Eruth Genes no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Henring.

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### NOTES OF TRAVEL.

Interesting Experiences by Rev. Samuel Watson-Wonderful Manifestations
Given at the Seance of Jesse
Shepard.

Having been requested to notice some things I witnessed during my summer trip, I venture with your permission, to trespass upon your columns for that purpose. My first Sunday in New York, I heard Mrs. Emma Hardinge-Britten lecture twice at Republican Hall. Many years had passed since I first heard her. She was the first spiritual lecturer I ever heard, away back in the days when Joel Tiffany published Gotham, a monthly devoted to Spiritual ism, and Partridge and Brittan published The Spiritual Telegraph, the first spiritual paper I ever saw. She is one of the finest lecturers I ever listened to. I regret that she is going to return to her native land.

Soon after I arrived in New York, I received a letter from that wonderful medium, Jesse Shepard, stating that his band wished to give me a "complimentary scance at Mr. Kiddle's, on Wednesday evening." I have just received an account of it from Mr. Kiddle, which I will enclose to

We need such advocates of our philosophy

on this side of the waters, all over our coun-

you.

My name sake having failed to attend the camp meeting at Neshaminy Falls, a telegram was sent for me to come several days in advance of my engagement there. I gladly obeyed the call, and filled her hour on Sunday to an immense audience. I love those Philadelphia Spiritualists. It seemed like going home, meeting so many with whom I have spent time so pleasantly for several years. I remained till the meeting

closed, and a grand success it was.

During the time, I spent part of three days in the city of "Brotherly Love," with our mutual friend, Bro. H. B. Champion and his estimable and talented wife. Here I met with Miss Mary Jones, who is being developed as a clairvoyant. She gave me some good personal tests, demonstrating her powers in this interesting phase of Spiritualism, called by St. Paul the "gift of discerning spirits." She was entranced for the first time one evening when we were sitting for spirit manifestations. She was first controlled by her mother, then by a number of others, giving evidence of their power to use her yocal organs to speak as

though they were their own.

At the camp meeting I called to see Mrs. Patterson, of Pittsburg, who was on a visit to some relatives in Philadelphia. She is a fine independent slate-writing medium. A double slate is screwed together with a small piece of pencil put between them. After the writing is completed the pencil is found on the top of the slate. She gave me some tests in this way, and then wrote the following, purporting to come from my

father-in-law and my spirit wife:

"I am often with you, and am glad to say that you will develop in your own home an entirely new phase. We ask you to sit an extra fifteen minutes each night, and you will be well repaid.

A. DUPRER."

"I often write to you at your home, and I will help a few others to materialize in the open room within two feet of where you are sitting. There are wonderful things developing in your own home; so be patient. Bright spirits guard and keep you and yours from harm. We feel none of earth's petty jealousies, but know and understand aright. MOLLIE."

A prominent Methodist at Trenton, has been to see me, and made me promise to spend the night with him. After lecturing

Company of the second

in the forenoon, and Bro. Wheeler and myself at the pavilion in the afternoon, I made my way through the immense crowd to the station, and bid adieu to this lovely place. Mr. B. met me at the depot. He had quite a number of friends with him to meet me, and for several hours I was subjected to a pleasant catechising by members of the church who had not been to the camp meeting. Early in the morning I am off for New York to look after my book.

My spirit friends directed me before leaving home, to visit Dr. Mansfield, as they wished to say something through him to me. I went to Saratoga so as to be there to hear Bro. Joseph Cook's lecture. It fell greatly below my expectation. The next day I had a number of communications through Dr. Mansfield. I will make two short extracts, showing what they think of the Rev. Gentleman lecturer. Rev. Dr. Wilder Fisk wrote thus:

"We were in mass assembled last evening at the talk by that moral coward, who after continuously speaking of Spiritualism, and finding it did not meet with general favor, allowed himself to retreat and feel sorry for what he had proclaimed after an investigation which he could not gainsay at the time of the investigation. This man has disgraced himself in the eyes of thinking people; in other words the man—rather the coward—is dead, dead to the world at large;

mind what I tell you."
Bishop Otey wrote:

"Be not in the least disturbed by that pharisalcal cant, or moral coward you listened to last evening; but let it, rather, strengthen you in your faith of spiritlife and spirit communion. The wouldbe wise opposers of the only evidence of immortality, see too plainly that their position is in danger of being displaced by a mighty truth which now shakes the foundation of all creeds from centre to circumference. They die hard, but die they will. Spirit-communion now has a hold on the thinking era; even on the scientific minds of the age, and such is the progress now being made, that all others, now antagonistic, must surely succumb. Again, I say, Brother, be firm and active in dispensing this truth of all truths, important wherever you may be. Yours with loving respect."

Mrs. Britten answered him the next night, as fully set forth in a late issue of the JOURNAL.

Returning to New York, I went to Lake Pleasant, via. Boston. I spent some time very pleasantly at the Banner of Light office, with Bro. Colby and other gentlemen, including Mr. Epes Sargent, to whose lovely mansion in the suburbs of the city, I paid a delightful visit. I spent some time in the library where Mr. Cook had a communication written between a double slate held in his own hands, off from Mr. Watkins, the medium.

I need not say anything of Lake Pleasant, as you were there as well as at Neshaminy, and your readers are well posted in regard to those meetings. I must mention, however, that Bro. E. V. Wilson materialized at the Eddy scances a number of times. I attended one of them, He was the first one to come out. He looked about as natural as he did when I saw him there last year. He spoke distinctly as in earth life; said that he was permitted to come out first to tpen the circle. "I see," said he, "by that lady," pointing to one on the front seat near me, "a boy, her son, who has a broken nose." The lady said it was a good test to her, as she had a son as described. He came out afterwards, and conversed freely with us. I told him I was going to publish the communication he gave me through Dr. Mansfield. He replied, "I want you to do it, and also of my appearance here, and the test I gave to that lady." He said he was going over the country wherever he could find mediums through whom he could materialize. 'I attended only another seance; it was on Sunday afternoon, given by Keeler and Rothermel. The hall was pretty well filled. Everything seemed open and fair. They sat with persons selected from the audience to hold them, so that they could not move any part of their body or limbs without their knowledge. Hands with no visible body, looking as natural as any possessed by mortals, appeared in open daylight, took pencils and wrote messages to their friends, and handed them forth as naturally as mortals could have done. This was done with quite a number. Sometimes communications requiring several minutes for their production, would be written to friends who stood by and who recognized the messages as coming from loved ones who had long since passed away. The same law that enabled the fingers of a man's hand, seen at the feast when the holy vessels of the Temple, were descrated, to write the King's doom upon the wall of his palace, enables their hands to write on paper given them by their friends.

But I must stop my writing, and hasten on to say that I fully endorse the article written by Miss Susie Johnson about camp meetings and conventions; I met her at Cedar Rapids. By the way, I have rarely met with a lecturer and lady, with whom i have been so much pleased. I have heard most of our trance speakers, and I consider Miss Johnson among the best I have ever heard. You can bear witness, too, to her pewers as a lecturer. She should be called to the most important places, where she would sustain herself and our glorious

Banuel Warson.

REPORT OF JESSE SHEPARD'S MUSICAL SEANCE BY HENRY KIDDLE.

Wednesday, August 4th, 1880, a remarka ble scance was given by Jesse Shepard, the renowned musical medium, at the residence of Mr. Henry Kiddle, in the city of New York, which was attended by the following prominent advocates and disciples of Spiritualism, residing in New York, Brooklyn, and other places:

Rev. Samuel Watson, of Memphis, Tenn.; Hon. J. L. O'Sullivan, Dr. J. R. Buchanan, Mr. A. Demarest, Mr. Henry Kiddle, and Mrs. C. H. Decker, of New York; Dr. Eugene Crowell and Mr. C. R. Miller, of Brooklyn, N. Y.; Mr. T. D. Pease, of Springfield, Mass.; Gen. E. F. Bullard, of Saratoga Springs, N. Y.; Mr. George S. Bowen, of Chicago, Ill.; and Mr. D. L. Thompson, of Plainfield, N. J., with several members of Mr. Kiddle's family.

It was of the nature of a reception appointed by the band of spirits who control Mr. S., to Mr. Watson on the occasion of

his visit to the city of New York.

It is impossible to give more than a brief sketch of the marvelous manifestations of the evening, consisting of phenomenal music, both singing and playing on the piano, besides the sweet melodies which proceeded from a small harp that floated around over the heads of the sitters, the spirit of Sappho being the performer, as alleged by the spirit voices. The singing embraced a duet between a deep bass and high soprano voice; and the execution of a grand aria, which was marvelously perfect, while the accompaniment on the piano was inexpressibly beautiful. To illustrate the marvelous power of the voice in this wonderful song, it may also be mentioned that, contrary to the usual custom of accompanying the voice in subdued tones, the accompaniment on this occasion was with the full force of the performer, whose touch is one of more than ordinary strength; while, besides, the cover of the piano was lifted, so as to give full effect to the playing; and yet the melody was brought out with perfect distinctness throughout the entire

The musical performances were interspersed with speaking—at first by the independent spirit voice; afterwards through Mr. Shepard, under trance control. The voices spoke in Hebrew, Chinese, Arabic, and other languages, besides the English; the communicating spirits being announced as Hermes, St. John, St. Paul, Confucius,

Plato and Mohomet.

Plato gave quite an extended address, and subsequently answered several questions propounded by different members of the circle. The following Hebrew prayer was given by St. John:

"In the name of the Lord, the God of Israel, on my right side be Michael, on my left side Gabriel, before me Uriel, behind me Raphael, and on my head the glory of God."

This was given in Hebrew, and subsequently repeated and taken down phonetically; and the translation obtained from an Hebraist.

The scance was closed by the exhibition of a resplendent luminous cross, which in the darkness rose twice above the piano, upon which the medium was playing.

When the gas was relit, three most remarkable writings were found to have been executed on paper which had been placed on the table, but with an extemporized pen, made by folding up a piece of paper so as to form a pretty hard point. The first of these contained an address to the author, written in heavy but graceful characters, as follows:

"Welcome, thou worker in eternal truth, into the sphere of light and wisdom, and the elements of love and justice, reigning here to-night. To thee be peace, plenty and the power of prophecy."

A few unknown characters preceded and followed this, and the whole was signed, "Paul, Plato, Syrus."

This filled one side of a sheet of foolscap,

and the side facing it was nearly filled with unknown characters, apparently partly literal and partly symbolical, and ending with the Hebrew words, Shalem Allehum—Peace be with you; and signed P. P. S.

The second commenced with a rude diagram of an obelisk, upon which appeared what seemed to be Demotic Egyptian characteristics.

The second commenced with a rude diagram of an obelisk, upon which appeared what seemed to be Domotic Egyptian characters, but interwoven with certain expressions in Greek, meaning, angel, spirit, those in spiritual possession (of the medium), those engaged with them (t. e., the spirit band and their associates on the occasion), in the season. The final writing was an inscription in Hebrew, as if on a monument stone—kol, meaning the whole or

The third was a beautiful prayer in French, signed George Sand. This was very heavily written, and when taken from the floor, where it seemed to have fallen, was very much blotted. It was as follows:

"Mon pere invisible, aide-mol a' comprendre la loi du devoir. Je sais maintenant que je ni dois jam ais te demander ni la vie, ni la sante', ni un ciel pur, ni les fruits, ni les fieurs, ni meme la vue de cem que j' aime, s' il te plait de sacrifier a' tes secrets desseins tous les tresors de mon existence

et toutes les spiendeurs de la nature.

"Mais ce que qu' il m' est permis d' implorer, c'est le perfectionnement de mon aime, et la puiss ance de t'aimer assez pour accepter tout ce qui 'emane de toi, meme les douleurs, les dangers et les regrets de 'chirants.

George Sand."

The following is a translation:

"My Father invisible, aid me to comprehend the law of duty. I know now that I ought never to ask of Thee life, or health, or a clear sky, or the fruits, or the flowers, or even the sight of those whom I love, if it please Thee to sacrifice to thy secret purposes all the treasures of my existence, and all the splendors of nature. But that which is permitted to me to ask is the improvement of my soul, and the power of loving Thee sufficiently to accept everything that comes from Thee—even the sorrows, the perils, and the piercing regrets."

GEORGE SAND.

It being a perfectly dark circle, it was found to be impossible to take down the words spoken, the addresses delivered, several of them of considerable length, and some, as already stated, in foreign languages, including a German passage purporting to come from the spirit of Klopstock.

A small book-slate had been also placed on the table, every leaf of which was without any marks; and, before the scance, contained nothing whatever. This slate, during the scance, was placed into the hands of Mr. Watson, who was told to be careful not to let anything fall from it; and on examination, after the gas was relit, it was found to contain a large three-lobed dried leaf, on the faded surface of which there appeared in red color, as if painted with a brush, or artist's pencil, characters in some foreign language.\* There were also what appeared to be hieroglyphs on one of the leaves of the slate; and it should also be stated that there was no time during the scance when these writings could have been executed by the medium's hand, as he continued to play or speak during the entire sitting.

\*The inscription was in two lines, the upper one being a Greek word, one of the meanings of which is the laying out of the dead; the other hieroglyphs not deciphered.

### Stray Leaves from a Lecturer's Note Book.

What a glorious time we had down by the "sounding sea" at .914 Onset! How the pleasant memories come rushing in upon my soul; memories of kind and genial faces; memories of sweet communions with loved ones gone before; memories of those voice-less inspirations that spoke only to the eye through the beauties of nature, spread with lavish hand on every side. Oh! Onset, thou art the Mecca of my sout! Wherever my weary feet may wander, my heart goes back to thee with glad rejoicings for all that thou hast revealed to me of spiritual unfoldment and culture. How the old associations come unbidden, trooping up before me from the past! Old faces never to be forgotten, through the rift in memory's curtain, look out upon me once more. What a phalanx of mighty soldiers in the army of truth: Dr. Peebles, W. J. Colville, Col. Bundy, Mrs. Wood, Jennie B. Hagan and Lizzie Doten; Dr. Storer and Dr. Greenleaf. How well and nobly have they all fought for the truth, giving without stint of their vitality and means for the advancement of the control of the con and means for the advancement of the cause of Spiritualism. Here where harmony reigns and culture predominates, what a place for the unfoldment and development of intelligent mediumship.

In law the truth of a statement is ofttimes established by corroborative evidence, and why may not this rule hold good in the domain of spiritual sciences? I think I have some facts upon this subject of sufficient interest to the general reader, to warrant my inserting them in this article. While at Onset, I visited one of the scances held by Mr. Henry B. Allen, and while sitting by the side of him, holding both of his hands in my own, the following communication was written upon a piece of paper lying upon the table directly in front of us, and folded and placed in my pocket:

"George, I am glad to see you. Tommy Brown."

Tommy claims to be a negro spirit. While on earth he was a carpenter by trade, and somewhat of a musician. In Mr. Allen's

on earth he was a carpenter by trade, and somewhat of a musician. In Mr. Allen's scances this spirit manifests considerable musical talent, by playing upon the guitar and swinging the instrument through the air. He also imitates very nicely the sound of boring with an auger, planing, etc. As these manifestations take place in the dark, no one knew that I had obtained any writing, and I took particular pains to keep the matter a secret. The next day I engaged a sitting with Dr. Fred Crockett, of Rockland, Me., a psychometric medium. I handed the Doctor the piece of paper upon which "Tommy" had written, so folded as to conceal the writing. After holding it a few minutes he threw it from him with a convulsive shudder, exclaiming. "What a wonderful power comes with this piece of paper." I picked it up and handed it to him again. He held it between the thumb and forefinger of the left hand, and after a few minutes delay he said: "I can't understand the influence that comes

with this paper. If I should give way to my feelings I should talk in broken English, like a negro. I feel full of fun and music. I never had such a musical feeling steal over me before. I wish I had a banjo or guitar. I know I could play finely. How I would sing. I would just swing the instrument through the air and play upon it at the same time. There is connected with this paper a remarkable physical force; a strange power that I cannot comprehend. I see a hand, a large, dark colored hand form in the air. It is suspended over a table. I see a plece of paper lying upon the table. I

see this hand take a pencil, and write upon the paper. It folds the paper and places it in my vest pocket. I don't understand this. I see a hatchet, a plane, a saw, an auger and a hammer suspended in the air. I can't comprehend their meaning. The power is exhausted and I can't get, any more now"

exhausted, and I can't get any more now."
Thus psychometry in revealing the characteristics of the spirit, and not of the medium, substantiates the genuineness of the phenomena.

I fain would have lingered longer by the sea, and enjoyed the pleasant company of Col. Crockett, Mr. Nye. Major Griffith, Mr. E. Gerry Brown, W. W. Currier, and a host of other warm friends, but time will not wait, and the calls of a lecturer must be attended to.

From Onset I returned to Beverly to fill the remaining Sundays of my eleven months engagement; from there to the camp meeting at Harwich, where four days were spent pleasantly and profitably listening to others, and dispensing the spiritual philosophy. I was again reminded of the old adage, hora fugit, and away through the busy marts of civilized life, I flew to pitch my tent in "forest primeval," upon the shores of Lake Sunapee, and enter upon the arduous duties of President of the meeting. For thirteen days we had a feast of good things, harmony reigned and a feeling of contentment and happiness pervaded the campground. The following is a list of speakers, selected with the greatest care, who addressed the meeting: W. J. Colville, Boston; Geo. A. Fuller, Dover, Mass.; Dr. H. B. Storer, Boston; Dr. J. P. Greenleaf, Boston; Mrs. Emma Paul, Stowe, Vt.; Mrs. Lizzie S. Manchester, West Randolph, Vt.; Miss Jennie B. Hagan, South Royalton, Vt.; and Mr. A. F. Hubbard, Plymouth, Vt.

Among the many mediums present may be mentioned the following: Edgar Emerson, test, Manchester, N. H.; Mrs. L. W. Litch, test and business, Boston; Miss Jonnie Rhind, typical, New York City; Mrs. Carrie Twing, writing, Westfield, N. Y.; Mrs. R. K. Stiles, test, Worcester, Mass.; Wm. and Horatio Eddy, materializing and physical; C. E. Watkins, independent slate writer, Boston, Mass.; Henry B. Allen, musical and physical, and many others Our meetings were well attended, good order prevailed, and success crowned our long

continued labor. When we folded our tents and embarked on the staunch little steamer Lady Wood son, and the word "farewell" was spoken, we could but regret to leave Blodgett's Landing with its wild and beautiful scenery, and all of of its pleasant associations behind us; yet we were buoyed up by the thought that another year, circumstances not preventing, we shall return again, renewing our responsibilities and continuing our work. The following speakers have already been engaged for next season: W. J. Colville, Geo. A. Fuller, Mrs. Emma Paul, Dr. H. B. Storer, Dr. Greenleaf, Jennie B. Hagan, and Mrs. Lizzie Manchester. The meeting will commence about the middle of August, continuing three weeks, and closing the first Sunday in September. We hope that the earnest face of Col. Bundy will grace our platform another year.

