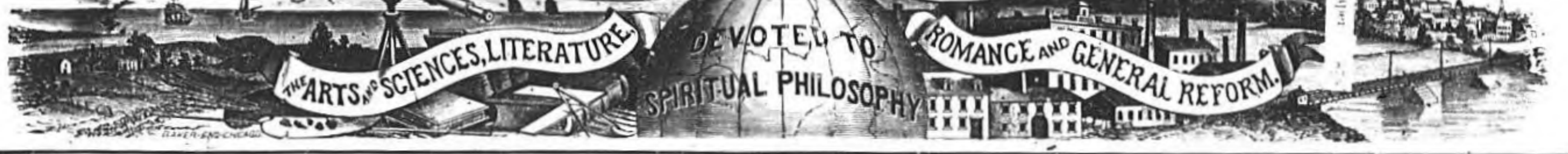


RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XVII.

H. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

CHICAGO, NOV. 28, 1874.

\$2.00 A YEAR, IN ADVANCE. SINGLE COPIES FIFTY CENTS.

NO. 11.

THE DEVIL.

The Old Fellow among different Nations—Is He with His Horns and Cloven Foot still Alive, or is He Dead, or did He never live at all?

WHY DOES NOT HE KILL THE DEVIL?—AN ANSWER BY MRS. LOUISA E. LAPPAN.

The questioner—and, in this instance, the audience seem to participate in whatever is in the mind of the questioner—is either profane or he supposes that we know more of the intentions and purposes of the Infinite than humanity does to-day. The whole question, or at least one important feature of the theological questions of to-day, hinges upon this subject. First, as to the purposes of the Infinite; secondly, as to the existence of the personality called Satan or Devil; thirdly, as to the purposes of his creation.

It is well to know that even in the theological world there are strong differences of opinion concerning the existence of the personality called Satan; and it is also well known that outside the theological world the feeling is becoming stronger and stronger each day that the chief Satanic personality which human beings have to fear is to be found within themselves. If the questioner be really in earnest in asking "Why God does not kill this personality," we would state that were He to do so, He would be under the necessity of destroying the personality of ninety-nine hundredths of the human family. You are aware that in a theological sense the chief and distinguishing features of Satan's existence have derived their lofty, poetic, and imaginative character from Milton, and that the present Christian world is as much indebted to the poet for its high and exalted idea concerning Satan as it is indebted to modern thought for the dispersing of the idea of the form into the principle of evil.

But, of course, in order to do justice to this subject, we must consider who Satan is. You are aware of the accounts given by theologians of the personality and history of this distinguished individual, and you are aware that he occupies one of the most important places in the economy of the creative mind. It is said that an angel in heaven, dwelling with the hosts of angels, was tempted to raise a rebellion against the most High; that for his presumption he was hurled from his high estate and changed into Satan, who represents now the kingdom of moral darkness. There is a tradition so similar to this in the ancient mythologies, that it is well for us to refer to the symbol in order that we may understand the derivation of the words "Satan," "Devil," "Great Dragon," the "Great Serpent," and all other names that are applied to his Satanic majesty. In Egypt, when it was customary, as it now is, to keep watch upon the rind of the Nile, the most sacred of all beasts and created things was the serpent, inasmuch as the serpent represented subtlety, power; and it was believed that among the chiefest of earthly gods the serpent held primal sway. The sacred asp was believed to embody or symbolize immortality—in this, that it represented the subtle principle of life, or the fervor of life; and therefore, when the Egyptians slew a serpent, it was believed to be a direct offense against the mind of Deity. You will remember that, according to the procession of the equinoxes, at the time the ancient shepherds kept watch over their flocks by night, the sun by the winter solstice would be entered the constellation of the Great Dragon; and that constellation being supposed to hold sway over the destinies of the earth, it was believed that the Great Dragon symbolized the power of evil or of darkness. Hence it was customary among the patriarchal nations and pastoral peoples to believe that these signs of the zodiac represented certain distinct deific qualities, and that when the sun was swallowed up by the Great Dragon in the winter solstice, it was in reality a personal deity, antagonistic to man, and supposed to control the powers of winter and of darkness. Hence the ancients, to propitiate the rule of this deity of darkness, offered sacrifices, and gave to the untoward deity far more praise and devotion than to the god of light. So among the Brahmans, the threefold deity, namely, Brahma, Vishnu, and Shiva, the latter being the deity of destruction; and it is a singular fact that there are more temples dedicated to Shiva than to either Brahma or Vishnu, and that the power of evil or destruction is more frequently implored and sought to be propitiated than the Creator or the Preserver of the universe.

