Ernth Bears no Mash, Bows at no Suman Shrine, Seehs neither Place nor Applause: She only gale a Bearing.

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JNO. C. BUNDY, EDITOR.

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Three States of Spirit-Life from Actual Experience.

THE SPIRIT-WORLD

Giving Scenery, Social Relations and Other Spirit Conditions in Each,

By the Spirit of Judge J. W. Edmonds, Mrs. Cora L. V. Richmond, Medium.

Reported expressly for the Balioto-Philosophical

MB CHAIRMAN AND FRENDS:-I lead not intended to speak so frequently through this organism, but as experiences flow into my life, and as I was lately in your midst, I have no other choice, than to speak of what I have learned, so grateful was I when on earth for all information concerning the spiritual state, and so conscious was I of the need of such knowledge.

If thoughts were a pent up river, they would not more surely overflow, than do the thoughts and experience of the spirits, unless they are expressed. We are obliged tocommunicate, to instruct others, to in some measure unfold the experience we have, or life ceases to advance. While you have numberless desires to know of those subjects that engross the student of spiritual science, you will, I am sure, be glad to learn of some of those conditions and experiences from an absolute witness.

The three states in spirit-life of which I speak to-night, is not intended to limit the Spirit-land to that number. The states, on the contrary, are limitless in number, and I states of spirits, for the express purpose of showing to you those typical instances and their relationship. Your own experiences may compare in kind, but there are conditions adapted to every state, and we only enter those stages of experience that are required for our own growth; while there

may be millions of other states we have

nothing to do with, not needing them. Soon after my first reception in spirit-life, an account of which I gave many months ago, I visited in succession several of these spheres observing the states or conditions in each; among them I was desirous of asmuch to do with the criminal class, and somewhat with jurisprudence, and knowing much about them, and feeling always that there was some solution behind the external law for the intricate problem of

CRIME IN SPIRIT-LIFE.

When first investigating this subject on my entering spirit-life, my desire was to ascertain what becomes of the criminal. My guide, Lord Bacon, at once told me that crime in spirit-life is regarded as a disease, and that I would be surprised to learn that many persons supposed to be moral, would be classed as criminals in spirit-life. I.did not understand what he meant, for I believed largely while in earth-life, that a certain class of beings must of necessity be criminals, because of their organization, and that society must expect this incubus until humanity should rise out of, and gradually grow beyond it.

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On further investigation in spirit-life, I found most decidedly that there is a very large class of criminals, but no designated place for them. That there are no judges, courts, prisons, or any such paraphernalia of what on earth is misnamed (justice. Spirit justice means that unerring Nemesis of moral law that acts upon all, and finds out the weak points of each criminal without the usual process of law-in other words there is not in spirit-life any such jurisprudence as that which characterizes the earth. With this view of matters my occupation seemed gone; but I had laid up a large store of spiritual knowledge, to fall back upon. I had sufficient knowledge of humanity, I trust, not to feel injured because not called upon to defend crime, or defend those adjudged as criminals, or even pronounce upon the merits of the case. . It is an infinite relief to me that the realm of this kind of justice is beyond my present jurisprudence. I had ample time to study laws, the various complicated states in which mortals are often thrown, from every conceivable condition of moral degrada

tion, which characterizes the affairs of earth. Now, the results of my study and investigations, I shall reveal to you as

fully as my limited time will allow.

TREATMENT OF THE CRIMINAL. Allow me to say that I found a state especially adapted to those morally degraded; I found a state corresponding to the condition of the darkened soul; a sphere of darkness, into which, on account of the:r condition, these souls must enter; but leading directly from this dreary sphere of plarkness, which immediately surrounds the earth and forms a sort of incubus upon it, I found avenues of light leading into various extensive spheres. I clearly saw beings descend and penetrate the darkness with their light, and whenever recognized by those beneath, there seemed to be the greatest joy; so great that the light above would scintillate through the sphere, 'resembling phosphorescent emanation, as seen upon the sea. The regions of darkness seemed to be below a sea of dense spiritual ether, the region of light above it; so did these continue to scintillate until a sort of mirage was formed through the darkness beneath, and I would find that some burthened soul would rise to a higher state of being, prepared for whatever treatment might follow. All around in this sphere I discovered every form of preparation for instruction, for healing, for education, for ministration, but I could discern nothing whatever to inflict punishment. I entered through what seemed to me to be a sea, with a beautiful fountain in the midst of it, and its waves extended to the different shores; this sea contributed the potent healing waters, through which souls passed on

of the healing sphere. THE KINGDOM OF BENEFICENCE.

I was informed that the Kingdom of Beneficence includes hospitals for those unfortunate spirits who are morally infirm: from the mad-man, who for physical or moral reasons may be deprived of balance, up to the distinguished and haughty criminal on the throne; from the lowest pauper who steals a loaf of bread and dies in chains because of it, to him who escapes the penalty because of the magnitude of his crime; I discovered that there was an especial form of treatment for each.

These typical instances only illustrate excertaining the precise status of what on treme cases, but for every lesser degree of earth is designated as crime, having had crime there exists a treatment corresponding therewith, and the souls pass through this treatment as soon as prepared. .

I will here say that there are degrees of moral and spiritual turpitude from which the spirit can not be awakened immediately, and the spirit remains in prison until the light appears from above, and is enabled to penetrate these various moral conditions of crime, of ambition, of selfishness of spirits who are frequently found in this seemingly almost eternal darkness; but there is no eternity-only relative conditions, and notwithstanding the horror that Swedenborg pictured, here fully realized to my eyes, I discovered that which he did not perceive, that these conditions for individual spirits were not permanent, and though they may last one hundred or three thousand years, they still in the course of time, melt away by the influence of the light and love from above.

THE MURDERER.

A murderer - came into spirit-life, while I was passing through this portion of investigation in that particular sphere; I watched distinctly his spirit. I saw him upon the scaffold -- saw him refuse to engage, in prayer or worship; saw him apparently indifferent to the condition he was about to enter in consequence of crime he had committed; he was not repentant; he was what the world would call a hardened criminal. He had committed murder; but with intense hatred he refused the consolation of religion, and entered spirit-life without an apparent thought or care of where he was going. -But underneath this surface which formed almost what seemed to be an impenetrable wall, I discovered, as I looked, a little fountain bubbling up in his spirit; it was not the outgushing of repentance; it did not infuse itself into his whole nature; nor was it regret for the crime he had committed, nor for the serious penalty attending the same; it was really the faintest ray that could possibly burst from the human heart or spirit seemingly closed. As I looked, it had the shape of a wave of

light. There was a fountain of love in the wilderness of that man's immortal nature; he had loved and apparently had parental- brain. affection added to it. This memory stirred his last moments; that memory or love that had not been adequate to keep him from crime, and protect him from a mad dissolute career, had been sufficient to make an 'abiding place in his heart and strengthen him. Y discovered that ray of light led to a place not on earth, but climbing the beams, as fine as the finest thread of light, I found it was the recollection of the death of a wife and child, and the possibility of their meet-

HIS REDEMPTION IN SPIRIT-LIFE. He passed out of his earthly form into

the darkness that awaited him, with the extreme indifference that attended his execution, and he did not look to the right or left; did not penetrate beyond the stall; did not notice the spirits thronging around him. Some were of his class-some were his companions in previous depredations. He, however, made no response to their questions., He was impervious to their songs or jests. He had created for himself a prison; Icould see, however, the bubbling of this fountain; as often as he would seek to repress it, it would return like tears unbidden, or as memories force themselves upon the heart, he could not suppress them. Now another source of power was evolved from those in spirit-life; they were in the higher states, it is true, but the direct ray shot down from their lofty height; could plainly discern it, and as I looked I beheld the amiable countenances of a woman and a child, beaming out as if they would fain child to pray for her father. He, however, perceived not their presence nor the ray of light, nor did he know that they were above him, but when a wave would come, he could ly rise alone. not suppress 'the fountain of memory. It worked through him in silence for many weeks of, your earth time, only pulsating sometimes like a flame, and sometimes almost bursting its bands, until at last from the upper region where I watched this beneficent spirit breathe upon him, finding the adamantine walls were melting, and then the fire penetrated his being, and swept over him. I could see the remorse-such remorse as I never wish again to witness. No picture of the flames of Hades; no torture of those seeking to destroy; no taunting of the prince of flends could . compare with this remorse that swept through that being-sometimes torn by it as I have seen trees lifted by a tempest. I thought he would be destroyed. When this had passed to what seemed to be its utmost heights, the spirit form above breathing upon him, he seemed to pass in the waters of the lake I have pictured and resembling that Lethe of ancient mythology wherein forgetfulness was the principal boon wished for after death; surely these waves seemed to possess that power, for when finally the spirit emerged from beneath these waters, there seemed a calm to prevade him; it was death in the calm, not a resurrection of hope nor faith, nor enkindling of life-it was seemingly forgetfulness, he seemed like one in sleep; the somnambulist would have more animation; a subject under profound mesmeric control, would have greater voluntary action. Emerging therefrom, coming out of his lethargy of temporary forgetfulness-this was his first dream! I came to a pause here to compare this treatment with that upon earth.

No forgetful states with you in bringing the criminal to justice; from justice to death, no suspension of the habitual consciousness, while your world is pointing the finger of scorn, saying, "Man, thou, art a murderer." If repentance comes founded on leniency of the law or extenuation, and the crime forgiven, society making itself the judge, haunts the man through all the years of his natural life, and he hears always at his heels, "Thou art a murderer."

Unforgetful one moment, he cries to them with fevered brain, racked memory and great terror, not to destroy him. Then gradually, as one might awaken from a trance without volition, or as one steeped in the influence of a narcotic, might, one by one, regain their powers; all the time ministered to by attendant physicians, who had measured the full extent of his disease, crime and long career, in the fullest power of reaction, had induced the proper forgetful-

ness at the right time, and now proposed to bring to vital action the functions of the

THE CRIMINAL UNDER TREATMENT. Oh! how anxiously I watched every movement of this moral patient, this crimnal! I saw the attendant act upon his spirit; now stimulating one faculty, now suppressing another, now calling into action a portion of memory in a pleasing manner, now touching upon a diseased portion, until he discerned no sensitiveness, and then permitting gradually the stimulus of love to enter the brain. There then came another reaction; it was not remorse of despair, as at first; not a tempestuous sway of this human spirit, but it was the consciousnesss of unworthiness and humiliation that seemed like despair, but recollecting that he was not fitted to enter any society he might desire, and thinking of the associations of the past, it was not really the loathing of condemnation, but pity for himself. As soon as this feeling came over him he was led to another fountain; this time its waters did not seem dark tohis vision, but crystal-like-like frost blossoming forth beautifully around the windows. Its scintillating globules were like perfect yet minute hall-stones. He was then led into this fountain, and here there seemed, the agony of terror arising from the minute globules-simply excoriation. I saw he was writhing beneath the yet his face was constantly growing brighter. I afterwards was informed by the attendant physicians that this was a purifying action of memory-the correction of morbid recollection; he was to remember, but not to look and the evidence of the condition to receive this treatment before, and could not consequent-

And then for the first time there arose up a longing from within. I could distinctly discover that this inward light was growing more intense with the same flame that illuminated the fountain, and I could discover that he really longed to see his wife and child. When he had first dreamed of them, it was only in memory; he had no hope nor wish ever to see them. When I first perceived he thought of them, it was only with self-condemnation, that he might never, in any state or condition, reach their height; now there was the profoundest desire; he earnestly longed to see them This assumed a form or type that the physician would call fever. The hopes of his early life animated his brain, running riot through his system with this desire to be fufilled, and then across a garden bordered with flowers that would not dazzle the eye, and through a wood shaded, as it were with leaves that were transparent, and yet opaque, he was taken along the pathway leading to a vine-wreathed cottage, the exact prototype of the one where he had wooed and won his bride. In the doorway stood the very form and face I had seen as a spirit bend above him, and the child who had prayed; they were waiting for him as though they had not been away from his side. He could scarcely believe that he had not been dreaming of his early earthly life; he entered that sacred abode where we cannot follow, but whence, shortly after, I discovered a beautiful child emerge, and she gathered flowers, one after another, and when she returned I could see the devoted wife had the fingers upon her lips as though the weary traveler was asleep, soon to awaken and realize the life he had attained -forgiven, redeemed through that perfect love known only in the truly good! I saw this, and I could not tell now whether it had taken six months of earthly time for this great change to be wrought. He was an instance of violent reaction wherein the excess of material life had seized hold upon him, and the reaction was proportionately speedy; that in cases where the prolongation is great, of the time of restoration, it is caused by the gradual decay of the moral

I asked again, "Is there, then, no incurable?" He says, "If we measure time by the earthly calendar, there are many; but if we measure it by eternity, there are none."

Many spirits, he said, that he had tried to reach in this sphere, had passed away from his sight—not because they have descended to lower spheres, but some other treatment.

faculties, that must be restored.

or law intervened; this law could only be known by those wiser angels; there is no immediate release; they must pass through some change or inward growth, the nature of which I was 10t permitted to know. This did not satisfy me, but I was obliged to be content, since he told me all he could

HOSPITAL IN SPIRIT-LIFE. On further investigation of this Sphere of. Beneficence, which I found extended much more largely in spirit-life than you would imagine, and included many more of human beings than I supposed, I find that nearly all must in some particular degree enter therein and be treated for some particular spiritual or moral difficulty. I passed to what seemed to be an immense temple, and now I desire to be understood that this was really a temple; it had apartments walls, arches, domes, and many corriders and departments; but just as sure as it was Creality, it was also transparent or opaque according to circumstances, but of such substance that you have no kowledge of on earth. It was intended as a hospital for such as have moral maladies without being aware of it on earth, and who are never treated, condemned, tried, or in any way become conscious of their imperfection here You might be aware that in this temple I found many persons that I did not expect to meet, in whom I never suspected a moral flaw, and whom I supposed above any treatment for moral imperfection, for which this sphere is set apart. I found some persons who discovered by their presence and treatment that they had been partially insane. I never suspected that, I found some present who had been morbid in some direction of their mental or spiritual power; I knew them on earth, and had no idea that they were not well balanced. I found one praying. I said surely here is no case for treatment. After prayer was over I approached by permission and said, "Madam, you seem to be here in the midst of those receiving treatment; I suppose you are here as an attendant, and prayer aids

"What can be the kind of malady afflicting you?" I inquired.

tient."

those here." "Oh! no," she said "I am a pa-

"I was afflicted," she responded, "with too intense conscientiousness; my conscientiousness was my bane; it was a kind of selfishness. I was too sensitive to my thoughts, to a degree of being selfish in my desire to be good. I find that I am reacting from it here. My faults were not so great as Laupposed; and my desire for praise is not so great. I was afraid that God would condemn. me, and I feared the condemnation of the infinite law. I carried that feel-

Indeed, I could see from her nature, and the very hue that overspread her face, that she was scarcely convalescent; was striving to forget that which was a morbid sensitiveness as to righteousness on earth. Some of those that, were confined here I had known on earth.

ing to the excess of sinning; here is my

preparation going on for better things."

ASTONISHED TO FIND HIMSELF A PATIENT. Before, however, my experience ended, I found to my astonishment that I was there also for the purpose of receiving treatment for some over-righteousness or desire to be good, being cognizant of the fact that goodness manifests itself, and will bring its own peculiar reward. I sawja man apparently in full vigor of health, passing from this temple, and evidently intent upon some errand. I begged his pardon for interruption. With that expression of countenance that indicates no morbid state, the very fullest consciousness of health, you surely are not a patient here. "Yes, I am," he responded; "I have too much health; that is precisely what is the trouble with me. Life was not serious enough. I looked upon it as all sunshine; looked only upon the happiness of material things. I was guilty, as I am aware, of no excess of appetite, but I was positively on earth, too well in body to be aroused in spirit. I have come here to shake off some of that excess of physical life, which so pervaded me. My spiritual powers were not sufficiently active, consequently I required treatment. I was just with my fellow men, still I did not care enough about them. I was indifferent to suffering. Pain I always viewed in the light of mere nonsense; I supposed that people suffered because they wanted to. I

now discover that I had not sufficient sen-Continues on Eighth Puge.

IS THERE A CONFLICT

DARWINISM AND SPIRITUALISM?

BY WILLIAM EMMETTE COLEMAN.

[.GRURITROC.] DERIVATION OF THE GREATER FROM THE LESSER.