I would take this opportunity to say to correspondents in the West, that my proposed tour West this fall, will be postponed until late in the winter or early in the spring. My engagements in New Hampshire will keep me busy through October. The last two Sundays in November I will occupy the Berkeley Hall platform. in Boston, Mr. Colville being absent in Philadelphia. Parties in the West desiring my services should address me as soon as convenient, so that I may arrange my route of travel with the least possible expense.

GEO. A. FULLER.

Dover, Mass.

Sidney Thomas has commenced an unrelenting warfare in the *Tribune* against the treatment of the inmates of the Old Women's Home, situated in the southern part of the city. If only one-tenth of his charges are true, it shows up the institution in a bad light, and it needs a prompt overhauling. He says:

"We have seen their footsteps dogged by spies and their private rooms infested with informers to satisfy the morbid curiosity of fashionable women, who cannot govern a humane institution without listening to the most private conversations—without knowing the very dreams of weary age as they flit through the chambers of the mind in the still hours of night. We have seen there fashionable women assume to sit as a criminal court and ape the judicial office. Have seen them deny to the respondent a copy of the charges, deny them the benefit of counsel, refuse to have the testimony preserved, entertain charges which were made without excuse, render judgments which were unsustained by the evidence, and summons the offender to trial on the Sabbath day."

The advantage of employing female physicians in missionary work in India was recently pointed out in a lecture in Baltimore by Miss Lonella Kelly, who is about to sail for Bombay, whither she is sent by the Women's Foreign Missionary society of Baltimore. She said that it was well-known that no male physician was allowed to attend an Indian woman of high casts, no matter how severe her illness.

Siderou and its People as Independently Described by Many Psychometers.

> BY PROP. WM. DENTON. [CONTINUED.] [Copyright Secured.]

CAPITOL. Another examination of the same:

"The capitol building is immense. There are museums, libraries and other buildings connected. The building where the representatives meet is very large. There must be 300 or 400 of them there. In the centre is a platform where the president and the higher officers sit. The whole room holds thousands. The people sit on seats that rise gradually all round. It is easy to hear-by some arrangement in the roof I think. The representatives do not meet often nor stay long. The president and six or eight men have a good deal to do all the time.

"I see no regularity in the time of office. Some are in for many of our years, and others but for a short time. It is considered a crime for a man to have an office and not attend to it. I think a man is not allowed to speak more than about 20 minutes. The members sit for 12 or 15 hours a day for a few days that is the end. They keep it up till they are done. They have great trouble with a brown people that are continually fussing. They have voting power and send representatives who make the trouble.

"The speakers move around on the central platform, talking first on one side and then on the other. The citizens on the outside make considerable noise at times. They call for a man they want and wish some men to speak longer. I think it costs the men who are representatives more than they make. Most of them are very honest. The very best and most intelligent men are elected here.

MUSEUM. "I am in a museum; I see hones, stuffed animals and models of animals; some are very peculiar. One is like a hog, with a horn like a rhinoceros; some are like deer and cattle united. I see skins of them. There are many catlike animals, but they are all different from ours. We should say there was something the matter with them. There are butterflies here 18 inches from tip to tip; they are in a case. There are very few serpents, but many models of various kinds.

"In one room there are different sorts ofmen, that look exceedingly natural. Some are very low, fully as low as negroes; the skulls are behind them. There is one so low, I cannot tell whether to call it beast or man; it is humpshouldered, with hairy face, long arms and feet, and peculiar toes. It is all artificial. There are 25 or 30 kinds, but they do not all represent different races.

"There is one room for showing arms of different kinds; spears, bows and arrows, then improved spears and arrows with heads that fly off, crossbows and guns. They never advanced very far in arms, though they had what might be called a cannon that was fired by electricity. This could set a building on fire at a great

"Here are musical instruments; a kind of flute and drum come first. Music-boxes sing almost like human beings. I see a printing press that looks something like ours; it is very old. They must have known how to print for a long time; they use nothing like it now.

"Now, I am in a picture gallery. Some look like woodcuts, others steel-engravings and photographs. There are photographs on paper; one is of a girl nearly naked; in natural color and placed so as to look just like a real individual. It seems nardly possible that it can be artificial. One picture represents birds just hatching; they somewhat resemble our chickens; the mother bird is beside them.

"There is much fine statuary, more natural than ours by far. I see a picture of a man with an axe in his hand going to brain a baby, and the mother holds his hand. The man is rough and nearly naked and the child is altogether so. Huts are on fire in the distance and two bodies are burning; it is well done. Another picture represents a man on a desert riding a lama-animal and fighting a brown man, who has an ax in his hand. A spear lies on the ground broken in two. The white man has the brown man by the throat and with a knife is ready to stab him; every muscle shows. The white man is nearly naked, for his clothing is torn off; and the brown man is entirely naked. Here is a big, brown fellow away out on the water with two children in his arms. A man is beside the corpse of a woman that he has just killed; from jealousy, I think. All these are much more natural than anything we have done yet.

SPIRITUAL SEANCE AT THE CAPITOL.

"They had that national scance, but they did not do as well as before. The lady came out and spoke, but not very well; eight or tentried to come out at once, but they were indistinct. They tried to form a ring of children but they failed; some one laughed and others stamped. Nothing was done for three quarters of an hour; it nearly broke up the seance. One medium has voices sing; that does very well. At last an old man came out, who was well known. While the voices sang the people became quiet and the spirits were able to bring him out. A brown man comes after he leaves; he is strong; they turn up the lights now. Somebody in the audience throws small iron stones at him and creates a great disturbance. A certain party is determined to break up the scance and officers cannot prevent it. The voices commence singing again and the people are quiet. The old man comes out again and they listen to him. An officer takes weapons from some; they look like bolts.

"It is almost as light as day now. The old president

comes out and speaks to the people." He means the president of the country.

"He stands beside the spirit form and one looks as natural as the other. The officers have arrested several men. The lady who comes out so many times seems to be the chief spirit. I think the seance lasted for three hours. It was not a failure, but it was not as good as it might have been had the people been quiet.

"The next day, or soon after, the representatives meet, and the old spirit addresses them; the medium is on a lounge. He must have been a reformer among them and well known politically; he is very eloquent. There is another spirit unknown to them who also appears. Several spirits come out now, that the people know. They shake hands about as we do. One of the senators takes hold of a spirit's hand and the spirit fades away. This is in daylight. They do not stay materialized very long, 20 or 30 minutes, perhaps. Eight or ten come out and stay from 5 to 80 minutes. A gentleman and lady come from the audience and make passes over the medium; first the lady and then the gentleman.

"The young man who wishes to marry the medium was stabbed while attending the scance the day before, He admires her for her personal beauty. There is a good deal of brown blood in him and he is haughty.

"I see spirits coming out in broad day light now, in many places. The people are not satisfied unless they appear in full light. Spirits have appeared in public for 150 years and yet the people generally have not accepted the fact. They are a sceptical people and hard to impose I see where they come among them quite often, 25 or 80 materializing at once and the medium conscious." How do you recognize that they are spirits?

"I can see them form. At first they look faint and I can see through them, but they become stronger. There is always a light near them. When there are a number they look more faint than when there are a few. I see more I think than the people do. They do many things when they materialize. They write with pens much like ours. They are fond of red ink; it dries very rapid-

"I think these people long ages ago were sun-worship. ers. They slowly advanced to other forms of worship, planet worship and so on. When that died out, all forms of worship died out and they became indifferent to all. They have long believed in one God, a supreme governor, whom they never represent by pictures. For 300 or 400 years, Spiritualism has been notedly among them. though they have had some idea of it for a much longer time. There are other nations who do not accept it. A nation farther down the gulf has generally accepted it. Nations a long way off, although they are civilized, make sport of the spiritual ideas of these people. There was a long struggle before these spiritual seances could be held. Some spirits move about on the ground in daylight now."

I have not received as much independent testimony regarding the materialization of spiritual beings on Sideros as I could wish. The following from Mrs. Denton is extraordinary, but most of it corresponds with what has been received independently from others. The specimen examined was from Ovifak:

"In the first place I go backward in time and then I go up and up and outward in space, until I stand on a a world of diversified, and in some parts, very beautiful scenery. I see here hills, and table-lands and valleys clothed in verdure and one hill side adorned with bright colors. I see also many extensive and even magnificent canopies, supported by superb columns, and in some places there are, I should think, drop-curtains, or something of that character. There are more definite enclosures in the upper portion of these habitations, but I cannot tell whether they are fixed or are movable like curtains. The appearance now, however, is that of fixity.

"I see three distinct classes of people, and another order of beings that I do not at all understand, though they are equally in the human form. Those of the first of those classes are large and of full form. Those that I see are of light complexion and I think generally have gray eyes and rather light hair. Those of the second class are small delicate, and with the most innocent looking faces imaginable. I never beheld such faces anywhere on our own globe, unless it may have been where I have seen beautiful babies, of which it is possible to see now and then one. But these are apparently men and women of mature years. The third class is a very curious variety, as unlike any I ever saw before as can well be imagined. The tallest individuals that I see are not more than three or four feet high. Their color is black or very dark, but their peculiarity consists in the enormous disproportion between their height and the length of their limbs and the size of all the parts. Their bodies are no larger than my arm and their limbs are proportionally small. The appearance is unaccountably strange; I can give no adequate description of it.

"But the fourth class of beings I can only describe as being human in form, for in substance they are like thin clouds; they float in the air like clouds, yet they control their own motions; that is they move voluntarily and ap. pear to govern their movements in precisely the same manner that we, of more ponderable material, govern our movements. They also appear to hold some form of intercourse with each other and to be governed or influenced by such intercourse, but I do not understand their

Mrs. Denton does not believe that these were the spirits of departed human beings either belonging to Sideros or any other world. It will be seen, however, that similar beings to the last have been seen on Sideros by several observers, most of whom regarded them as the spirits of human beings who had once dwelt on the little world.

Mrs. Anna Kimball, of Dunkirk, N. Y., with a Paines. ville meteoric specimen saw and described Sideros very much as it has been already described by several. I do not give this description, since it corresponds so closely with what had been already published, though she informed me that she had not read those descriptions nor did she know what the specimen was that she was examining. I give her description of the spiritual beings on Sideros, since she could have known nothing of the previous descriptions of others at the time it was given:

"I see an ocean and on the side of it a beautiful country. Twenty miles back there are graceful hills covered with trees, having very fine foliage, nearly as fine as the leaves of maiden-hair fern.

"I see now a peculiar building, not like anything here; it looks like a town under one roof, it is so large; it seems to be a palace of industry. I see many people with small heads and round figures, petite and round. I see no one that looks old. They are wise.

"I see one that seems transparent; I see objects through him-people on the other side. He has something over his form, a palish blue material. The people recognize him; he is among a group and is smiling and pleasant: he is teaching them and they are learning. I wish I knew what is being said. I see a woman of a similar kind. What a beautiful place! cone shaped and immense; it is made of a kind of transparent rock. This beautiful woman stands nearly in the centre of thousands of people that are in groups. I see many people there, less transparent than she, but approaching it. Some have dresses that give them the appearance of being clothed in flowers. I can see her feet on the floor; they have nothing on them. I feel abashed in her presence. There is an uplifting influence here that thrills me.

"I go into a place where I see transparent persons magnetizing a young lady; she has beautiful features and a perfect form. A most beautiful light comes down and stands over her head and now I can see a form within it like a feetus, surrounded by a white, pearly element. It expands very rapidly into a lovely form, like a queen with golden hair. She recognizes the spirits as old friends, Young persons gather round and bring flowers. She puts her hands before her eyes, as if she could not believe her senses. She is now covered with a white garment, but her feet are bare. Her hair is lighter, fairer. I never saw such an exquisite woman. Her peace and repose are indescribable. They take her by the hand and lead her to a divan in the centre of a room. Near it is a slab. covered with mosaic work, in which are gems placed upon beautiful, carved supports.

"Now I hear music; it is not singing nor an orchestra; very much finer; no harsh, metallic sounds, perfect melody. I see nothing that it comes from, but it fills the atmosphere. She clasps her hands and listens, and as she listens, I can see her whole form light up as with electric flashes, her brain the brightest.

"Her old body lies on a couch and I see a spirit placing the long, dark hair. She looks at the body sideways at times; she does this very gracefully. The robe that she wears is so ethereal, I can see her perfect form through it. A silver-hued element floats all around

THE TRUE PHILOSOPHY OF EVIL SPIRITS AND .. OBSESSION.

Some Mimtatements of J. H. Mendenhall Corrected.

BY WILLIAM EMMETTE COLEMAN.

Allow me to correct a few of the many misrepresentations of my views and writings concerning evil spirits, obsession, materialization, etc., found in an article by J. H. Mendenhall in the JOURNAL of July 10th. A large part of that article, as well as the greater portion of a lengthy one of his, on the same subject, published in a notorious quast-spiritual weekly, are devoted to the task of demolishing various insubstantial men or straw set up by the good brother, and labeled "Theories of W. E. Coleman," none of which theories, "Theories of W. E. Coleman," none of which theories, let me say, can be found in my writings, but rather in every case the opposite is clearly set forth. Pity it is that, when men undertake to criticise the views of others, they do not acquaint themselves fully with the ideas antagonized. To write long articles, as Mr. Mendenhall has done, ridiculing and abusing me for expressing certain opinions, when in fact no such opinions have ever been voiced or even implied, is exceedingly unjust and worthy of severe reprobation.

tion.

He speaks of my having made "false charges" against him. My only charges against him were these: (1) locseness and superficiality in his spiritual investigations; and (3) that his remarks concerning the persecution of mediums, and in defense of fraudulent mediums, were wild and foolish. His replies to my \$500 challenge prove conclusively the absolute truth of those charges. No doubt Mr. Mendenhall is honest enough in his writings, nevertheless they are full of statements utterly untrue.

### MISSTATEMENT NO. ONE.

Mr. Mendenhall, in the first paragraph of his Jour NAL article, affirms that I have "never witnessed or learned anything" of the facts of obsession, materialization, etc., called in question by me. Inasmuch as I have been a close student of spiritual phenomena for twenty-one years, and have a familiar acquaintance with the entire literature bearing upon the modern phase of Spiritualism, besides, from my knowledge of the literature of the world of all times and ages, whether history whilesenty whether history, philosophy, science, theology, the classics, etc., bearing upon the subject of evil spirits and cognate topics, it can be readily perceived how absurd is the statement that I know nothing about the supposed influence of undeveloped spirits on mankind. Brother Mendenhall refers me to the teachings of Plato, Æsculapius, Socrates, Apollonius, and other ancient sages upon this point. With all due respect to the profound scholastic attainments of the gentleman as regards the mastering and mental assimilation of the crude speculations of the ancient mystics of Arabia, Persia, China, Egypt, Syria and Greece, I hazard the assertion that my knowledge thereof at least equals that possessed by my critic.

So far from being an ignoramus on the subject, I have for years made the question of obsession a careful study; and, after a mature investigation and impartial consideration of the conflicting theories thereupon, I have adopted the views now held-views based upon the solid rock of scientific truth, not the crumbling, shifting sands of vague imaginings and material speculations—views which I am as confident are true, in the main, as I am that the sun rises and sets. Not till after a long and searching examination did I come to any positive conclusion in the matter. A vital question like this cannot be settled by a superficial survey of the field of abnormal psychological phenomproping to the bottom of the entire subject in all its ramifications is requisite in order to arrive at a truthful conception of the nature of the diseased mental action of so-called demoniacs and obsessed persons. Now, the whole subject is perfectly simple and clear to my mind. A correct understanding of the laws of spirit control and of the nature of existence in the spiritual spheres, the nature of mediumship and the distinction between mediums and sensitives, the influences to which sensitives are subject, both from those in the body as well as out, the nature and influence of disturbed, perturbed and irrational psychological conditions, hallucination, dementia, etc., scientific knowledge upon these points leads to a clear perception of the nature and causes of the peculiar phenomenon generally attributed to the influence of evil spirits. What is necessary is a scientific investigation of the subject, free from the prejudices and biases of preconceived opinions, whether of mistaken materialistic conceptions on the one hand, dogmatically denying the existence of all spiritual influences, or, on the other hand, the crude, superatitious, credulous vagaries of superficial Spiritualists; and any rational, unprejudiced mind studying the subject carefully and thoughtfully can at once perceive the true philosophy of obsession. Many Spiritualists have done so, and entertain truthful conceptions of such phenomena.

# MISSTATEMENT NO. TWO.

Mr. Mendenhall says I "endeavor to convince" pecple to believe that there is "no such disposition among men and women in spirit-life as would induce them to work evil to their fellow beings yet in the flesh," and that an "immediate cessation" from evil takes place through the shuffling off the physical form—that we "leap at once toward perfection" by the mere act of death. What warrant has Mr. Mendenhall for attributing to me (or to Mrs. King, upon whom he also tries to saddle them), such absurd theories? Where did I ever publish one word implying a belief in such insubstantial unrealities? I believe just as all Spiritualists do-that each individual begins life in the Spirit-world just where he or she left off here, and that by gradual growth the evil and dross of our natures are purged away, and the spirit passes from circle to circle and from sphere to sphere as it is fitted so to do by effort, culture, progress. The lower circles of the second sphere are filled with low, undeveloped evil (so-called) spirits. It is not the low, undeveloped. called) spirits. It is not the existence of evil spirits in the Spirit-world which is denied; but that they are permited at will to flock to earth to obsess the children of earth, tempting them to commit crime, practice vicious habits and causing insanity, I do most emphatically deny. The lower spirits of the Spirit-world are under the guardianship and guidance of higher spirits and every evilly-disposed individual in spirit-life is under the superintendence of those who have the power to restrain him or her from preying on humanity either on earth or in spirit-life. As criminals in/earth-life are. in a measure, restrained, and all good citizens do what they can to prevent the commission of crimes and outrages on their fellowmen, so, in the higher governments of the Spirit-world, those criminally disposed are kept in check, not by bolts and bars, walls or prisons, but by a force and power far more effective—that of the psychological will of their appointed guardians in higher circles.

