute, it had a strong attracsize power; when touched, or rather grasped by both hands for one minute, it had a strong attrac-five power. This result I turned to account in trying the effect of breathing. The centres of the two balls lying in one horizontal plane, would describe a circle if the whole system were turned in this plane round the point of equilibrium. I first asked the medium to approach the one ball with stretched-out fingers, holding her hand horizontally. A slight repulsion ensued at a distance of two centiles. of two, centim. Then I breathed gently in the direction of the connecting rol, taking great care not to impart any motion to the balls. When now the medium approached her fingers to within twenty centim,, a sudden and violent attraction took place, which surprised us so much, that the lady was frightened. She then put her one hand above this ball and it rose perpendicularly into the air, following her hand so as to pull the horsehair quite out of its perpendicular position. The spirit-guide, 'Samuel,' said, that to him both balls were radiant with a most brilliant rose-color. This were radiant with a most offinant rose-color. Into experiment affords a very instructive insight into the nature of animal magnetism; neither electricity nor the common magnetism has anything to do with these results, as I at once ascertained by means of an electrometer and a compass, nor have they to do with psychic force in any way. Kahlberg, bei Elbing, July 15th, 1880.

Camp Meeting at Lake George.

The Lake George Camp Meeting Association will open their exercises September 3d, 1880, and

continue through the month.

The association have purchased fifty-nine acres of land, most of which is a beautiful grove, including old historic "Fort George," upon whose summit the camp ground is located. Eminent speakers have been engaged and everything will be done that can be to make this a

pleasant and popular resort, as a permanent camp ground in the future. The usual reduction of fare has been promised over steamboats, railroad and stage lines, usually accorded to those visiting such places.

OFFICERS OF ASSOCIATION. President, Henry J. Newton, New York; General Superintendent and Secretary, A. A. Wheelock, Ballston Spa; Treasurer, R. C. Vandenburg, Ballston Spa; Committee of Organization, Daniel Ferguson and S. H. Smith, Lake George; A. A. Wheelock and R. C. Vandenberg, Ballston Spa; C. F. Taylor and Capt. J. D. Cheney, Schroon Lake. Further information will be given in all the spir-itual papers and the local press next week, as well as full details regarding the camp meeting at Lake George, will be sent to anyone by applying to the Secretary.

A. A. WHERLOCK, General Superintendent and Secretary. Ballston Spa, N. Y.

J. S. Burr writes: Itake several papers and would rather have them all miss reaching me than fall to get the RELIGIO-PHILOSOPHICAL JOURNAL. I know of no other paper in all the circuit of human affairs, having as talented array of correspondents as the Journal, which, with your pen, places it at the head of philosophical teaching.

S. D. Bartholomew writes: I am highly pleased with your management of the Journal, and rejoice to see it progress and keep ahead of all other publications, as it always has been. Your writings just suit me.

S. B. Waugh says in remitting for two years: "I never tire of the Journal."

The Vision of Angels.

Once at the Angelus (Ere I was dead) Angels all glorious Came to my bed. Angels in blue and white, Crowned on the head.

One was the friend I left Stark in the snow, One was the wife that died Long, long ago: One was the love I loat: How could she know?

One had my mother's eyes, Wistful and mild; One had my father's face; One was a child. All of them bent to me, Bent down and smiled.

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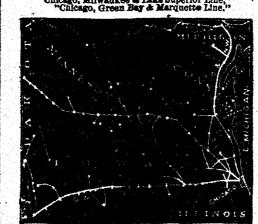
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Depot corner Wells and Kinzle streets.