The same observations apply to another of Mr. Pee bles' affirmations concerning Darwinism,—that it teach es the derivation of the greater from the lesser; and so it does, and so does all nature. Which is greater, Mr. Peebles as an embryonic germ, or Mr. Peebles as an infant born? which greater, he as an infant or as a boy of eight or ten years; as a boy or as, a man; as a man on earth or as a spirit-five hundred years hence? In each of these cases, is not the greater derived from the Which is the lesser, an acorn or a tree; a helpless blind puppy or a full-grown mastiff; a globe of fire-mist or a blooming, blossoming earth; a nebulous universe or the one of beauty, life, and joy, now sufrounding us? In each case and in all cases, in every department of nature, the greater is evolved from the lesser; else, where the progress? In what does progress consist but in growth from lower to higher conditions, the greater ever springing from the lesser, the lesser ever becoming the greater? If it were as Peebles would have it, the universe would be one eternal retrogression,-the complex ever becoming the simple, the greater ever becoming the lesser; than which nothing more absurd can be imagined. Please reconsider these statements, Brother P.; and see if calm reflection and just analysis thereof will not indicate to you your woefully erroneous conclusions. DOES DARWINISM TEACH THE TRANSFORMATION OF

LOWER INTO HIGHER FORMS? Mr. Peebles avers that Darwinism alleges the trans. formation of lower species into higher; but this assertion only demonstrates the superficiality of his investigation of the matter, as it advances nothing of the kind. It has never maintained, that any one species becomes transformed into another,-it is merely the uninformed,-the misconceptions of the popular mind, the surface thinkers, that attribute such a proposition to Darwinian inculcation. That which is really taught by it is, that one species serves as the instrument or the medium through which a higher or different species may be evolved; not that anthropoid apes or our semi-human ancestors ever became merged into mankind, but that these semi-human organisms were the media by which man was evolved and from which he sprang,—a lower species thus giving with to a higher, but never itself becoming transformed into the higher. A monkey can never become a man nor a man a monkey,-such a thing is impossible,-but the first human beings were born of ante-human progenitors, closely approximating but not quite reaching, the human; and so of the evolution of all lower animal and vegetable life.

DOES DARWINISM DERIVE MEN FROM MONKEYS? Mr. Peebles has asserted many times, and, despite Mr. Tuttle's contradiction thereof, still adheres to it, that Darwinism avouches that men sprang from apes and monkeys. I repeat Mr. Tuttle's denial, and will, I think, establish the truth of said denial. Most American thinkers are familiar with the name of Prof. E.S. Morse, one of the most famous of American scientists, and a prominent advocate of evolution,-Darwinism. In a lecture on evolution delivered by him in Chicago in March, 1875, speaking of this point, he said:-" Darwin has never taught that man is a development from a monkey. He simply teaches, or suggests the probability, that man or monkey is simply avolved from a lower basis of life. The several streams all starting from one source, as they branch—the one goes to the monkey and there stops; and the other to man, and

Does Mr. Peebles claim to understand Darwinism better than its ablest advocates, who have studied it, in the light of scientific facts, for years? Prof. Morse explicitly states what all Darwinian scholars know to be true, that, according to Darwin, man and the monkey are both descendants of some original form, one branch of the descendants of which, through successive links, led up to man, and another branch, leading off in a different direction, ultimated in the present quadrumana,-monkeys, apes, gorillas, etc.; none of which, however, were ancestors, of man, nor in any manner connected with him, save that their descent can be traced back to an original ancestor of both branches, hundreds of thousands, certainly, and, perhaps, millions, of years ago. No offspring of a monkey, ape, chimpanzee, orang, gorilla, lemur, marmoset, baboon, or other of the existing simians, ever became man or any ancestor of man; neither can they ever do so, such being at variance with Darwinism.

Mr. Peebles, like anti-Darwinlans generally, misunderstands, misquotes, and misapplies Darwinian principles. Whenever Darwin or other evolutionists speak of men springing from apes and monkeys, no reference is made to any existing species of those animals; but to "some ape-like creature" (as Darwin says) partaking of many of the characteristics of apes, monkeys. and other quadrumana, and called "apes" and "monkeys" for lack of a special term by which to designate them. They were not monkeys, they were not apes, but they were a distinct species, resembling those animals somewhat, and likewise resembling man, but neither one nor the other. I trust, therefore, that Mr Peebles will not persist in attributing to Darwinism that which it expressly repudiates and has never taught, the derivation of man from apes and monkeys

REASON persus INSTINCT. . Mr. Peebles-charges Darwinism with the development of reason from instinct: will he please draw the line of demarkation between the two? can he tell where one leaves off and the other begins? do they not shade off inte each other by almost insensible gradations, so that the ablest metaphysician or psychologist cannot sharply define the exact point separating them? in fact, what is reason but a higher development of instinct? Are they not both manifestations of mind? and is not mind in its essence one, as matter in its essence is one? We have various forms of matter, animal, vegetable, mineral, but all compose I of one substance, -matter; so we have different manifestations of intelligence,mind, that of the fish, reptile, bird, mammal, man, but all intelligence, all mind, differing in degree, not in kind. It is a well-known scientific fact, that the cranial capacity of the modern Anglo-Saxon surpasses that of the aboriginal non-Aryan Hindoo by a difference of sixty-eight cubic inches, while between this Hindoo skull and the skull of the gorilla the diference in capacity is only eleven cubic inches: in other words, the difference in volume of brain between the highest and lowest man is at least six times as great as between the lowest man and the high. est ape! Contrast the intellect of an Australian or Bushman with that of Spencer or Humboldt, and then contrast the former with that of the chimpanzee, the orang, the gorilla, and tell me which it more nearly

Darwinism teaches derivation of reason from instinct: so does nature. Will Peebles please tell me

how much reason he had while in embryo, or as an infant immediately succeeding birth; was not his life wholly instinctive, devoid of reason? Also please inform me, Which was possessed of more intelligence, Mr. P. as an infant or a full-grown elephant, horse, hog, cat, dog (for instance, Brother Tuttle's," unreasoning shepherd dog), bee, or ant? Has not an ant much more intelligence than a human infant? has any infant intelligence approaching that of the bee or the norse? Let all anti-Darwinians ponder on these suggestive facts and not, hereafter, be so fond of vaunting their boastful pretensions to such excessive superiority over all other animals in the universe! As Mr. Peebles declares in his pamphlet, that instinct is reason on a low-, er plane of life, I fail to see the consistency in his opposition to Darwinism because it affirms (as he says) the evelution of reason from instinct.

DO ANIMALS REASON?

Mr. Peebles denies: Science affirms. Note the following from Mr. Darwin:-

"Only a few persons now dispute that animals possess some ter of reasoning. [Peebles is one of the select few.] Animals may constantly be seen to pause, deliberate, and resolve. It is a significant fact, that the more the habits of any particular animal are studied by a naturalist, the more he attributes to reason and the less to unlearnt justincts. . . Some animals extremely low in the scale apparently display a certain amount of reason. No doubt \$ is often difficuit to distinguish between the power of reason and that of instinct." "The promptings of reason, after very short experience, are well shown by the following actions of American monkeys, which stand low in their order. Rengger, a most careful observer, states that when he first gave eggs to his monkeys in Paraguay, they smashed them, and thus lost much of their contents; afterwards they gently hit one end against some hard body, and picked off the bits of shell with their fingers. After cutting them only once with any sharp tool, they would not touch it again, or would handle it with the greatest caution. Lumps of sugar were often given them wrapped up in paper; and Rengger sometimes put a live wasp in the paper, so that in hastily unfolding it they got stung; after this had once happened, they always first held the packet to their ears to detect any movement within."-Descent of Man, pp. 75, 77.

The following remark from the illustrious Humboldt is in point:- "The muleteers in South America say I will not give you the mule whose step is easiest but la mas racional,-the one that reasons best;" and as he adds, "this popular expression, dictated by long experience, combats the system of animated machines, better perhaps than all the arguments of speculative philosophy."-Personal Natrative, Eng. translat. Vol. III., p. 106.

That acute reasoner and logical thinker, Mr. Leslie Stephens, observes:-" It is difficult to understand how anybody who has ever kept a dog, or seen an elephant can have any tloubts as to an animal's power of performing the essential processes of reasoning."-Essays on Free-thinking, 1873, p. 80.

On this point we have also the positive testimony of the eminent anti-Darwinian, Agassiz, who remarks as follows:--"We can trace in all vertebrates mental powers akin to those of man. We cannot deny to the higher animals some degree of argumentative power, or an action of the reason and affections similar to our own, without shutting our eyes to the plainest and most unmistakable facts. . . . Therefore, I say we have no right to claim a privileged position among created animals on the ground of the essential nature of our Method of Creation, Lectures Sevent

Darwin, Humboldt, Agassiz, Stephens, and many others, ascert that animals reason; Peebles affirms they do not: I leave my readers to judge which is the better qualified by experience and observation to determine the point.

DEMARKATION BETWEEN PLANTS AND ANIMALS.

Mr. Peebles contends that the line of demarkation between animals and plants is distinct and well defined. In opposition to this sweeping assertion, I will cite the fact that the two kingdoms of nature approach each other so closely, and shade off into each other so imperceptibly, that there are various organisms that science was for years unable to determine whether they were animal or vegetable, the nature of some of which being still undecided. At the bottom of the animal and vegetal kingdoms, we find creatures like the amœba and protococcus, which cannot be classified as either animal or vegetal, because they are as much one as the other. As Tyndall remarks:-"The vegetable shades into the animal by such fine gradations, that it is impossible to say where the one ends and the other begins;" while we learn from Huxley, "that the wonderful facts recently brought to-light tend to the conclusion that the difference between animal and plant is one of degree rather than kind, and that the problem, whether, in a given case, an organism is an animal or plant, may be essentially insoluble." If the most eminent scientists, through observations extending through centuries, are unable to ascertain whether certain forms are animals or plants, there certainly can be no line of demarkation strongly drawn and well defined between the two. Undoubtedly the line is distinct and well defined between certain vegetables and certain animals; but so is the demarkation between a South Sea Islander and Shakespeare, between a fish and an elephant, a crocodile and a gorilla; yet in each case the two belong to the same great kingdom of nature.

To be Continued.

TRUE SPIRITUALISM.

I claim that true Spiritualism, which is at the same time a philosophy and a religion, is so much in advance of other systems of religion, that it dispenses with a devil in the universe; and likewise with the legions of devils with which the theology of the ages has peopled earth, and air, and every region where there was man to harass and torment. The very principles upon which this system is based, are utterly at variance with the doctrine of the supremacy of evil in any sphere of life; or, that it is prepagated from higher to lower spheres. One of its foundation stones is the principle, that good is predominant throughout universal nature; expressed through progressive action, which conducts matter and mind on from stage to stage, from sphere to sphere, each successive one higher than the last; the higher being the instruments of assisting the progress of the lower. The God it acknowledges is supremely wise, just, powerful, and beneficent; possessing the attribute of intelligence in infinite perfection to control His other attributes. His omniscience and omnipresence cause His omnipotence to subserve every purpose of nature, to the end of eliciting good of furthering progress of matter and mind from the chaotic, the undeveloped state. It recognizes man as the arm of the Omnipotent to aid the progress of all nature—himsolf and his dependent brother included. In thus investing man with powers akin to those of the Infinite Mind, it makes him, in the various spheres of life, the legislator for those spheres. It places him in God's stead, according to the wisdom and power he has developed.—Mrs. Maria M. King. I claim that true Spiritualism, which is at the same

STATE CONVENTION OF MINNESOTA.

The tenth annual convention of the Minnesota State
Association of Spiritualists convened at Harrison Hall.
Minneapolis, Oct. 19th. President and vice-President
being absent, the meeting was called to order by the,
Secretary, Mrs. Esther T. Douglass, at 10 o'clock A. M.
Conference participated in by Messrs. Kayner, Cook,
Robinson, Morey, Tanner; Mesdames, Brewster, Depper, Douglass, Hanscom and others.

Dr. Kayner, of Chicago, opened the conference by
showing that Spiritualism was not an imaginary faith
but a reality, not something to see, but something to
do—a practical knowledge of immortality—a something to teach us the principles of a higher life which
we must adopt into our households and incorporate into our lives, to elevate us into communion with the The tenth annual convention of the Minnesota State

to our lives, to elevate us into communion with the good and true on the other shore of life, by getting us right here. Brother Morey thought there was an earn-est contest between Spiritualism and Theology, that the difference lay mainly in the understanding of the teachings of Jesus Christ.

This brought out remarks from others showing the

Christ principle to have been understood, and an effort made to incorporate it into daily life long before the date of the birth of Jesus of Nazareth. Also the thought that the theology of the day laid too much stress upon the authenticity of the Bible, while Spiritualists went back of the Bible and gathered from all ages and nations; for to them any teachings calculated to ennoble and elevate humanity, were sacred, and de-sirable to be incorporated into the life.

Brother Robinson thought the great struggle lay be-tween Science and Spiritualism. Spiritualism covered

all the scientists claimed anti more, and would finally ad science up to a higher standing; and the blending of the two, or when scientists came to realize the truth and beauty of the spiritual philosophy, the highest con-ditions in this life would be obtained.

Afternoon session was opened by President Jenkins, wer an hundred being present. Conference opened by Dr. Tanner's remarks on prayer. He said prayer was a means of strength, of spiritual growth to him. Another remarked, that some thought Spiritualists didn't pray, but his experience was different, that ne prayed oftener and more understandingly now han when a member of an orthodox church.

Brother Martin said he was at a temperance meeting in St. Paul a short time ago, where a minister stood up to lead in prayer, and said that he talked to God as f he knew all about Him, told Him what he wanted He should do for them, very much as a father going away for a short time tells-his son what he wants him to do. To him he said it was sacrilegious mockery, re-pulsive to good sense, and he didn't want any such in his. He was replied to, that it was the form and manner that had so disgusted him, that the outpouring of the soul's aspirations to a power superior to itself in unfoldment was a means of refining and elevating that mind by bringing it en rapport with goodness and intelligence superior to itself. Brother Cook thought it could all be summed up in the one word—appreciation. Dr. Kayner was introduced and gave a very interesting ecture on the subject matters of the conferences. Evening session.—The subject of Religion—rever-

ence—Spiritualism a religion, was discussed, which brought out the idea that man was naturally a religious being, that he involuntarily paid homage to the controller of the manifestations of power he saw displayed all around him.

Some claimed that religion was the result of educa-

ion, as was also conscience. Mr. Mead said he was glad, the Spiritualists had so broad a platform that even a Materialist had perfect liberty to express his thought. Said Spiritualism was too good to be true, but wished it might be so. He had sought to read nature in her manifestations, and had failed to find but two things in existence—Matter and Force. It was a consolation to him that when he was through with the toils, struggles and pleasures of life, then came rest, everlasting rest—no consciousness be-yond this we call death. In only one sense was man eternal. He might set in motion principles which could never perish, but himself must perish out of

Dr. Kayner gave the evening lecture. He showed that there was a point beyond which our investigations could not reach—the infinity of minuteness on the one hand, and the infinity of grandeur on the other. He said in alluding to the remarks of the brother that had preceded him: "Whence came this factor in the problems of the universe—Force, if there was not an intelligent principle or power generating it? Again is it possible for that which is transient, which perishes from existence after a brief period, to set in motion principles which shall endure forever? In Nature, he said, there were no retrograde movements. When the oxygen, hydrogen and other elements are removed from the carbon of the coal to enter into other combinations, and helps by the change to produce higher forms, we have left the pure carbon which, on crystalization, becomes the brilliant diamond. The brother had claimed to derive great satisfaction from the belief that the future had for him beyond this life, only rest, unending rest. But, said he, rest without con-sciousness is an impossibility; the very word implies repose of conscious individuality which will ultimate-ly awake, arouse from that condition; and the fact that our brother expressed the hope or wish that Spiritualism might be true, demonstrates that he is not well grounded in his faith in annihilation, that even his soul is not satisfied with that gloomy doctrine, but is anxiously longing for the evidence, which Spiritualism alone can furnish of the immortality of the soul.

Saturday morning session.—Election of officers: President, Porter Martin, of Hampton; vice-President, Mrs. Mary Fowler, of Mancato: Secretary, Mr. Morey, of Farmington; Treasurer, C. P. Collins, of Northfield; Executive Board, Anthony Reed, of Hastings; Mrs. Esther T. Douglas, of Winona; Mrs. M. P. Shepherd, of St. Anthony; R. H. Nobles, of Glencoe; J. D. Dalmater, of North Branch. of North Branch.

The secretary not handing in any minutes on Saturday's doings, we have only to say that Thomas Cook gave the evening lecture, and Mr. Arthur, who accompanied Bro. Cook, gave an exhibition of his powers by playing upon six instruments at one and the same time, and reading over an article in the newspaper and com-

mitting to memory while playing.