It is also known that among the nations of the East the symbol of the serpent has sometimes been the symbol not only of immortality itself, but of wonderful powers and creative ability, and that changing the aspect it wore among the Egyptians and among the Indians, the Hebrews and their descendants considered the serpent to be a symbol of evil, because it would not answer for the Mosaic law to incorporate the serpent-worship of the Egyptians into the worship of the Jehovah of the Hebrews. But in some form or other, and in some manner or other, this serpent-symbol crept into the Talmud, and is believed in as a symbol alternately of power and darkness, of good and of evil; two distinct qualities—of intelligence and of destruction. Some two hundred or more different names are used to symbolize this power of evil or subtlety under the form of the Great Dragon, the Great Serpent, the Serpent Satan, the Basil, Beelzebub, and hosts of other names. He figures in connection with all the nations of the East; and it is said, in the account given in the Book of Genesis, that of all the beasts of the field the serpent was the most subtle, and that Satan in

the form of a serpent tempted the first parents. Now, this is introducing directly the symbolism of Egypt and Assyria, and is bringing or incorporating into the religious doctrine of the Hebrews that which some of those nations in their primal worship alternately feared and revered. That it is intended, and was intended, as a symbol, we leave for theologians and scholars to decide, but it is known that within the Church there are distinctive differences of opinion as to what constitutes the exact and distinctive personality of Satan, or in what form it presented itself to the first parents of humanity.

It is to be believed the theological record we most necessarily believe that the Deity, from the beginning of creation, knew that this angel whom he had made would wage war against Him, would stir up rebellion amongst the hosts of heaven, and would fall in the attempt, but it so chanced that again mythology steps in with the fable of the mythical Prometheus, of whom somewhat of the same history is given as of the Satan of the Hebrew religion. Prometheus presumed to draw fire from heaven, and for this he was bound to the rocks, and the history or allegory goes very far to support the idea of a Satanic rebellion against the Deity in heaven, that Satan was plunged into Hades, there to reign and rule—whether as Pluto or Satan, whether as a demon of darkness or a king over the empires of darkness, it does not matter. The primal question is, Did God create Satan? and if, creating Satan, he permitted the angel that he had made to fall, and who in heaven could scarcely have been tempted by any pre-existent evil, He knew from the beginning that this angel would so fall, would be changed into a demon of darkness, would in reality tempt the human family, and cause all this destruction, would gain sway and empire, and would finally occupy the ambiguous position in the theological world that he does to-day, alternately dividing the fear, the awe, and the scorn of mankind, and holding such a subtle force and sway over the human imagination that a previous being and no subsequent existence has been able effectually to blot out—we say, that admitting the existence of the personality of Satan, we must primarily consider the Deity Himself knew all this, that He planned his existence, that He arranged the temptation, that he knew mankind would fall, that He intended this for some special and distinctive purpose, and that special and distinctive purpose remains yet an insoluble mystery in the mind of the Infinite Himself.

It is said there is a tradition in the early Roman Catholic Church that at the time when Christ descended to the grave, during the period his body was in the sepulchre, he preached to the spirits that were in prison, that he actually met and wrestled with the foe of humanity and slew him. And the early fathers of the Church believe, according to this tradition, that is why the Church itself offers to all salvation—that Christ really slew Satan. Certain it is that he has been slain many and many a time, in many an intellectual contest, and in many a survey of ancient history, this same existence has made his appearance and been fought and vanquished by the intellectual power of the 19th century. Certain it is that the Reformation, kindling anew, not only the fervors of faith, but some of the fires of bigotry, attached to this personality such superior powers and wonderful intelligence and sway over mankind that the Reformation itself became not only an absolute kindling of the fires of faith, but a rekindling also of the spirit of fear and terror.

We know that among the ancients and heathen, as we are accustomed to call them, that the power which represents fear, which degenerates into the slavish worship of material elements, which takes from the winds and waves, from the fire itself, the symbols of divinity, calls upon man to offer sacrifices of human life, which makes the Hindoo mother plunge her babes into the Ganges that it may gain favor with the gods, which causes the sacrifices known to the religions of the East—we know that the primal and moving impulse is the power of fear.

We know that of all propensities that attach themselves to humanity, that enslave and degrade, and oppress the world, a slavish and blind fear is the worst. Yet still we find incorporated, not only into the Hebrew worship, but into the Christian religion, the distinctive and unqualified element that is so condemned among the heathen, and that forms, perhaps, a portion of the most abject servitude of the world.

If this devil or this Satan be really and distinctly a creation of the Divine mind, then it naturally and must inevitably become a subject of the most serious consideration and import to all devout worshippers and believers, and Satan himself must be so significant and important a figure before the imagination of the young and old, as almost to eclipse the power of approaching the Divine and Infinite Mind. But again we draw a parallel.

You will remember that outside the gates of Jerusalem there was the ancient gehenna or burning pit, in which was plunged all unclean things, and where perpetual fires were kept burning. You will remember that in mythology, Hades, or the infernal regions, was a place of perpetual fire, a burning that never ended. You will remember that the Plutonian regions are themselves the regions of darkness alternately in flame; and you will remember that the being presiding there, Pluto himself, derives his destructive character from the idea of the position of the god Jupiter or the ancient deity of the heathen countries.