Leave.		(Arrive.
10:30 a m*	Pacific Express	*3:40 p m
10:30 a m*	Sloux City and Yankton Express	1 *3:40p m
9:15 p m+	Omaha and Night Express	87:00 a m
9:15 p m*	Sioux City and Yankton Express	66:30 a m
10:30 a m*	Dubuque Exprese, via Clinton	1 3:04 p m
9:15 n m+	Dubuque Express, via Clinton	67:00 a.m
8:45 p m*	Sterling Express	1-11:00 a m
Pulman	Hotel Cars are run through, between	Thicson and
Omaha, on	the train leaving Chicago at 10:30 a. m	No other
road runs t	hese celebrated cars west of Chicago.	

POPPDADT TIVE

A Maria Maria	PREDIORI MAR.	Strategies, let
7:30 6	Maywood Passenger	*7:45 a m
7:30 a m	Maywood Passenger	*7:15 a m
9:15 & m	Freeport, Rockford & Dubaque	*3:10 p m
0:15 m	Freeport, Rockford & Dubuque	*6:30 8 II
2:00 m	Kimhurst Passenger	*1:45 p m
4:00 p m	Rockford and Fox River	*10:45 a m
4:00 p m	Lake Geneva Express	*10:45 a m
5:15 D M	St. Charles and kigin Passenger	*8:45 a m
5:90 pm	Lombard Passenger	*6:45 & T
		1 *7:00 pm
6:15 p m	Junction Passenger	1 *8:15 å m
NOTE -	On the Galena Division a Sunday pas	senger train

will leave Eigin at 7:50a.m., arriving in Chicago at 10:15 a m Returning, will leave Chicago at 1:15 p. m. MILWAUKER DIVISION. Depot corner Canal and Kinzle streets.

8:00 a m*iMilwaukee Fest Mail	1 *4:00 pm
8:30 a m Milwankee Special (Sundays)	4:00 nm
10:00 a mª Milwaukee Express	7:35 pm
5:00 p m* Milwaukee Express	19:20 & III
1:00 p mt Winnetka Passenger (daily)	‡3:40 pm
9:10 p m; Milwaukee Night Express (daily).	l 16:45 a m
HILWAUKER DIV'N LEAVES WELL	S ST. DEPOT
11:30 a mallake Forest Passenger	l 3:20 pm
4:10 p m Kenosha Passenger	*9:05 a m
5:00 p m Winnetka Passenger	
5:30 p m* Wankegan Passenger	
5:15 p m* Lake Forest Passenger	7:55 a m
11:00 p m Highland Park Passenger	1°10:00 m
WIGOOMSTN DIVISION	医骨折 化氯化物 医肾髓炎病

Depot corner Canal and Kinzle streets. 4:35 p m Fond ut last remenger.
5:30 p m Berpington Passenger.
6:30 p m† St. Paul and Minneapolls Express.
9:00 p m† Lacrosse Express.
9:00 p m† Lacrosse Express.
9:00 p m† Winona and New Ulm.
9:00 p m† Winona and New Ulm.
9:00 p m† Winona and Marquette Express.

*Except Sunday. †Except Saturday. †Daily. †Except CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket

office, 56 Clark street, Sherman House.			
Leave. I	Arriye.		
10:00 a mt Davenport and Peorla	Express +6:00 p m		
12:30 p m† Council Bluffe Fast Ex Kansas City, Leavenwo	press		
12:30 p m Fast Express			
5:00 p m Peru Accommodation.	†10:20 a.m		
10:00pm + Council Bluffs Night E	xpress		
Kansas City, Leavenwo	rth and Atchison		
0:00 pm tt Night Express			
BLUE ISLAND ACC	DEMODATION.		
5:55 a m+1Accommodation	6:40 a m		
8:40 a m Accommodation	7.45 a m		
12:20 p mt Accommodation			
4:15 p m+ Accommodation	1:90 p m		
	4:40 p m		
7:10 p m† Accommodation	6:90 p m		
11:30 p ms Accommodation	a11:00 p m		
1:15 p mb Accommodation	510:05 a m		
TIM P MIDITIOONILIMOTERIANIS			
Daily. +Daily Except Sands	Vs. HDaily Excent Satur		

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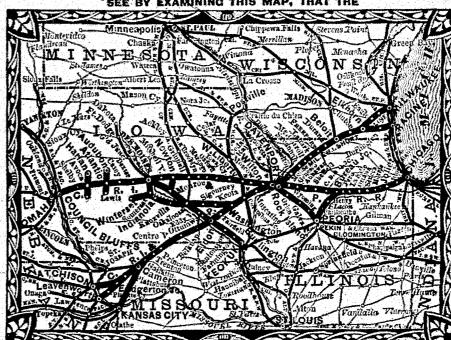
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The Editor at Onset.