Sunday morning session was opened with music, followed by the president reading from Lizzie Doten's poems—"(Hester Vauhn." mr. Morey handed in his resignation as secretary, which was referred to the Executive Board.

Mr. Sweet was appointed secretary pro tem. Mrs.

Lepper offered an invocation for harmony under con-

Mrs. Allen, of Sturgis, Michigan, was called to the stand, and presented the practical lessons of Spiritualism; said that the true believers in this beautiful philosophy were ever ready to extend the helping hand to those needing encouragement, what we should make our own lives so pure and good that we need not fear contamination by extending our sympathy and kindly protection to the most lowly and degraded.

-Conterence. I feel wholly incompetent to give anything like an adequate description of it; it must have

been enjoyed to be appreciated.

At the opening of the afternoon session, the chairman of the Board reported the acceptance of Mr. Morey's resignation as secretary, and the appointment of Mrs. Douglass to fill the vacancy, and Mrs. Julia Lovering, of Minneapolis, to fill the vacancy thus created on the Board.

The president then read Lizzie Doten's poem, enti-tled, "Peter McGuire"

Mrs. Lepper, of Anoka, being entranced by a spirit purporting to be S.S. Jones, late editor of the Religio-Philosophical Journal, said: "Friends in Minnesota, I have long looked forward to meeting you, but I did not expect it come through this body. I am happy to meet you given this way. You should not spend your time and strength in trying to break down the churches, but instead, feed the hungry with the bread of life. That when a convention met here, one also met on his side of life, just within the veil, hid from our view by the dimness of our spiritual sight. They seek to influence you to all that is good and true."

He said he had a word to say about the Journal; that it was an improvement upon the way it was formerly run, and closed by recommending all who wish-

ed to hear more from him, to take it, with advice to all to live puts and upright lives, and to cultivate har-monious relations with each other. Mr. Hodsdon said he disagreed with the spirit who spoke through Mrs. Lepper: that he did not desire to see them all agree; that difference of opinion frankly expressed, often brought out a grander development or unfoldment of truth; exhorted all to cultivate the light that was within them, for each man and woman was, or must be a Christ unto themselves.

Mrs. Hanscom presented a petition for female suffrage in a few forcible and fitting remarks, inviting all both men and women to sign the petition. Mr. Chatfield, of St. Anthony, related his experiences with Mr. Mott, of Memphis, Mo., in relation to materialization. That he had full opportunity to examine everything to see that there was no chance for fraid. That the controlling spirit of Mr. Mott was Gen. Bledsoe, who called upon them to ask for their friends.

The first spirit that came called him "Uncle Willie." He did not recognize the spirit of the young man, but he called up circumstances that caused Mr. C. to recognize him as a nephew that had died some twenty-four years ago. Said he showed himself several times, and each time looked more and more like his former self. After that two twin brothers, children of Mr. C. showed themselves together, and conversed with him as familiarly as though they were in earth life. His deceas ed wife also appeared and conversed as freely on subjects, known only to themselves, as if in the body. He had the satisfaction of seeing and conversing with nine of his relatives.

Dr. Kayner explained the reason why that persons materialized do not at first appear so perfectly the forms of our friends; that they did not have the bodies that they had when here, neither did we see their spiritual bodies, but a body built from the materials gathered from the circle, illumined by their spirit. And by repeated trials they looked more and more as they did when in the body. Dr. Kayner, in answer to a question, stated that he was intimately acquainted with S. S. Jones, and that the remarks made through Mrs. Lepper's organism, were, in his opinion, very much

Mr. Chatfield said that he wished to state that they were often weighed before going into the materialization room, and then weighed when they came out, and they always weighed from one to two pounds less, and sometimes more, when they came out than when they went in; which corroborated the statement of Dr. Kayner, that the elements for the materialization were gathered from those present.

The president then gave a lecture, saying: "Much has been said here about prayer, and if ever I felt the need of help, it is this afternoon." 'He exhorted all to seek to make their own lives honest and truthful; every man and every woman keep the rubbish swept from their own door. Thanked the convention for placing him in the position they had, and as a most obedient servant he hoped to do their bidding, that if he ever proved recreant to the high trust committed, he would merit all the contumely that could be heaped upon him. That he did not expect to see all of the same opinion, but by that difference to arrive at that deeper harmony not upon the surface. That the assoclation does not guarantee the denuineness of any me-dium, nor any speaker, but left each to stand or fall by their own merits. He did not wish to denounce any but would try and save such as might be out of the

Mr. C. P. Collins presented a resolution refusing to endorse Mr. Arther's musical performances as the result of mediumship, which was laid upon the table by vote of the convention.

Sunday evening. Mr. Arthur gave a short performance on his six instruments at one time, as he had been ad-vertised to do, dressed in a much less objectionable man-ner. Also played "Home, Sweet Home" on sixteen goblets, partly filled with water.

Dr. Kayner followed with a lecture on "Evolution." He commenced thus: "Let me ask you to help me roll back the curtain of the ages—back beyond the historic back the curtain of the ages—back beyond the historic era; back beyond the geologic era—back of the "fire mist;" back to the primal molecule, to where we are made to recognize the all-infilling and all-outworking spirit essence pervading the immeasurable vault of in finity. Yet in all this endless realm was spirit and matter co-existent; the remotest, smallest primal atom or melecule, is an individual entity produced by the all-infilling spirit, outworking all forms." The Doctor carried his audience forward through the cycles of time, to the "fire mist," and described what changes produced it; forward to when the first solid substance. produced it; forward to when the first solid substance, like rocks, was formed, and told us how they were formed; forward to vegetation—to animal life; and step by step up to man. He defined force to be simply matter put in motion by spirit. It is utterly impossible for me to give even a faint idea of the masterly man-ner in which he handled his subject. He carries his audience away from themselves, away from him, and holds them spell-bound to the subject under contemplation.

The general feeling of the convention seemed to be, that the cream of the feast was reserved for the last. Brother Jenkins, ex-President, exclaimed: "That was the grandest thing I ever heard; it was worth a dollar to every one. How I wish all our friends all over the country and State could have heard it.

We would recommend Dr. Kayner to Spiritualists everywhere, who want a logical, prompt and scientific exponent of the Philosophy of Spiritualism. MRS. ESTHER T. DOUGLASS, Sec'y.

Winona, Minn.

GHOSTS AT THE ALTAR Extraordinary Apparition at an Indian Missionary

Chapel.

The Hudson Bay company's steamer Otter, from Wrangel, Metlakatlah, and Fort Simpson, brings word to Victoria, British Columbia, of an extraordinary ap-parition which has startled not only the Indians, but parition which has startled not only the Indians, but the white missionaries at Metlakatlah. The mission there was started fourteen years ago by Mr. William Dunean, under the auxices of the Church Missionary Society of England. The village has a population of eight hundred souls, belonging to the Tsimshaen na-tion of Pacific Indians. Situated north of the fifty-fourth harallel, the snot is not an attractive one are fourth sarallel, the spot is not an attractive one, an arctic climate prevailing the year round. The Tsimshaens not long ago were pagans and cannibals, offer-ing human sacrifices and eating human flesh at their

shaens not long ago were pagans and cannibals, offering human sacrifices and eating human flesh at their medicine feasts. Mr. Duncan is assisted by Rev. Mr. Collingon and Rev. Mr. Hall, the former taking charge of the Indians on the Queen Charlotte and adjacent islands. During his visit to this coast, in the fall of last year, Lord Dufferin visited this mission.

The story told by the officers of the Otter, on the authority of Mrs. Hall, is briefly as follows: Last Sunday night week, several Indians entered the Mission church to pray. While engaged in their devotions, a bright light arose at the altar and soon spread over the whole chancel. Presently five figures, clad in long, white gowns, appeared in the chancel and knelt at the altar as if praying. The Indians left the church, and called others to come and witness the sight. A large number poured into the church and gazed awestruck upon the spectacle. Among others, Mrs. Hall saw the wonderful apparitions, which soon afterward fatted away. Mr. Hall at once opened a prayer-meeting. The whole settlement attended, and much religious fervor was manifested, and has since continued, prayer meetings being held at all hours of the day and night, and the spirit of revival holds full sway over the village. Messengers have left Metlakatiah for the surrounding tribes to relate the extraordinary manifestations, and the revival is spreading rapidly up and down the coast.

The officers of the Otter add that Mr. Hall also told this story to the officers of the United States revenue outter Oliver Wolcott, which was cruising on the northwest coast of British Columbia, Mr. Hall was asked bluntly if he had played a trick on the savages to induce thems flock to the revival services. He answered, indignantly, that he never trified with the Indians in that manner, and said that he was ready and willing to make oath to the facts. Mr. Duncan and Mr. Collinson were absent at the time, but the latter's wife, a refined English lady, was a witness of the sight Mr. Hall, it may be added,

missionary, who came to this country from England a year ago. He is a young man of 30, of iron nerve and great determination, and a superior scholar. Mr. Dancan, the chief of the mission, has been asked to inquire into the matter.

Exposers.

The following article has been overlooked for a time in the great press.of matter, but has lost none of its value by the delay .- ED.

Should we complain at the absurd pretenses of "exposers?" Are they not essential factors of the New Dispensation? Who has done more to educate us, and advertise spiritual phenomena than this class of empirics? It is well to criticise, for that brings out the truth. It may be well to censure if the patient needs that kind of help. But the chronic habit of grundling and anath-ematizing, hurts most those who indulgethe weakness. But if they are so conditioned that growls are their highest language it is meet that they unburthen their feelings, that they may clear up like the air after a storm. We have a notife-class of protectionists who groan at human folly and seek to devise means of salvation from the order of Nature! Intense devotion to an idea or method often generates intolerance. This is as apparent in the ranks of liberals as in the church. The history of religious persecution is not the fruit of chance, but of law. Nor is that law bound in books or creeds, but in men; and creeds are derived from men. The effects of the human cause may react to foster the evil in the source, but the same cause that instituted the inquisition still exists in human nature everywhere, modified and softened by the steady growth of mind and the broad-er spiritual vision which exalts and sweetens all our feelings.

4

4

I do not write to complain of the complainers! but to offer suggestions for our mutual helps. If there were no scolds, I might feel like scolding to supply the void! But since they are abundant, other agencies demand our advocacy., Lovers of truth and purity naturally hate lies and liars, and feel bitter over the fleshly bias and sensual tendencies of imperfect humanity. It is very hard for such to belerate what to them is so repulsive and vile. They cannot wait for nature to do her work, for experience to for nature to do her work, for experience to correct, and time to emancipate and redeem. They want it done now. Heaven must be reached by the "air line," The succeon must apputate at once and staners, must be born again now, or the world is on fre. This has ever been the case and ever will, for it is the law of mind and expression of virtue and inexorable moral feeling. But time tempers this absolution with the light of universal experience and the bearings of of universal experience and the bearings of infinite causation. The true philosopher sees the law of use, and necessity running through all ages and forms of development. Spiritualism is the great expounder of nature. In its philosophy is the key to all life and the reconciliation of all its manifestations. The follies and perversions of

ations. The follies and perversions of which we complain are inevitable accom-paniments of the worlds growth and indices of our position on the map of eternal progress. If the world had no need of exposers, they could never appear. The phases of mediumship that so often try our faith and drive us to more extended research and critical analysis, may provoke our anger, but they reward us with knowledge dug from the mine of despair! They, too, are learning. What if they are weak and mock our most sacred feelings? They are the our most sacred feelings? They are the offspring of the world and have inherited its proclivities. As sensitives they breath the moral pestilence that exteles from the social selfshness and moral disease of society and echo tae discords that environ them. We expect selfshness and deceit from society everywhere. It is the rule, not the exception. People delight in being deceived when the deception is pleasant! Behold! how they feed on flattery when they know it is not the reward of merit! Howknow it is not the reward of merit! How they brace against all "exposure" of their idols, lest the light should dispel the charm and rob them of the bliss so long shared in

worshiping a lie! Spiritualism is a sublime reality, the most exalting truth that ever rose over the grim shadows of the world's great night; but like all other truth it walks among the lowly, and haunts the valleys of time, associates with "publicans and sinners," breathes ates with "publicans and sinners," breathes its incense like roses in the desert and is crucified among thieves by the dominant rule of self-righteous censors who court the blindness that betrays them. To save the world it must come into the world, be a part of the world, affiliate with it on terms of human life with all its imperfections! and grow with our growth, help us to grow. Human nature vibrates between two extremes. Extremes skepticism and extreme credulity. Between these is the golden tremes. Extreme skepticism and extreme credulity. Between these is the golden mean to which Spiritualism is leading the world. To do this, it must have its mediums of all grades and phases including the "exposers." Our wits must be sharpened, our judgment disciplined, our trust perfected by trial. Unprincipled tricksters receive the endorsement of the clergy who blindly believe their sinking craft can be saved by covering their faces with a veil of fraud and exposing their moral obliquity to the painful amusement of the world while they welcome the avowed impostors in the name of religion and truth! They thus relieve Spiritualism of some of its chaff, and unwittingly acknowledge their own moral weakness.

This place is just now the focus of won-derful lights that dazzle the vision of the anti-spiritual saints. They appeared here last week as the "Florentine Brothers," the anti-spiritual saints. They appeared here last week as the "Florentine Brothers," the most astonishing mediums in the world. They exhibited at Leonard's Hall, Tuesday, Wednesday and Friday evenings, and took some money, performed some clever tricks and some quite remarkable manifestations. At the close of the séance Friday they announced that on Monday evening at the Academy of Music, they would "expose" Spiritualism in their true character as the "Cecil Brothers!" I hear that their notices were read or announced in the different churches yesterday, and to night the "Cecil Brothers" are to "expose" themselves and receive the money and endorsement of their willing dupes who feast on their deprayity and giory in their shame! As I am invited by the Professor (!!) to attend I may risk myself for an hour in bad company, and trust to redeeming grace and innate tendencies aided by good angels and worthy men to rise out of the bad aura and hold my love of truth unsullied. We held forth at Leonard's Hall yesterday, to a larger audience than heretofore, and discovered no signs of trepidation or waning faith. Spiritualism gets a wholesome inspiration and quickening by these frost breaths which remind us of our autumn time and reflect the tender bloom of the infinite summer that awaits us all, when we have braved the winter of time, warmed and strengthened by the hidden light that weaps its rainbown through the crystal bouquets that crown the gardens of snow, and we rise to higher altitudes and

deeper consciousness of the work that in-vites our hands and the rewards that await the faithful. Let us be thankful for all our helps, whether they come in the glory of truth or hidden in the disguise of fraud masked by the repulsive shadows of moral perversion and brazen follyland impudence.

LYMAN C. HOWE.

Binghamton, N. Y.

Items of Interest-Gems of Wit and Wisdom. THE MESSENGER BIRD.

Thou art come from the spirit's land, thou Thou art come from the spirit's land; Through the dark pine grove let thy voice

be heard. And tell of the shadowy band!

We know that the bowers are green and fair In the light of that summer shore; And we know that the friends we have lost

are there. They are there-and they weep no more! And we know they have quench'd their fev-

er's thirst From the fountain of youth ere now! For there must the stream in its freshness

Which none may find below.

And we know that they will not be lured to

From the land of deathless flowers, By the feast, or the dance, or the song of mirth.

Though their heart were once with ours! Though they sat with us by the night-fire's blaze, And bent with us the bow,

And heard the tales of our father's days, Which are told to others now! But tell us thou bird of the solemn strain!

Can those who have loved forget? We call—and they answer not again! Do they love-do they love us yet? Doth the warrior think of his brother there,

And the father of his child? And the chief of those that were wont to His wanderings through the wild?

We call them far through the silent night, And they speak not from cave or hill; We know thou bird! that their-land is bright,

But say, do they love there still? -

"The saddest thing to many hearts," la-ments the Christian Intelligencer (Reformed) "in the late Presbyterian Council at Edinburgh, was the omission of the Lord's Supper, out of deference to the close com-munion views of some of the representa-tives of minor ecclesiastical bodies." The omission was simply "an astoniahing obei-

sance to bigotry."