Now wherein Lucifer, son of the morning, who had fallen from heaven because of his presumption, differs from the Satan of the theologians, we are unable to determine. But

certain it is that the story of a fallen star that went out of heaven while the shepherds were watching, and appeared no more, became the foundation for the fable of Pluto, and of the Plutonian regions. Certain it is that this idea being incorporated into the ancient form of the Hebrew religion has been at last revived in a two-fold way, three-fold power, and become the alternating fear which aways with love the Christian worship of to-day. Among or in the early ages or epochs of the world you are well aware that man had not vanquished the material elements, that he did not understand the meaning of lightning, that the pathway of the winds was unknown to him, and the rising and falling of the tides were a perpetual mystery. You will remember that the earthquake was regarded as the warning voice of God, and the winter season was supposed to be under the reign and empire of deities antagonistic to man, that disease and pestilence and wars and crimes were all attributed to these untoward deities. The men of science had not been abroad. We know now that lightning is but the power of natural elements in commotion; we know now that the forces that cause the voice of thunder are not the wrath of deity, but the rising of vapors, the assemblage and the action of atoms one with another, we know that the earthquake's yawning mouth is not a warning from deity, nor from the Plutonian regions, we know the earthquake is rather the safety-valve of the great engine of material creation, that thus expends its superfluous power; we know that wars with all their devastating power and destruction are not caused by untoward deities, but by the selfishness and ambition of man, we know that pestilence, following quickly in the wake of war, is not the visitation of an antagonistic deity, but the result of a lack of proper sanitary measures, and when the sanitary commission goes abroad pestilence ceases. We know that science has solved the mysteries of plagues, of those evils that were supposed to be direct visitations from evil or good deities, and that there is a law in nature, and that that law is distinctive and final—that where pestilence is there is mortality, and that cleanliness is the god that usurps the place of the untoward deity of disease in modern thought; we know that famine is not the result of the untoward deities that bide in the fastnesses of the mountains or in the hidden sources of the mines, but is the result always of a lack of proper fertilization, or of untoward seasons, the laws and changes of which are known to modern science; we know that irrigation makes the desert places fertile, that drainage relieves land of its superabundant moisture, and fertilizers give to barren space an abundance of harvests. This is man's conquest—the result of the beneficent laws of Deity—not over a demon, not over Satan, that sits behind the Great Dragon and drowns the sun in its power, but over the elements of matter itself, that, swayed by intellect, are governed and controlled, and are powerful. We also know that the time may be coming—nay, perhaps it now is—when, in the moral as in the material world, those tempests of crime, those singular earthquakes and ebullitions of human passion, those sweeping and devastating pestilences that sway cities and govern mankind, are to be known and understood by some subtle system of moral laws; and that if there be fitting sanitary means to prevent pestilence in crowded cities, there may come a time when fitting spiritual and sanitary measures may also meet and vanquish this unseen power of evil; that natural laws, morally men the responsibility that human beings owe to the Deity as natural laws, physically mean the responsibilities that men owe to life and heaven; and that when it shall be understood that there is no longer a demon or a Satanic agency in tempests or in whirlwinds, it will also come to be generally understood that there is no individual Satanic agency in the individual crime, or in the general crime of communities, but only a lack of that proper sanitary and moral discipline that makes evil the subject of that which is good.

We know that, when such crimes as murder sweep over a community, there is somewhere at the bottom of it a lack of moral training. We may trace such crimes to the hot-beds of sin in civilized cities and countries of civilization. We know that, if there was as specific a method for renovating and improving men's moral natures as there is for renovating and improving their physical natures; that things would cease; not because Satan would be bodily slain, but because the evils that afflict humanity would be known and understood, and probed to their root, and the tree, if poisonous, would be cut down and uprooted for ever. We know there is a popular opinion growing abroad that it is not so much this unseen Satan that men have to fear, lurking in corners and standing in streets, as the unseen moral causes themselves that prompt the crime. And as the lighted taper drives away the ghosts from the room of the sleeping child, so the lighted torch of true civilization drives the Satan back into the ages whence he came, leaving only man, God, and nature, each to become reconciled to the other. We believe that, with the full and complete sifting of this subject, it will be found that human nature, anxious to escape the responsibility of violating moral law, would fain find a safety-valve or a scape-goat in this same Satanic being. We believe, if it were truly known and understood, that the anxiety of all mankind not to be responsible for individual acts and feelings or impressions lies at the whole basis and fabric of the foundation of this theological spectre that has haunted the ages. Consider the tendency of causing a child to believe from the hour of birth that it has no good, and if it has a good in force that there is an evil being constantly on the alert to destroy that good. The demoralizing effect of such a

theory unheeded would be sufficient to lose the souls of the whole human family. Applause.