We often hear it stated that evil spirits must act out their natures. In answer, let me inquire, do we allow evil men and women on earth to act out their natures Do we permit criminals to rob, murder, burn, etc.? What are all our courts of justice for if not to prevent evil spirits from "acting out their natures?" And is the Spirit-world inferior to the earth? Are the social states of that higher realm beneath those or this undeveloped planet? They must be, if the loose pernicious theories of the believers in obsession are correct. But, thank God! we know that they are not true—that order reigns supreme in the Spirit-world—that the inhabitants of that world and of the earth are fully protected against the intrusion of malignant and victous ly-inclined spirits, by the wisdom and love of the deni-zens of the superior circles. If all spirits were allow-ed to follow the dictates of their evil natures, what chance for improvement and progress would there be? If such were true, they would continue to grow worse and worse, more and more deeply ingrained in vice and crime. The prevention of their continuance in

such courses is the first step to improvement and ref-ormation. They are restrained, kept in check, in love, by those anxious to reclaim them from their low estate. The laws of the Spirit-world are universal—there are no exceptions—and each human being, reaching that sphere, without exception, is at once the subject of such watchful guardianship and loving guidance as is best adapted to a vinerally the fine of animality and best adapted to extinguish the fires of criminality and vice and kindle a sacred flame of penitence and desire for improvement. Those filled with revengeful thoughts or anxious to prey upon their fellowmen, whether on earth or in spirit-life, are firmly held from the commission of such describing deads.

the commission of such demoralizing deeds.

Malignant, fiendish spirits—those wishing harm to mankind—are not suffered to control mediums or communicate with earth; but undeveloped, unwise, though well-disposed spirits do communicate, under the supervision of higher spirits. Wisdom overrules all. The prevalent conceptions of spirits tempting people to commit murder or suicide, to burn barns or houses, to get drunk and use tobacco, and that spirits render persons insane, that insanity is caused by spirits, are entirely devoid of truth, the idle chimeras of short-sight-adding and appearant thinkors. The snirits ed investigators and superficial thinkers. The spirits that obsess human beings are usually of the earth, earthy—diseased mental conditions, deranged psyschological states, unbalanced brain forces. Sometimes what is called obsession was bedynta investor spirits. what is called obsession may be due to imperfect spirit control, semi-devoloped mediumship, a lack of assimilation between the mentality of the control and that of the sensitive or medium. So far from spirits rendering people insane, they do all they can to relieve the mental perturbations of those so afflicted. Magnetic healers and mediums relieve the insane and those supposed to be obsessed (which latter are partly insane, so-called obsession being usually merely a form of insanity), by the aid of the soothing magnetism impart-ed by spirit-healers on the other side, in conjunction with that of the operator. The demons that are driven out or exorcised by these healers, are not evil disembodied spirits, but mental delusions, monomanias, hallucinations and other abnormal operations of the mind—these it is that are dislodged. Obsessed persons are insane, and the healthful magnetism of spirits and mortals aids in their restoration to mental health and sanity. Persons who imagine themselves prompted to commit crime or other injurious practices, by spirits, are hallucinated—are led astray by deranged fancles—in plain terms, they are, to that extent, crazy. There is no case of so-called obsession or demoniac infestation, but what is fully and satisfactorily explained in accordance with pure science and rational philosophy, by the principles of diseased mental action, as outlined above, and I repeat that no spirit ever incited any one on earth to acts of crime, fraud or vice-every supposed instance of which (and I know there are very many), being simply a case of unbalanced mental integrity on the part of the one foolishly supposed to be so tempted.

#### MISSTATEMENT NO. THREE.

Mr. Mendenhall says that all spirits who ever com? municate with men on the subject, so far as he knows, taught that evil spirits possess greater power to harm men on earth than when in the body. This is a nota-ble instance of the very limited knowledge possessed by the good brother, or rather it is an indication of the extremely loose and shallow manner in which he conducts his researches in spiritual matters of vital im-

There is a certain Andrew Jackson Davis, of whom the gentleman may probably have heard. For over thirty years he has been exploring the condition of society in the Summer-land, and in addition to his many clairvoyant views of that land, and his clairvoyant per-ception of the laws and principles governing in that world and in the intercommunion of the Spirit-world with earth, he has received many valuable instructions from wise and lofty inhabitants of the spirit-country. Mr. Davis has, from the very beginning of his spiritual experiences denied the truth of obsession by evil spirits, or the maletic influence of wicked spirits upon in one of his later works he has told us of the influence of certain unwise, unconscientious, frolicsome sportive, deceptive spirits, called the Diakka; but the Diakka are not malignant, revengeful or criminally inclined spirits, but frivolous, pleasure lov-ing, undeveloped minds who come to earth for amusement, not in malice or ill-will, or for the purpose of gratifying their passions by obsessing mediums and causing them to get drunk or to become insane. Mr. Davis has never sanctioned the monstrous dogma of spirits tempting persons to crime, or rendering them insane, but has always denied the truths of such "diabolical"doctrines.

I would also call the attention of Bro. Mendenhall to the subjoined statement of W. J. Colville, while under control, as published in the August Olive Branch: "Q. Are spirits free to come back to this earth

whenever they choose, or are they obliged to go to higher authority for permission?

"A. No spiritual manifestation can possibly take place without the sanction of a higher power; so of course, no spirit could communicate with you, if that higher intelligence chose to counteract his power. The higher the spirit is, the greater power he has over all spiritual things, and thus no undeveloped spirits would be able to communicate, unless permission was granted to him by those in higher spheres. Whenever there is a necessity for the higher power to interpose, that interposition immediately takes place. There is a law in nature that allows any spirit more advanced than yourself, to control you, and it is a law which we are all bound to respect. There is no law in nature which gives unto the lower spirit as great power as to the higher.

"We, who are the immediate guides of this medium, would not be able to control him, unless his guardian angel were to permit it—without the sanction of the guardian angel, the guardian spirits could not influence. The guardian spirits have not attained angelic life and are subject to the higher will of the angel guardian,"

Again, a spirit of profound intellectual and philo-Again, a spirit of profound intellectual and philosophic grasp and power, writing through Mrs. Maria M. King, has treated this whole subject of evil spirits and obsession at length, in the light of the wisdom of the higher circles of spirit-life. In Mrs. King's "Real Life in the Spirit-land," many words of wisdom are given on these points, and in her third volume of her "Principles of Nature". Treangly multiples the truth. "Principles of Nature," recently published, the truth concerning evil spirits and obsession is vividly portrayed. In a 25 cent pamphlet, by Mrs. King, entitled, "Spiritualism versus Diabolism," the spirit-author treats the subject in detail, explaining the causes of the many phased aspects of supposed obsession and possession, as seen in our own day and as evidenced in mediaval witchcraft and other mental disturbances on our planet. In all three works the philosophy of obsession presented is in accord with the principles I have herein before laid down. What Mr. Mendenhall, in his communication, calls "dreams" of Mrs. King, are the revelations of eternal truth from one of the greatest minds that ever communicated with earth, who knows whereof he speaks, through actual experience and through careful, scientific investigation of the matter. If Spiritualists generally could dream such dreams now and then, much of the prevalent nonsense and superstition, absurdity and fraud-promotion, would be eliminated from our ranks, and a new start be given to the everlasting gospel of spiritual truth.

As an offset to the statement that all spirits who ever communicated with earth taught the reality of obsession, and the greater power possessed over man by evil spirits (a statement only demonstrative of the ignorance of the one so asserting). I have given the testimony of three of the most noted mediums and writers in our midst, who, voking the teachings of the wise and good in spirit-life, emphatically give the lie to the crude theories and shallow speculations of the believers in obsession and the power of evil spirits. A. J. Davis, Maria M. king and W. J. Colville constitute quite an imposing array in opposition to the pseudo-Spiritualism more appropriately termed "diabolism" of which Mr. Mendenhall is so valorous a champion. Orthodoxy insists on its one devil; it cannot do without its own peculiar devil, and Spiritualists, who claim to laugh at the orthodox for their foolish clinging to the devil, out do by far the folly of the orthodox. As an offset to the statement that all spirits who ing to the devil, out do by far the folly of the orthodox.

# Woman and the Household.

BY HESTER M. POOLE. [Metuchen. New Jersey.]

Know, too, O mortal, thou whose rougher path Lies through a world of sia, Without, the deathly arrows of wrath, Its fever fire within.

When sorrow, doubt, despair assail thy life, Till thy crushed heart confess It fain would choose, before such bitter strife,
The grave of nothingness,

A well-spring, whose high source is heaven, doth wait Upon thy fravel sore;

There drink! and thou shalt rise as re-create, Yea, drink forevermore!

O quickening fount: may m, In everlasting flow;
And on each wanderer's weary, faifiting soul,
The blessed truth bestow.

[Catharine P. Marsh;

12 V-t-12 2 sketce O quickening fount! may thy bright current roll

The Princess Dora d'Istria, a sketch of whom recently appeared in these columns, is about to return to Europe after a summer's visit in this country. She is a beautiful woman, about fifty years of age, as simple and unostentations in her habits as such a noble woman ought to be. An enthusiast upon the subject of woman's advancement, she is yet controlled by judg-ment. She has been much struck by the contrast presented by the women of Russia and America; while in this country an atmosphere of courtesy and apparent freedom surrounds women, yet they are still restricted in matters of property and in a voice in the government; while under the autocracy of Russia, women yet hold their personal property in their own right after marriage, and are entitled to a vote in municipal affairs. She remarks upon the excellence of women physicians in that country, and states that Russian women enter no other profession.

Since 1837, a period of over forty-three years, a refined and able gentlewoman, Mrs. Charlotte Fowler Wells, has been connected with the business and interests of the Phre-nological Journal of New York City. Since the death of her husband, she has been chief the death of her husband, she has been chief manager of that magazine. Now that Mr. O. S. Fowler, her brother, and his son-inlaw have entered into the partnership, the old firm name of Fowler & Wells is restored. During all these years, Mrs. Wells has retained an energy and enthusiasm with that science which her family have mainly developed, which is as encouraging as it is remarkable. It is said that women lack continuous application, yet here is a living example of an inflexible courage and devotion to the interests of a cause through difficulties which at one time or another have disties which at one time or another have dismayed every man who has been connected with the magazine. Not only its increasing prosperity, its very existence is a monument to her energy and fidelity. The patrons of the journal know less of Mrs. Wells than they ought, owing to her shrinking modesty of character. The Phrenological Journal, under her administration, has always advocated enlarged opportunities for women, and in the current number the leading editorial is entitled, "Liberal Culture

Mrs. A. S. Duniway, as the head of the Duniway Publishing Company, and editor of the New Northwest of Portland, Oregon, issues a beautiful and enlarged eight-page paper on its tenth anniversary. The energy and industry of its founder have conducted to this successful period a sheet which fearlessly advocates freedom, morality, education and reform. It is really of national interest, while it must exercise a most

healthful influence upon the western coast. Mrs. Duniway is a successful author and lecturer, and recently after a discourse up-on Woman and the Law, she was asked in regard to the position woman would take upon putting God into the Constitution if she had a vote. The reply was to this effect: If God wants a place in that instrument. He is able to go there, and the fact that He has not done it is proof that he does not care about it. Women have never tried to put Him there. The attempts are made by a few men whose real faith in Him does not amount to a grain of mustard seed, or they would believe him capable of managing without much meddling assistance from mortals. While opposed to uniting church and state, we are faithless about any man who does not carry his religion into both business and politics.

Two corrspondents of the Woman's Journal believe that women do not enter domes-tic service readily because the mistress of the house considers a certain amount of "snubbing" necessary to the proper training of those whom they employ. Women, like men, often abuse their power in the household, the eye of the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally could be a subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is generally contained by the subject to the mistress is ally on her help or can be every hour of the twelve or fifteen which she is expected the twelve or fifteen which she is expected to labor. One woman said, "I was at Brook Farm when I was eighteen, and I have always been glad of it. Some things got burned into me there, that never would out of me. For instance, I have never been able to speak to a servant in the tone commonly used. It comes from the way in which common workly as regarded there. You could not ask George Ripley to bring in a load of wood, or Nathaniel Hawthorne to draw a pail of or Nathaniel Hawthorns to draw a pail of water, in the tone in which ladies usually

ask those services."

Labor in the household must be both dignified and simplified before it can become attractive. And, too, a higher development in the laborer will naturally command higher respect. Education, development, truer and simpler habits of life, spiritual unfoldment; all these wait upon mutual respect and happiness. A genuine regard for labor and the laborer follows an appreciation of those physiological and psychological laws which underlies all life.

The following touching incident by a recent New York traveler, shows how much the great author needs such a conception of immortality as shall lead him to turn from immortality as shall lead him to turn from the dead form to the emancipated spirit: "And there," said he, as he pointed out a flagstone bearing two names, one of which was but a few years old, "there is Mrs. Carlyle's grave." "The wife of Thomas Carlyle?" I inquired. "Ay," said he, "ay, ay." And I saw that it was, and that this was the tombetone glorified by that immortal epitaph, in which the illustrious literary signt, after referring to her long years of giant, after referring to her long years of wise and helpful companionship, says that by her death "the light of his life is clean gone out." "And Mr. Cariyle," said the sexton, "comes here from London now and then to see this grave. He is a gaunt, shag-gy, weird kind of old man, looking very old the last time he was here." "He is eighty-six now," said I. "Ay," he repeated, "sigh-tysix, and comes here to this grave all the way from London," And I told the sexton that Osriyle was a great man, and that his mame was known all over the world; but

the Sexton thought there were other great men lying near at hand, though I told him their fame did not reach beyond the graveyard, and brought him back to talk of Car-iyle. "Mr. Carlyle himself," said the gravedigger softly," is to be brought here to be buried with his wife, ay. He comes here lonesome and alone when he visits his wife's grave. His niece keeps him company to the gate, but he leaves her there and she stays there for him. The last time he was here I got a sight of him, and he was bowed down under his white hairs and he took his way up by that ruined wall of the old cathedral and round there and in here by the gateway, and he tottered up here to this spot." Softly spake the gravedigger and paused. Softer still, in the broad dialect of the Lothians, he proceeded: "And he stood here a while in the grass, and then he kneeled down and stayed on his knees at the grave; then he bent over, and I saw him kiss the ground—av. he kissed it again and again, and he kent ay, he kissed it again and again, and he kept kneeling, and it was a long time before he rose and tottered out of the cathedral, and wandered through the graveyard to the gate, where his neice stood waiting for him."

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Instead of one devil, they have untold myriads; millions of devils, little and big, wise and foolish, old and young, and all rushing daily and nightly to the earth, without let or hindrance from any higher power in the universe. Are we not told by the prophets of this new phase of devilishness run mad, that "evil spirits have more power over men on earth than good spirits?" Are we not sagely informed by the expounders of this "devil's creed" that a large majority of all cases of insanity are caused by obsessing spirits? And strange to say, otherwise spirits? And strange to say, otherwise sensible people actually believe such self-evident absurdities. Such theories are a disgrace to the nineteenth century, and a Spiritualism that countenances such, deserves to be hooted down as a laughing-stock to all sensible persons.

MISSTATEMENT NO. FOUR.

Mr. Mendenhall says that Mr. Coleman "neither believed the fact nor understands the philosophy of materialization." And yet in the same article he says, I "do admit the genuineness of materialized forms. These statements are glaringly self-contra-dictory. Let it be understood that I fully accept the fact of the reality of "materialization in full form of spiritual beings. I am positive of its truth, alike from my own experience and the combined testimony of careful, scientific observers in various parts of the world; and when any person foolishly and recklessly charges me with being an enemy of materializing mediums or a denier of the fact of materialization, he or she either knowingly or unwittingly utters an untruth. No firmer friend of true mediums lives than I am; but as for pretended mediums, swindlers and charlatans, I shall ever oppose and denounce them. While some materializations are of the insubstantial, shadowy character described by Prof. Brittan, others are of a more solid, substantial char-acter, seemingly pure flesh and blood for the time being, and as firm, dense, and impenetrable as though still "in the body."

MISSTATEMENT NO. FIVE. Mr. Mendenhall says every member of the committee named by me to pass upon the genuineness of certain reported materialized spirit-cloth, has "already prejudged the case of all materializations, and decided against them." If anything is needed to demonstrate the total lack of knowledge of the writer were the subjects written were rriter upon the subjects written upon. and his utter incapacity to grapple with the re-condite problems involved in the philosophy of spirit manifestations, this statement is all sufficient. Not one of the four persons named by me has ever pronounced against all materializations, or denied the reality of such phenomena. On the contrary all of them accept their truth. Does not A. J. Davis in his "Diakka" acknowledge the truth of materialization? Does not Mrs. King, in the the third volume of her "Principles of Nature' devote considerable space to the philosophy of materialization, proclaiming its truth and explaining, on scientific principles, the modus operands of this weird power in nature? And in the very article of mine to which Mr. Mendenhall replies, did I not conclude by calling attention to the philosophy of materialization found in Mrs. King's third volume? Yet Mr. Mendenhall really ignores all this, and asserts that Mrs. King denies the fact of all materialization. What can be said of a person who pays no more attention to facts than this? whose writings consist of a collection of misstatements, untruths, mistakes, and blunders loosely and disjointedly strung to-

I challenge Mr. Mendenhall to show me a line from either of the four impugning the truth of all materializations, or denying the fact of materialization. In order to make a point against me, Mr. Mendenhall un-truthfully charges me with selecting a committee to decide certain moot questions, of which every member had already prejudged the case and decided in my favor. The truth is, I do not know the opinions of any of the four upon the particular points involved. I do not know whether they do or do not believe in the permanent materialization of cloth or hair by spirit power. I have no recollection of ever having seen a word from them thereupon. I know they all believe in the materialization of spirit forms, including their hair, of course, and also the clothing temporarily worn by them, but beyond that I know nothing. I chose this committee because of their general soundness of judgment and practical com-mon sense, in connection with their representative character in the Spiritualist ranks Had I wanted to pack the committee with those known to have decided views favorable to the non-reality of such materialization, I would have named Prof. S. B. Brittan as a member, he having taken quite a positive stand against permanent, substan-tial materializations manufactured instantaneously:

MISSTATEMENT NO. SIX. I have never denied the possibility of the permanent materialization of fabrics, as Mr. Mendenhall charges. I do not know whether such a thing can be done or not. whether such a thing can be done or not. So, as no satisfactory evidence of its actuality had been adduced so far, in order to place the matter upon a more solid basis, as I said at the time, the offer of decision by a committee was proposed. If such be the case, we want it proved beyond reasonable doubt. My offer was made, not because I dogmatically denied, its actuality, for I have never done so, but to see if some positive evidence of its truth could be adduced. I know not what marvels spiritual power I know not what marvels spiritual power may be capable of accomplishing, hence it would be presumptous on my part to deny the possibility of permanent materializations.

MISSTATEMENT NO. SEVEN. But the crowning misrepresentation of my views is that wherein Mr. M. makes me deny, the power, of spirits to materialise the hair worn on their heads or the clothing worn by them. I have never intimated in anything I have ever written, that the same power that materialized the body did not at the same time materialize the hair, which is a part of the body, and also the clothing in which they present themselves. But the hair and clothing, I take it, are as temporary in form as are the bodies which are seen, and are dematerialized and dissipated with the rest of the form. What I said was not proven (though I did not deny its possibility) was that the locks of hair and pieces of cloth given away by the forms to the sitters, and remaining intact and undematerialized, were of spiritual manufacture. I never called in question the temporary materializations of hair or clothing by spirit power, but it was their permanent materialization which I said needed con firmation.