Fine Christians these who omit their
"Love-feast," rather than share it with brothers traveling the same road.,

SCANDAL. Cursed be the verse, how well so'er it flow, That tends to make one worthy man my foe, Give virtue scandal, innocence à fear, Or from the soft eyed virgin steal a tear! But be who hurts a harmless neighbor's

Insults fallen worth or beauty in distress, Who loves a lie, lame slander helps about, Who writes a libel, or who copies out; That fop whose pride affects a patron's name et absent wounds an author's honest fame; Who can your merit selfishly approve, And show the sense of it without the love; Who has the vanity to call you friend, Yet wants the honor, injured to defend; Who tells whate'er you think, whate'r you

And, if he lie not, must at least betray; Who to the Dean and silver bell can swear. And sees at Canons what was never there; Who reads but with a lust to misapply, Make satire a lampoon, and fiction lie; A lash like mine no honest man shall dre But all such babbling blockheads in his

stead. High ritual is on the increase in London Thirty-nine churches now celebrate daily commonion against eleven last year; three hundred and forty have surpliced choirs, against one hundred and fourteen; thirtyfive eucharistic vestments, against fourteen; thirty-nine displayed candles on the altar, and since 1867, the use of incense has been extended from three churches to sixteen.

Don't ask the Lord to keep your garments unspotted." He isn't renovating old clothes. SEVERAL newspaper men have been swindled by the new counterfeit five thousand dollar bill.

RALPH WALDO EMERSON is said to speak of himself as a man whose work is nearly done, but he still labors daily. His manner is becoming less fenacious. Mrs. Emerson is a stately, lady, with beautiful snowy hair, and a graceful bearing. The household is cared for by one of their daughters.

No power in the human soul should ever be weakened—one cannot repeat this too often—only its counterbalancing power strengthened; in squirrels the upper row of teeth often grows painfully long, but only when the lower one is lost.

Wir is not the product of study; it comes almost as unexpectedly on the speaker as the hearer. One of the first principles of it is good temper. The arrows of wit ought always to be feathered with smiles; when they fall in that they become sarcasms.

About So.—The great worriers of life are the so-called "little things." which are from day to day left unadjusted, till they fasten their victims like a net. The men who die of "overwork" are not so much destroyed by their great useful labors as by the vexatious trifles which accumulate till they produce a chronic fever and unrest.

"And he besought him much, that he would not send them away out of the country, Mark v, 10.

The passage quoted, refers to a truth which has been known and attested in all ages—that sometimes dark-minded spirits are attracted and bound to certain places; these places, generally, but not always being those which they inhabited during their earth-life.

Of all the proofs of spirit presents and

earth-life.

Of all the proofs of spirit presence and power, those based upon manifestations of this character are perhaps the most voluminous and most convincing, for they are usually gathered from many witnesses of the same phenomena, and generally their evidence is consistent and uniform as to what they observe and hear.

Longfellow correctly supposes that all houses that have been long inhabited, are frequented by their former tenants. He says:

*All houses wherein men have lived and died

Are haunted houses. Through the open The harmless phantoms on their errands

With feet that make no sound upon the floors. And Mrs. H. B. Stowe appears to have nearly the same opinion, for she remarks: "I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitations, and that the hush and thrill of spirit which we-feel in them, may be owing to the overshadowing presence of the invisible. St. Paul says: 'We are compassed about with a great cloud of witnesses;' but how can they be witnesses, if they cannot see and be cog-

Isis Unveiled.

nizant."-Crowell.

This ponderous work is receiving equally voluminous press notices. The Daily Record. Union, Sacramento, California, has a three column review, from which we make the following extracts. Starting out with the proposition that, "At a time when the materialism of Science is becoming almost as arrogant as the clericalism it contemns, and when Prof. Tyndall does not hesitate to commit himself to the position that he sees no need of the Supernatural in the order of things, it requires at least some courage to do what the author of these volumes has done, and assault with sturdy intrepidity and impartial determination, alike the shrine of Theology and the laboratory of Physics. the reviewer catches what he denominates "The Central hypothesis of the Author," that early in the Orient man had attained to a high condition of knowledge, and was deeper versed in the occult lore of his surroundings than his successors; that co-existent with magic, and side by side with it was a "World-religion," the initiate priesthood of which, "possessed an insight into the deepest mysteries of the universe, and were intimately acquainted with the parent force whose various manifestations we call magnetism, electricity, galvinism, etc. It is evident that the demonstration of

these propositions must be a laborious undertaking, and that it demands not only remarkable courage, but great erudition, and especially erudition of a peculiar, rare, and a by no means easily attainable kind. All who have ever studied the history of the supernatural, or dipped into the jargon of alchemical lore, or ever conscientiously examined the phenomena of animal magnet isin, are aware that there is a certain well marked chain of testimony connecting the East with the development of occult science. The analysis of Hindoo literature has been conducted from a purely modern and materialist stand-point and whatever has passed the comprehension of the student, has at once been dismissed as trivial or frivolous, or as indicating the barbarism of those who composed the Vedic hymns or set down the sacred legends. In short, there seemed little probability that the world would have an opportunity to study the mental atti-tudes and the intellectual compass of these archaic peoples, unless some Europeanized Hindoo scholar perchance might appear to give us a faithful because indigenous and sympathetic Aplanation of this marvelous literature, and supply us with a key to the secrets of the past, in a better comprehension of the nature of the races whose works and teachings are just being opened before

At this juncture the author of . Isis Un-"At this juncture the author of.' Isia Unveiled came on the scene, and certainly it would be hard-to-find a person better fitted by training and education for the task she has so boldly undertaken. Mme, Blavatsky is a Russian lady, a large part of whose life has been spent in Asia. Twenty-five years, she tells us, have been passed by her in intimate relations with those mysterious initiates whose doctrines ghe here unfolds, whose knowledge she defends, and whose wonderful powers she youches for. In fact, wonderful powers she vouches for. In fact, it may be said of her that she studied magic in its cradle, among, the Lamaseries of Thibet, the Shamans of Tartary, the Bra-man and Buddhist monks and ascetics of Hindustan, the Druses of the Lebanon, the dervishes of Syria and Egypt. She has lived in the Orient, worshiped under the sacred groves, watched for the phantom Shadow of Buddha in the dim recessés of the rockcut temples, been admitted to the amazing exhibitions of the Dalailamas, witnessed the astounding feats performed by motion-less and naked fakirs, whose apparatus was the bare soil, and whose conditions were the bright sun and the open air."

Her opportunities have been great, being herself an adept and an initiate, she has found free entrance where perhaps the foot of European never stepped before, and it is nothing strange that she should be committed to the doctrine of "elementary spirits' after her long residence and intimate rela-tions with those Eastern magi. We do not wonder that her work is not a

perfect revelation of those ancient mysterles; our only wonder is that she has succeeded in unravelling so much.

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CHICAGO, ILL., NOVEMBER 24, 1877.

A Disgusted Investigator.

One who has been a good friend of Spiritualism, but who is at times somewhat erratic, and does not seem to have had leisure yet to "reason things out" satisfactorily, complains to us as follows in a recent letter:—

"I have had my house full of spiritual papers and books, mediums and Spiritual ists, now for four years. I have make myself unpopular—the church folks giving me h—ll—and am out, up in the thousands, for my investigation, without one point gained. On the contrary, spirits of all kinds, great and small, my own relations and others, have been full of great rejoicing and promises of great things, but not one single thing ever came true. Men that have swindled me out of thousands and wronged me greatly, go on the other side, and send me word of glorious homes, spread-eagle country, but not a word about the old account. Whether it be mortal or spirit, one lie is enough. From spirits I have had a thousand. I tell you, it don't pan out well. I guess we will read Watt's Psalms awhile, and let things float."

"You have made yourself unpopular." Well, friend, if you made yourself unpopularin upholding bravely what you believed to be the truth, then, in your highest moods, it will be a satisfaction to you all your days, and especially towards the last, that you were capable of such a self-sacrifice.

"The church folks are hard upon you, and you have lost money by your course." Well, did you go for the truth in the hope of making money by it? If so, it is well for you that you were disappointed. As for the enmity of the church-folks, are you not stiff-kneed enough to bear it in a good All the world's great reformers were subjected to the same kind of enmity; and to some of them you may be indebted for much that you now enjoy. Can you not bear your little share, and thank God for an opportunity of showing your sincerity in working for His kingdom-the kingdom of human advancement-of the triumph of the good, the beautiful, and the true?

"Spirits have promised great things, and always lied." Spirits are finite, fallible creatures, like yourself, and this great spiritual dispensation is probably intended to convince men of this important fact, among others, of which they have been ignorant. A spirit, when he has east off this physical husk, is no better than he was before, perhaps the evils that were occult in his natule may come out all the more prominently after the phenomenon of death. Many persons that were esteemed good in this life will appear evil when the mask of flesh is thrown off; and many who were looked down upon as erring brothers or sisters, may appear in a much better light thantheir defamers will, in the unseen world.

Why should you tempt spirits to " promise great things?" How do you know the measure of their ability? How do you know that the spirits are the identical ones they represent themselves to be? Spiritualism requires somewhat deeper study than the profession of a boot-black. There is much in it to task one's best thoughts. If your reason has been satisfied that there are pretersensual powers and intelligences (and what careful, experienced investigator can doubt this?) then has Spiritualism given you enough to think upon, study, and digest, for at least ten years of your life. Don't expect to despatch all your study and reflection on the subject in four years. Men of high culture, who have been studying it twenty years, realize that they are still in the rudiments of the great theme. If spirits are a mixed set, and lie outrageously, there is a great truth involved in the-fact, worthy of tasking, all your reasoning faculties. They are fulfilling a law of na-ture, and point to this tremendous warning: 'If the expect a moral heaven in the next life, we must first take it into our hearts in

"Men that have swindled you, say nothing of the old account, when they have passed over into the other life." Where's the use, if they can't settle the old account? True, they might offer a little apology. But

how do you know they are the identical old debtors, you imagine they are? That is a matter for consideration. That there are simulating spirits is one of the first theories that an intelligent inquirer adopts. But is there not some blame on your side? Ought we to be thinking of "the old account," when such an august fact as the re-appearance of a departed spirit is forced upon our convictions? It reminds us of Patrick Henry's story of Johnny Hook, who cried, "Beef! beef!" through the camp, when the liberties of his country were at stake, and one of his cattle had been taken by the soldiers fighting for him and his children.

"It don't pan out well." Begin with correcting your own thoughts on the subject, Begin by sinking the shop and the "old accounts," the "broken promises of the spirits," and your own worldly and sensual interests and scheme and then looking at the great phenomena from the stand-point of immortality, rather than from this little isthmus of time, wrapped in fog at both ends, from which we are so apt to draw our conclusions, The facts of Spiritualism will be found in harmony with the facts of human nature as revealed in the most advanced science; they throw light on the whole field of physiology, psychology, and anthropology. Rightly considered, abstracted from our immediate and sordid-interests, they reveal depths of meaning of which we have not dreamed. But their meanings can not be grasped by merely shutting the palm; they can not be taken at second hand; we must_make them ours by honest thought and study, free from all selfish desires or hopes other than those that center on the acquisition of truth for the common good of humanity.

There have been many who have been disaffected by an imperfect acquaintance with Spiritualism. There is much in the exposures of powerful but unprincipled mediums, to frighten off-timid inquirers. Pope fells us to "drink deep or taste not the Fierian pring":—

"There shellow draughts intoxicate the brain, But dripking deeply sobers us again."

Something like this might be said of Spiritualism. If we pause impatiently at the first obstacles and disgusts, and refuse to go on, we may miss truths, pregnant with life and light for every devout and thinking soul, that looks around on the phenomena of the universe in a serious and reverent spirit. What is life without thought? How are we distinguished from the vegetable and the lower animals except by thought? If you suppose that the use of re-appearing spirits is merely to tell you how you can get your old accounts settled up, or how you can make money for the sensual purposes of this ephemeral life, or how you and your friends can have a good time of it here generally, you must be taught by hard experience, by many failures, rebuffs, and disgusts, that your business is to become a rational, thinking being, qualified to study and enjoy something beyond the mere " creature comforts." of terrestrial lifes and thus to prepare yourself for a spiritual world where thought and mind will be paramount over all lower allurements.

New Constitution of the State of Georgia, now Before the People for Ratification.

Paragraphs. 11, 12 and 13 of the new Constitution of the State of Georgia takes away the power to suspend the writ of Habeas Corpus; declares the natural and inalienable right of all men to worship God, each according to the dictates of his own conscience, and that no human authority should in any case, control or interfere with such right of conscience: Declares that no inhabitant of the State shall be molested in person or property, or prohibited from holding any office of trust, on account of his religious opinions; but the right of liberty of conscience shall not be construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State.

By paragraph V. section 2. "lobbying is declared to be a crime, and the General Assembly shall enforce this provision with

This is as it should be; the purity of law maker's should not be allowed to be approached, any more than the purity the Judge upon the bench, whose duty it is to see the provisions of the law carried out; or of the jury who sit in the jury box to hear the evidence and to "render a verdict in accordance with the law and the testi-

mony."

Art. 3, Sec. XL provides that "all property of the wife at the time of her marriage, and all property given to, inherited, or acquired by her, shall remain her separate property, and not be liable for the debts of her husband."

Art. 6th Sec. XV declares: "No total divorce shall be granted, except on the concurrence of two juries, at different terms of Court; and the jury rendering the final verdict shall determine the rights and disabilities of the parties."

Article 8 on education, provides for a thorough system of common schools, where the elementary branches of English education only are to be taught, endows the University of Georgia, makes provision when the public funds will permit for the endowment of one University for the education of persons of color, and provides separate schools for the education of the white and colored races. But in section five it opens up the bag for the endless grab of greedy sectarists, in declaring that nothing in section first shall be "construed to deprive the schools in the State, not common schools, from participation in the educational fund of

the state, as to all pupils therein taught in the elementary branches of an English edution."

Effects of Theological Teachings—Examples.

Some-time since there came to the city of St. Charles, Ill., after an absence of years, a guileless, kind hearted old man who had once filled the position of pastor of the Baptist society there, and whose daily walk and kindly talk was remembered by the people. The old man found the society demoralized and the church in ruins; he listened to their cry of distress, broke up his pleasant home and returned to aid in putting the society into more prosperous shape. Through his own personal exertions he raised a large sum of money; gathered from all sects and people of no sect or belief; all gave because they loved and respected the gray haired follower of Jesus. The mancould not preach with the oratorical effect of many, but he could take off his coat and carry the hod during the week to help on the completion of his church building. Finally when all was completed and things were moving smoothly, the old minister was one day caught in a most serious offense. He stated boldly that he did not believe in Hell and had not for thirty years. Such heresy as this could not be tolerated, either by the pillars of his own society or those of sister churches who combined and hounded this simple old preacher from his pulpit and made his life so miserable that one day he walked out under a tree, and there, in God's first temple, quietly died of a broken heart.

A memorial sermon was preached in the Congregational church by Dr. Everts, of Chicago, a notice of which the present pastor of the Baptist church refused to read from his pulpit.

Fortunately for St. Charles, its inhabitants are not all followers (?) of the meek and lowly Jesus; they do not all shelter themselves "behind the Blood," nor want some one else to pay their debts to the Almighty. Among those who prefer to settle their own bills, and to work their passage to the future world, is Brother Wheeler, editor of the St. Charles Leader, than which there is no better country paper in the United States. Commenting upon the Baptist minister's refusal to read the announcement of the memorial service the Leader uses the following easily understood language:

"Mr. Williams did refuse to read the notice—God only knows why—don't ask us.
He would have read a funeral notice for a
murderer or a respectable dog; but for
Elder Matlock, a noble old man, whom the
people of St. Charles loved—as but few men
were ever loved, no such courtesy could be
given. We think it was a great mistake
and are very sorry indeed that it was made.
Even if the church think he erred in his
life time, we think it would have been
christian-like to forgive him, and do so little a thing as to read a funeral notice."

In that same city of St. Charles is a society of advanced thinkers, people of broad views and superior intelligence who mee together to listen to an inspired little Welchman, once a Methodist, but who like his brother minister, Dr. Thomas, could not be tethered by church dogmas and who has, unlike Brother Thomas, been able to see his way clear to leave the church far behind him. This society led by Mr. Herbert its talented preacher is a great source of tribulation to the orthodox churches the principar objection to it is the same as that against the heretical old man previously mentioned and is clearly suggested in the following account of an actual occurence. During a prayer meeting the Free Methodist church a devout young disciple of the Lord arose and said in his usual drawling accents: "They've got-a-curious kind-of-a society-over-there-on-the-other-side-of-town Why! Brothers and sisters, they-don't believe in-a-hell. But thank God! WE'VE-GOT-A HELL-IN-OUR-OWN-CHURCH," and the speaker's face became suffused with devout joy; while amen! and thank God! resounded through the house.

A New Scientific Theory of Hell.