This doctrine is parallel to the idea which the parent instills in the mind of the child, when he or she says, "You have no mind, I can make nothing of you, you are idiotic." And just as surely as this idea is perpetually impressed upon it, the child ceases to strive. There is no opportunity for advancing, and in nine cases out of ten, in ninety-nine cases out of one hundred, the results fulfill the prophecy of the parent. So, if you teach mankind that between themselves and an overruling Deity is placed this singular Satanic being, who may at all times intervene between God and man, snatching souls away at the very hour of triumph, who tries all manner of devices, who seeks every possible opportunity, and is permitted to tempt mankind, while there is no adequate and prompting influence to good, we say this of itself, if believed in, would drive mankind to the very abyss from which it affects to warn him, but that mankind does not believe it, that it does not form a cardinal and instinctive point of human faith, that in every possible way they reject it by their reason even if their fear sits within them, that by all possibilities of demonstration they prove their unbelief by their running steadfastly and continuously in the face of this very being, whom they suppose to be the tempter—say, if it were then Satan would share the omnipotence of the throne of God, and hold sway over more souls than Christ himself. If it were true, we might look to the Plutonian regions to find the millions upon millions of souls that have gone out of earthly life without even a chance of a small grain of faith upon which they are promised to rise to heaven.

But if Christ, the Mediator, did not slay Satan personally when He descended into the grave, the reason, the love, the devotedness of His life slew him, and slays him everywhere. If mankind are to build their faith and their hope of immortality on the fabric of the fear instead of the reverence of God, then let us go back to the Mosaic dispensation, let us take the law of Moses, and let us be content with that; but if instead, we are to have the religion of love, let us sift all these probabilities to their very foundation, and if Satan be really the mythical character which we have shown him to be to-night, let it be known, understood, and taught, so that the rising generation may not fear any other than those that spring up within their own souls.

We have said that, according to our view, the parallel between the mythical Satan and that of theology is perfect and entire; but if this parallel were wanting, it seems a singular fact that Christianity was obliged to wait until the Reformation for this figure to become so apparent, and that Christian countries were obliged to wait for Milton to enforce the distinctive personality of Satan upon the minds of the youth of the country before he could take fitting shape and form to sway and govern the world. It is a singular fact that less was said about Satan in the first ten hundred years of Christianity than has been said since the Reformation. It is a singular fact that to-day less and less is being said about him, that as a personality you hear little of him, that in doctrinal sermons he is not referred to, that by common consent the common voice of humanity seeks not to recognize the personality of Satan, but puts him farther away in the form of allegory or some abstruse and unknown manner, and thereby makes of him less and less an individual.

There are only two questions, therefore, for the human mind to decide between: either, that God did create Satan for the special and distinctive purpose known to Himself—to tempt man, to be permitted to tempt him, to lead him through all the avenues of vice and crime and sin, for the especial purpose of showing more fully the specified plan of salvation; that he has a personal existence, sharing the power of the Infinite, and holding sway over humanity to the extent he claims he does, or else Satan has no personal existence! If the former proposition be true, it is very evident why God does not slay him, since for the especial purposes of his creation, Satan is obliged to go on tempting and deluding humanity. If the latter proposition be true, there is nothing to slay. The fears, the blindness, the errors of mankind are to be met and combated one by one, not in the form of a mythical personage, but in the form of the actual law itself. Is there a murder? Then it is not to be attributed to Satan, but to the particular law of crime itself, wherein it is possible for men to be born with a propensity to kill. Is there theft abroad in the land? It is to be the subject of minute moral investigation, wherein the laws of kleptomaniacs and stealing are to be made the subjects of human investigation. Is there crime of various kinds? Then it is subject also to distinctive moral law, and wheresoever a crime is found there it will be known that some law of man's moral nature has been violated, just as it is emphatically known that where disease exists, there physical laws have been violated. The enlightenment of to-day has gone thus far to build its asylums, its hospitals, its places of refuge, its wonderful systems of sanitary measures for the prevention and extinction of disease. Let us take the additional step, and the moral one. Are there those that are morally blind? Let us go back to the foundation of that crime, and find out in whose family, in what generation, that particular moral obliquity originated. There is a generic cause of that crime somewhere; and if we ferret out that cause, we find the cure. Let us have hospitals for the curing of the morally blind; let us have asylums for the benefit of the morally deaf and infirm. Let us have grand spiritual infirmar-

ies for those who are not strong enough to walk the streets alone without being tempted. Let us have grand systems of moral and spiritual instruction, whereby those that are born with naturally weak and frail dispositions in any one direction may be strengthened and uplifted. The time is rapidly coming when theologians, instead of the abstruse subjects that occupy their attention now, will be making inquiries into these, the necessary subjects of moral investigation, and when man's spiritual nature will be as much the subject of instruction and scrutiny as the physical nature and the physical sciences that occupy the world to-day, and when primarily it will be found that neither God nor Satan are distinctly or directly responsible for the evils that afflict humanity, but that these evils are the results of a morbid moral condition, the lack of knowledge of moral law, and when that knowledge comes, the ignorance, and the crime shall cease.