I presume Mr. Mendenhall understands the English language sufficiently well to comprehend the meaning of the foregoing. Before he ventures again to criticise those so far superior to himself as Davis, Tuttle, King, Crowell, etc., he had better try and learn the real sentiments and ideas of those he feebly attempts to rebuke. It is sincerely to be hoped that Mr. Mendenhall will be wiser in the future.

wiser in the future,
"Wisdom is the principal thing; therefore get wisdom; and with all thy getting
get understanding. How long, ye simple
ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate
knowledge? Turn, you, at my reproof.
When wisdom entereth-into thy heart, and
knowledge is pleasant unto thy soul discreknowledge is pleasant unto thy soul, discre-tion shall preserve thee, understanding shall

Presidio of San Francisco, Cal.

Frothingham-The Free Religious Index.

Speaking of liberal work outside of Spirit-ualism, we read in a late number of the *Index* of Boston, a letter from Rev. O. B. Frothingham, in which he says he has regained his health, but will remain abroad another year. He writes, Aug. 14th, from Engardine, Switzerland and announces his decision to "abandon his profession," and that "neither pul-pit nor platform will know me again." This conclusion is reached, because he "wants more leisure than the ministry affords, for the pursuit of certain lines of thought, which have interested mesince I have been in Europe, and the life of a man of letters. will be more satisfactory to me. In another career I can be as useful as in the old one, perhaps more so."

It is to be hoped that he may not entirely include the platform in his decision to leave "the pulpit," for we have few more delightful speakers than Mr. Frothingham, and to my thinking few who so ably preside at a meeting of persons of diverse ideas. I remember the first conventions of the Free Religious Association, when our aim was to "find in how many points we agree," and for that purpose representative speakers of each sect, including Spiritualists, were invited, and how pleasantly and with what wonderful tact, he would smooth away any remarks that he could see by the faces before him, were somewhat distasteful to the audience, and this with the utmost gentlemanly courteousness to the last speaker. He is too valuable on the platform, to be allowed to retire without remonstrance. His idea of being "as useful" is only a continuation of his former self-devotion to his fellow-

I am glad of his returned health, for we assist the roaming feet of thousands to plant themselves somewhere—beside in the To me, all this reaching out of the skeptic and the thinker, is prophetic of the certainty that there is a something that may be reached. Nature has given us no other appetite for which she has not furnished supplies, and that the longing and as-piration of our spirit is to be met with any thing short of fulfilment, when the lower physical needs are supplied, is to reason out of the analogy of things. We shall all, sci-entists, free religious, Spiritualists, and all honest seekers, come by and by, to the one result, to a conclusion that will satisfy the whole aspiring man, and assure him of the eternality and desirability of a life that is forever growing, and never grown; that never shall arrive to the old idea of Nirvana, that of being merged in the Deity, but that may attain the Spiritual-Buddhistical truth of Nirvana, rest-by finding and working harmoniously with the laws of Nature, which they call God. And if it is by different methods that we reach this result, what matter? We are all working to the

same ends in our own way.
I like the Free Religious Index very much, and find, as usual, much information in it, that I could not, if it was withdrawn. Perhaps just out of sight, there's a bit of black ribbon in memory of our noble friend Abbot's ten years of splendidly done work, and its external relinquishment, but this is only a change in his life of usefulness, such as Mr. Frothingham has made in his, and which will probably result in much good to the world, and if our warm hearted worker, Prof. Adler, can have the courage to stand above the dead body of his most devoted friend and helper, the good Mr. Seligman, and say "this is no time for tears,—the world needs us—we must close up the ranks and move along," then we can well afford to say the same of Mr. Abbott's past work, and hope for the promise of the future.

Free religious people, whose organ the Index is, are a spiritually minded people; they are not materialists, as is often averred-We need all the liberal papers possible, that are pure in tone, and just in intent, and having derived so much pleasure from its pages, since its birth, I am glad to say this to Spiritualists who may have a little money left, after sustaining our own organs. LITA BARNEY SAYLES.

Killingly, Conn. Magazines for October not Before Mentioned.

The Southern Medical Record. (R.C. Word M. D., Atlanta, Ga.,) Contents: Original and Selected Articles: Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaneous.

St. Louis Illustrated Magazine. (Magast. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Evansville, Ind.; The Mink Creek Hunter; "Oh, Come to the West, Love;" A Garden of Cucumbers; Learning Stenography; Late Blossoming; Fashions for October; Timely Topics, Pleasure for the People; Ye Gossips; The News Boy; Phonetics; Baker's Bread; Current Literature; Editorial Miscellany.

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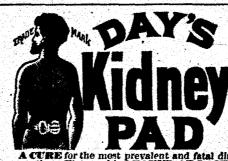
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The Facts in Mrs. Esperance's "Exposure."

In this case "Resurgam" writes that from the beginning of the scance nothing bore the usual marks of genuineness. Before the invocation was over he was surprised. for three reasons, to observe something purporting to be "Yolanda" at the spirit compartment of the cabinet. These reasons were, first, that the appearance was premature: there had not been time to collect the power essential to materialization; secondly, he had not felt, as a sitter in the circle, the same sensation which he usually felt of being drawn upon for power to effect the materialization, a sensation which in his previous experiences had been so unmistakable that at the moment of the pretended appearance of "Yolanda," he was in the act of remarking that the spirits were not yet at work collecting the power. Thirdly, the pretended apparition was so much tallerthan "Yolanda" that he made a note in his book, that the "form" was "like Yolarda but taller, I think."

There was also, on the appearance of the form, a scantiness of clothing and a prodigality in the display of contour and of desh, especially "as the medium held out her white skirts for trinkets to be thrown to her." that seriously arrested the observation of "Resurgam," and must have instantly caused such skeptics as had any design to test the medium's honesty to conclude that this was their time.

Hence as the medium passed around the circle distributing her flowers, she no sconer came within reach of Mr. Warnes than he seized her, and a struggle ensued in which the medium screamed, kicked and fought somewhat more vigorously and humanly than disembodied spirits are wont to do. At the same time "Resurgam" went into the medium's compartment of the cabinet, examined her empty chair, empty dress and empty shoes, and satisfied himself that Mrs. Esperance was not there, but was in the arms of Warnes, and that "Yolanda" for that evening had not been visible. The light in the medium's opened compartment at this time was sufficient to show the time by a watch.

"Resurgam" who, with sincere grief certifies these facts, also says:

"That there is a really genuine 'Yolanda.' I am as absolutely certain as I am of my own separate identity, and I will give abundantly of incontestable evidence and proof of that fact as I also will of the unrivalled genuineness of much and nearly the whole of the mediumship, but while, as a friend—a true friend—of Mrs. Esperance's. I have done, and ever will give the best testimony in her favor that any medium on earth ever toold receive, yet, on the other hand, no friendliness on my part, and no grateful feelings I may, an' do entertain towards her, shall ever cause me to be any party to a wrongful impersonation of a spirit-form as occurred on this occasion." red on this occasion.

We cannot, of course, make the expossure of a medium in a single falsé personation, a ground of denying previous materializations through the same medium, of which we still have complete evidence that they were genuine. As we have often heretofore asserted, each seance must stand on its own merits. The ultimate fact involved in the whole analysis is that the spirits frequently select mediums who will sometimes falsely personate the spirit, and in Mrs. Esperance's case, not from any fear that the spirit will not appear, for the false impersonation, surprises the audience before the spirit has had time to appear. What is it that induces a genuine medium, who has no reason to doubt that at the usual period, a genuine materialization will take place, to slip off her shoes and her dress, strip herself to her chemise, and, instead of waiting for a true spirit form, stalk through a circle to every member of whom she has probably given true materializations, and inflict upon them a false impersonation, to the lasting sacrifice of her own modesty and reputation, to the seeming disgrace of the cause of Spiritualism, and to her own permanent injury in self-respect, in pocket and in public esteem. In Mrs. Esperance's case there was apparently no reason to apprehend that the acmee was dragging into a failure. No time had been given for a success. Moreover in me case there is no shame or cones of guilt in her mind at her de-

tiele of conscious offense, is manifested by Mrs. Esperance after her seizure as narrated by "Resurgam!" He says:

"On Mrs. Esperance being carried into the cabinet, an altercation ensued with Mr Armstrong and the man who had seized her, and a general demand arose of—'Is the door locked,' 'don't let him go,' 'who is he,' 'take his name.' etc., on which Mrs. Esperance, in the cabinet, said, 'I know him; his name is Warnes; he lives by the Falling Shore; he ought not to have been admitted; how did he get in? Turn him out! Kick him down stairs!' Mr. Warnes said, 'Yes, that is my name my name is Warnes,' and Mrs. Esperance replied. 'Yes, I know you, and you call yourself a Spiritualist!' A pretty Spiritualist!' "Turn him out,' etc."

Mrs. Esperance plainly assumes that the wickedness of the transaction is not in her, but in the pretended Spiritualist who had the audacity to seize and hold her, until a light could be brought. She not only seems to be indignant, but, absurd as it is, her indignation seems to be honest.

We have frequently seen criminals arrested, but we never saw one, who even in the audacity of crime thought his arrest a violation of the officer's duties, or who would retort, while conscious of being caught in the act, "And you call yourself an officer?" And yet Mrs. Esperance, so far from outstripping the criminal classes in impudence, had enjoyed the previous respect of those with whom this exposure brought her into collision.

Certain Forms of Deceit in Mediums-The Question Raised.

The recent seizure of Mrs. Esperance in England, while engaged in personating the materialized spirit, "Yolanda," seems to be proved by an overwhelming array of caudid testimony. Moreover the proof nearly all comes from Spiritualists who are as certain that the previous appearances of "Yolanda" were genuine as they are that this one was not. The chief duty that remains is to admit the imposition in this instance, side by side with the genuineness of much of the medium's previous work, and to ask ourselves what view shall we take of cases wherein genuine and even powerful mediums for some occult reason, seek on particular and exceptional occasions to personate spirit presence where no spirit influence seems to be present.

There is one phase or theory possible in such cases which would call for a course more discreet and sensible than the nearly riotous demonstration in which Mrs. Esperance's seizure resulted. Materialists charge that mesmerism is a form of somnambulism and that all trance conditions are somnambulic. Possibly this may have a germ of truth fer some occasions. If spirits, while in the body, can mesmerize or produce a state slightly resembling somnambulism, whereby other spirits also in the body are brought into states of unconscious and involuntary action, it is not impossible that disembodied spirits may also etelrare equipme and induce complete somnambulism or lead them involuntarily into the personation of spirit forms. Why they should do so, is a question for subsequent inquiry. If disembodied spirits ever do mesmerize mediums, it would certainly be very unjust to hold the medium responsible for acts done in the somnambulic state at a time when even the courts of justice are acquitting criminals for taking human life while in that condition.

If we assume the possibility of a spirit mesmerizing a medium so as to impair the moral responsibility of the latter and we think Spiritualism has not yet reached the stage where the possibility of such an event can be denied, then the duty of all circles and audiences, before whom one who has been usually known to them as a genuine medium, and an honest person, appears to be falsely personating aspirit, is to test whether the medium is in a somnambulic or mesmerized state. Any somnambulist sudden. ly seized, will kick, scream, display remarkable strength and soon resume the natural waking state. A somnambulist also would feel no sense of guilt on account of any. thing she may have done while in the somnambulic condition. There is a possible stage, therefore, in which that which purports to be a materialization of a disembodied spirit, may be a clear deception, and yet free from fraud on the part of the medium. If there is fraud, as in a certain sense there must be, it would be the fraud of the mes-

merizing spirit, and not of the medium. The fact that such a theory could be made a cover under which mediums intending fraud could practice impersonation without disgrace, forms no reason for either accepting or rejecting it. It is a hypothesis not to be embraced, but merely to be experimented upon. The true test is to determine first whether the materialization is a real spirit or an impersonation. This Mr. Warnes did. If it be an impersonation, then to determine whether the personating medium is in a somnambulentor in a normal state. This Mr. Warnes, in the unfortunate excitement did not. Until this is done we venture the suggestion that anger, denunciation and emotion, are all premature. Somnambulism is a fact universally recognized. The tests whereby it is distinguished from the waking state, are known to all and are very easy of application.

Two sources of error are to be guarded against in conducting such experiments. The first is the reluctance of some Spiritualists, who have seen genuine phenomena from a medium, to admit a false impersonation when it comes. Until the false impersonation is distinguished clearly from the genuine spirit materializations and is admitted as a fact, there can be no investigation into its nature or cause. The second. source of error would be the possible attempt to screen under the plea of mesmerized mediums, the deliberate and premeditated What a queer mixture of naivete | cases of deceit in which as in several noto

and brazen effrontery, but without one par- | rious cases familiar to our readers, the mediums and their managers have accumulated stocks of vells, tinsel, masks and special paraphentia for personating spirits, con-stantly or and. Where such paraphernslia of premeditated deceit are found, it is idle to inquire further for the cause of the false impersonation. The unpremeditated and unsophisticated character of the facts in Mrs. Esperance's case, renders the theory that she was acting under spirit control while practicing a false personation, possible and plausible. We do not say it was probable, but it should have been quietly and carefully tested. Had she sat outside the cabinet, and there disrobed in presence of her audience, the theory of spirit control and virtual somnambulism would probably have occurred to every person present. It was the fact that she undressed within the cabinet that made out the case against her in the minds of those present. There may have been a stage in the history of spirit materialization when the use of the cabinet for the medium was necessary, though we doubt it. But mediums whose development has passed out of that stage, serve the cause of Spiritualism, at least so far as people on this side the veil are concerned, much the most effectively.

#### The Scientific Basis of Spiritualism.

In his forthcoming work under the above title, the plan and some of the contents of which he showed us during our last visit to Boston, Mr. Epes Sargent proves by the inductive method that there are certain thoroughly attested facts in Spiritualism, as scientifically established and as capable of verification as many admitted facts in pathology, chemistry, or geology; that these facts present the basis for a pscho-physical science; and that the materialists and socalled scientists who protest against these facts and refuse to accept them on the pretence that they are outside of the order of nature, merely beg the question and prejudge the whole subject in so doing, and moreover proceed in violation of that experimental method to which they profess to be loyal.

The specious objections that have been raised against Spiritualism during the last thirty years by Faraday, Carpenter, Hammond, Beard, Clifford, Lestie Stephen, John Weiss, Howells, Wundt, Bradlaugh, Huxley, Tyndall, and others, are taken upone by one and answered with that penetrating force which only arguments winged with sharp irresistible facts, can supply. The pith of Baron Guldenstubbe's book, giving his now authenticated experiences in direct writing, with facts and arguments never before translated into English, are presented in a very interesting chapter. The bearings of an absolute knowledge of our immortality on public morality, religion and other interests are discussed with philosophical clearness and sagacity. The objections of Mrs. Richmond's controls, recently in England to the attempt to present a "scientific basis" are answered with good temper, but with overwhelming cogency. The "controls" are shown to have involved their medium in contradictions, as she is made to say repeatedly in some places what she unsays in others, the balance of their own testimony being obviously in favor of the "scientific basis,"

which they begin by denouncing. One of the most important chapters in the book is that giving the author's own experiences in mesmerism some forty years ago. The analogy of the cognate phenomeena with those of Spiritualism, is clearly shown; and many suggestive facts bearing on the philosophy of consciousness, and introducing new views into mental philosphy generally, are presented, which cannot fail to attract the attention of all persons interested in psychological studies. The arguments of Hartmann, the German pessimistic philosopher, who admits the facts testified to by Zieliner in the case of Slade, but attempts to explain them away by his theory of "the unconscious," so as to make them tally with his Sadducean and atheistic belief, are answered with the power which a knowledge of all our facts naturally gives.

Liberal quotations are made from Professor Denslow's recent testimony in respect to Blade and Mrs. Simpson. Hudson Tuttle's medial experiences furnish some telling illustrations. The testimony of Zoellner and other German physicists of cejebrity in behalf of our facts is given, and the proper inferences are made as to its sci. entific value. Darius Lyman's keen replies to John Fiske, Youmans and others are drawn from with good effect.

We have given but a hasty, and very imperfect survey of the contents of the book. As there has been no such carefully prepared work as yet on the philosophy and science of Spiritualism, it cannot fail to attract a good deal of attention not only from Spiritualists but from those who question or oppose our facts. The book, will ap. pear early in November. We have given but a faint idea of the amplitude, the interest and timely character of the contents.

# "Out of the Old Belief."

The lecture with the above title by Hudson Tuttle, published in a late issue of the JOURNAL has elicited many requests that it be published in tract form for missionary purposes. Among others, Prof. Wm. Denton writes: "Tuttle's lecture in this week's JOURNAL is most excellent, it should be published in pamphlet form and sown broadcast." In compliance with these requests we have published an edition of \$,000 copies. and will furnish them at the rate of ten copies for 25 cents, or 50 copies for \$1.

It has been demonstrated by statistics that not fewer than 60,000 Europeans, or one in every 5,000 of the population, commit suicide annually. A writer in Black-toood's Magasine asserts that the average rate of self-destruction is five times greater at present than it was a century sgo. The increase of suicides, both in the New and O'd Worlds, is evidently a marked feature in modern civilization. The questions arise, "What is the cause of this? and what the remedies therefor?"—Exchange.

Suicides have been common in all ages of

the world, and have not always been confined to the human family. A maltreated dog was once observed to walk deliberately into a pond of water, and drown himself. A badly treated horse, seemingly tired of life, dashed his head against a stone wall until he had completely fractured his skull, and death soon followed. Among prominent individuals, in ancient as well as modern times, it was often deemed advisable to destroy the vital spark. Suicides are frequently attended with many startling incidents. A romantic glow is sometimes given to the preliminary arrangements, and the consummation of the act seems to be heroic in its character, and the dying moments full of sublime realizations. Antony, suffering from the stings of defeat caused by Casar, desired his attendant, Eros, to destroy his life; the faithful slave obstinately refused to perpetrate the horrid deed-a crime against nature and heaven-but suddenly, apparently in despair, stabbed himself. The venerable Roman, seeing the result of his entreaties in the death of his servant, did not hesitate to end his own existence. As a fitting finale to the tragic scene, and to render it still more romantic, Cleopatra, his mistress, was soon after found dead, the poisonous serpent still resting on her lifeless bosom.

Occasionally, an unintentional suicide, is only the just retribution of an intended crime. Dr. Hooper, a dentist, put a deadly poison in his wife's cup of coffee during her temporary absence from the breakfast table: when she returned, he was unexpectedly called out, and just at that moment a fly fell into his coffee, and the wife removing it, thoughtlessly exchanged cups-doing, as she supposed, her husband a favor. He returned at once, and drank his coffee almost at a swallow. · He detected the singular taste, and asked his wife if she had exchanged cups. She replied that she had, giving her reasons for so doing, when he exclaimed, "Then I am a dead man," and in a few minutes was a corpse, paying the penalty for the brutal murder which he intended!