It is well known that bodies in rapidly passing through the atmosphere, grow intensely heated, even granite melting like wax. It is suggested by a scientific theologian that this is the probable way God makes it a hell for his rebellious children. He sends the poor soul with unimaginable. velocity through space, a sort of spiritual comet, and the motion produces a flame hotter than the seven-times heated furnace! As the soul can never stop, the fire burns forever, and there is no need for further trouble. The sulphur is sprinkled on before they start. Hell was once located in the center of the earth. Now every sinner flames in his own hell. How long before our good Christian friends will find that God is under no necessity of becoming a police judge, and a majority of souls are under no necessity of infinite burning?

Prof. Anderson.

The medium who can execute in artistic style the likeness of a deceased friend or relative, who left nothing behind by which their appearance might be identified, is certainly an excellent instrument in the hands of the angel world. Prof. Anderson, spirit artist, located at 18 Ogden avenue, of this city, has accomplished that remarkable feat. He has presented to the associate editor of the Journain a most perfect likeness of his deceased mother, as she appeared in earth-life, even giving an exact counterpart of the head dress she was accustomed to wear, and the very impression that seemed to pervade her counterpance.

Science Gone Mad.

How often are the theories and speculations of enthusiastic Spiritualists held up to derision as evidence of their folly and insanity? Yet we venture to assert that for any such theory that can be produced, we will bring one that has been advocated by "scientific men" and gravely entertained, which shall surpass it in insane wildness. Don't ta'k to us about wasting time on "table turnings," and the "value of scientific investigation," when the American association can spend an eyening's session in discussing the momentous question, "Why a rooster crows at midnight?".

Now that evolution makes creation an easy matter, if the germ is once secured, and as the germ will not come to the beck of the chemist or biologist, it is supposed to have been transported on meteors from other globes. This theory is advocated by Sir Wm. Thompson, Ex-President of the British Association, and gravely discussed before the recent meeting of that body! He thinks that if two inhabited worlds should knock together in space, fragments of each wight reach other globes, and falling as meteors, carry with them the seeds of life. That the meteors get hot in falling through the atmosphere, is no objection. Seeds might get into the interior of the fragments and thus escape roasting. Nor is the fact that no seeds were ever discovered in the numerous fragments of meteors examined, regarded as of serious consequence. The seeds might be shaken out before they fell. We are no believer in the collision of worlds. The star-systems are set by mathematical laws which do not allow for blunders. The possibility, however, of waking up some morning to find a whole menagerie of unknown animals let loose in our fields from some. "shooting star," gives us an uneasy sensation, especially as we are led to the expectation by a president of the British Association. We have no doubt now as to the origin of the elephant, rhinoceros, and Chinese dog. They dropped, and the heat singed their hair and baked their skins to/a crust! Probably the African came in the same way.

Suppose the germs came in this way, where did they come from on that globe? Why not life originate here as well as in some other world? We are glad Sir Wm. Thompson broached the theory while mortal, for had he awaited until a spirit, and had so disclosed it through some medium, it would have been met with derision, as a convincing proof of the insanity of Spiritualists.

· Shiloh Home.

A tract of about 400 acres of land has been purchased in Pike Co., Pa., two and a half miles from the Bushkill P. O. and 13 miles from Stroudsburg, on the Del. L. &W. R. B. Of this land about twenty-five acres are now in garden, orchard, meadows and pasture, with a frame house (unfinished) with ten rooms. The soil has few equals and no superior for all kinds of root vegetables, and fruits, such as berries, peaches, plums, apples, pears, and grapes. The product of the place this season has been 600 quarts of strawberries and 60 bushels of peaches (marketed at higher prices than were paid in New York City of Philadelphia and 52 gallons of wine from the grapes with five tons of has, a few bushels of wheat and rye, and vegeta, bles. Peaches were gathered this season measuring nine inches in circumference-The elevation about 500 feet above the Delaware river, three miles to the south, saves the fruit from the late and early frosts, while the air is of the purest and the water of the very best. Chestnuts and butternuts grow in great abundance, and of the finest quality.

There are are two streams of water running through the property upon which are falls and see nery about them much sought after. The falls are known as the "Little Bushkill" and "Pond Run Falls, but lately named, "Union Falls." The "Home" will derive a large income from these "Falls," by serving refreshments to visitors, and summer borders.

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Laborers in the Spiritualistic Vineyard and other Items of Interest,

Dr. C. P. Sanford, of Iowa City, Ia., is healing the sick at his residence. He lectured at Port Allen a few Sundays ago to a large audience, and we are informed that he is ready to receive calls to lecture Saturday evenings and Sundays, at any point within a hundred miles of his home. It is said he has given very good satisfaction, and the press speak highly of him as a speaker.

We refer our readers to the able address of Judge Edmonds, presented to the world through the instrumentality of Mrs. Cora L. V. Richmond. It is a grand production, and it alone is worth a year's subscription to the JOURNAL.

Now is the time to get up clubs of trial subscribers for this paper.

Mrs. Andrews, the medium, is now pleasantly located at 57 Prospect street, Cleveland, O.

Mrs. C. Fannie Allyn lectures in Cleveland, O., during the month of November.

We had the pleasure of a call last week from Brother Gaunce, editor of the Xenia, (Ohio) News.

B. F. Underwood lectured at Napoleon, Ohio, November 21st, 22nd, and 23rd. He speaks at Nevada, Ohio, 26th, 27th and 28th.

The Religio-Philosophical Journal is sent to new trial subscribers three months for less than the cost of the white paper; forty cents is all it costs.

During the month of December the people of Cleveland, O., are to be entertained by the inspirations of A. B. French, Hudson Tuttle, and O. P. Kellogg.

Dr. W.-L. Jack expects to be in Springfield, Mass., about January 20th, and remain for a time after which he will visit Chicopee, Greenfield and Amherst, and during the fall of '78 expects to visit Chicago.

Frank T. Ripley is on his way West and would like to make engagements along the route to lecture and give tests in public audiences. He can be addressed at 51 Rockwell street.

Mrs. Mary E. Weeks, 180 Adams street, a lady well known for her highly developed medial powers, had the pleasure, in company with many others, of seeing her Indian control fully materialized a few nights since.

A. B. Spinney, President of the Michigan State Association of Spiritualists, informs us that Captain H. H. Brown, on account of his health, is about to leave Battle Creek for Austin, Texas, and commends him to Spiritualists along the route as an eloquent and polished speaker, capable of doing efficient and practical work.

Capt. H. H. Brown, accompanied by Mr. Vandercook, the singer, spoke at Plainwell, Nov. 18th; at Hammond, Nov. 20th. He commences a course of six lectures at Lowell on the 25th; at the conclusion of these they start for Indiana, filling engagements on the route. Address them until Nov. 30th, at Lowell, Mich.

Bishop A. Beals lectures in Kalamazoo-Michigan, the last two Sundays in November; in Sturgis, the first Sunday in December, and then goes to Montague and Grand Rapids. We are informed his lectures in Battle Creek were well attended, and that the society there is in a prosperous condition.

Wood & Holbrook, 13 & 15 Laight st, New York, are the publishers of The Herald of Health, which besides other rich and varied contents, will, during the coming year, contain a series of papers entitled "Hygiene for Farmers and Mechanics," which will no doubt be highly interesting and instructive. Price \$1.00 a year.

W. F. Barkley, of Mt. Pleasant, West moreland Co. Penn., writes:

"I am forming a library for the benefit of the unemployed young men of this town, (there being a large number) and being of limited means I am compelled to solicit donations from here and there, and books which you can furnish me upon any subject either new or old, worn and soiled will be gladly received and any information where I may get others I will be much obliged to you for."

As we have nothing we can send we publish this in order that those who have may respond.

A correspondent writing from Haverhill, Mass., says:—"J. Frank Baxter lectured here again last week to a large and appreciative audience, giving many tests—most of which were recognized. He is to lecture in Groveland, two-and-a-half miles from here, in a few weeks. As a lecturer, singer or reader, he has perfect command of the situation. Our Western friends would do well to secure his services."

The Galveston Civillian notices somewhat at length the first burial in that city under the auspices of the Spiritual Society, which occurred Sunday, November 11th, on the decease of Mrs. H. Wentworth. The black plumes were removed from the hearse and which ones substituted in their place. Instead of a pall, the coffin was covered with flowers placed there by the friends, and the ceremonies, conducted by Mrs. A. Talbot, were appropriate and impressive—several times giving messages from the spirit of the departed to comfort those left behind.

James Nolan is becoming familiar to our readers and receiving many compliments for his display of candor and common sense—qualities which spirits do not always give evidence of possessing. Last week he gave to a private circle who have been listening to him weekly for several months, an agreeable surprise by materializing his face and showing it three times to the visitors, under a good light. Two other spirits also showed their faces and were fully identified. Mrs. Hollis-Billing is becoming indispensable to Chicago, and we trust will find it best to continue her residence here permanently.

Herman S. Snow's new book, "Visions of the Beyond," by a Seer of To-day; or "Symbolic Teachings from the Higher Life," has been received, but too late for review in this number. Among the subjects treated in the volume are:—Resurrection, Explorations, Home Scenes, Sights and Symbols, Healing Helps of the Hereafter, A Book of Haman Lives, Scenes of Beneficence, Lights and Shades of Spirit-Life, and Symbolic Teachings. It appears to be replete with information from the "other side." For sale at this office. Plain, \$1.25; gilt, \$1.50.

THE INDEPENDENT VOICE.

Answers to Questions.

By the Spirit of James Nolan through his own materialized organs of speech in the presence of his medium Mrs. Hollis-Billing at her residence, 24 Ogden avenue,

Reported expressly for the RELIGIO-PHILOSOPHICAL

QUESTION:-What are the usual occupations of modern spirits?

Answer: - I cannot see, sir, that their occupation is any different from the ancient spirits; the same laws govern both.

QUESTION:-What are the occupations of ancient

Answer: One of the principal occupations of both ancient and modern spirits, with reference to this planet, is to instill principles of light and truth into the minds of men.

Question:-Why are so many mediums, she are under the care of "guardian spirits," so im-

ANSWER :- It is the result of the generosity (?) of Spiritualists. One reason why we keep our mediums in a state of poverty is, they are so badly treated, many times, that if they had sufficient means to live without the exercise of their gifts, they would do so.

QUESTION; -To what extent can spirit-friends cally assist their earth-friends in necessary temporal affairs?

Answer:-In some directions very largely; by impression and otherwise. QUESTION—Cannot sealed letters be, answered y native clairvoyance without the intervention of

a spirit?

ANSWER:-In the first place I would like to know whether the questioner means by "native" clairvoyance that of an-American Indian or an adopted citizen of the United States; if it is pure clairvoyance, without qualifying terms, that he means, I would say that the clairvoyant can often succeed in reading sealed letters without the aid of spirits.

QUESTION: - Is there any lower sphere than 'the earth, locally, and where

ANSWER:-I have never seen or realized the existence of a worse place than the earth.

QUESTION:-In what respect does the scenery epirit-sphere?

Answer:-It is more beautiful, more perfect in all respects-grander. It is like a man going into a palace and-passing through the grand archway that Napoleon built; he goes up two flights of stairs and looks out of the opening in this arch, and sees the palaces, grand avenues, magnificent houses, beautiful trees, flowers, fountains and gardens, and he says in his admiration thereof, "Wondrously beautiful!" As he ascends, the scene-grows more lovely and enchanting, and when he reaches the top he wonders why he stopped to look at different scenes until the very highest point was gained; and so it is in the Spiritworld. The higher the ascent the broader the vision, the more enchanting the

Question:—Spirits, when controlling medium, often describe most minutely other spirits present, and frequently deliver messages from them, but when saked for the name of the spirits, fall to give satisfaction; yet the description and message have been such as to satisfy the investigator of the identity, or at other times to so nearly establish identity that the name would complete the link. Why is this?

Of course, there is a law which governs this as well as all other manifestations. Mediums come en rapport with the spirit wishing to give the communication, and they then tell what they see about the spirit, giving personal appearance, etc., and when the positive question is asked-What is your name? it breaks the magnetic chain between medium and spirit, thereby causing confusion.

It is not because spirits forget their names; they return to earth with certain set tests, and if not disturbed by the question -What is your name? would, and could; go on by the hour giving undoubted gvidence of their identity.

People who are willing to accept what spirits can give without plying and pressing them with unnecessary questions, are those who receive the best evidences of the identity of their friends.

I confess that it is a difficult matter for impatient minds to await the results of anything so tedious as communications often given between this and the Spiritworld. .

If people would only pay one-half the attention to the laws which govern these communications that they do to the trifles in every-day life, they would meet with better success; but they usually come into circles after a hard day's workeither mentally or physically-and although negative in some directions, are exceedingly positive in others, and they are often annoyed at not receiving the tests, or something they have set their minds upon. Their spirit friends see this and try to do the best they can, and very often fail.

3

People are willing to cultivate and tend their flowers for months to receive in teturn two or three blossoms, but they are not willing to nurse the conditions necessary to aid their friends and give them power to establish the fact that it is really the spirit it purports to be.

When people learn these laws they will get better manifestations, and consequently satisfaction.

We are constantly receiving letters speaking in high terms of the satisfactory answers received in reply to questions sent in sealed letters, to be answered through the mediumship of both Dr. J. V. Mansfield and Dr. R. W. Flint respectively. As such answers, however, are of no especial interest to any one but the sender it, would not be proper for us to fill our columns with them.

Michigan Notes.

BY CAPT. H. H. BROWN.

My near departure from this beautiful peninsula warns me to gather up my notes for the JOURNAL. Would I might remain here, but the more genial clime of the gulf tempts me, and these harsh lake winds bid me go.

I have watched a growing interest in our

I have watched a growing interest in our cause here for the past year, and am glad to see that the demand is calling workers into the field. I am especially glad to welcome. Miss Susie Johnson back to the scenes familiar to her. I have very pleasant memories of meetings where we both participated, and I held her to be one among the best of our teachers on the platform, and Michi-gan Spiritualists ought to keep her busy, so that she will no more leave them.

And now comes news to me from Iowa that Dr. J. L. York is speaking in that section. He comes well endorsed by the California press

Dr. E. B. Wheelock also informs me that

Dr. E. B. Wheelock also informs me that he intends to spend the winter in the State. Friends who heard him in Grand Rapids speak well of the thought of his lecture. I had the pleasure of meeting Chas. Andrews, of Flushing, at our State Convention. He impresses me as an honest, ingenious man. He is a quick, pleasant speaker, full of sharp hits and pleasant wit, setting in a good light the philosophy that runs like threads of gold through his discourse. His improvisations under his Scotch control are far above the average, and have control are far above the average, and have none of the doggerel that so often characterizes such compositions. For some fourteen years he has been speaking in the State, but modestly has kept out of print. For the last few years his farm has taken most of his time, but he tells me that he is so arranging matters as to devote most of his time to the cause.

Mrs. Harriet Dunham and Mrs. J. Hubbard, of Ionia, have done a good work in that portion of the State. They are much. in demand on funeral occasions. Mrs. D., I also found to be a good medium, often giv-ing tests from the platform at her meet-

These speakers, with those that for the past year have been noticed in the Jour-

past year have been noticed in the Journal Park. Will keep the flames burning brightly in this State the coming winter.

At Milford Hon. J. P. Whiting breaks. The bread of life to all who seek, and I am glad to learn that he has been of late upon the platform more than he determined to do when last I saw him. His mediumship is rare, and when he is once thoroughly fitted by his band he will be a great power. Mr. W. has a very peculiar phase of painting, and is, under control, preparing a great variety of maps evidently to illustrate the early eno-lution of earth and earth-forms; from cha-

os. I look with a greater degree of interest for the solution of the problem he is working gut than I do to any other mediumistic development I have met, believing science will have here great aid.

Mrs. McCain, also of Milford, where for the solutions are the heat target the local forms. twenty years she has taught the lore of angel love, has a reputation and a practice that many a regular M. D. might envy. We found her constantly at work over some sufferer. She is also a good speaker, her honest, kind and motherly presence winning many to the cause she lives for. Her test powers are very fine, and "Pett," her control, has given me several prophecies that seemed most unlikely at the time, but which have been verified. Her letters have been like kind winds to waft my bark, and

each contains some angel message.

Mrs. J. Heath, of Allegan, we find to be a fine medium, deeply versed in the most subtle lore of spirithife.