If man really believed that Satan himself were primarily responsible for the ills that afflict humanity—if murder, and theft, and rapine, and plunder, were distinctly traceable to this mythical personage—then Christian government and Christian civilization would be a farce, for here is a criminal punished for what he is not responsible, here is a murderer put to death in the eye of the law for what Satan has performed, and here is a Christian community combining to make laws where God has forbidden them, and made the being that has caused those evils. We say this inconsistency could not abide under a Christian government and in a Christian country. But when we lose hold of the personality of Satan, when we are content to leave Satan in the age of mythological darkness, or in the prison where Christ slew him, or in the depths of that mysterious region whence he came, we then have the individual himself, the individual humanity only to deal with, and we assure the questioner, and all interested in this subject, that the spectacle of God slaying Satan is going on every day in the world—that wherever a crime is conquered, wherever a temptation is resisted, wherever enlightenment takes the place of ignorance, wherever science in its legitimate sphere usurps the place of victory and prejudice, wherever truth and spiritual religion takes hold of the heart and possession of the mind, wherever fervid aspiration for truth rises in the form of prayer, wherever an individual assists his fallen brother, whenever the word of charity is spoken to the one that is erring, there is God vanquishing Satan. Wherever in your individual hearts and minds you gain victory over any selfishness, or pride, or folly, wherever the mind of to-day gives place to the enlightenment and distinctive power of to-morrow, there will God be wrestling with Satan. Nay, bring it home still more. Wherever a pet-foible or folly lurks within the individual mind, and a petty sense of pride or vain emotion is found, if they shall be vanquished, there is God slaying Satan. Wherever human pride, wherever human bigotry and fear are vanquished by the enlightenment of a broad humanity, a system of philosophy that includes all within the scope of humanity, there God is busily at work, fighting in the vanguard, and slaying individually and severally all the evils of humanity. Science is the great right arm with which God in the nineteenth century wipes out of existence the petty fables and fears of past ages; religion is the great heart and brain of Deity, with which God intends—effectually and finally to slay Satan, in whatever form he may abide in the world. Religion—that crowning glory, that uplifting life, that exalted faith, that universal prayer that rises up from the great heart of humanity, and claims exemption through science, through government, through knowledge, through society, through a distinct and specific system of spiritual instruction, from all the evils that the past has entailed upon the world; religion, that in its loftiest and noblest sense crowns and glorifies the human soul, placing man side by side with the angels, and bathing his brow in the fervor of heavenly light. Who so walks in this atmosphere is not afraid of Satan. Who so breathes this life and hallows his conduct by it, knows that there is no lurking evil behind his door; he has been there; he knows that God fills every place of the entire universe, and God alone; and that by His love and His workings, and in the manifold ways of an exalted and sublime philosophy, a faith that shall not suffer diminution nor be abated, the world shall be disenthrall'd, saved utterly and absolutely from the power of Satan.—*Motium and Daybreak.*

Hot-Temper.

A single person of sour, sultry temper—what a dreadful thing it is to have such an one in a house! There is not myrrh and aloes and chloride of lime enough in the world to disinfect a single home of such a nuisance as that; no riches, no elegance of mien, no beauty of face, can ever screen such persons from utter vulgarity. There is one thing which rising persons hate the reputation of more than all others, and that is vulgarity; but, trust me, ill-temper is the vulgarlest thing that the lowest born and illest bred can ever bring to his home. It is one of the worst forms of impiety. Peevishness in a home is not only sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.—*Theodore Parker.*

October is known to the Roman Catholics as the "month of the Holy Angels."

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from various parts of the world.

MATERIALIZATION IN MISSOURI.

Astonishing Apparitions at the Residence of the Medium Mott, in Scotland County.

A GHOSTLY FORM SUDDENLY DISSIPATED BY A FLASH OF LIGHTNING.

Isaac Kelo, a somewhat well-known rationalist, writes as follows from Memphis, Scotland county, Mo., to the St. Louis Democrat, under date of Oct. 26:

On leaving the city last week, to visit the famous medium, Mr. Mott, of Memphis, in the interests of science, I promised to give to the St. Louis Association of Rationalists a plain, unvarnished account of the phenomena, if any I should be permitted to witness, said to come through the mediumship of that remarkable man.

Mr. Mott's residence is a little way out of town; a humble cottage standing off by itself. About it there can be found no hiding-places, not even a cellar. To afford me ample opportunity of satisfying myself as to the honesty of the whole affair, he allows me to lodge in his domicile, and eat at his table.

Last evening was the third seance since my arrival, and was held at Mr. Mott's house. He does not always, however, have them at his house. Can hold them anywhere. When he first became a medium his seances were held for about a year at the residence of Mr. Pitkin, a prominent citizen of Memphis, who entertained, free of charge, all comers who wished to investigate the phenomena. Nor could Mr. Mott, for a long time, be persuaded to accept of any compensation for his loss of time in lending himself to the cause.

As I can not, in a single letter, furnish you more than an inkling of what has fallen under my observation, allow me to confine myself to the present to the phenomena of last night. The weather was counted unfavorable. About midnight it began storming. There were frequent dashes of rain, accompanied by muttering thunder and vivid lightning.