[Onset Bay Dot] The most prominent guest at Onset Bay during the past week was Col. Jno. C. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, the most widely circulated spiritualistic paper in the world. A reception was arranged for him for Saturday morning. Dr. H. B. Storer presided and after alluding to his work in appropriate terms, introduced him to the audience. Col. Bundy said:

MR. CHAIRMAN AND FRIENDS,—Brothers and sisters I may call you, as assuredly we are bound together with fraternal ties made and sisters I may call you, as assuredly we are bound together with fraternal ties made strong by our common interest in the heaven sent cause—Spiritualism. May these ties grow stronger as we come to know and understand each other better. It gives me great happiness to meet you here in this quiet, peaceful, spiritual retreat. Two years ago I visited Onset in company with some of your directors and a goodly company of friends I carefully studied your plans and familiarized myself with the topography and attractions of the place. I was deeply impressed at the time, that the enterprise had its origin in the Spirit-world; that from the small beginning, there was destined to mature a grand enterprise, whose influence would greatly aid in advancing Spiritualism. At that time, you had not more than fifteen or twenty cottages, and lots were offered at nominal prices. Now, I find nearly a hundred well built cottages, some of them costing thousands of dollars: also graded streets, stores, and everything nethem costing thousands of dollars: also graded streets, stores, and everything necessary to man's physical comfort. And above and theyond all, I find that you have arranged an attractive programme for ministering to the spiritual needs of those who gather here. With such an environment it is inevitable that those who come here must reach a loftier spiritual altitude than ever before. From this place there is evolved a high and pure spiritual influence, which will gradually permeate the movement will gradually permeate the movement from ocean to ocean; and Onset will become a spiritual Mecca, attracting thousands of pilgrims, who will come here to have their spiritual needs ministered to by inspired teachers and hovest well devided. inspired teachers and honest, well developed mediums, such as I now find among you

This morning I sat under the shade of your inviting grove upon the bluffs youder, and looking out upon Ouset Bay I saw your and looking out upon Ouset Bay I saw your swift sailing yachts skimming over its waters, and others riding gracefully at anchor awaiting the pleasure of their owners. The fresh ses breeze fanned my face, and though the headlands obscured my view of the great ocean just beyond, I felt its nearness and breathed in with every inspiration its health giving properties. This picture of the physical world suggests the spiritual. The spiritual headlands yeil from mortal eye the vast oceau of Spirit, yet we inhale its aroma, its subtile magnetic emanations penetrate our souls; our friends, are tions penetrate our souls; our friends, are wafted back to us and ere long we shall sail down the Bay and out upon that never changing sea. To Spiritualists this is as certain as is the fact that we can reach the Atlantic by following the tide as it ebbs from the shores of Onset. Our ascended brother, N. B. Starr, must have beheld spirit scenes resembling that presented by your Bay, for in the office of the RELIGIO-PHILO-SOPHICAL JOURNAL, there hangs a picture representing a landscape in the Spirit-world, which might almost be mistaken for a sketch of Onset.

I want to assure you again of the pleasure it gives me to meet with you. I want to grasp your hands and look you square in have you know me better. In the duties which have been severally assigned us in the Spiritual Movement we shall be the more successful, as we know each other more intimately and cultivate more assiduously the sentiments of reciprocity and cooperation.