Mrs. A. E. Cliapman, of Lowell, another fine art, medium, and part the falled

fine art medium, and until health failed, did great good by her public seances. Dr. Hicks, of Rockford, is not only a fine clairvoyant, but has the gift of tongues and

the interpretation of the same. Mrs. B.S. Kutz,of Oakfield, has been obliged to give-up speaking, and confine herself exclusively to her medical practice, wherein

she is very successful. About nine miles from Grand Rapids there is being developed a very fine medium in a younggirl of eleven. Lest it attract too much public notice, I must not give her name. Not only is there independent slatewriting in her presence, but between the slates are put by the spirits pieces of paper upon which they have drawn pictures. hope her father may ere long send an ac-

At Kalamazoo there is a moving of the waters, and meetings will be frequent, as Mr. Winslow informed me they are about to

There are also hopes that the cause will soon have a more favorable presentation in Gfand Rapide,

At Iowa could a hall be obtained there could be quite a work done, for I find all things else favorable. At Lowell I succeeded in creating quite

an interest in the liberal element. Mr. A. C. Chapman is, an ever-ready, earnest worker. Mr. Train, though not a Spiritualist, gives the free use of his very fine hall to the lib-erals, and could I visit there a few times a good society would be the result.

At Rockford I was very much interested in the lyceum. I have never visited one that under similar circumstances did better. Much credit is due to Mrs. French, the conductress, and the two ladies who have stood by her through evil and good report,

till they have won the respect of all.

Why will not our friends organize these schools in every town? We need them more than we do lectures. "Train up the child." etc [Vide Solomon.] Mrs. F. is ready. to visit any community and assist in organ-izing them, and is well fitted for the work. The lybeum at Saranac has been adjourn-

ed for nearly a year, but it will probably be revived soon. Brother Shaw's hall is ever open to lecturers, and so is his house and his heart.

What Michigan now needs especially is what Micaigan how needs especially is lyceum work, and meetings of our State Association are hereafter to have one session devoted to that interest. I have keenly felt the need of work here. Let us start the young aright that they may avoid the errors we have so long wrestled with, and only free ourselves from them to see what "might have been" had we had this gift of heaven when we were young.

There are many friends I would thank, and points I would speak of, but they must wait for another time. The book of my life, when read in the Great Beyond, will bear the record of them all. Never did kinder welcome greet a worker than I have had here, and as best I might, I have sought to show my appreciation of that welcome by my work.

And now good-bye, thou land of the lakes, where hearts are as big as the waters that clasp thee, and as full of love as thy soil of fertility. Angels will come to thee

ever laden with blessings, because as thou measurest they measure to thee again. Battle Creek, Mich.

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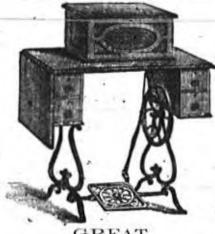
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Boices from the Beople.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Survival of the Fittest.

"Naught but the fittesy lives," I hear Ring on the northern breeze of thought; To Nature's heart the strong are dear; The weak must pass unloved, unsought,"

And yet, in undertones, a Voice
. Is heard that says: "Q child of earthYour mind's best work, your heart's best choice.
Shall stand with God fon what they're worth."

Tis not the strong alone surviyes; Truth, Beauty, Virtue, scattered wide In humbled sod, bear noble lives Whose fruits forever must abide.

Time's buildings are not all of stone; With frailest fibres Nature spins Her living webs from zone to zone, And what is lost she daily wins.

I fain would think, amid the strife, Between realities and forms, Slight gifts may claim perennial life 'Mid slow decay and sudden storms.

This tuft of silver hairs I loose From open windows to the breeze, Some bird of Spring perchance may use To build her nest in yonder trees.

These pictures painted with an art

Surpassed by younger sight and skill, May pass into some friendly heart, ne room with Nature's smiles may fill. These leaves of light and earnest rhyme

Dropped on the windy world, though long
Neglected now, some future time
May weave into its nest of song.

—Atlantic Monthly

Information Wanted.

In the dim ages long since gone,
Professor Huxley says,
The owl was then a reptile born,
And crawled over stony ways.
But when he shed his bining scales,
And donned his feathery suit,
To soar sloft ind favoring gales,
Changing his hiss to hoot—
Professor Huxley does not say,
"Nor show the "missing link."
Alas for science in our day,
When wise men only blink!
—Boston dvertiser.

If really old satan is able to carry

For so many people, their cargoes of sin, Away with all crafts that would boast of their tonnage,

For down comes their harrels before they begin! -Dr. D. Ambrose Davis.

SUICIDE.

The Spirit of a Suicide Seen With His Pistel in His Hand.

So long as poverty, intemperance, crime and wickedness in speculation exists, suicides will becommitted. Sometimes the spirit desires to get rid of the body, just as a person would under certain circumstances try to get rid of a troublesome neighbor-by leaving the object of trouble behind. Under the influence of love, hatred, jealousy, and hundreds of other conditions, men have committed suicide; deprived themselves of the advantage arising from material laws and conditions, and placed themselves on the spirit side of life-forced themselves there. There seems to be no class of society free from suicides. The number committed each year is appalling, and ninetypine times out of a hundred, the trouble is more imaginary than real. There was, for example, Leon Furnish, of New York City, who had an income of \$25,000 a year. Through intemperance ecame morbid in mind, and caused his friends the greatest anxiety. In reference to him Charles H. Cooper sald:

"About half-past ten p. m., I told him that we had both better go to bed and get a good night's rest. After staying in his room a little while, I retired to mine and undressed. I lay on the bed for some time, but was nervous and oppressed with the idea that something was about to happen. I at last fell into a doze, from which I was sudden-ly awakened by Leo's voice crying, 'Helen, Helen,' John, John.' There are two maid servants in the house, one of whom is named Helen and the coachman's name is John. I thought nothing of this, as he was apt to call a servant at any hour be the night. A minute more I heard the loud report of a revolver from outside my window.

Leon's room was in the second story front. In the
rear was a large bath room, and at right angles
to the door of the bath room was my door, both to the door of the bath room was my door, both doors entering the hall. I jumped out of bed as soon as I heard the report, not dreaming that it had been fired by Leon, but thinking that it came from outside, as it certainly sounded. I rushed to my door and opened it, and as I did so Leon appeared at his door leading to the bath-room. It was the most terrible sight I ever witnessed. He walked slowly, clad only in his night shirt, a few steps to the side of the bath, and said, 'Charley, I have shot myself through the heart.' Both hands were strainst his left breast, and the blood was were against his left breast, and the blood was fast covering his shirt, and dropping on the floor. sprang toward him, exclaiming, 'Great God! Leo, how did this happen? I'll go for the Doctor. He shook his head, and said, 'Don't you go.' As he did so he sank on the floor beside the bath. I knew that it was life or death to get a physician, and pulled on my trousers and shoes, and ran as hard as I could down stairs and out of the house to the physician's residence in 152nd Street. I woke Dr. Bronson up by calling to him from the outside, and told him that Leo had shot himself. As I spoke I saw Leo dressed in a night shirt, and As I spoke I saw Leo dressed in a night shirt, and. with a revolver in his right hand, coming down the street, as plain as I see you now. I was alarmed, and thought at first that he was only slightly wounded, and was coming after me, in his anger at my going for a doctor, when he told me not to. I called to the doctor again to come down, and said 'Leo.is atmost here now.' I walked to the back of the house and to another street, where I met a policeman, and we went back together to the house."

"It could not have been Mr. Furniss?" the reporter asked.

"It was not him." Mr. Cooper said solemnly, "for I learned at the house that he breathed his last four minutes exactly after I ran out for a doctor. Just that space of time had classed exactly when I saw it coming down the street, revolver in hand. I was nervous and excited, and do not believe in ghosts, but I saw the spirit of my lost friend in front of the doctor's house. On returning to the residence I went upstairs. Leo lay stone dead in the bath room. In his bedroom a mosquito shade had been removed from a window. The window was open, and outside on a fiedge was the revolver. The blood trickied down the shade which reclined against the window, and there was a pool in the bath-room where he fell. He had shot himself in the left breast, and the wound almost covered the nipple." "It could not have been Mr. Furniss?" the re-

h writer in Human Nature claims that the ele-nts which constitute Popery are now predomi-ing in and around Mr. Harris, the medium ose practical improvisations have attracted at attention.

Even while I muse my babe is lying there;
Prone at my feet, a cherub without wing—
As sweet a picture of pure joy as e'er
Frollicked and fluttered in Lite's Spring—
Of gladossa the heir."

SPIRITS AND CRIMINALS.

An Excellent Message on the Subject of Spirits Detecting Crime.

It is rarely that we see a more favorable message than the following from the spirit of Harriet Staunton, in behalf of certain criminals under the sentence of death. It appears in the Medium and Daybreak, of London, and is as follows:

Four unhappy beings, about whose guilt there is a wide-spread feeling of uncertainty in the country, are under sentence of death, and unless public opinion come powerfully and promptly to the rescue, humanity and mercy will sike be outraged by their violent death on the lettrof this month. The death publishment is a barbarous relic of the dark ages, and ought to be abolished. People say, "Why don't your spirits expose murderers." I answer, they often do so (as I can prove) under the seal of secrecy, but will never do so publicly, while they know that they would make bad worse by thus affording men opportunities of commitby thus affording men opportunities of commit-ting fresh murders in the sacred names of law and justice. It is no part of their mission to enlarge the rapacious apto the for revenge and slaughter. As of old, they such and sing "Glory to God in the highest, and on earth peace, goodwill toward men." Their object is to elevate, and not brutalmen." Their object is to elevate, and not brutalize mankind—to refine men into angels, and not transform them into devils. They are not detectives, not sleuth hounds baying on the track of human blood and hounding on the fallen to the horrible judicial shambles of modern law. They aim at our spiritual progress, and not at our moral retrogression and degradation. F. A. Binney has tersely put the teachings of spirits on this subject in the following words: The existence of capital numbers is indirectly, an admission ject in the following words: The existence of capital punishment is indirectly, an admission that society thereby gets rid of the criminal, and is free from his powers of mischief.' Seeing that orthodox Christianity affords the murderer no alternative but heaven or hell it is cruel and unternative but heaven or hell, it is cruel and unchristian to force him into the latter place, and it must be very questionable whether he will be qualified for the former. If the criminal really is supposed to be fit for heaven, then why send him out of the world at all? If his conversion is genuine enough to pass muster in the next life, then surely he would be worth keeping here. Spiritualism, it is needless to say, proves how darkly ignorant our religious teachers are on this subject. We; as Spiritualists, know that the criminal is not "got rid of," but far from diminishing his powers of mischief, he has become tenfold more dangerous. When in the body, his spirit was at least-confined; and so long as the body could be kept in safe custody, the spirit could not do much evil. Now, however, the spirit is feet to roam about at will, and to associate himself with other evil ones, and revenge on-society the wrongs which society did to him, by instigating others in which society did to him, by instigating others in the flesh to deeds of equal atrocity. In short, the death, pupishment is inhuman, unjust, unphilo-sophical and inexpedient. I call therefore, on all good Spiritualists to disseminate these principles, lift up their voice like a trumpet sgainst the shed-ding of blood, until the death-penalty shall be crased from the statute-book and relegated to the limbo of obsolete and effete laws

A SILVER MINE.

A Clairroyant Successfully Locates One in Central New York.

N. S. Well, M. D., chemist, writes as follows to the Utica Herald:

the Utica Herald:

"You notice in the Herald the newly discovered sliver mine in Lewis county. The discovery has this peculiar history: The ore shown to me for the chemical assay which I made was brought to me by Levi T. Crego, of the town of Lee, of this county, less than a month ago. He told me that his wife, a clairvoyant, had described, clairvoyantly, a silver mine to exist in the locality where it was found, and when taken to the spot told him where he should dig the ore. He was so incredulous that before he would-dig he came to this city to a well-known clairvoyant, whose confirmatory description of the place and discovery induced him to dig the ore. The clairvoyant told him the ore contained silver, and to bring it to me for chemical assay, and that I would certainly tell him that I had found it to contain silver. The ore, which is poculiar, had so little the appearance of silver ore that I was unwilling to make the assay. Ponly tested it for silver. Surprised in finding silver, I was compelled to state the facts.

Mrs. Crego, the discoverer, said the ore which had her contains the contains the facts.

Mrs. Crego, the discoverer, said the ore which had been sent for smelting assay in New York would yield from one hundred to one hundred and fifty dollars of silver per ton of ore, and the deer reins would yield from six hundred to nine hundred or more dollars to the ton.

hundred or more dollars to the ton.

I was surprised at the quantity of sliver I obtained in my assay, but was unable to judge of the yield from not having been quantitative in the analysis. The report of the smelting assay made since then at New York of the richness of the ore in silver, and of the sufficiency of the gold yield for the current expense of mining, boidly confirms the assertions of Mrs. Levi T. Crego, and if the deposit shall fathom deep and long it will be a surprise in the midst of Central and Northern New York.

SPIRIT LIGHTS.

Crosses, Lamps, and Particulars in Beference Thereto.

We have often spoken of spirit lamps, lights occurring among the mediums of England. The Spiritualist tells us how the spirit Peter held against the palm of his hand, nearly vertical, a small luminous cross, of about an inch in height, the shaft longer than the cross piece, and surrounded by a luminous ring, of which the diameter might have been about a couple of Inches. The edges both of cross and encircling ring, were well defined and sharp. When John King, held up a cross he did not, hold it as Peter did, against the palm-of his hand. He held the cross with both hands. He put his hands together, his two thumbe joined and held parallel to each other, with each finger touching its fellow; and he held the cross on his two thumbs, supported by the two forefingers, and thus placed the cross some what slanting to the view, and thereby, at the same time, brightly illuminating his own face and drapery. The cross was not above an inch or two in length." Not like the case of Peter's cross, the shaft of John King's cross was no longer than the cross-piece. Like Peter's cross, the edges were well defined and sharp, and the width of the cross was from about a sixth to a quarter of an-inch. In reference to these lights Mr. Tomlinson,

"I saw no luminous ring surrounding John King's cross; but there shot forth from this small surfaces brilliant halo that flashed up to the spirit's face lighting it as brightly as did the large luminous stone. Thus, if John King had been speaking of his own cross, instead of Peter's, I should have understood perfectly what he meant when he said to Mr. O'Bullivan, that "the halo yound the cross near derived from the light;" though, like Mr. O'Bullivan, I should have had some difficulty in understanding how, in the case of Peter's cross, "the bright luminosity of the cross in the centre should produce, or cause the encircling of light called by John a 'halo;' that ring having about the same width and strength of light as the cross itself." It looks as if John King might not have been aware of the ring that appeared round Peter's cross, and supposed that that cross shot forth sun-like rays like his own instead of being, perhaps, like a planet with a 'ring round it. Anyhow, here seems to have been one of those undesigned discrepancies, of no moment in itself, which confirms cridence, rather than weakens it. John King, having no ring round his own cross, could not in that case, speak of a ring as a halo; but he certainly had to his cross a halo without any ring perceived by me; while Peter appears to have had a ring without a halo. What typical, what passing strange and beautiful demonstra-

tions they both were!—not least in their diversity! To me, one of the most extraordinary contingencies in the case is that I should have lived to think with Mr. O'Sullivan, as by The Spiritualist of August 31st, page 106, that it sounds reasonable—I may add, most reasonable—to believe, not only that the spirits form their lamps anew every time they visit us; that they form them at will, into such shapes as they please; and, that these lappe disperse and vanish when the spirits go away; but, also, that their luminosity is derived from phosphoric particles which the spirits, at any rate John King says, "he gets out of our head." rate John King says, "he gets out of our heads" Certainly, to have shared with Mr. Williams, however minutely, in contributing to the product of anything so brilliant as that cross, from a head which has often been noted as a dull and perverse one, is a comfort that is often heeded, and, as such, is as satisfactory as unexpected.

Prophecy.

In all ages of the world prophets have arisen and foreshadowed the future. Birds become prophets and foreshadow the approach of winter. Certain animals of the forest in various manners indicate the coming of colder weather; in fact among animals do we find our most reliable prophets. True, the mathematician is a prophet, predicting with mathematical, unerring certainty the approach of comets invisible to the naked eye. He says that in 1885 the comet of Brorsen will be nearest to the sun in January, that of Encke in March, and no one will doubt his prediction. The goose, genial, pleasant "bird," whose dolorous music sounds through many a farm yard, is equally as correct a prophet, prognosticating with absolute certainly the character of the approaching winter. The Louisville Commercial says that the goose-bone is more closely watched in Kentucky than any other part of the country. It has been handed down among the early traditions of the State, and may be called the Kentucky weather prophet. It is found in nearly every Kentucky country home, and In many parts of the State the farmers consult it, and prepare for handling their crops in accordance with its readings. The prophecy of the goose-bone does not extend beyoud the year in which the goose was hatched, and the prediction is for the three winter months only. Take the breast-bone of a last spring's goose and divide it into three equal parts, and the different divisions will represent December, Januand February. The breast-bone of a goose is translucent, and if clear when held up to the light, the weather will be mild and pleasant; but if covered with cloud-like blots, it will be gloomy and cold, the heavier the blots the colder the weather.