The medium always allows himself to be handcuffed and tied down to the floor, when parties desire it. Having seen him ironed once, I cared not to have it repeated. So, at my request, he was left this time unbound. Several intelligent gentlemen of Kirksville, Mo., and three ladies of Canton, Illinois, were highly educated, made up our circle for the most part.

The light was turned down till we were left in a soft, dusky twilight. After a few minutes, the curtain concealing the aperture of the cabinet in which the medium sat entranced was swept aside by a white hand, rather indistinctly seen across the little room; then a face appeared looking decidedly human. Invited forward, I approached the aperture, but did not recognize the countenance. The storm without continued unabated. Peering narrowly into the face of the stranger, my eyes within a few inches of the features I was scrutinizing, while at the same time trying to catch the whispered words falling from lips reputed ghostly, I was startled by a flash of lightning, which, gleaming through the cottage windows, fell with dazzling effulgence upon the countenance before me.

The best of a well-formed, comely man stood clearly revealed to my gaze, and appearing very like a being made up of common flesh and blood. The figure was neatly clad in black cloth, fashionably cut; was bareheaded; had short, dark hair, and long, brown chin-whiskers, flowing down upon and partly concealing his white bosom. The lightning made him wince a little and start back, but directly recovering from the shock, he came up to the aperture again, bowing pleasantly, and making an intellectual attempt to speak. "Now, where," said I to myself, "does this being come from?" The only mortal locked up in the cabinet is Mr. Mott, and this man is as much unlike Mott as I am. The apparition, however, did not pass unrecognized. Three gentlemen of Kirksville identified, they thought, beyond peradventure, this visitor as a young man who died several years since at Kirksville. They held conversation with him at considerable length. On being told that he belonged to the order of Freemasons I asked him to give me the master Mason's word. He paused a moment, as if to recollect; then slowly, but very distinctly pronounced the long, hard word. After him came a woman's face and figure, attired in rich, well-fitting female habiliments. This apparition introduced herself to me as my sister Mary; reminded me of having met her at Moravia two years ago, where she materialized and stood before me in a bright light.

"Yes, but you now look younger," I replied. "And seem quite too girlish for my sister Mary."

"We cannot," responded she, in a soft whisper, "always make ourselves appear the same. Conditions vary; and we are so dependent on conditions, not alone to make ourselves visible, to speak and act, but likewise to think, when we take upon us earthliness, mortal magnetism, and come within the medium's sphere of thought and feeling." Saying which she leaned toward me and carelessly passed her hand over my forehead, cheek, and temple—whispering meanwhile, but in so weak a voice I understood but little she uttered. Finally, drawing the edge of the curtain over her face, she made the sound of a kiss. Now, pressing my own lips against the curtain, I received from her a kiss through it. I have found all apparitions willing to touch, but not to be touched. They offer as a reason for this that contact, unless it be instantaneous, takes away their strength. When they touch us it is quickly done; generally two or three taps given in rapid succession. The only exception to this, in my experiments, occurred in a previous seance, when I thrust my arm into the cabinet up to the shoulder, asking the spirits to give me a test by laying hold of my arm with as many as three hands. Instantly I felt the firm, deliberate grip, in three separate places upon my limb, by what seemed to be hands, while a fourth tapped my hand repeatedly with something that felt silky.

Soon after the disappearance of Mary, a whiskered apparition, wearing spectacles, and looking a man near forty, presented himself and called for a young lady present, Miss Kate Dwire, of Canton. The girl sprang to her feet much excited, and took a step or two toward the cabinet; pausing, she said with a quivering voice: "Is my father?" Becoming greatly agitated, she could not for a time be urged to a closer approach. The apparition insisted that she could come nearer. She still hesitated, confessing herself afraid, whereupon the apparition began to weep. When asked the cause of his grief, he replied: "Oh! it hurts me to think that my own dear daughter is afraid of me." Miss Dwire at length put on sufficient courage to go up to the aper-

ture, and there talked and wept for several minutes. The scene was truly touching. The young lady was finally so overcome that she required assistance to get back to her seat.

Her father, I was informed, lost his life mysteriously years ago in St. Louis. This apparition, claiming to be the same, told Kate that he was murdered for his money. Miss Kate Dwire resides with her widowed mother at Canton, who is a young widow of noble bearing, rare accomplishments, and, I am told, of large scientific attainments.

Next came to the aperture a tall, silver-haired apparition, and called for two ladies present, Mrs. Carrie Black and Mrs. Maggie Entwistle, both of Canton, Ill., and sisters. They have the appearance of ladies possessing superior qualities and high intelligence. Responding to the call with alacrity, they approached the aperture, yet with manifest trepidation, leaning upon and supporting each other. The apparition professed to be James H. McCall, who died about one year ago, away from home, I think, at Mountain City, Nevada. The two sisters owned him their father, and wept convulsively. As soon as able to compose themselves they commenced a conversation with him which continued, perhaps, ten or fifteen minutes. During the interview, which seemed to be chiefly on family affairs, the ladies frequently broke down, weeping as if their hearts would break.