A prominent physician asserts that the minute details of every case of self-slaughter published in the newspapers, does much in increasing the crime, he maintaining that there is no scarcity of men and women who take their lives for the purpose of obtaining a little posthumous notoriety.

Although suicide has been considered justifiable under certain circumstances, even some eminent men maintaining that self-destruction, "so far from being an evidence of insanity, is one of the strongest proofs of individual will," we can only consider that person a coward who shirks the responsibilities of life, however trying and unpalatable they may be, by destroying-his own physical organism, and thereby liberating his spirit, and forcing it into a realm where he will still be confronted by the responsibilities which every human soul has inherited by virtue of its existence. There is no method, either on earth or in the Spiritworld, whereby a human being can instantaneously so shape his surroundings and associations that they will be entirely to his liking; the spirit cannot through the instrumentality of suicide, enter a domain where the iron hand of law does not rule with a well defined purpose in view. The wild and visionary object of the suicide seems to be, principally, to escape from self -to banish some real or imaginary infliction, and to emerge therefrom a new being, completely reconstructed and especially adapted for an enlarged field of happiness. "We can," says Dr. Hunter, "conceive of a condition where it would be better for a man to die, but of no condition where one would be justified in taking his own life. We have all been created for a purpose, and when suffering the greatest affliction of mind or body, we are often working out our own salvation, and standing on the very brink of realizing our proudest ambition."

In 1864, our contributor, William E. Coleman, dramatized the novel of East Lynne for Mrs. F. M. Bates, sending her the MS. by mail. Having never met Mrs. Bates since her receipt of his play till recently, though previously they had had considerable dramatic experience together, Mr. Coleman had never seen his play performed. A few weeks ago Mrs. Bates arrived in San Francisco from Australia. where she has been resident for a number of years, and being tendered a complimentary benefit at the Baldwin Theatre, Sunday evening, October 3rd, she produced her play of East Lynne, thus atfording Mr. Coleman an opportunity to see his play acted for the first time, sixteen years after it was written. At her farewell benefit in Melbourne prior to her departure for the United States given under the natronage of the nobility and government officials of that city, she also produced East Lynne: and although a terrible storm was raging that evening it raining "cats and dogs," and a thin audience was anticipated. the house was packed from pit to dome with the beauty and fashion of the city, no stand. ing room even being available. Mrs. Bates is a member of the celebrated Wren family of professionals, many of whom have been Spiritualists for years.

We learn from the Philadelphia Item, that the immediate neighborhood of St. Peter's Church, Third and Pine streets, in that city. has been in a state of intense excitement for several days, owing to the alleged appearance of a ghost, the crowd of people surrounding the graveyard being so great at one time, that it was found necessary to seek assistance of the police to preserve order. Late one night, while some persons were passing the graveyard, they were startled by seeing a white apparition standing at the nead of a newly made grave. A young man employed in a grocery store, Second and Union, is positive that he saw the ghost. It came out of the grave surrounded by a brilliant radiance. He could not distinguish the form distinctly, the light about it being sostrong in force and variety of color that it dazzled him. A young woman who gave her name as Eliza Moore, verifies his statement; it was surrounded by a radiance that dazzled her so much that she had to shut her eyes, and when she opened them the ghost had disappeared.

An Item reporter interviewed Lieutenant Rice, of the Union street Station-house, on the appearance of the ghost. He laughed heartily when the word "ghost" was utter./ ed, and said that a child having died suddenly of small-pox, was immediately buried, and in order to confine the disease to the spot, the grave was partially filled with phosphorous. A large glass cover, containing a cross of artificial flowers, had been placed on the grave. The phosphorus coming to the surface had caused the brilliant light while the glass case seemed in the luminous glitter to indicate the rising of a person from the grave. This, in the opinion of Lieut. Rice, was the whole matter in a nut-

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

The Rev. Joseph Cook is right just oncehe is in favor of women voting on the temperance question.

B. F. Underwood, liberalist, has finished a highly successful lecture season in Colorado and returned to New England to fill appointments. He will be in the west again next month.

Mr. Myron Coloney, a contributor to the Journal and author of Manomin, a rythmical tale of the great rebellion, has invented a battery gun which on a late trial fired 12,828 shots in one minute.

Lucian Prince, of Worcester, Mass., gave us a call last week. He is in every sense of the word a good worker, being constantly engaged in arranging methods whereby the condition of animals transported on cars, may be greatly ameliorated.

The missionaries in China find the opium traffic their chief hindrance. It is estimated that three million people a year perish, owing to their inveterate habit of consuming this drug. The city of Ningpo has twenty-seven hundred oplum shops.

um, who has been spending several weeks in visiting friends and relatives in Vermont, will return to her home, 112 South Green street, sometime during the latter part of THOMAS GALES FORSTER is about to open

Mrs. E. A. Nichols, trance and test medi-

his fall lectures in San Francisco. The Spiritualists of the Pacific Slope should bestir themselves and keep this veteran constantly employed. His address for the present will be in the care of A. W. Allen, Esq., 675 Mission street, San Francisco.

Mr. J. K. Brown, an old veteran who saw Chicago when the land on which the building our office is located in now stands, and which cannot be bought for \$2,000 per front foot, was worth \$1.25 per acre, and who has long been an active Spiritualist and resident of Niles, Michigan, spent several days in the city last week.

Mrs. Emma E. Weston, of East Boston, a medium for physical and mental phenomena, expects to visit Chicago professionally about December 1st. Mrs. Weston has many friends here and will undoubtedly make many new ones during her stay. Our readers will remember an account of a sitting with her published in our notes of travel some weeks since,

The Toronto Mail, Canada, says that aninquest was recently held at Shepherdsbush. England on the body of George Aldersbury, a bookseller, who died from voluntary starvation. The deceased was a Spiritualist, and in refusing food said "the spirits would keep him alive." He seldom took more than one meal a day, and once it is said fasted for six days.

The September number of The Theosophist has come to hand. This completes the first year of its existence. It has been successful in fully establishing itself, and may now be deemed a permanent fixture of India. It treats of occult subjects in a man. ner exactly suited to the minds of those who are seeking a solution of their mysteries. For sale at this office, price fifty cents.

EXTERNAL CLOTHING—GOOD SPIRITUAL EXTERNAL CLOTHING—GOOD SPIRITUAL TALK.—Carlisle says: "It is written—'The heavens and the earth shall fade away like a vesture,' which, indeed, they are: the Time-vesture of the Eternal. Whatsoever sensibly exists, whatsoever represents spirit to spirit, is properly a cidthing; a suit of raiment put on for a sesson and to be laid off. The whole external universe and what it holds, as but clothing."

As nearly as language can express it. that is the idea spirit intercourse stamps upon mortal minds. It is good spiritual talk, and no doubt it is a truth.

### Brooklyn (N. Y.) Spiritual Fraternity.

We had a large and cultured audience to hear Prof. Kiddle's lecture upon the "Iden-tity of Spirits," and a marked feature was the number of strangers present; among other friends of the cause with us to-night, were Mr. Kellogg, of Keokuk, Iowa; Dr. Charles Woodhouse, of Rutland, Vt.; Miss A. E. Munson, of Burlington, Vt.; Dr. E. Edson, of White Plains, N. Y.; Jesse Shepard, the musical medium, and many others. Miss Munson has been a Spiritualist for many years, and she said to the writer at the close, that this was the best meeting she had ever attended. Prof. Kiddle received a very hearty greeting when he ascended our platform, for no other speaker finds a more appreciative audience than he. He

"At the present stage of the movement called modern Spiritualism, when it may be said that the fact of spirit communion has been scientifically established through the various researches of men like Prof. Hare in this country, and Varley, Crookes and Wallace in England, and those recently conducted by Zoellner and his coadjutors in Germany, the discussion of subordinate topics belonging to this great subject, is in order, and none, perhaps, is of more interest and importance than the methods and principles necessary to be observed in order to identify the communicating spirit. For a certain time it is enough to know that some spirit is communicating—the manifestation of spirit power and intelligence, even without particular individuality, seems to be sufficient for the cool scientific investigator, who desires to get facts rather than to gratify sentiment.

to gratify sentiment.
"Indeed, the reasoning by which the fact of spirit communication is established, and that by which individual spirits are identified, differ somewhat in the premises assumed and the principles applied. Not intending in this lecture to go over the whole ground, I shall be obliged to assume that my hearers at least understand—if they do not accept as true—the elementary facts of Spiritualism, and the logic by which we pass from the phenomena to the spiritual theory; for like some other sciences, Spiritualism is, to some extent at least, based upon influences drawn from observed facts. just as in astronomy, we infer the rotation of the sun on its axis from west to east, by observing a westward motion of the spots

on its disc. "It may be truly said of the thousands of observers of spiritual phenomena, that there are very few who observe accurately or systematically, or who reason upon what they see with even approximate logical correctness. The millions who believe in the reality of the phenomena and are convinced that they have actually received communications from their departed friends, have been convinced by a few strong facts (some-times by only a single fact), the real mean-ing of which they grasped through their intuition and common sense, at a time when their minds were in a recepcive state; and I think in nearly all these cases that the identification of a spirit friend or relative. has been the foundation for their belief. The restored personality of one whom they well knew, has been brought to their minds so forcibly and distinctly, that they could not doubt his continued existence and actual presence under the circumstances.

'A young lady with whom I am well acquainted, was visiting the remarkable test medium, Charles H. Foster, and through him she was addressed by name, comewhat in this manner:

"Eila, I am your friend, Charlotte Smith. I died this morning at three o'clock. I greet you from the world of spirits.'

"Mr. Foster's visitor exclaims: 'This is impossible. I received a letter only a day or two ago from the lady whose name has been mentioned, and she was quite well.' "Mr. F. remarks unconcernedly: 'I know nothing of it, madam. It is a spirit message, and you can easily verify or disprove

"She accordingly goes to the telegraph office and sends a dispatch to the residence of her friend in Chicago, inquiring as to her health. The telegram sent in reply is, 'Charlotte died at three o'clock.' This lady is forever after a Spiritualist to the extent of believing in the human spirit, its continued existence after the death of the body,

and its ability to communicate. "Another instance also a fact within my own knowledge: A prominent gentleman in New York, an inquirer at the time. had a scance last summer with Mrs. Hollis-Billings, and was greeted by the voice of a late employe, who a few months previously had been killed by a railway accident, giving his name, referring to the circumstances of his decease, and talking of matters pertaining to the business in which he had been engaged, mentioning correctly names and dates, thus presenting the same ele-ments of personality as he would have used in life in order to identify himself. I need not say that this remarkable incident made this gentleman a confirmed believer in spiritual truth, converting him from materialistic skepticism, and denial of all religion, which no church or priest in christendom could have done. These are only specimens, and by no means strong ones, of the kind of facts or tests which have served to convince the great majority of Spiritualists of immortality.

"There are recople whom I know, who are ingenious and strong minded enough to explain all spiritual manifestations away—to their own satisfaction at least; but the principal methods of explanation are—first, by denying your statement of facts; such things are impossible; you did not see or hearthan are impossible; you did not see or things are impossible; you did not see or hear them—you are the victims of hallucination. Second, by charging the mediums with inexplicable and inconceivable fraud or power of delusion. Of course, when the observer is a theologian, and the case is so strong that he is obliged to admit a spirit intelligence, he denies the identity and cries out, 'Devil,' as was the case with Rev. Joseph Cook when the spirit of his father gave his name and other facts to identify himself; reasoning, it may be supposed, from the major proposition, that it was more likely that an evil spirit would come to him than the spirit of his father. How he established this proposition he does not explain, but we all believe in the law of spirit affinity."

The speaker proceeded to dwell at length upon the law of spirit control, that "like attracts like," as especially true of spirits in their associations with each other and with those in the fiesh, showing that much depended upon the law of congeniality, and that in the Spirit world character cannot be concealed as it is here. All know each other as they are, while here personality itself er as they are, while here personality liself is, as its name implies, often only a mark to conceal character. Talleyrand said, "The concean character. Talleyrand said, "The true object of larguage is not to express,but to concean our thought." This is so true that in our present state of society the hypocrite is often presching from the pulpit to the pure and open-minded, and the sinner taking the comfession of the saint.

The speaker showed clearly that in spiritife this law of affinity acts more fully and deeply, and that the evil cannot go to the good, and the good cannot approach the evil except to benefit them. He demonstrated that spirit obsession was not possible except in disease, unless the person controlled. controlled was largely to blame, and urged upon mediums, investigators and all who desired spirit presence and communion, to live pure lives; in this way much of the crude manifestations of spirit presence could be remedied. He said that it is a corollary to the great law of spirit affinity, that those who wish to be free from such a spiritual presence, must keep themselves pure and healthy in all respects. They must re-member that their life on earth is essential-ly a spirit life, and according to their in-ner character, they rise to a higher sphere, or sink to a lower one, and are brought un-der corresponding spirit influences.

The speaker quoted from A. J. Davis, Colville, Mrs. Richmond, Lizzie Doten and other mediums speaking under control. It follows from this that if vile and loathsome, or false and deceiving communications come through mediums, there must be something to attract that class of communicants, either in the mediums or in the sitters who come in rapport with them; and further that the spiritual condition of most, if not all persons in this life, is exceedingly variable and fluctuating, like the mercury in the thermometer, constantly rising or falling, and sometimes in a state bordering, it may be, on extasy, in which, like St. Paul, one might be carried to the third heaven and see and hear unutterable things, and at other times under the pressure of disappointment, disaster, unjust usage or disease. sinking to a state in which only the inferior spirits could affiliate with him. All who have read Mr. Davis's book, will have noticed how often he speaks of passing to what he calls the "superior condition," in order to obtain the light of the higher inspiration. The principles I have now referred to, show why it is so important, in judging the genuineness of a spirit communication or the identity of a spirit, to know the character of the medium, the character of the inquirer, and the circumstances under which it was given. But when I say the character. of the medium, I mean not only the moral character or spiritual advancement of the person, but the grade and kind of mediumship possessed; for, using the words of a high spirit intelligence through Mr. Shep-"The manifestation must always be in accordance with the nature, disposition, and temperament of the so-called medium. Mediumship is either absolute or conditional, and the communication is often effected by the medium in the spelling of words.

"Let me say in conclusion, that the identification of a communicating spirit, is not always a matter of supreme importance, for the highest object of spirit communion is not to give tests of individuality, but to teach the truth, and to induce mankind to receive it-not on authority of some great name, but by the exercise of their enlightened reason and conscience. Some of the grandest teachings we have received from the Spirit-world, have, therefore, come from intelligence. intelligences who strenuously refused to give any clue to their identity, for often a feeling of curiosity to know the name of a spirit, bars the way against the progress of true spiritual development. Those who keep on that low plane in which phenomena alone gratify, in which there is only a desire to witness the wonders of spirit powcal mind by special tests of spirit intervention, either general or individual, will never obtain from spirit communion that food for their souls, that bread of life, which their true spirit growth demands.

"If the knowledge of a spirit name will make you more humble and receptive, more attentive to the instructions of the spirit teachers, less arrogant and self-willed, it is well; but otherwise, it might often be dispensed with.

"All depends upon the condition of our own spirit, which none can see and feel more completely than those invisible intelligences, who as the instruments of the Divine will, and as ministers of his goodness. come to the earth to enlighten men in this great epoch of the earth's spiritual history. Alas! that they should so often be compelled to leave the objects of their ministrations to be taught by the very agencies, corruption and deceit, so that they may gather health from the waters of bitterness. But those whose earnest aspirations are for truth and purity, will ever find an answer in their inner nature, which, whether it comes from one or more individual intelligences, will be recognized as a spirit voice, though it may not be in the language of earth, and whether it is borne to its destination by the agency of angel or archangel, it will still bring to the yearning spirit in the flesh the 'Peace that passeth all understanding.' (Prolonged applicable) ing." (Prolonged applause.)

Mrs. M. A. Gridley followed, and gave an earnest and hearty endorsement of the lec-ture, and thanked the speaker for what he had said for true mediumship. She said that for the last two months she had sat for an hour every day for spiritual unfoldment, and had been greatly blessed. She also gave a brief account how recently her life had been saved while riding in a carriage in Philadelphia, with Mrs. F. O. Hyzer and Miss Bucher, when the horses became unmanageable, and she became frightened and was about to leap from the carriage, when the spirit voice of Mrs. Hyzer's father was heard saying, "Remain in the carriage and you will escape unhurt," and she said she believed that the frightened horses were stayed in their mad flight by spirit power, and none were injured. Mrs. Gridley spoke with much fervor, and it is hoped she may more frequently speak for us.

Prof. H. M. Parkhurst gave a short acan hour every day for spiritual unfoldment.

Prof. H. M. Parkhurst gave a short account of his slate-writing experience with Watkins at Lake Pleasant, and Wm. R. Tice also gave some instructing personal experiences.

S. B. NICHOLS. 467 Waverly Ave.

W. Harry Powell is now associated with P. C. Mills, the lecturer. They will make engagements to lecture and hold scances any where in Michigan for the month of October, if calls are made at once. They were at Saranac, the 9th and 10th; Lowell, the 11th; Grand Rapids, the 12th. They will be at Sparta Centre, the 15th, 16th and 17th. Address P. C. Mills, Grand Rapids, Michigan.

G. H. Geer, who has been lecturing with good success during the past Summer in various parts of the East, gave us a call this week. He was on his way to Minnesota. to attend the State Convention.

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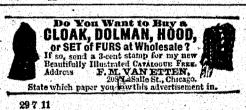
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### foices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

### The Minister's Daughter.

In the minister's morning sermon He had told of the primal fall, And how henceforth the wrath of God Rested on each and all.

And how of his will and pleasure, All souls, save a chosen few, Were doomed to the quenchless burning, And held in the way thereto.

Yet never by faith's unreason A saintlier soul was tried, And never the harsh old lesson A tenderer heart belied.

And after the painful service On that pleasant Sabbath day, He walked with his little daughter Through the apple-bloom of May.

Sweet in the fresh green meadows Sparrow and blackbird sung, Above him their tinted petals The blossoming orchards hung.

Around on the wonderful glory The minister looked and smiled: "How good is the Lord who gave us These gifts from His hand, my child!

Behold in the bloom of apples, And the violets of the sward. A hint of the old, lost beauty Of the garden of the Lord!"

Then up spake the little maiden.

Treading on snow and pink:
"Oh, Father! these pretty blossoms
Are very wicked, I think. Hed there been no garden of Eden There never had been a fall:

And if never a tree had blossomed God would have loved us all." "Hush child!" the father answered,

"By his decree man fell: His ways are in clouds and darkness, But he doeth all things well. "And whether by His ordaining To us cometh good or ill, Joy or pain, or light or shadow,

We must fear and love Him still." "Ob, I fear Him!" said the daughter, "And I try to love Him, too; But I wish he was good and gentle,

Kind and loving as you." The minister grouned in spirit As the tremulous lips of pain And wide, wet eyes uplifted Questioned his own in vain.