Why should not nature in manifold ways harblager her own works, present to humanity glimpses of the future, and enable them to make calculation for the future contingencies. The goose, had it known the sad fate that awaited it on account of foreshadowing the winter, it probably would have refrained from becoming a prophet, and thereby saved its own life.

It is a well-known fact, too, that the bear has a wonderfully correct discernment of the future; he never comes out of his den to remain until he scans the future; and if severe storms, driving winds, sleet and snow greet his prophetic vision, he immediately retraces his step to his den, and there remains for a certain period; if, however, he sees that mild weather is soon to beam upon the world, he ventures forth conclous of the truthfulness of his predictions.

The fact of it is, nature is her own prophet, and we can readily discern why such is the case, when we recognize the fact that she must provide for all contingencies, and in so doing any person can read her intentions. Animals and nature never make mistakes as prophets. The intentions, of nature can be read with unerring certainty; the rosebud has an intention of becoming a beautiful blossom; the little acorn, a gigantic oak, and throughout the whole universe, from the revolution of planets and the formation of worlds and ems of worlds, down to the tinlest seed the intention is inherent in the material that composes each, before it takes its matured growth.

· It is not strange, then, with such unerring prophets in nature that man should strive to unlock the future, which he can do, too, many times with unerring certainty. The fates of Empires as well as individuals, are often predicted with absolute certainty. Indeed, to the higher order of spirits, the future is an unsealed book.

Clear Case of Materialization Among the Osage Indians.

A large party of Osage warriors had been encamped on the banks of a fine stream called the Nickanansa (Arkansas) Among them was a young hunter, one of the bravest and most graceful of the tribe, who was to be married to an Ostige girl, who, for her beauty, was called the "Flower" of the Prairies." The young hunter left her for a time among her relatives in the encampment and went to St. Louis to dispose of the products of his hunting, and purchase ornaments for his .bride. After an absence of some weeks he returned to the banks of the Nickanansa, but the camp was no longer there; the bare frames of the lodges and the brands of extinguished fires alone marked the place. At a distance he beheld a female seated, as if weeping, by the side of the stream. It was his affianced bride. He ran to embrace her, but she turned mournfully away. He dreaded lest some evil had befallen the camp. "Where are our people?" cried he. "They are gone to the banks of the Wagrushka." "And what art thou doing here alone?" "Waiting for thee." "Then let us hasten to join our people on the banks of the Wag-tushka." He gave her his pack to carry, and walked ahead, according to the Indian custom. They came to where the smoke of the distant walked, ahead, according to the Indian custom. They came to where the smoke of the distant camp was seen rising from the woody margin of the stream. The girl seated herself at the foot of a tree. "It is not proper for us to return together," said she; "I will wait here." The young hunter proceeded to the camp-alone, and was received by his, relations with gloomy countensness. "What evil has happened," said he, "that ye are all so sad?" No one replied. He turned to his favorite sister and bade her go forth, seek his bride, and conduct her to the camp. "Alas!" cried she, "how shall I seek her? She died a few days since!" The relatives of the young girl now surrounded him, weeping and walling; but he refused to believe the dismal trilings. "But a few moments since," cried he, "I left her alone and in health; come with me, and I will conduct you to her." He led the way to the tree where she had seated herself, but she was no longer there, and his pack lay on the ground. The fatal truth struck him to the heart; he fell to the ground and died.—Irving.

Lafe to the man of wisdom is the highinger of those benefits which Time's sickin casnot mow down, or the chemistry of death likepair; of lessons which, whether heeded and treasured up or not in our early years, are the primal causes and necessary rudiments of an eternal education. The wise man thinketh that the life of this world, like a golden harp of Infinite magnitude, yieldeth to the nate made of it; music floats out from its vibrating wires, or discord goes rolling and winding through the theses of being, just as we play upon it.—A. J. Deva.

Tobacco and Spirits

Some time ago I wrote an article on spirit-Clothing, and the effects of vice upon it, and to the following portion exception was taken by several tobacco users:

"I once asked through a medium an old friend "I once asked through a meatum an out friend who had been only a short time in the Spiritworld, and who upon earth, was addicted to that almost unconquerable habit, tobacco-using, which in the latter years of his life, by the advice of physcians, he had vainly endeavored to break off, if he would appear to us or materialize. He replied that he was not suitably clothed; that his spiritclothing while upon earth had been almost en-tirely consumed, mainly by the tobacco habit, but that he was laboring energetically to recover from the effects of it; and through other mediums this theory about clothing in the Spirit-world has been corroberated."

Now, I wish to add that any habit in this world that affects the organic structure of the physical body is, without doubt, a great obstacle to the progress of the spirit in the next life; and the tobacco habit is no exception, in my opinion. From the information I get from the Spiritworld, and it is my firm belief, founded upon kno wledge, that persons not addicted to the use of tobacco or spirituous liquor, in this life, will have no need for tobacco, spittoons and old black, nickotine-soaked pipes in the next world. Spirits of persons, however, who have been addicted to the use of the fifthy weed, come back, it is said, and hang around some mediumistic tobacco-user and thereby gather comfort from him by absorbing his tobacco emanations. I have been controlled, on several occasions myself, by the spirits of those who used tobacco on earth, and when so controlled have felt an almost irresistable impulse to gorge myself with tobacco, and could I have obtained any at such times, I would have chewed and smoked with the relish of an old soldier, and have experienced none of the sickening effects which are sure to follow when I use the weed in my normal state; and it is no less true that intempers nce of all kinds has a similar effect dpon the spirit, so far as my experience goes.

Now, with all these experiences, I feel it important that the world-at least that Spiritualistsshould be cognizant of the facts, take wayning, and not walt until they reach the Spirit-world, where before they be come purified, they must in reality go wallowing in all the tobacco filth imaginable, for ages it may be. Moreover, I might say that many times in circles I have seen mediums, tender and pure, attempt to touch the person of old tobacco:users, and recoil on account of the 'llthy emanations from their poisoned bodies! In these views believe I am sustained by all pure-minded clairvoyants - Z. T. Griffin.

J. M. Peebles.

While Brother J. M. Peebles was in Cevlon, he had an interview at the Buddhist College with Buddhist pricats, conversing and debating with them. Just think of it; there were present dressed in yellow robes, sixty priests! He had with him two intelligent interpreters through whom he could converse with the priests. He found that on many points the Spiritualists and Buddhists are in harmony. These priests have translated Bishop Colenso's Work on the Pentateuch into Singahlese loguage. Qn leaving, Mr. Peebles gave to the priests some forty or fifty Spiritualist and Shaker tracts, to aid them in their debates with the sectarian Christians.

Swedenborg gives the following remarkable explanation of that peculiar theory, pre-existence:

"It is not allowed that any angel or spirit should speak with man from his own memory, but only from the man's. If a spirit were to speak with a man from his own memory, the man would appropriate the spirit's memory as his own, and his mind would become confused with the recoilection of things he had never experienced. In consequence of the memories of spirita getting muddled with men's, some of the ancients conceived the idea that they had existed in another realm previous to their birth on earth. Thus they accounted for memories which they were sure had not ordered at all the order of the spirit and they had not ordered the idea of the spirit and they were sure had not ordered the idea of the spirit and they were sure had not ordered the idea of the spirit and they were sure had not ordered the idea of the spirit and they were sure had not ordered the spirit and they were sure had not ordered the spirit and they were sure had not ordered the spirit and they were sure had not ordered the spirit and they were sure had not ordered. "It is not allowed that any angel or spirit should not originated in ordinary experience." (Heaven and Hell. Sec. 256.)

Quite as sensible as the theory of the preexistent transcendentalist; and if, as the Swedish Seer relates, he actually conversed with spirits and angels who had been guilty of "muddling" the memories of such confiding old philosophers as Pythagoras and Plato, his explanation is certainly as much entitled to belief as a mere speculative theory based upon the fact he so reasonsbly explains.

John Wilson writes:)When I heard of the tragic death of Mr. Jones it was a great shock to me, and I thought it might be the cause of suspension of the Journal, or its deterioration, and when my subscription would expire, stop taking it, but I have been agreebly surprised at its visible improvement. As I examined number after number I came to the conclusion that if the spirit of Mr. Jones still controls it, he is doing better than while in earth-life; be that as it may, in my opin-ion it has greatly improved editorially and otherwise under the management of its gentlemanly and efficient editor, Col. Bundy. The bold stand it takes against fraud of every kind must meet the It takes against fraud of every kind must meet the approbation of every honest man or woman, the purity of morals it inculcates, its able weekly contributions from the head lights of Spiritualism, should be appreciated by every reader, consequently it will succeed in adding to its list. I cannot think of parting with the dear old Jowanal, and wish it God speed.

W. F. Jamieson; writes from Osceola, Several times I have been on the point of inditing a few lines to you on the remarkable improvement of your Journal, and especially have I been gratiled with its ringing sentences on the question of mediumship. It has taken many Spiritualists, ten years and more, to learn that a man may denounce frauds without persecuting a single medium. Ten years ago in your city I did my duty, as I believed then, and have felt ever since, in making a fair exposure of a couple of dark cirin making a fair exposure of a couple of dark cir cle frauds. Had my humble warning been heeded then, Robert Dale Owen, a grand, noble, truth-loving man, would have been saved the humilia-tion of gross imposition by the Holmes coteria. Mr. Coleman's reply to Peebles is masterly. I will procure a copy of your house as soon as Issued in

Free worship is the exercise of the worshipful faculties in man, when excited by the contem-plation of the beautiful and divine in nature. The plation of the beautiful and divine in nature. The vastness, grandeur, magnificence and sublimity displayed in the order and harmony of the infinity of worlds revolving in the boundless realms of space, excites all the emotions that cluster round the worshipful element in the human mind; and, the spontaneous outbursting of the heart, is converted into the language of adoration, awe, reverence and praise; belitting the occasion. But worship, as a duty, is too much fike doing penance for sin; or to pay it as a penalty for violated law; or for special favors granted, or rewards.—R. H. Thurston.

Opaque bodies do not in the slightest degree preventible transmission of the magnetic principle. A closed door, as I have repeatedly demonstrated, was no obstacle to my action; the magnetized person struck himself violently against it when I was in an adjoining room. Thousands of experiments, all different, may thus be made; they astonish the mind, confound the pesson, and one saks himself these questions: What, then, is man fand whence does he obtain his power?—From the French.

French.

It is said to be a safe rule to refer nothing to spirits which can be accounted for by mortal means. Thus street, those that remain are of real galue to the skeptic and the investigator.

Dr. Braid designated as hypnotism what is generally termed as the measureric sleep.

Intent gazing alone on an object has produced sound mesmeric sleep.

Descurtes understood the principles of mes-

A French physician mentions a mesmeric sub-ject who could see, read and taste by means of his

Dr. Gregory declares that Somnambulism is othing more than the meameric sleep occurring

during the hours of sleep. Madam Blavatsky says that mesmerism is publicly used in more than one hospital in Ger-many with decided success.

The Nazarene, when performing a miraculous cure, felt the power emanating from him. Was he not a mesmeric operator?

The Baron del Potet, though now 80 years of age, is still giving lectures in Paris on magnet-

It is claimed that Theophrastus Paracelsus became the founder of a school of magnetism 300 rears before Mesmer.

One method of mesmerizing adopted by many operators, is to take hold of the subject's thumbs with the thumbs and fingers and gaze intently in his eyes.

It is thought that a mesmeric battery can be formed through the instrumentality of which any person can be mesmerized, and surgical opera-tions performed without pain. At Calcutta Dr. Esdalle never falls in mesmer-

izing any of the natives; they seem to be more susceptible to the influence than the Europe-A mesmeric operator says: "Two of my pa-tients once fell into a deep trance, so deep that I

believe you might have cut them to pieces and they would have felt nothing." In 1820 the Academy of Berliu, Prussla, under

the instruction of the government, offered three hundred-ducats in gold for the best thesis on mes-Dr. Henry G. Atkinson says: "I have-

found that one's own peculiar mesmeric power may be in a measure conveyed to another, and also that the peculiar mesmeric state or sleep may be conveyed from one subject to another.

The Theosophs declare that mesmerism is the most important branch of magic and its phenomena are the effects of the universal agent which underlies all magic, and has produced in all ages the so-called miracles. Sergeant Cox says that through the Instru-

mentality of mesmeric passes the body can be so stiffened that the edge of the foot could be placed on a chair, and the top of the head on snother chair, and it would not fall to the ground, a conditat was perfectly impossible in the normal state.

It is a well known fact that mesmerism is one means by which mediumship can be developed, and it certainly should attract more attention than it does. Mesmeric subjects become

tion than it does. Mesmeric subjects become
the best of mediums; even those who are psychologized are frequently taken by the spirits, and influenced to speak, improvise poetry, etc.

The Vell of Isis' says: "When two men
approach each other their magnetism is either
passive or active; that is, positive or negative. If
the emanations which they send out are broken
or thrown back, there arises an antipathy. But
when the emanations pass through each other
from both sides, then there is a positive magnetism, for the rays proceed from the center to the
circumference."

Harriet Martineau, a mesmeric subject, was operated upon by her maid. She says: Unwilling to take my opiate while in expectation of Dr. Hall's arrival and too wretched to do without some resource. I rang for my maid, and asked whether she had any objection to attempt what she saw him do the day before. With the greatest alacrity she compiled Within one minute the twilight and phosphoric lights disappeared; and in two or three more a delicious sensation of ease spread through me—a cool comfort before which all pain and distress gave way, ozing out, as it were, at the soles of my feet. During that hour and almost the whole evening I could no more help exclaiming with pleasure than a person in torture crying out with pain. I became hungry and ate with relish for the first time in five years.

Dr. Gregory says: There are two rules which should be borne in mind when any such case occurs, although the best rule of all is not to pt mesmerism without at least the presence of an experienced meamerist. The first is that the sleep in Itself is salutary, and that when the proper mode of ending it, namely, by upward or reversed passes, or by wafting, is not known, hurded and nervous proceedings will almost infallible do harm. The operator ought to become cool, and then employ reversed passes. No one else should interfere with the patient, for cross mesmerism is generally hurtful. Secondly, if the operator can-not become collected and cool, so as to make the upward passes calmly, let the patient sleep it out. This is always safe, if he be not interfered with.

The sleep may last an hour, or two, three, four, or twelve hours, or twenty four, or even fortyeight hours, but rarely lasts, if left entirely to take eight hours, but rarely lasts, if left entirely to take its own course, more than an hour or two. In the cases where it has lasted longest, there has always been improper interference and cross measurerism. In all cases, if no interference have taken place, the state of the pulse and of the respiration may satisfy us that nothing is wrong, and we shall find the measureric sleep is no more dangerous, and no more likely to be of indefinite duration, than our usual archite sleep. usual nightly sleep.

more likely to be of indefinite duration, than our usual nightly sleep.

Mott's Scances:—Mrs.—8. Chaney, of Osceola, Iowa, writes as follows in reference to Mr. Mott's scances at Memphis, Mo.: After some demonstrations the first evening, I was called for, by name! to step forward to the aperture of the cabinet. On my approach the face of a young man was presented which I took to be that of my husband's brother, and hence I asked if it were him. He replied, "No, it is Will." He said, "Cass, don't you know Will, your brother Will?" I remarked, "Will, I did not know you were dead." He replied that it had been but a short time since he passed over—that he died in New Mexico, where he went some six years ago, and had not been meard from by me since. I took him by the hand and conversed with him freely. Next my (ather came whom I recognized at once and shook hands with; he then called for my little boy to be brought to the cabinet. My brother now returned and brought my spirit baby, and held figup to view, my father remaining all this time; then the curtain was raised by the spirits, so I could plainly see at the same time, my father, brother, baby and the medium, Mr. Mott, who was sitting in his chair. Several others present received similar convincing tests the same evening. The succeeding evenings my experiences were about the same as described above except that Father Chaney appeared, whom I fully recognized, even to a wen on the forehead, which he touched with his finger. I am fully satisfied everything was real, and that I was not mistaken or deceived, and I-take pleasure in recommending Mr. Mott to all persons who wish to visit a genuine medium.

D. A. Eddy, of Cleveland, Ohio, writes: "Mrs. Andrus, the spirit artist, gave a public exhibition.

wish to visit a genuine medium.