When Col. Bundy had finished speaking, Dr. Storer introduced E. Gerry Brown, W. J. Colville and Geo. Fuller, each of whom spoke in strong terms of commendation of the policy pursued by the Religio-Philo-SOPHICAL JOURNAL, and bespeaking for its editor a warm welcome at Onset Bay. The meeting then took the form of a conference, and Mrs. Dr. Cutter, Mrs. A. P. Brown, and others spoke in the same line of thought. The affair passed off very pleasantly and was a fitting welcome to so prominent a representative of the great cause of Spirit-

In a conversation with Col. Bundy relative to the Religio Philosophical Jour-NAL, the following information was elicited, which we place in the form of an interview, that our readers may be as well acquainted with his opinion as with him-

REPORTER.-I think Colonel, that the policy of your paper on mediumship and the phenomena of Spiritualism is not correctly understood by some in the East.

Col. B.—Such is the case I find, but it is very gratifying to me to know that every honest, intelligent reader of the RELIGIO-PHILOSPHICAL JOURNAL approves its policy. Impostors and tricky mediums have with their deluded followers, sought by false representations to mislead and pre-judice public sentiment. This prejudice instantly disappears, the moment my positions are understood.

REPORTER.—The Onset Bay Dot will take it as a favor if you will briefly define your

position on the vexed questions.

Col. B.—It is difficult to comply with brevity, still I will try. There has been for many years a growing conviction in the minds of Spiritualists that our methods of investigation were faulty, that much of what passed as spirit phenomena. what passed as spirit phenomena was not true to name, and that even much of the genuine was so little understood, that it was of little use, and often indeed, an injury. More careful, critical and analytical methods of investigation were called for Public sentiment demanded that theological bias and religious superstitions should have no weight in determining the true nature of the manifestations. Reason asserted that extraordinary facts should be supported by extraordinary evidence, and everything of a doubtful nature ruled out. Spiritualists were coming to more fully realize the inconsistency so prevalent, of accepting without question the exhibitions and statements of persons claiming mediand statements of persons claiming mediumistic gifts, whose general characters were bad, and who would not be believed in matters pertaining to earthly affairs. There was an imperative demand for a Spiritualist paper to open its columns and give public expression to the necessities of the time. The Religio-Philosophical Journal, being thoroughly independent and out. being thoroughly independent and out-spoken, resting under no obligations, pecuniary or otherwise to any individual or clique, naturally became the organ of this reformatory movement.

REPORTER,—You state the case thus far

in such a way as to wholly ignore the personal influence you are generally credited with in creating this sentiment and applying the remedies.

Col. B.—I have never set up any claims to the "right of discovery." My views are largely those of the great mass of our people, and of the non-spiritualistic public which is daily looking with increased interest to the phenomena of Spiritualism. Such able and well-known Spiritualists as Epes Sargent, Giles B. Stebbins, Samuel Watson, Eugene Crowell, A. J. and Mary Davis, Hudson Tuttle, Wm. Stainton-Moses, Mrs. R. Shepard, Mrs. H. M. Poole, J. M. Peebles, Lyman C. Howe and Prof. Denton and indeed a very large majority of the writers and lecturers, as well as all the mediums who ununderstand the Journal's policy, endorse understand the Journal's policy, endorse its motive and objects, though probably at times differing as to the best methods. To me, Spiritualism is the most sacred thing in life, next to my honor, hence I feel strongly the necessity of surrounding our good and trustworthy Media with every safeguard, and with sitting out all that are objectionable. Every honest medium, is directly interested in the JOURNAL's efforts to raise the standard of the profession.