I shall be compelled to omit the wonderful tests several gentlemen present on the occasion claimed to have obtained during the seance. In my next letter I shall give some account of these.

A MISCELLANEOUS ASSORTMENT OF APPARITIONS.

Before the seance closed a number of apparitions, one after another, came out of the cabinet among us, bowing gracefully, and tapping us playfully on our heads. One of the number seemed a child about four years old, and was recognized by Mr. Brewington, a merchant of Kirksville, as his little brother, who died in Indiana.

The storm that began with the seance was now at its height. After the child just mentioned had returned to the cabinet, hiding itself in the darkness, out rushed a white-robed apparition in the guise of a woman, advancing toward me with open arms; rising to my feet, I offered my hand to the unknown being; she gently tapped my fingers, and in distinct whispers claimed me for her son. At this juncture a sharp flash of lightning illuminated the room, showing the snowy garments of the apparition glisten and her features glow. But I cannot say that my recognition of her was entirely clear and satisfactory. The lightning appeared to deprive her of strength and the power to preserve intact her materialization. Directly beginning to reel, and staggering backward, she sank to the floor at the threshold of the cabinet, apparently in a dissolving state. Lying there she looked not unlike a melting snow-drift. But the shimmering heap, after a moment, became, to all appearance, a little cloud of white vapor in the air; and in this form, what was left of the apparition floated into the cabinet.

I will close this letter by the mere mention of a phenomenon witnessed this morning, which struck me as the most unanswerable of anything I've met with. Mr. Mott has a little girl, three years old, named Essie. Being told that the spirits had once or twice written for this child on a slate when she but held her fingers on the frame thereof, I persuaded her to try the experiment for me. So placing a bit of pencil on a clean slate, then pressing the slate against the under side of a table leaf, with her tiny fingers on the frame, the pencil straight way began to move on the slate. We could have heard it across the room. When done it gave us notice by rapping. Taking out the slate, I was amazed to find a thrilling communication signed Mary and Nancy—the names of two departed sisters. One side of the slate was about half covered with the writing. The letters were well formed, every word correctly spelled, and the lines much straighter than most men can trace without ruling. Now, to say nothing about the physical force which was necessary to move the pencil, we ask whence came the intelligence contained in the communication? The child, through whose mediumship it was given, has not yet been taught the alphabet.

The Correlation of Spiritual Manifestations. From the advent of Modern Spiritualism down the present time, critical minds have pointed out how in many phases of spiritual manifestations the intelligence contained in the messages has been greatly limited by the mental capacity of the medium, and mesmerists have urged that the superior intelligence often displayed in trance addresses arises merely from the temporary exaltation of the natural powers of the sensitive. But whilst on the one hand there are many phases of mediumship in relation to which such arguments are of great weight, there are others in which spirits unknown to the medium give their names and addresses, the particulars of their earth-lives, and other details which the medium could by no possibility have ever known, but which yet, after searching inquiry, proved to be true. To the first of these phases of mediumship it is intended on the present occasion chiefly to direct attention.

A physical medium, after sitting a few times, gets table motion, or raps; these month by month increase in power, and he hears that others with strongly developed power of this kind have obtained spirit voices by sitting for them at dark seances. He consequently sits for the purpose; low whispers, broken sentences, or disagreeable squeaking noises soon begin, and after a time the direct spirit voice becomes an established manifestation. It was on record, long before the full form manifestations began, that these voice at first were so much like those of the medium as to cause them considerable annoyance, but as the power grew the dissimilarity increased. It was also discovered and recorded, notably in some instances connected with the Davenport Brothers, that their hands and arms, and sometimes their dresses and whole bodies were occasionally duplicated, while the mediums themselves were bound and sealed hand and foot, or held hand and foot by the spectators. A notable feature of these voice seances was the general limitation of the knowledge of the speaking by the intellectual capacity of the medium, and the unsatisfactory nature of the statements they made as to their own identity, not one of the John King, John Watts, Jack Todd, Katie Johns, Annie Morgans, or Geo. Holts having, so far as we know, proved their identity in a sufficiently satisfactory manner for their statements to be substantiated by documentary evidence. As some of these spirits began to show themselves, they were found to be partly like the mediums, and partly like somebody else. A photograph (marked No. 7) of one of these spirits taken by Mr. William Crookes is now lying before us, in which the narrow forehead, thin face, and pointed chin of the medium, are replaced by a broad forehead and full round face, but with the chief resemblance to the medium in the lines of the nose and eyebrows. Thus it will be seen that the developments of the present,

fit in with the developments of the past, and that the manifestations now going on in England harmonize with the more advanced manifestations in America is evident from the contents of the spiritual journals reaching us from that country.