Bowing his head, he pondered The words of the little one: Had he erred in his life-long teaching? Had he wrong to his Master done?

To what grim and dreadful idol Had he lent the holiest name? Did his own heart, loving and human,

The God of his worship shame? And lo! from the bloom and greenness, From the tender skies above, And the face of his little daughter

No more as the cloudy terror Of Sinal's mount of law, But as Christ in the Syrian Illies The vision of God he saw.

And as when, in the clefts of Horeb, Of old was His presence known, The dread Ineffable Glory Was Infinite Goodness alone.

Thereafter his heavers noted In his prayers a tenderer strain, And never the gospel of hatred Burned on his lips sgain.

And the scoffing tongue was prayerful, And the blinded eyes found sight, And hearts, as flint aforetime.

Grew soft in His warmth and light. -J. G. Whittier in Atlantic for October.

# Christian Spiritualism.

The Journal of August 7th was so full of interest, that I feel inclined to express my thoughts on some points. Wm. Fishbough's enumeration and classification of Spiritualists, are truly novel. My observation is that nine-tenths of all who call themselves Spiritualists, are of the Harmonial Philosophy School, and side with Hudson Tuttle on the great question now being debated in the Journal, "Christian Spiritualism." As an offset to balance Bro. Fishbough's article and also Henry Ward Beecher's sermon (which throws more dust than sunshine into his subject, drawing no sharp lines of distinction between right and wrong, truth and falsehood,) I would quote a few lines from a pamphlet published by Gerrit Smith in 1867, entitled, "The Theologies." On page four he has

the following:

"It is indeed encouraging to see so many of
the wise and good at work to reform and improve
the theologies; but far better is it to see others of this class at work to abolish them. Nothing of these hideous structures, which have for so many centuries cast their baleful shadows over the whole earth, should be left standing. There are, we confess, many great and precious truths scat-tered through these theologies. Nevertheless, nothing of all the superstitiously and cunningly devised systems which contain them—not one shred of all the fabrics of fancy and fraud into which they are woven, nor of all the black pictures broad caricatures and abominable misrepresenta-tions of God and man, which these theologies have imposed upon the credulty of their dis-ciples, should be suffered to survive. We do not deny that these theologies can be somewhat improved; but they cannot be made harmless, nor even less than mighty for evil, except by annihilating them. That these theologies are soon to disappear, should, instead of being allowed to discourage us, but serve to make us more impatient to have the right and effectual blows struck at them. They, who are only pruning their branches, should be wielding axes upon their roots. They, who are at work to make them better, should be at work to overturn them from their lowest foun-

I candidly believe that the Bible has made more fools, and caused more suffering, crimes, wars and bloodshed, than any other book ever written, and all because it is labeled, "The Divine, Holy, Inspired and Infallible Word of God"—all the

work of fanatical bigots of the ignorant past.

Henry Moon strikes the nail fairly on the head.

Franklin Smith's article is a profound, argument, showing that all goodness is innate, and indigenous in the human soul, excluding all persons from the claim of authorship. But should it be urged that the first one that brought out the system of that the first one that brought out the system of ethics, or love and mercy to all mankind, should be commemorated as earth's greatest benefactor, then the Chinese philosopher, Confucius, or his ancestors, Yao and Chum, who lived 1,500 years before his time, deserve that high distinction. Christ smalgamated some of his best sayings with some very foolish and irrational ones, sowing the seeds of fanaticism. Hudson Tuttle's articles are good as to deserve remultication from time to so good as to deserve republication from time to time, or put in book form.

HARRISON AUGIR. Palouse City, W. T.

P. L. Griffin of Calistoga, California, writes: I have read the article, "Church Seconds Case," in the issue of Sept. 11th, and I most heartily endores the views therein stated. Let us start a fund, secure good mediums, and rooms in the capitol at Washington, and when Congress meets, invite them to select a committee to investigate. This has long been my plan to get the matter fairly begins the public. But me down for \$1.00.

An Episcopal Minister on Lourdes. Kneck, Bochester Rappings and Douths of Terrible Ageny.

The "Rev." S. H. Tyng, jr., has been to Europe. Most ministers, professing to be Christian, like to go. Such as have rich congregations manage to go. They are just like other people; go when the funds are supplied by outside friends. The "Rev." Stephen H. Tyng, jr., has got back safe and sound. He has been interviewed by a reporter for the New York Times. Tyng, jr., knows all about the Lourdes mystery, and all about the Knock apparition, and all about the Rochester knockings. See! here is the way he settles them

"What struck me most during my whole ab-sence was the two miracle-working shrines of the Virgin at Lourdes, France, and at Knock, Ireland. Both are money-making institutions, and that at Lourdes especially so. Bighteen years ago Lourdes was a barren, deserted spot at the base of the Pyrenees. Since that time people have built there a large, rich and splendid church, one of the fluest in the South of France, with fifty private altars, adorned with gold, jewels and precious stones, multitude of confessionals, three hundred elabo-rately embroidered banners happing in the clerestory. Instead of the walls being lined with plas-ter, they are covered entirely with richly polished and valuable slabs of marbles, porphyry and other and valuable slads of marbles, porphyry and other precious stones, each bearing the name of the donor. Besides the church, they have built out of their constantly increasing wealth three large monasteries adjoining it. The crowds of adoring worshipers are immense, numbering tens of thousands, from all countries and nationalities. As I said before, it is a tremendously paying business. The streets from the rallway depot to the church are lined throughout their length with shops for are lined throughout their length with shops for the sale of holy relics, souvenirs, candles and the like. I stopped and bought some of these at the shop of the brother of the girl who saw the vision, and had a long talk with him. Of course, he was convinced of its truth. The profits of the trade are very great. The grotto in which the girl is said to have seen the vision is a most extraordinary place. It is literally filled with cast off crutches, trusses, bandages, etc., which the sick and wounded worshipers have flung away, and imagined themselves well under the influence of the delusion. There is a fountain in the grotto, and the worshipers use the holy water from it for washing and drinking purposes. In one corner is a hole into which are flung thousands and thousands of letters to the Virgin, written, signed and sealed, and the requests of which the superstitious writers believe will be answered. I saw some people kiss the ground, and actually rub their heads against the sacred crevice where the Virgin is said to have appeared. The depth of the superstition is most marvellous. The Virgin is said to have been seen by a little peasant girl named forwhite their said to have been seen by a little peasant girl named Soubirot while she was picking up chips, and, al though no grown person or any one else saw it, she persisted that she had seen it more than a dozen different times. The girl was doubtless suffering from some of the hysterical disorders common to her sex. She died in horrible agony and after the most prolonged and extreme suffering, and there can be but little doubt that she was nervously disorganized. The thing that puzzles me—'stumps' me, to use a slang expression—is this: Why, if there was any truth or reliability in the appearance, it should have been seen by her and no one else. It certainly is not reasonable.

"But the Irish superstition is even more extraordinary. I traveled down to Knock in company with a Dublin barrister, a sharp fellow and a Protestant. He said he had several friends, all of them clever men, and non-Catholics, who had gone down there to expose the fraud and had been so astounded at what they saw and at the testimony of people who were cured or thought they were cured, that actually they came back converts to the belief that the cures were miraculous. Knock has not been going as long as Lourdes, and the receipts, as well as the exposition of castoff crutches, trusses, bandages, etc., is, therefore, not as great, but still it is very considerable, and fast increasing. The place and its suburbs are greatly crowded, however. The inn keepers, lodg-ing house keepers, and neighboring tradespeople of all sorts are, of course, doing a rushing busi-

The Times reporter then asked this "Reverend" Tyng, jr., this professed representative of Jesus of Nazarath:

"How do you account for the Knock delusion?" "It is partly explained by the peculiarly excitable and nervous temperament of the Irish. It is the same among the Protestants as among Catholics. In the great revival of 1855 certain of the newly admitted converts were guilty of very disorderly conduct. They disturbed the services by shouting, going into convulsions, etc. Now imagine this mercurial, impressionable Irish temperament worked upon and excited by Romish superstitions, and you have the key, I think, to the extraordinary manifestations at Knock."

"Is the excitement about Knock on the increase?"

"Decidedly. When I left they had just discovered, or were making efforts to discover, another shrine of the same profitable sort at Knock Ballins, some miles from the main chapel. The fact is, that the Irish are intensely ultramoutane, and popish, and therefore priest-ridden, under the rigid control of their clergy, much more so than the French.

"To sum up," added Mr. Tyng, "one cannot help, though with reluctance, coming to the conclusion that the manifestations of Knock and Lourdes are ridiculous, absurd, and quite as much a fraud as the Rochester rappings. Many of the people who go there are doubtless sincere. But when they tell you that the Virgin talked in French to this little girl picking up chips, (who, as I have said, afterward died in terrible agony,) and when you come to contrast the other inconsistencies, contradictions and absurdities, there is only one conclusion that an unbiased mind can

Bro. Tyng's line of argument proves too much He lays great stress upon the little girl Soubirot dying in terrible agony. He mentions it twice as if detracting from the honesty of her mission. Now we don't pretend to decide whether she did or did not see "the Virgin" or at least a spirit. It would not at all surprise us if she did. DBut we put it to Bro. Tyng, jr., that if her death of terrible agony is an argument of the falsity of her statements, then the terrible agony stated by Tyng, jr., and his church to have marked the death of Jesus is a strong argument sgainst the truthfulness of

Jesus. There is but one course left for Bro. Tyng, jr. He must go back on the terrible agony of Jesus's death, which has always played so important a part in bringing weak nerved women into the Episcopal church and insist upon it that he died an easy death. We notice Bro. Tyng, jr., does not touch upon the absence of the fountain prior to the girl's vision. How about that Brother? Did it flow before or come as witness, of the girl's truth?

Dr. E. Barlew, of Flushing, Mich., writes: I attended a school meeting and opposed the reading of the Bible and praying in school. After I had finished talking, the director said that I was out of order, and that the teacher had a right to use his own judgment in the matter. I argued the point, and a majority of those present ruled both Bible and praying out of school.

Joseph N. Smith, of Lansing, Mich., writes! The attendance at the camp meeting was not large, but there was a power there that converted some old hard Materialists to the faith, and Babcock of St. John had to confess; also an old Advent minister and others.

#### The Power of Truth.

At Stony Forks, Pa., two years ago, there were five or six avowed Spiritualists. These joined their forces and pledged a sum sufficient to secure a course of evening lectures. I was the fortunate one to serve them. There were two Baptist churches a mile or so apart, one Free Will the other Close Communion. The Free Will had a new church, pledged to freedom for all, and built in part with the money of Spiritualists and skep-tics. They refused us the church, and their min-ister, Rev. Mr. Hill, labored hard to poison the public against us. The pastor of the other church was absent and they opened their doors to us. The Spiritualists in return helped them to pay their debts and encouraged them with good words. A year passed and another course of lectures was proposed. This time the church was refused and we secured a hall that would seat more people than either church. We were engaged for three evening lectures, but stayed over Sunday and gave aix instead. The sudiences increased to the last, when the hall was full. Last week another course of spiritual lectures was held in the same hall, four consecutive evenings, and the audiences steadily increased. They now count fifty open advocates and supporters of our glorious cause, and twenty more whose sympathies and leanings are towards Spiritualism. They have organized and obtained a legal charter, and the prospect is that at no distant day they will have a house of their own.

From an abused and persecuted minority the faithful few have in two years grown to be the power of the majority and the terror of the timid, time-serving enemies of truth. Rev. Mr. Hill by his unmarly course and slanderous attacks, destroyed his own influence and lost the support of the free and fair minded public whom he had abused, and has gone to other quarters leaving his church without a pastor and the new edifice unoccupied save occasionally by a Methodist. He, n turn, I am told, paid his compliments, especial ly to me, when the news of my coming reached him this last time. He assured the people that he knew all about me, and that I was a hard character. I was very rich (!!) and a money lender, oppressed the poor, was miserly and cruel, and only sought to delude the people for gain. My friends will be glad to hear that I am rich! I am, for I know that death is but the door to a glorious life which awaits us all, and I would not part with that knowledge for all the gold of the world, I seldom notice scandal, even if reported from the pulpit, but this is so suggestive that I am constrained to deviate from my usual course of ellent contempt for the infamous methods of the slimy vipers whose vocation is to peddle poison, and nurse the evil suspicions against others, often their superiors, which are usually the shadow of their own vices reflected.

"Evil will die of its own dark dearth;

But the good liveth on forever.' In the early days of Spiritualism a man by the name of Stebbins gave some lectures in the vicin-ity of Stony Forks, and awakened an interest, from which the present growth probably had its origin. From the description I judge it must have been Giles B. Stebbins, for they said he was "very smart." Since then Bro. John Williamnue has done some good work there, but for the past ten years he has been silent. The demands of nature, duties to family and home, held him apart from the great work in which his soul delighted. The meagre support of speakers in those early days, as now, has withdrawn many valuable helpers in this great work. But now I am assured the time is at hand when this able speaker and excellent man will again enter the field, and I trust he will be kept busy, and we may expect some solid work from him. He is a deep thinker, a good medium and a worthy man. All who know him speak in his favor. He may not approve of this notice given without his knowledge, for he is modest and retiring; but I feel it due to the public whose interests he will serve. His address is Morris,

Tioga County, Pa.

There is some interest awakened in Wellsbore, Pa., and negotiations are in progress to secure C. Fanny Allyn for a course of lectures there in November. Superstition and Materialism are alike rapidly fading into eternal night before the rising

splendors of our scientific religion.
LYMAN C. HOWE. Binghamton, N. Y., Sept. 29th, 1880.

#### The Liberal Meeting at Schoolcraft Mich.

On Sunday, Sept. 12th, the Liberals of Michigan and Northern Indiana, held their annual Grove Meeting. Not more than four thousand people were in attendance, which was considered a failwere in attendance, which was concerned, which ure so far as the attendance was concerned, which was altogether owing to the weather. Sunday morning opened cloudy, gloomy and rainy. Had the day been fine, more than ten thousand people would have been in attendance. The quiet little town of Schoolcraft never witnessed such a sight before When the excursion train arrived, more than two thousand people marched through the village to the grove, headed by a fine band of musicians, playing a quick, secular tune, and a carriage in which were seated Col. Ingersoll, Prof. Phelps, Col. Gilbert and the writer. The column in its march passed directly by the Baptist church, whose bell was mingling its sad tones with the gayer air of the band

air of the band.

At eleven o'clock Prof. Phelps commenced his oration entitled "The Garden of Eden, which lasted nearly two hours. It was simply a master-piece of logic, eloquence and wit, eliciting frequent, and prolonged applause from the sympathetic multitude. Mr. Phelps was immediately followed by the magnificent Ingersoll, with his latest and best oration, "What shall we do to be saved?" Ingersoll never made a poor speech in his life, but this one was superb. His masterly analysis of the old theological system, excited the analysis of the old theological system, excited the admiration of the vast throng, and his brilliant wit and magnificent oratory drew from the audi-ance continued applause and laughter. The speech lasted full two hours, making nearly four hours that the vast audience gave the most patient

attention to the speeches. Prof. Phelps is a young man, who by hard work in Kansas during the past two years, has won a place in the front ranks of the liberal lecturers. Col. Ingersoll paid him a fine compliment by saying that he is a brilliant and powerful exponent of Liberalism. The managers took great risk in getting up the meeting and importing the speakers at such great expense. But it proved to be a great success. It will be repeated. Do not forget the Schoolcraft meeting next year,

Case's Proposition again Seconded. In your issue of the 24th ult., J. M. Case. of Columbus, Ohio, makes a suggestion to the effect that a committee be appointed to fully investigate the phenomens occurring in presence of Slade, Watkins, Mrs. Simpson or other good mediums, and that the report of said committee be published in RELIGIO-PHILOSOPHICAL JOURNAL, and in pamphlet form. I believe if carried out it would result in great good, and in order to assist in carrying out the suggestion, I hold myself ready to pay five dollars towards defraying the expenses that may be incurred. How many others will

come forward with such amounts of cash as they may be willing to give. Let us hear from them. Wooster, Ohio.

Minorva M. Thornburgh writes: I can-not do without the Journal. From its pages I receive food for the soul. If some things in it are not palatable to me all was not meant for one and snother has the same right to his share that I have to mine. We have had here some glorious pentecostal showers of spiritual food since I last wrote you. Mary C. Smith, a most reliable and trustworthy medium, spent some time with us, and we can say that she is all that she professes. and even more. Her phase is "trumpet talking" in dark scances. She or her control urges strict test conditions—enough to satisfy the most skept. test conditions—enough to satisfy the most skeptical. On the night of Aug. 7th, nine persons sat at our house, each one holding converse with apirit friends. Mitchel, her control, gave a long lecture. The scance leated three and a half hours. Mrs. Smith and her husband are now on their way lest, and intend to make Chicago one of their stopping places. I hope you will give them the "right hand of fellowship," as I believe her phase of mediumship to be the best calculated to eatch the wary ones. the wary once.

#### AN BLEGART HOTEL.

The Windsor to be Rejuvenated—Purchase of more property—Purks, Pavilion, and other Improvements—F. H. Orvis in charge.

Press. Jacksonville. Florids.1 On Saturday night Dr. N. B. Wolfe, of Cincinnail, the owner of the Windsor Hotel, arrived here, and yesterday he was interviewed by the re-porter of the Sun and Press. The Doctor said: "I have to-day concluded the purchase of the Dowess property, corner of Hogan and Duval streets, which adjoins the hotel, and shall make some decided changes and improvements the fall, and next year a still further improvement by extending the hotel. The hotel property, by the recent purchase, now includes two-thirds of the whole block, with an area of 210 x 210.

'On Monroe street at the west or rear of the hotel double verandas have just been built, which makes verandas on three sides, and furnishes a cool spot and pleasant shade at any hour in the day. On the same side the grounds directly adjoining the hotel building will be fitted up with a croquet ground, probably a fountain, and a pavil-ion 40-20 feet for dancing and children's parties. These grounds, or this little park, will be enclosed on three sides by a fonce ten feet high, thus securing privacy, and in fact, a fence of this height will surround all the grounds of the hotel, except on the front, where a lattice will be put up. Next to this little park, but separated effectually from it, is to be the coal, wood and servants' yard, etc., for which more space has been gained by the removal of the cottage lately situated in the rear of

of the Dewees house. "All the grounds between the hotel and the Dewees house, with the garden filled with trees and shrubs between the two wings of the hotel, will be thrown into one pleasure ground for the Windsor's guests. From the front of the hotel to the front of the Dewees house a covered porch with lattice work will be built, and the rooms of the house used in connection with those of the hotel. New and wide sidewalks will be laid down around the three sides of the Windsor property, and num-beriess little conveniences and additions made for the benefit of guests, and to put the Windsor in first class condition for the season's business." Questioning the Doctor further, it appears that

ne of the attractions at the Windsor this winter will be Mr. F. H. Oryls, who is to be its landlord and manager. That Mr. Orvis is favorably known to the travelling public of the country passes without saying, but it may not be generally known that he has lately refused the management of the Palmer House, Chicago, at a yearly salary of **\$**10,000.