REPORTER.-There is an impression current in some quarters that you do not accept form-materialization as an established

Col. B.-Such an impression is the result of ignorance. I know of my own knowledge and on the testimony of others, that full form materialization as it is called, is a fact. I am equally well convinced that nine-tenths of what passes for form materialization is not what it purports to be. I think the best interests of the genuine mediums and of Spiritualism demand the abolition of the cabinet, or at least of the practice now prevalent of allowing the medium to sit in it. It has been demonstrated by Dr. Slade, Mrs. Maud Lord, Mrs. Billing and others, both in this country and Europe, that materializations can occur with the medium seated among the audience. With Dr. Slade I have seen transcendently beau-tiful results under conditions that admitted of the free exercise of all my senses and with the medium seated at my side, while the materialized forms were seen at a distance of five feet.

REPORTER. - Do you find the Journal's

View's gaining ground.

Col. B.—Rapidly. I could not ask for greater progress. Wherever I go I find the prevailing sentiment is now in harmony with the Journal's policy. At the Neshaminy Falls camp meeting the president of the association publicly commends the Journal's methods, and advises the assembled thousands to subscribe for it. You Journal's methods, and advises the assembled thousands to subscribe for it. You know how it is here at Onset, and you heard Dr. Storer, Mr. Fuller and all the other friends who spoke at my reception on Saturday, commend the critical method. Mrs. Emma Weston, Mrs. Susie Nickerson-White and other mediums with whom I have con and other mediums with whom I have conversed since coming here, have expressed themselves earnestly in support of views identical with those advanced in my paper.

A SRANGE VISITOR.

A Chicago Minister Has a Chat With a Dead Friend In his Study-Curious Circumstantial Evidence Corroborative of the Realiity of the Vision. A Curious and Startling Experience.

Whether the spirits of the dead have ever returned to earth and made themselves known spiritually or physically, there are those who are as willing to testify that they have seen the rehabilitated forms of departance of their control of their ed friends as to the every day fa normal existence. At the same time there seem to be very few people who will believe reports of this kind, mainly because they can not be authenticated. Irreligious people explain away such alleged experiences by noting that they belong to the excessive-ly religious whose minds have become warped by dwelling on the supernatural and any alleged recognition of the form of a departed friend is nothing more or less than a freak of the imagination. Scientists simply laugh at such things as impossible and decline to argue the question. If other instances of the alleged

MANIFESTATION OF SPIRITS

in bodily form have been reported from great distances, The Times is able to present the facts of a gentleman's experience in this city which can be readily verified by the scientifically doubtful, if there is any such disposition.

The gentleman referred to is the Rev. Mark H. Forscutt. There is no reason to doubt that Mr. Forscutt told the reporter, who saw him on yesterday, the unqualified truth; and what he said was indirectly substantiated by circumstances which he did stantiated by circumstances which he did not direct and over which he had no control. Mr. Forscutt is a man of intelligence, is clear-headed, and is as certain that he was not deceived by any fantasy of the brain as any man is that he knows his best friend when he meets him in bodily form.

The Times recently contained an account of the death from sewergas poisoning of Frank Culver, at No. 606 West Jackson street, and also stated that his babe was sick from the same cause, and was not expected to recover. Mr. Culver died on Tuesday, July 27.

THE CHILD DIED

a week from the following Friday, or on Aug. 6: The Rev. Mr. Forscutt was called to conduct the funeral services of the father, and afterward of the child. It was at the funeral of the latter that he made the statement that Frank, as Mr. Culver was familiarly called by him, had reappeared to him since his death and said that he wanted his child to come to him. Mr. Forscutt spoke of the interview between himself and Mr. Colver as real; and to get the details of the conferance between them, the visit to him was made on yesterday by the representative of The Times.

Mr. Forscutt was found in his study at

No. 619 West Lake street. He had the appearance of a man who is guided by plain common sense, and answered the questions put to him in as matter-of-fact a way as could be desired. He said that he was sitting in his study just one week after the death of Mr. Culver, quietly reading. His thoughts have on a subject antirely foreign thoughts were on a subject entirely foreign to anything pertaining to Mr. Culver, when he was suddenly impelled to look up.