D. A. Eddy, of Cleveland, Ohio, writes: "Mrs. Andrus, the spirit artist, gave a public exhibition of her wonderful gift two weeks ago to-night, under the patronage and management of Mr. Hemshon, at Turner Hall, to a select audience, (mostly Germans). It resulted in a complete success. Two beautiful faces or bosts were produced by the medium while entranced, or more properly speaking, obsessed, with eyes thoroughly bandaged with black kid gloves. Nearly one hundred different colored crayons were employed in producing these samples of her wonderful gift, and no matter how much they were disarranged her hand would invariably select the color wanted more readily than any one could have done with the best natural sight. The audience were not only pleased, but perfectly bewildered with astonishment. Thus it is, "Here a little and there a little." How long can the atoptical world hold out against these beautiful manifestations from the Summer-land?

Wm. Phillips, of Clackamas, Oregon,

Summer-land?

Wm. Phillips, of Clackamas, Oregon, riles: Ignorance is our greatest enemy, on which despottant feeds, and greens strong against right and liberty. Let each one do his or her duty, giving fact and reason as a foundation for a belief in a progressive life, for we may not long remain on earth to fight the battle of truth. Then let us set good examples for those who shall come after us.

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sitiveness to, nor sympathy for, suffering of others. While I enjoyed the bestowal of benefits upon humanity, I had really no perception of the spirit's relation to suffering." I am here to minister to those really suffering, and by the added power of this state I can perceive and understand true sympathy.

DEPARTMENT IN THE TEMPILE. I was led by my attendant to where disease existed that was supposed merely to be imaginary. I then perceived that in this splendid temple there was a place for assembling, for instruction and for enjoyment; 'there was recreation; there was light; there was music; flowers, sunshine and shadow; there were cloisters for those who desired to engage in prayer; there was a place for those desiring to be merry Over all and about all, there were minds acting as teachers-brought to each soul and individual spirit, that most needed enlightenment-to watch with the utmost vigilance their return to useful life. There were the hopeful and convalescent; and this temple included in its various departments those on earth that considered represented the average-moral condition of life. A SINGULAR CASE.

To a vault above ground I was led to see a singular case; it was within the range of healing, and yet seemed to be set apart because of the peculiar inconsistencies represented there. As the friend conducting me said, we shall have to appear to know this man's history, and sympathize with him in all things; he was a king on earth. He was wronged of his crown by injustice according to the standard of earth. He was morbid in nature, his mind so resting on that subject before leaving the earth, that it formed an absolute barrier to any progressive thought. Although seeing him in all, this splendor, I saw that the palace in which he dwelt was his prison; the walls were draped in tapestry. There was a throne at one end, the ermine as though just borne by one who had stepped off the commanding position. Stately and tall, he advanced to meet me. I saw that his countenance wore the most ineffable ex pression of outraged dignity, that I had ever witnessed. . It was as though the whole world had conspired to rob him of his rights, which he imagined were everything. If an angel had been robbed of his estate in heaven, or had a spirit been disinherited from the throne of grace forever, he could seemingly suffer no greater dejection: he wore an air of innocence, as though positively injured; he was the only wronged individual in the whole affair.

As my eye glanced over history, I was obliged to stop, that I might smile when I recollected that his wrongs had been only one side of a series of wrongs to other parties, many of which had been inflicted by him; those whom he had injured had the greatest cause to complain. My guide said that this man had no consciousness of wrong; he believed himself entitled to recognition; and I discovered as he straight way commenced to talk that he had no consciousness, even that the world had advanced since his passage to spirit-life, as years, and I may say centuries, which had interened, had made no impression upon his brain; that he had dwelt there since his departure from earthly life, in the full belief that he was an exile from his native land and would eventually be recalled. No evidence, no testimony, no amount of spfrit visitation, that could be presented, could convince him of his true condition. He thought that a conspiracy existed that had deprived him of his rights. Finally, in the progress of events, he excluded all save one attendent who had been his physician while he was yet a denizen of earth. He, as a friend, could see the course of his malady I have been told since that visitation that there are slight-indications now of his recognition of his true surroundings. Little by little the path gradually opens, and soon he will emerge from this crysalis which he had stubbornly woven for himself.

THE SPEAKER AND HIS TREATMENT. This case presents a signal instance of that perversity and ambition which may darken one soul. I could give, probably, instances to the numbers of thousands, but to do so would be trespassing upon another region of thought. I had supposed myself to have been a visitor in this sphere; but to my surprise, as I entered the temple, I found that I had been a patient. I need not tell you what came up before me then as obstacles to my further advancement; I need not say that I found the crudities of my outer life met me there. I must place myself in the hands of one who knew and could care for them; I would judge myself harshly, as perhaps, some whom I had judged. I had supposed that I had been lenient; I found, however, that I had been vindictive. Lenient to the criminal. I had no pity for those who, not being criminals, yet had sinned. The burthens of self-righteousness came upon me, and I would have been prostrated but for the attendance of those kinder than mortals, as I found there is no greater misery than that which the selfrighteous suffer when passing through a self-condemnation like this. I saw persons supposed to have been faultiess; barred of this spirit judgment, they voluntarily step into the waters of excoriation, and then how great all the faults become. What! had I been judging my fellows? Did I first pronounce sentence upon them when my own soul sinned all the time? I had not seen it, but it was selfishness that blindduty; my actions towards my fellow man

seem as nothing to me, and this was my sin. All my little faults and delinquencies came up before me; I could see that I had been judging myself, supposing that I was almost incurable. Under the benign influence of this habitation and its methods of healing, we had a place for thought and self-condemnation. Criminals in earthly prisons are set to work at some kind of drudgery; in spirit hospitals for moral infirmities the inmates are put to that kind of work which they can do best, and loving to do it, one speedily outgrows the conscious ness of imperfection.

As my punishment I chose to do that which constantly reminded me of my faults; choosing to do that, I hoped in some measure that I would speedily outgrow them. One peculiarity of the method taken for my recovery, whenever I visited the earth, I was compalled to the Shrine of Self-humiliation, and look at myself in the mirror always provided there, to see whether one's faults have lessened or not.

I previously described the sphere higher than that of Beneficence-higher probably in its use, but more removed from this, immediately influenced by the demands and sympathy of earthly minds; I assure you that before leaving the earth-life, it is incumbent upon each one conversant with this philosophy to pass readily in the Sphere of Self-examination, and discover if there may not be within themselves that which they condemn in others, so that they will be prepared to minister to those on earth, but at the same time they are compelled to see to it that their own houses are in order.

THE DEPARTMENT OF ORDER.

In the sphere beyond that of Beneficence I entered the Department of Order. I here mentioned another state of this sphere-it is the Sphere of Wisdom, combining love with wisdom to a degree of perfection in the nature of man.

I had been in pursuit of government and of laws. I found activity in the Sphere of Beneficency; I now found the source of that activity! As the executive department represented the active force of earthly governments, while the legislative department is the source of that activity,-so the Sphere of Order combines the legislative and executive departments. As it is represented in spirit, it is also represented on earth. I now found the beginning of those laws active in the sphere beneath. I found an association of wise minds who see the principles of things, and who give instruction on those principles. I remember that in the instruction to those who are students in this sphere, there are no details given as to application; no experiment tried before them, but only the principles which they, as students, are supposed to be capable of applying. When they receive these principles they seem like complete globes of light, so condensed are they. When they pass into the sphere beneath for the first time, the mind can take these globes apart and see what-composes them: in one direction, love; in another direction, instruction in moral law; in another, the various branches of science and art and their methods of application; in another, the generic source of things. All have their origin in this Sphere of Order. This Sphere of Order embodies not only the laws that pertain to spirit-life, but their relation to earthly life also. When thoroughly instructed in this sphere one becomes a ready penetrator of matter, a ready teacher and instrument for the purpose of communicating between the spiritual and material worlds, he understands laws not from the material, but the spiritual side of life. On earth he must illustrate his science by giving experimental lessons, by showing the pupils, step by step; he being obliged not to begin with primates, but with the expression of primates in the outer departments of nature. In the Sphere of Order this is reversed. Teaching begins with principles, and as spiritual principles are just farther removed from earthly primates than the earthly primates are from the ultimate in the outward form of a flower, you can readily judge that they discover not only the cause, but the cause of causes. Long before the flower can bloom or human being have shape, the laws or principles covering their birth are known in the Sphere of Order, they start so much nearer the center, further along the line or angle ofjunction which forms the perfect state of knowledge, nearer the one final Truth. So with Spirit science as related to earthly science. The points of conjunction are then determined, and the principles that antedate any possible expression are found to exist in their completeness, so that what you discover, whether in geology, astronomy, chemistry, or any other science, or any other theories, is only a broken-fragment or single line which forms a portion of a circle, and sometimes a completed circle. If any spirits from this Sphere of Love and Wis

HIGHER KNOWLEDGE IN THE SPIRIT-· WORLD. I am asked very frequently myself if the

dom speak through human lips, they give

not a fragment of truth, but truths that,

like round balls, will not, perhaps, penetrate

beyond the surface, but are waiting for rec-

ognition as the germ waits for the time to

burst into bloom.

Spirit-world represents a higher knowledge than that of earth, and why we don't tell the same to mortals? The little child does not know a geometrical figure from a camel. The reason human beings are not told these perfect truths, is because they are chiled me. I walked in the righteousness of dren yet fin comprehension. To be told a truth which the human mind has not the were of such a character that made them; capacity to understand, is like feeding an in-

fant on logarithms. The man who claims for spiritual revealments something that the world knows nothing about, is precisely in that condition. The best of all, is to be in a condition to receive the truth which you so earnestly desire. When the alphabet shall have been learned, when these things I have pictured in the state of Beneficence are understood; you will know the reason why the Sphere of Love and Wisdom so rarely descends in your mfdst, and why those round balls of light are so rarely suspended for the masses to see. Truth, fragment like, appears as rapidly as the people are able to receive it. The spirit light of that sphere is withheld from earth because of a lack of growth. You, realizing that you-are children, will understand the reason of this; you are not yet fully fledged men and women, much less angels. In that sphere I am told that the principles of life and light were, as far as they may be revealed in any earthly science, first evolved. When leaving that sphere, those principles are compelled to pass through an intermediate stage that represents the various arts and sciences of earth; they there become broken and fragmentary just as a ray of light passing through the atmosphere becomes red, yellow, or blue, or just in proportion as the sphere becomes broken by mathematics, you discover not a sphere but merely a fragment of it. This explains why an ultimate truth starting towards the earth, becomes less true, as you receive it. This may account for the great diversity of opinions in spirit-life, that it is the different presentation of the primal ray of truth. For every statement there is a portion of truth-a fragment of it.

THE COMPANION OF HIS EARTH LIFE.

I give this statement that you may know that I did not suppose myself qualified to enter the Sphere of Love and Wisdom, but abode on the outer circle, hoping all the time that somewhere in the bright eternity I might enter that state. Then close to my side the companion of my thought and heart seemed at once to take a place-not as a teacher but as a friend; then with the added light I found that fragments of truth were more and more perfect; I perceived that the soul that would receive light, must be complete not a fragmentary soul; so as we grow together and as our gifts unite and make a complete orb in earthly life, I shall finally hope to reach some of those heights above me, where I behold no laboratory of learning, no study of the scholar, but only the benign sphere of those perfect souls that seemed to rain sunbeams and crystal drops upon the sphere beneath. Then I knew that this state was that absolute state in which each soul will enter, having been purged of the conditions aris-

ing from the earthly state and being qualified to take a place in the Councils of Love and Wisdom. THE DEPARTMENT OF HOME. The next department was nearer the earth, that of Home, a sacred state of kindred spirits and companionship of those allied to each other. In the sphere of Beneficence I had spirits grouped together, only distinctly removed from each other to allow a more perfect association to take place As all persons afflicted with mortal or moral maladies, are there healed, so also in that Sphere of Beneficence they are not fitted to be social beings until healed. In the Sphere. of Home, which follows that of Fraternity, the latter being the intermediate state between the Sphere of Beneficence and that of Love and Wisdom, I discovered the true laws of spiritual association; that the ties of relationship which mite people upon earth, may also unite them there, but that a more absolute tie is recognized, and forms the basis of their existence; all adhere together; all by love are united; by congeniality in taste, by pursuing the same object, and seeking the same beneficient ends; in a word, the families consist of those joined together by affections and those affections are spiritual, and not material; that which is born of earthly affection, having its origin purely in matter, can not survive the surging Sphere of Love and Moral Rectitude. Then and there the scales fall from the vision, the spirit is renovated, and if these are mere earthly affections, they are dissolved and form no part in that Kingdom of Heaven, that the soul enters after passing the Sphere of Love. All associations there in spirit, have their basis in the true affections of the soul, and all survive matter; all healthful activities of the spirit that survive the duration of the senses belong to the mind, exist in the soul of things, will be found to be strengthened when you enter the Sphere of Spirit Association-when having been healed, redeemed, disenthralled, forgiven, the spirit is set aside with its affections, loved ones are restored like the pure gleam, to the eriminal as pictured in this address, and the love that comes to him from the heavenly state, is the blooming out of his earthly love-transfigured, redeemed, and in paradise! so the love that can survive the change of time and death, which can set aside all external things, and exist as spirit, which in the form of friendship can walk by your side, when matter and sense and the external vision have departed, had even withstood the test of outward relationship and does not depart because not of earthly nature; and love that abides for loves own sake, this friendship of the friend-free attraction of the soul to soul remains a por-

tion of the purpose of life forever, and the

mother and daughter bound together by

other than earthly ties, the father and son

linked by strong interests and kindred in spirit, who clasp hands over time and

also whom you have not met except in books or pictures painted by them, but whom you know belong to your souls; and as the stars belong to certain groups, these belong to your families whose love endures and the companionship that rarely comes for a lodgment in earthly life, abides in that state when found in the soul. For these associations I have no word to fully picture, therefore no power to portray with pencil; the longing of every heart to be understood, the desire of every mind to be known even in 'their innermost estate; and to feel that somewhere in the world or universe there are souls that know you and do not misjudge you, and that the spirit sees with pure eyes and loftier forms of thought that even meet the stars, these are the beings especially belonging to your group and you abide with those who are kindred; this is what makes a heavenly love, the real heaven, and into this inner home, into this sacred temple, and divine association, whether it be the nearest companionship, or whether it be parent, or child, or brother, each, I ask you to enter for a closing baptism or benediction.

Men build cities upon earth, commence with the walls and outward tenement, and then with the aggregation of masses of human beings, called a society. In spirit-life kindred souls begin their associations together; that the society is first, and afterwards they create their surroundings as an outgrowth of conditions. You build houses, and force men to occupy them; create creeds and force men to adopt them. You create social conditions, and make human beings conform to them. As the body is the outgrowth of the soul; as the flower is the outgrowth of the germ which contains its life; as the tree is the outgrowth of the seed in the soil; as the world is the outgrowth of life expressed in the atom and laws surrounding those atoms, so every human being shall expand from within, have a larger and better nature infuse itself into material life. The fireside, the home, the assemblage, the convention, the church, thecouncil, shall all be pervaded by this serene light that radiates from the center; that being perfect, the whole is perfect. Let the fireside by pure, and I shall have no fears for society. Let the homes be made the standard of excellence and you will have no need of those laws that are arbitrary. Let there be a fraternity of unselfishness and there will be no need of jurisprudence. In the states of spirit association those societies are together only, that are bound by those spiritual and moral ties, and therefore no man trespasses upon his brother; no soul is wronged by another. As wheels within wheels carry forward the perfect mechanism of life so these intricate spheres of spirit existence, intent on assisting those beneath. carry forward the great purposes of life and divine béneficence.

This fraternity of association, and this state of life is beaming now upon earth, and shall illuminate the habitations towns, communities, cities, and countries of the world, that now make of government a mockery; but the growth that begins is a tountain in the wilderness-a seed cast by the wayside even as a fountain that rises up before the vision of the exile when home, friends and appreciation are nigh, and which comes from within as the fruitage of heaven, the tree of life, to give its fruit for healing of the nations.

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The physicians all gave me up to die, and cald they could do no more for me. Both of my legs were drawn up to my seat, and it was thought if i did get up again I would be a cripple for life.

When in this condition I.

When in this condition I saw VEGETINE advertised, and commenced taking it in March, and followed on with it antil I had used sixteen bottles, and this morning I am going to plough corn, a well man. All my townsmen say it is a miracle to see me round walking and working.

io see me round walking and working.

In conclusion I will add, when I was enduring such great shiffering, from that dreadful disease, Scrofula, I prayed to the Lord above to take me out of this world, but as VERNINE has restored to me the blessings of health. I desire more than ever to live, that I may be of some service to my fellow-men, and I know of no better way to aid suffering humanity, than to inclose you this statement of my case, with an earnest hope that you will publish it, and it will afford me pleasure to reply to any communication which I may receive therefrom.

I am, sir, very respectfully.

Avery, Berrien Co., Migh., July 10, 1572.

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