The reason for this, of course, is, that he makes more money by having a hotel at the South in the winter and at the North during the summer seasons. It is not everybody that knows how to run a hotel, as may be readily perceived.

If the Windsor is not filled with the best class of visitors this winter it will, indeed be surprising.

### The Aim of Spiritualism.

To many it will appear most strange when they are told that Spiritualism has an aim to accom-plish and a purpose to serve in the economy of our earth-life; while to others it will, doubtless, prove a theme upon which they may allow their feelings to express themselves in ways and manners that we consider both unjust and unkind. But, notwithstanding these things, we feel it our duty to say that Spiritualism has a mission to perform; a part to play in the drams of our lives that must commend itself to every rational and

unprejudiced mind.
But we believe that much of the ill-feeling and But we believe that much of the ill-feeling and bitter dislike that are exerted against Spiritualism are solely attributable to the very incorrect notions that men in general entertain upon this most excellent and divine truth. For, when we speak of Spiritualism, we do not mean only the movements of chairs and tables, nor the levitation of physical hodies without physical contact nor of physical bodies without physical contact, nor yet the many different phases of the phenomena recognized as occurring in the presence of medi-ums. But we do mean that higher, holler and grander aspect wherein soul speaks to soul; we mean that internal conviction and satisfaction which springs from a knowledge and conscious realization of the spiritual constitution of our na-ture, and which contains within itself the principle of power and ability to survive the destruc-tion of the material body—the external organiza-

Spiritualism stands related to all that is good and pure; it is the foundation of all religious, the and pure; it is the foundation of all religious, the very essence of all morality, and the gateway to all individual perfection and to the attainment of all the spiritual excellencies. It embraces all in the past that was great, good and beautiful; all in the present that is true, holy and divine; and will in the future develop into all that is to be of ex-cellence and of clare. cellence and of glory. But Spiritualism is more than this. It refutes to be summed up in any proposition, and cannot be limited or circumscribed in its rauge and operation. It is God-given—universal, and, like the air we breathe—free to all. It is as the breath of God, unvarying, constant and eternal in duration.

Spiritualism fluds a mission to perform in every walk of life. If error exists in the social world, it will enter and remove the obstruction. If tyranny or despotism prevail in the political world, it is there to assert the prerogative of man. If misconception abound in the moral world, if truth should be misrepresented or fakely stated, it is there also to prove that the faite world. there also to prove that the finite may not always comprehend the infinite, hence, that man needs a constant guide and instructor, that he may be saved from the snares of delusion, and from the assumptions of the first saventy and from the assumption of the first saventy and from the assumption of the first saventy and sumptions of the times. And are these things not compatible with all that we know? Is not man influenced, his character to a large extent formed, and his future destiny indicated by the conditions of the material side of life? Have we not errors in the social, injustice in the political, and mis-conception in the moral worlds? Experience but too painfully points out those imperfections and blotches, and nature cries aloud for reform. Is there no Ararat on which we may rest? No rock in the desert to shelter us from the scorching effects of imperfect conditions? There is. It is in Spiritualism, and be it ours in future issues to suggest the remedies for the evils of our day.— The Herald of Progress, England.

# The Trance Preacher.

CHURCHTOWN, Pa., Sept. 80. Mr. Noah Troyer's strange performance consists in preaching to the multitude while asieep, or in the clairvoyant state. Skeptics are privileged to prick him with bodkins to test the truth of his declaration that he hears, sees or feels nothing during his sleep, which is the time he preaches. He has a trance every day. It comes on him reg. ularly each afternoon.

Mr. Troyer is well off and travels with his wife

Mr. Troyer is well off and travels with his wife and two attendants. He is about fifty years of age and hails from Iowa. Here in Pennsylvania he preached exclusively among the Amish people. They are a quiet, reserved farming people, and are noted for their old time ways. They use no buttons on their clothing, but have hooks and eyes instead. Their present cut of clothing was in vogue a century ago. Amish people seldom, if ever, go to law. They adjust their own losses, each member of the society paying his proportionate share. They have no churches or preachers. They meet at each other's farmhouses once every month. They do the preaching themselves. Recently they had internal dissensions, and the great Amish phenomenon of the West, Mr. Noah Troyer, was sent for. Arriving at the country residence of a phenomenon of the west, are noan proper, was sent for. Arriving at the country residence of a leading Amishman, hundreds of quiet country folks surrounded the house on the lawn. Shortly after three o'clock in the afternoon his daily trance after three o'clock in the afternoon his daily trance came on. He sank upon a lounge and soon was apparently in a sound slumber. In a fielf hour he jumped from the lounge in a wild manner, and his two attendants, whe had been slitting by his side, quickly grasped him. Mr. Troyer then prayed for a half hour. He was then led through the house saking a bleasing upon the habitation. He was then led to the portice of the house, where he spoke several hours. His hands were crossed upon his breast, and his eyes were closed. He spoke very loudly, both in the English and in the forman languages, quoting freely from Seriptures. His language was postical and very well put together. He kept his large audience in close attention. When he finished he sank into the arms of his attendants and was carried inside,

#### HIS POWERS OF ENDURANCE.

He has preceded as many as 160 consecutive days, precisely in the same manner as this. Every privilege was given the audience to test Mr. Troyer. He claims that he knows nothing he says during the trance when he awakens. He is too venerable looking and sincere to play the fool. Many Amish people think he is inspired. They were terribly horrified to see the skeptics stab him with bookins to see if he'd manifest any pain: He remained firm as a rock, however, but the wounds pained him after he had returned to con-

#### NO COLLECTIONS TAKES,

Mr. Troyer pays all his own expenses and those of his people accompanying him. No collections are allowed to be taken. Wherever he goes he attracts great attention. In the forenoon he rests quietly and is very gentle and plous in his man-ner. He allows no silly conduct to go on within his sight, and he gives no explanation of his strange life. When the spells first overtook him he was in great agony, but now the pain is nearly or entirely unnoticeable. His sermons are original, forcible, eloquent and learned, and his German is pure and beautiful. Mr. Troyer's wonderful work has created the most intense excitement all over this section of the State, and many prominent rehealed and any prominent rehealed and provide the section of the state, and many prominent rehealed and provide the section of inent physicians are unable to explain the phenomenon, for such they really regard it.—Evening

L. R. Thompson, of Englewood. Ill., writes: In the last issue of your paper I see a number of communications through the mediumship of Mrs. Clara A. Robinson, and among others the names of Maj. Barker, of Chicago, (who was with Gen. McClellan in the army and passed away while on the New York Central Railroad) and Mr. McCullough, of Iows, a member of the Iowa Senate. I was quite well acquainted with both the above named parties.

J. O. Tyler writes: I am well pleased with the Journal and the much needed stand you have taken for a higher and nobler phase of Spiritualism. Keep on in the good cause. Truth is on your side, and "she only asks a hearing."

J. Moulthrope writes: I cannot very well get along without the Journar, and I cheerfully recommend it to the honest consideration of honest men and women eyerywhere.

#### Notes and Extracts.

If it is truth, what does it matter who says it? Marcus Aurelius.

Jonah was the first man, mentioned in the Bi-ble, who ever went a fish in.

Truth is independent; it will stand alone; it needs no prop to support it.

It is not necessary, in the advocacy of ideas that any one should become offensive. You cannot dream yourself into character; you must hammer and forge yourself one.

Am honest investigator assists not only him-celf, but he becomes a public benefactor,

Spiritualism is a constructive principle. It creates in the soul of man a love for the beautiful.

If our religion is not true we are bound to change it; if it is true, we are bound to propagate

There is nothing connected with Spiritualism which requires a peculiarity of dress by which to be known.

The ballot is an instrument of good in the hands of good men, but in the hands of evil it is used for evil. The history of the race has been only a grand march of nations, each helping for a time the de-

velopment of man. Through angel communion, man grows good, like his teachers and like an outgrown garment.

evil conditions fall from him. A revengeful God cannot be a just God. Re-

venge always leaves unpleasant sensations upon the mind; and when such a feeling exists, there can be no real sympathy. There are certain ones claiming to be Sprifualists who never have any desire to go beyond the sensational. To meet their desires, there must be

a continued round of excitement. There is no eight in these days more ludicrous than the thin shadow of churchliness demanding

of men to see and believe by "the standards," or suffer the pains of church censure. It is a pitiful fact that scores of young men are receiving an annual pittance, to help them through colleges, on condition that they pledge themselves to ultimately preach.

\*\*What is the best remedy for an inattentive audience?" a preacher asked. The reply was: "Give them something to attend to. Hungry sheep will look up to the rack if there is any hay in it. A New York bar-tender was stabbed, the other

night, the knile penetrating the heart for five inches, and yet he lived for three quarters of an hour. It is another great surprise to the doctors. The Jewish nation was continually charging

their God with dealing unjustly by thom, and in retaliation, it is claimed, God was constantly afficing them, to prove that he was doing the best he could for them; but the chastenings did not change the nature of the Jew. Talmage has been throwing ice water upon anti-Chinese politicians in San Francisco by telling them that underground life in New York is fifty per cent. worse than anything in, the Celestial quarter of the metropolis of the Pacific coast.

York's police. Love, beauty, freedom, justice, philanthropy are all older than Christianity, than pyramid or Chinese dynasty. These have ever been the heralds on the mountain tops beckoning man on to grander schievements. They are his ideal of goodness, and nearing them he has neared his ideal, only to find the real just as far away.

The remark is also a heavy backhander at New

We know that Jupiter is inhabited; we know that most of the inhabitants of Jupiter are more advanced than most of the inhabitants upon the earth; at the same time Jupiter expresses different degrees of life, just as your earth does. Just as there is a great difference between the negro and the white man, as there is a great difference between the most undeveloped and the most developed mind on earth, so there may be a similar between the most undeveloped and the most developed mind on earth, so there may be a similar or even greater difference between the most developed and the most undeveloped mind on Jupiter. You can realize the possibility of a spirit visiting Jupiter and retarning to you, and saying that Jupiter is far in advance of the Earth, and another anisit visiting Jupiter and saying that Jupiter is the saying that Jupiter is the saying that Jupiter anisit visiting Jupiter and saying the saying that the that Jupiter is far in advance of the Earth, and another spirit visiting Jupiter and saying that its inhabitants are not nearly so developed as you are here. One spirit visited one part of Jupiter, and another visited another part, and these two portions of Jupiter, both of them taken together, would be but two parts of the whole. The statement concerning the two portions of Jupiter might be equally true, and yet differ, just as the statements do concerning this earth. It depends upon where you start from on the earth, and where you go to on Jupiter. Jupiter, taken all in all, is far in advance of this earth.—W.J. Coeille.

The Christian asks his God to leave his shode

The Christian asks his God to leave his abode of bliss and happiness and come down and supervise the affairs of men, and they do not desire him to give all his attention to religious matters. Men vise the affairs of men, and they do not desire him to give all his attention to religious matters. Men in Wall street expect to be prompted in the purchase of stocks. The speculator expects God to take an interest in his schemes; the marchant expects God to keep watch and protect him against the peculations of dishonest clerks and shop-lift. ers; the manufacturer expects God to be at his elbow in the selection of machinery; the general expects to be directed in his work of slaughter; the surgeon when amputating a limb, expects to be remembered in heaven; the man who tills the ground expects God to look after his farm while he sleeps, and the domestic sake God's assistance in and about the kitchen; and we might enumerate all the phases of life, and in each we should find similar existing conditions. In these ideas a certain amount of happiness is experienced, but the pleasure in derived from the idea and not from any knowledge possessed by the individual. For proof of our statement, note the changes in thoughts, in ideas. What was heavenly to-day, by some turn in the wheel of human experiences, becomes a hell to-morrow—showing conclusively that there was ne permanancy attached to the peal-line. Other Bressel.

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The following excerpt from its pages will give earnest of the flavor of the whole:

flavor of the whole:

"Spirit-communion is the basis of Spiritualism. Through it as future life is demonstrated; while the nature and requirements of that life, and our duty to others and ourselves, are alike made clear to every earnest, intelligent soul. By it the demands of the heart and the intellect are alike satisfied. If the teachings of Spiritualism conflict with certain dogmas of Orthodox religion, they, on the other hand, confirm all its cardinal and generally acknowledged truths. God, immortality, accountability, the necessity of good works, pure living, and charity, are as cardinal to Spiritualism as to modern Unristanity."

Christianity."

Spiritualism, the author holds, does not seek to make claim as a salvatory agent "upon which we can east the burden of our sins; it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves; and if, with this knowledge, we fail to walk righteously, the greater is our condemnation."

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Pulman Hotel Cars are run through, between on the train leaving Chicago at 10:30 a. mroad runs these colebrated cars west of Chicago.	Chicago and No other
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7:30 a m Maywood Passenger. 9:15 a m Freeport, Rockford & Dubuque	*7:15 a m *8:10 p m

6:15 p m Junction Passenger.....

500 a m Milwankoe Special (Sundays)	4:00 p m
ILWAUEEE DIV'E LEAVES WELLS ST 1:30 a m <sup>a</sup>  Lake Forest Passenger	C. DEPOR 2:20 p m -9:30 p m
5:00 p m* Winnetks Passenger. 5:00 p m* Waukegan Passenger. 5:15 p m* Lake Forest Passenger. 5:00 p m* Highland Park Passenger. WISCONSIN DIVISION.	*8:25 a m
Denot corner Canal and Winele streets	

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Loave.	Arrive.
10:00 a m   Davenport and Peorl	Express, +6:00 p m
12:30 p m† Council Bluffs Fast E Kansas City, Leaven	xpress
12:30 pmi Fast Express	
5:00 p m   Peru Accommodation	+10:20 am
10:00pm   Council Bluffs Night	Express 16: 20 a.m
Kanses City, Leavenv	orth and Atchison
0:00 pm   Night Express	
BLUE ISLAND AC	COMMODATION.
6:55 a mijAccommodation	6:40 a m
8:40 a mt Accommodation	7:45 a m
13:30 p m   Accommodation	
4:15 p m; Accommodation	
7:10 p m   Accommodation	\$:80 p m
11:30 p ms Accommodation	ail:00 p m
1:15 p mb Accommodation	310:05 a m

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10:00 p m

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Peoria, Burlington and Keokuk Fast
Express, via Main Ilne

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10:00 p m

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12:50 p m

Pekin and Peoria Express.

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:30 a mellake Forest Passenger	
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"The volumes has approach full to become a descript of for all well furnished filegates, for it is selfine we used a one of the came compone fuel doping as much by the and education of those who faint. House, a large "For sale Wholesale and retail by the Re

#### Wherein Philosophers Need Religion.

The Philosophical Society of Oakland, Cal., has forwarded to us its prospectus for the coming year, which contains many good points. The more efficient organization and co-operation of men and women of philosophical minds, liberal views, a broad and generous public spirit, and intelligent fidelity to the principles which are essential to the promotion of happiness, is now the crying want of our time. We are surrounded everywhere with effective religious organizations, which have descended to us from a semi-barbarous period, when kings reigned by Divine right, i. e., by allying themselves with superstition, when Spiritualism had been crushed by centuries of priestly persecutions whose chief aim was to burn, drown, or otherwise murder every person who communed with spirits, as a witch or wizard; when the probably garbled teachings of Jesus were converted into a priestly nightmare of godly-deviltry and hellish tor, ment, for scaring the sensitive into a willing submission to the foul abasement of their reason to the uses of the interested and the cunning.

The chief object of all these organizations is to maintain what Jesus expressly forbade. viz., public divine worship, for he commanded that all prayer, without which Christian worship could not exist, should be secret, an affair of the closet, and not of the synagogue. Another of the objects of these organizations, is to create a religious hierarchy, which Jesus hated; another is to denounce Spiritualism, which Jesus loved, and in which he lived, moved and had his being. Else why did his disciples teach that the materialized spirits of Moses and Elias came and conferred with him in his periods of prayer, and that during such crises of spirit presence his own "raiment became white and glistening," using language identical with that in which hundreds of recent writers have described the spirit materializations which they have seen. Why, also, is nearly every miracle attributed to Jesus, converted-if we deny that spirits and demons may control mortals-into a pointless lie, or a relic of barbaric ignorance.

Much of the tacit contempt which has come upon the New Testament, has been due to the spirit of cold materialism in which its professed champions admit that, however inspired all other portions of the Gospels may be, those which attribute to Jesus such acts as that of casting out evil spirits, or holding communion with good ones, are to be interpreted in the light of modern science as arising in the former case from a misapprehension of the nature of physical diseases, and in the latter from a powerful exercise of the memory. What the record really means is that in the one case, he relieved certain patients of their rheumatism, diabetis and spinal menengitis; and in the other that he refreshed himself by a perusal of Genesis or Kings. To this stage of Materialistic infidelity is the average Methodist, Baptist and Presbyterian pulpit reduced in its efforts to resist modern Spiritualism while trying to make its living out of aucient Spiritualism; to assert that those who went to the pool of Silcam or Bethesda showed the right faith, but that those who now imagine themselves healed at Lourdes or at the little Irish Church of Knock, are hopelessly insane.

Yet, while nearly buried spiritually under the deadening load of this Protestant form of modern Materialism, the churches have inherited principles of moral usefulness and esthetic culture which prolong their hold on those who look more to immediate utilities than to distant evidences, or historic arguments. They study the means of harmonizing adverse wills, and combining diverse social grades to a common end. These means are praise or worship; music, whose essential principle is praise; pleasure which more than all else makes us one, and charity, which is but another form of worship, since the essence of charity is to detect worth (and therefore a claim to help) in the unfortunate and even in the undeserv-

To these emotional elements was added in the period of Church ascendency, the dark and baleful principle of fear of hell, which it may be hoped is now a nearly dead bugaboo.