MB. CULVER STOOD BEFORE HIM not more than six feet distant, and as natural as he had seen him dozens of times in the study. It did not occur to him that Mr. Culver was dead, and that his body had been buried As soon as he looked up, Mr. Culver said in his familiar tones: "I want Pearl. I want her to come with me." Mr. Forscutt says that he asked: "Do you think it would be better for her to go than to stay here? Have you any knowledge of future evils which might befall her on earth?"
"No, I have not," Mr. Culver replied, "but I want her with me. I went to her today and called her, and she lifted up her hands and cried for 'papa.' I know she wants to

Mr. Forseutt says he replied to the effect that it was a question which should predominate fatherly or motherly affection, but he would advise that the matter be submitted to the Lord, and say, "Thy will be done." He would go to the mother and encourage her to submit to the affliction if it should seem best for Pearl to die.

In a moment the apparition was gone, and it was not for some minutes afterward that Mr. Forseutt was able to realize that Frank was dead and that it was his disembodied spirit with which he had been talking.

spirit with which he had been talking.

Pearl, Mr. Culver's little girl, had been sick a few days previous to this, but it was not yet believed by any one that

SHE MUST DIE.

The attending physician had said nothing to indicate that she would not recover. As Mr. Forscutt realized what had taken place in the interview between himself and the father, he became convinced that the child's death was assured. He put on his hat and went immediately to the house of Mrs. Culver to prepare her for the worst. He called her saide, and said that he feared Pearl must go. Immediately the mother said: "I am afraid so, too, for Pearl threw up her hands this morning as she lay in bed, opened her eyes, and called 'Papa, papa, papa.' I believe she saw him, as she seemed unusually pleased."

Mr. Forscutt then told her that Frank had paid him a visit and said that had called Pearl, and that she replied to him precisely as she described.

The reporter called at the house of Mrs. Culver, and learned that the circumstances were as Mr. Forscutt had repeated them. Furthermore, it was learned that the child had not called for its papa before or after the time mentioned, except when she saw his face in the coffin before the burial. It was also learned that the child and father were unusually fond of one another. Pearl was only 14 months old, but was

UNUSUALLY PRECOCIOUS and the father had often spoken of the pride he should take in giving her superior training. This seems, in the mind of Mr. Forscutt, to account for his solicitude after his

During the day of the occurrence narrated, the child seemed much better, apparently happy over the recognition of her father. On that night and the succeeding days she began to grow worse, and died on

Mr. Forscutt is pastor of a congregation which worships under the appellation of Latter Day Saints in the Crystal block, at 619 West Lake street. He believes in accordance with his denomination that spirits are permitted by God to assume mortal shaps and reveal themselves to their friends, but says this is the first experience of his in receiving one who has departed this life. Mr. Culver had come to be quite intimate with him before his death, and on that ground he accounts for his appearing before him. Mr. Forscutt maintains that he never had a more real experience in his life, and laughs at the idea that it could have been imaginary.—Chicago Times.

The Saymour (Ind.) Times contains the following characteristic notice of Mr. Chainey, whose heresy has created so much excitement at Evansville:

Brother Chainey, of Evansville, Ind., will be the guest of the heathen of this craft, on Lord's day, August 22nd. And the brother will, if agreeable all round, preach us a sermon at the new wigwam. Mr. Chainey sevoluted out of Christianity, in which cause he has been a prominent minister. And his masonic lodge has just evoluted him out of that because he denies Christ and his father and the ghost and has no faith in Mary. The Ex-Rev. gentleman is a profound thinker, an able speaker, a man of unblemished character, and an advanced and progressive sort of person, anyhow. It will pay all free thinkers, and all honest, thoughtful men and women to hear Mr. Chainey.

D. A. Wasson, at the Concord School of Philosophy, said the other day: "That only is true freedom which is law and liberty at once; that only is perfect moral life in which obligation and choice are made one." commend this idea to the "personal liberty. ites."-Exchange.

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