In framing a philosophic organization, it has too often been assumed that the element of worship must be eliminated, since it has been discovered that the supposed God or Jehovah, which the religious worship, is the mere projection against the clouds of the inflated fac simile of the worshiper, and that the highest conception to which any man can rise, concerning God, consists in thinking what he himself would do and be if he were God. Auguste Comte, the founder of the Modern Positive Philosophy, was the first to perceive that worship, or praise, or appreciation of merit, is an insatiable and saving passion of the soul, which the abolition of dead superstitions and fabulous theologies must not be allowed to destroy, and without the exercise of which man cannot rise into his fullest exaltations. What if it is proved that Jupiter is a myth; is the Homer who created him less worthy than his creature? Is Humboldt, or Franklin, or Newton, or Shakespears, or Goethe, or Voltairs, any the less real after Moses has been caught in his mistakes, and Yahvah, instead of the heavens he dwelt in, has been rolled up like a scroll. What if it is shown that all that we would worship in God, is derived from man; does it become less worshipful in man than it was in God? Suppose it proven that instead

his best gifts, it is the fact that humanity has been tapped and drawn upon at every pore for the materials out of which delties, saviors, avatars and incarnations have been imagined, and that in all this stream and current of human invention, the highest point is still its source, Humanity; and the broadest and most comprehensive reservoir is still its final outcome, Man!

Does all this prove that worship, praise and grateful appreciation, are to be eliminated from philosophic gatherings? No: But only that philosophers alone among all men and women, can know whom they worship, and worship whom they know.

By an irrevocable psychological law, if we would influence others, we must not set out by wrangling with them but by a statement of facts in which they and we agree. All orators understand this. It is the grand principle of tact, which in things intellectual is identical with the physical law, that growth begins only when the germ harmonizes with its environment. The churches understand this. Hence they begin with the elements which tend toward harmony, with that in which they agree, and only when the soil is harmonized, do they throw in the seed of differentiation. The recital of a common creed, the praise of a common God, the singing in accord of the same sentiments, clothed in the same harmonies, is necessary before any parish priest would attempt to tell his flock how they ought to vote at an election.

In taking up the prospectus of the Philosophical Society at Oakland, we perceive that the recognition of established facts, the rendering honor or worship to admitted worth, the invitation to acknowledged duties and charities, in all of which spheres there might be found the basis of harmonious co-operation, are ignored, and the province of the society is defined to be:

Questions of Moral Philosophy.
Questions of Social Science.
Questions of Natural Science.
Questions of Speculative Philosophy.
Questions of the more Important Events of History.

Here is a deliberate determination expressed to confine the society to the domain of the questionable; i.e., to begin, continue and end in wrangling. Now, suppose the society should deliberately adopt as its order of proceeding—

1. The recognition of known worth (worship);

- 2. The elucidation of known facts (science);
- 3. The enjoyment of known harmonies (art);
- 4. The mutual co-operation in known duties (charity);

5. The investigation of the unknown (religion), and mysterious (Spiritualism);6. The discussion of the disputable (wrang-

ling)—
would not the pyramid of endeavor be
planted more nearly on its base and consequently more likely to endure than if it

come in such a "questionable" shape.

What we earnestly desire is that all the coherent, harmonizing and constructive elements, which heretofore have been the appliances of the churches only, and the adjuncts of superstitions and errors, shall have their devils cast out of them, but made to retain their forms and to become the

ministers of true progress. Suppose, for instance, that under the first head, or "worship," eight minutes, at every meeting be assigned to a eulogy of the known worth of some eminent man or woman, a different one being selected for each of the 52 days of meeting in the year. This would enable the work of praise to cover explorers, scientists, saints, martyrs, statesmen. poets, historians, heroes, seers, inventors. sufferers, philosophers, artists, legislators, criminals if need be, dramatists, archi tects, naturalists, navigators. The elements of praise being far more diversified and practical than could be found in either Jehovah or Jesus alone, the worship itself would be more stimulating and exalting. For we can not praise merit without rising up to its level and absorbing it.

Suppose that with intervening music the next half hour be devoted to a scientific lecture, which, like the eulogy, shall rest undisputed, like a sermon, as it will do if it confines itself to its proper sphere, the elucidation and demonstration of the known. Calculate the value of 52 such lectures in a year, and their tendency to extend and strengthen an organization, so that it will be able to secure these lectures from skillful specialists! Then let fifteen minutes be devoted to the enjoyment of known harmonies, i. e., to dancing, singing, recitations. of poems, dramatic entertainments, paintings aided by critical suggestions of their harmonies, or statuary with like aid, etc. Let the next twenty minutes be taken with con. sidening what we shall do to save somebody who is sick, friendless, poor, unemployed. tempted to crime, relapsing into brutality. afflicted with meanness, given to deceit, heartless to his poorer relatives or whatever the form of his calamity may be. Then will come the investigations of the mysterious and discussions of the disputable.

which man cannot rise into his fullest exaltations. What if it is proved that Jupiter is a myth; is the Homer who created him less worthy than his creature? Is Humboldt, or Franklin, or Newton, or Shakes peare, or Goethe, or Voltaire, any the less real after Moses has been caught in his mistakes, and Yahvah, instead of the heavens he dwelt in, has been rolled up like a-scroll. What if it is shown that all that we would worship in God, is derived from man; does it become less worshipful in man than it was in God? Suppose it proventhatinatead of their work would be in lines.

tending toward harmony. When great and strong local organizations had thus been formed, it would be time enough to talk about federating them into county, state and national leagues. But until there is something to federate, of what use is federation? If philosophers want their principles to prevail, let them get down to business, by acknowledging that some things are known, that some merits exist, some duties are plain, some enjoyments are attainable and hence that we can notlive entirely upon questions. It is because these faults of organization do not apply alone to the Oakland Club, but are common to nearly all philosophic organizations, and are fatal to the triumph of philosophic over superstitious effort, that we call attention to them. It is absolutely indispensable to success that philosophers widen their platforms.

A Sad Catastrophe in which Gregorie Dunglas Home, Son of D. D. Home, the Celebrated American Medium, proves himself a Hero.

THE YACHT ACCIDENT NEAR BOSCOFF.

[London Times.]

Sir:-As so many false reports have been written about the sad accident which occurred on Friday last at this place, I hope for the sake of all connected with it that you will insert the following account, which is entirely composed from the narratives of the survivors. The boat was a cutter of four tons, balonging to Prince Galitzin, who recently purchased it from the Comte de Guebriant. The Prince, being called away on business, had left his boat at the disposal of Vicomte de Fleury. This gentleman had invited the following persons to accompany him for a sail on Friday, the 3rd inst.: Mr., Mrs. and Miss Hennessy Mr. and Mrs. Potter, and Mr. Gregorie Home. Mr. Henwell Grissell and Mr. E. Hennessy were also included in the invitations, but owing to a slight indisposition both were obliged to decline. The boat left the harbor at two o'clock with a fair breeze from N. E. by E. in charge of Beguel, a pilot of Roscoff. After a run of three-quarters of an hour, the ground swell running pretty high, she struck on the Grand Capucin, opposite Santec, five miles west of Roscoff. In contradiction to the statement offered on behalf of the pilot, it is necessary to state that at the time of striking every one of the survivors, except the pilot, firmly assert that not a soul was obstructing his view, and that all were seated excepting Mr. Home. who was standing by the mast, and hidden from the pilot's view by the intervening sail. The beat ran her bows up the rock. which was two feet under water heeled over on her port side, filled, and sank by the stern in deep water. Mr. Hennessy first rose to the surface, and almost at once saw his wife come up gasping beside him. Seizing her he placed her on the bowspirt, which was the only part of the beat visible, and which was itself covered by each succeeding wave. He then saw his daughter's head coming up through the water, and placing his arm under hers, he helped her also to take hold of the bowsprit. Miss Hennessy says:

"When I first rose my father placed me at the end of the bowsprit beyond my mother, when I drew my mother's hands through an iron ring. We three were then the only ersons chinging to the down heads were almost touching. My mother was wholly unnerved, and we were both encouraging her not to scream, but to close her mouth and to hold tightly. We went down and rose again together; the valet of the Comte de Fleury now also clung to the bowsprit. Then a third great wave buried us, and my father and myself were washed off. I was caught by Mr. Home, who was most fortunately at this moment just behind me, and he replaced me on the bowsprit, and bound me to it by a part of my dress, which he cut off. My father had been swept some distance away, and thinking it was his weight which had drawn the bowsprit under water, he would not attempt to return to it again, and struck out for a floating piece of wood. When I next saw him he was supporting the Comte de Fleury upon an oar between them; he there held the Comte for five minutes, when I saw the Comte's head fall forward on his breast, his hands fell into the water, and the next wave washed him away, when he floated down the current quite dead with his face buried in the water. Just previously to seeing this I had placed my sash under my mother's arms to hold her more firmly, and a few seconds after the Comte's death a large wave swept me away from both her and the bowsprit, and she was carried away while I managed to struggle back again to my hold. My mother had been lying dead in my arms, as she had not outlived her immersion more than six minutes, the shock of plunging into the very cold water hav-ing, no doubt, brought on an attack of heart disease to which she was liable. I now saw Mr. Potter leaning on the rock and being assisted by Mr. Home who was standing upon it, and who was also cutting off his clothes. Another wave came, and when it passed Mr. Potter had disappeared from the rock. Mr. Home leaped in after him, and I saw him bring Mr. Potter again to the rock and place him on the highest point. Calling out loudly, 'I'll go for assistance,' he sprang into the sea and swam for the shore. Mrs. Potter I did not see at all, and I believe she never rose to the surface. While wait-ing for help we saw a boat sail by close to the Ile de Batz, and we all tried to attract its attention, but in vain, after which we remained patiently holding on till Mr. Home

Mr. Home saw the pilot thrust an oar to Comte de Fleury and at once strike out for the shore. Having done what he could for every one, Mr. Home swam to a piece of wood which turned out to be the rudder, and placing it under one arm swam manfully to the shore, he caught up with and passed the pilot, and was fortunate in meeting a boat coming to the assistance of the ship-wrecked, as the accident had been seen from the shore. Hr. Home had swum a distance by the chart of a mile and a quarter. The time Mr. Home jumped in after Mr. Potter, the latter exclaimed, "It's of no use, my boy, it is all up with us." He was again washed off and perished. Beturning in the boat, they picked up Béguel, and reaching the wreck, they found Mr. and Miss Hennessy and Justin, the valet, still clinging where they had left them. Every care was offered to the rescued by the peasants of Santer, who supplied them with warm clothing, and did every thing for them that it was in their power to do.

Mr. Home, exhausted and bleeding as he was, got a cart and dreve to Roscoff to obtain medical assistance and to give information to the authorities. M. Le Gad, proprietor of this hotel, returned with Mr. Home

and the doctors, bringing with him blankets, cordials and all necessary restoratives. At 7 o'clock they came back to Roscoff bringing with them the survivers of this immentable catastrophe. At 10.30 the bodies of the drowned, all of which had been recovered, were brought to the hotel; this long delay had occurred owing to the many formalities necessary to be gone through by the French law. They had all been found floating a little below the surface. The last sad duties were performed by some of the English visitors staying in the hotel. M. Le Gad behaved all through in a most admirable manner, and it is impossible to say enough to his praise.

In conclusion, I must bear witness to the gallant conduct of Mr. Home, who exhibited throughout the utmost coolness, courage and presence of mind; and his manliness, pluck and determination are a credit to the English name, and well deserves the medal with which the Minister of Marine intends to decorate him.

The boat was found to be in the most shockingly rotten condition, more fit for fire wood than sailing, and, as the Commissaire de Marine here says, only held together by the paint.

VICTOR E. COLLINS.

Hotel des Bains, Roscoff, Sept. 8.

Mrs. Esperance's Last (for the Present) Sitting in England.

[Medium and Daybreak] Immediately after her return from Darlington I received a visit from Mrs. Esperance, accompanied by Mrs. Fidler. One or two sympathizing friends of Spiritualistic belief met her at my house, and it was then suggested that she should hold a seance at North Shields, under strict test conditions. To this proposal she at once consented. Accordingly the circle usually meeting at North Shields, with the addition of three or four friends from Newcastle, met at our usual place on the following Wednesday. The drawing-room of a lady friend was the place of meeting: the medium taking her place behind the curtains drawn in front o a balcony window. This was the cabinet and nothing more. In front the sitters were placed in a semi-circle as usual, one end being terminated by T.C.E., a well known writer in your publication, as well as in others; the opposite extremity was occupied by myself. Previous to entering the cabinet, as I suppose I must call it, the medium voluntarily proposed that her clothing should be searched, and this, at her pressing request was done by a lady friend, and, as was quite expected, nothing found but the ordinary habiliments of a lady. It is with a feeling of pain that I mention this circumstance, as, from all my previous experience of Mrs. Esperance as a medium, have always considered her above suspicion, while her private character has undoubted ly been without reproach. The antecedent circumstance reported in a previous issue,

For a considerable period, the curtains being withdrawn, the medium was in full view of the whole of the circle; and when in this position, the first manifestations of materialized forms took place. This consisted of the appearance of a white patch upon the floor, oscillating in movement and varying in size; this patch gradually seemed to creep on to the knee of the medium. In answer to the question if it had any substantial feel, she said it seemed to have no weight, but appeared to be only like light; she felt as if the cabinet was full of colwebs, getting into her eyes, and choking

open, the medium plainly visible, and entering into general conversation, a white appearance, about the size of a three years old child, and without any definite form, issued from the opening, and, with a slow and waving motion, advanced towards me, and, after a while, again retired. About this time the medium requested T. C. E. to close the curtain at his end of the circle. Rising to do so, the curtain was suddenly jerked open, and he exclaimed, with astonishment 'Why, here's a form!" At this time I had Mrs. Esperance in full view, and so close that I had shortly before handed her a glass of water without moving from my chair. This form I could not see, but it was in good view of other members of the circle. and I understood it to be the form of a

"Yolanda" now appeared, clothed with her usual drapery, and, peeping timidly from the curtains, was gently encouraged to come forth, the medium at this time remarking that, after her recent experience it was surprising that she came at all. Witimately she left the cabinet, and, advancing to our hostess, with whom she had many times previously been on good terms, affectionately saluted her with a kiss. T. C. E. here remarked, "Now, 'Yolanda' it will be very pleasant if, while we are singing 'Auld Lang Syne,' you will bring the medium out, and, standing by her side, dematerialize." In compliance with this request she re-entered the cabinet, and immediately the curtains in front of Mrs. Esperance's chair were withdrawn, and "Yolanda" and she were seen standing side by side. The process of dematerialization was rapid, the form seeming to divide into pieces by absorption, as it were, of intermediate portions. I watched the last portion, lying like a patch of light at the feet of the medium, gradually melt away, until not a vestige was to be seen, the appearance reminding one of the melting of ice in water.

Thus concluded one of the most convinc-

Thus concluded one of the most convincing seances which I have ever attended, as
it appeared to be all the more so from the
extreme simplicity of the arrangements, as
especially marked by the absence of bolts
and screws,—the medium having no immediate connection with her usual scance
managers, but closely surrounded by members of a friendly, though an inquiring
circle,—and by her own voluntary offer to
to submit to any proper method of investi-

J. P. BATES, M.R.C.S., Eng.

A New Light:

The Western Light, is the name of a new paper just started in St. Louis. It is edited and published by Mrs. E. J. Polk and Mrs. Annie T. Anderson. From the salutatory we make the following extracts which will outline the purposes of the publication:

The Western Light sends greeting to the American Republic, that floats her banner over all that seek an asylum within her borders, unmindful of race, sex or creed. Cognizant of this fact, two women of St. Louis—Endie J. Polk and Annie T. Anderson—have embarked in the journalistic craft, steering by the "light" that is beginning to send bright rays of progression from the Western horizon. They have the assurance of a fair voyage, by higher intelligence, over the muddy waters of ignor-

ance, that have hitherto shipwrecked nations by their political and religiousahip being managed enterely by materiles officers and crew....The weekly issue will expound principles that are found in the scientific realms of Spiritualism as well as in the system of a political reformatory character, whenever the occasion calls for outspoken thoughts.

The Western Light will ever shed its benficent beams of equality over the disfranchised sex, that they may see to walk out of bondage, side by side with their brothers, into the broader pathway of intellectual freedom, that is the priceless boon to human kind.

The publishers also make the following announcement.

Mrs. J. W. Eldridge is to be the fledium for spirit communication in the Western Light All scientific questions propounded will be answered by invisible intelligence, writing on the slate independent of the lady.

The Western Light has a large field to work, and starts out with commendable zeal and enthusiasm. We shall be glad to see it attain a circulation and influence commensurate with the importance of the subjects upon which it proposes to shed light. The subscription price is \$2.50 per year. Single copies 5 cents. Those desiring to subscribe, may, we see by the prospectus address B.F. Kennedy, business manager, 717 Olive St., St. Louis, Mo.

Dorus M. Fox, the champion borrower and general dead beat. was unable, owing probably to the Journal's exposition of his career, to get enough of other people's money to support himself in the East, and has returned to Missouri, where he can board with his wife's relations and lay his plans to "borrow" once more from the generous citizens of that State. We trust our Missouri friends have not forgotten his peculiarities and will decline to "loan" him any money.

# A NEW BOOK BY DR. WATSON.

The Religion of Spiritualism.

The name of Samuel Watson was for more than thirty years a household word in thousands of Methodist homes throughout the Southern and Southwestern States; and in later years it has become equally wellknown and cherished in the homes of thousands of Spiritualists. Dr. Watson's experiences have long been familiar to the public through the JOURNAL and other periodicals, and by the wide circulation attained by the two volumes—"The Clock Struck One," and "The Clock Struck Three." There were, however, certain momentous questions connected with Spiritualism concerning which he felt it his duty to more fully elaborate his views. This he has done in a fine 12 mo. volume of 400 pages, entitled, "The Religion of Spiritualism, its Phenomena and Philosophy." We now have a large invoice of this book in stock and shall be pleased to fill orders. Dr. Watson actuated by a desire to place the book in as many hands as possible, has fixed the price at \$1.25; postage, 10 cents.

# Card —Cancelling Engagements.

Permit me to say through your columns, that after due correspondence, I have cancelled my engagements to lecture upon Spiritualism in Pittstown, Rayanna, Mantua, Chicago, Cincinnati, and other localities, and can under no consideration make further Sunday engagements.

I have entered into an arrangement with parties to lecture nearly every evening in the future upon Travels, Eastern Religions, Archæology, Hygiene and cognate subjects. Hammonton, N. J. J. M. PERBLES.

Horseord's Acid Phosphate for Dyspersia and Nervousness.—The late Winslow Lewis, M. D., the distinguished physician of Boston, said: "Having in my own person experienced those ills for which the Acid Phosphate is prescribed, I having found great relief and alleviation by its use, most cheerfully attest my appreciation of its excellence."



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Dr. Poubles says, it his preface: "The "Spiritual Soughts and Techner was an favorably received by the public—sideres editions having been sold—I deem it functionable to removed, double the sine, adding sough, new and old, with original and selected restlings for funeral occasions, so that for a tride of expelles our Figures say have for Stances, Confer the Conference of Spiritualization and Spiritualization and selections of our destrons, resuling, sough, Francis and sentence of confert for seasons of sickness and Spiritualization. This book—Spiritualization are successful to the confer for the sentence of sickness and Spiritualization. This book—Spiritualization and spiritualization.

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