If manifestations of this kind stood alone, and proofs of spirit identity satisfactory to reasonable critical minds were always absent, the spirit theory might perhaps be evaded, and an argument substantiated that all the phenomena were due to some unknown powers exhibited unconsciously by mediums while in abnormal mesmeric states. But there are exceptions, even among spirits who speak with the direct voice; all three of Mrs. Bassett's voice spirits, for instance, have proved their identity to the satisfaction of their surviving relatives; in one of these cases the spirit himself was the first to tell his surviving relatives in England that he had died in America, so far as his body was concerned; he also gave the address of his widow, that they might write to her to get the fact verified, which was done.

So far as we have seen, every powerful physical medium has one spirit near him, much like him in thought, mind, and purpose, otherwise they could not be happy together. This spirit in manifesting, being divorced from the material conditions of existence, by will-power and other methods gains power over the material conditions appertaining to the medium, to which the medium has the primary right, but which is overruled for the time being, and the conditions of thus manifesting physically are such that a mixture of the individuality of the spirit and of the medium is the result. When conditions are good, the individuality of the spirit preponderates; when they are bad, the individuality of the medium is in the ascendant. Hence, the more unspiritual the people, and the more they break conditions at seances, the worse manifestations do they most deservedly get. Indeed, one legal gentleman asserts that he recently obtained all medium and no spirit; if bad conditions tend to produce that result, there is no question that he and his friends had supplied them in abundance.

But these controlling spirits sometimes stand on one side, and permit others to attempt to communicate; they seem to watch such strange spirits and their attempts with much jealousy, lest they should obtain permanent control over the medium; this watchfulness may be generally due to care for the welfare of the medium, but in some cases they may have a selfish interest and desire to keep up their own connection with earth and its conditions through the agency of a medium, since there are both good and bad, selfish and noble, among those in the other life.

Test physical mediumship appears to be a bad thing for the mediums; the more degraded and more suspicious the mortal seeking for physical tests on the one side, because he can not yet personally realize a state of society in which individual truth and integrity may be as strong as physical tests, the lower and more undeveloped does the spiritual power on the other side appear to be. It seems to be analogous to the fact that every additional weight placed in one pan of balance, by inexorable law necessitates the adding of equal weights on the other scale, to restore the equilibrium. Pure-minded, spiritual people, who apply tests for scientific purposes, and not to meet the rottenness of the suspicious nature of their own hearts, usually get magnificent results, and do not seem to bring bad influences about the medium. It would be unpleasant to individuals to point to all the available examples tending to substantiate these ideas, but it is notorious that some of the most wonderful test mediums who have visited this country from America, have had to depart precipitately to escape the consequences of their malpractices in other respects.

The foregoing ideas are in no sense recorded authoritatively; they are mere speculations which have been forced upon our consideration by the facts we have observed at some hundreds of seances, attended without any preconceived theological or scientific theories of any kind whatever.—Spiritualist, England.

The "Blue Laws" of Connecticut and Illinois.

A recent number of the Hartford Post contained some remarks upon the discrepancy between the statutes of the State, and the practices of the people of Connecticut. For instance, it informs its readers that any one of the numerous "worthy citizens of Hartford who take their families for a quiet Sunday afternoon drive to Wethersfield, East Hartford, or other neighboring town, renders himself liable to a fine of five dollars." "And, further, should the team be a hired one, the person letting the same for travel (to quote the words of the law) than from 'necessity or urgency,' would be liable to a fine of \$20. But the officer who should attempt to prosecute under this law would be very apt to get a coat of tar and feathers, even in the good, law-abiding State of Connecticut." Again, the Post reminds its readers that every oath uttered in the State of Connecticut renders the blasphemer (that is what the statute calls him), liable to a fine of \$100, imprisonment in the county jail not exceeding one year, while he may also be bound to "good behavior" in the discretion of the Court.

Blasphemy was made a capital offense in the Connecticut Code of 1642, and remained so until the revision of 1784, when the penalty was changed to whipping on the naked body, not exceeding forty stripes, and sitting in the pillory one hour. In the revision of 1821 the present provisions were enacted.

Once more the Post quotes from the State Constitution clause giving to each religious society the power to assess its members, by a majority vote, for any religious purposes; and resignation of membership after assessment being voted, does not exempt any member so resigning.

Each of these enactments still remains upon the Connecticut statute book; and the latter, being a provision of the constitution of the State, could be enforced, though its injustice is apparent, delivering, as it does, the property of any person who joins a religious society over to that society. It is not probable, however, that any society would now attempt to set upon its rights. But, as the Post asserts, similar enactments stand upon the statute books of a majority of the States, South as well as North. No one thinks of enforcing them. The person who should attempt it would be hooted out of sight, and invited to "step down and out." Yet how are we to explain that semi-reverent, semi-superstitious feeling in the community which will equally hoot down the legislator who should propose to erase such provisions from the statute-book.

Let us look to our own State of Illinois. How many of the thousands of those who resort by street-car, buggy, and coach and four, to Lincoln park, to promenade, to lunch, and to listen to the music of a Sunday afternoon, are aware that, upon the statute-book of the State there stands, among a multitude of others, the following clause relating to Sunday observance:

Sec. 36. Any person who shall hereafter knowingly disturb the peace and good order of society by labor or amusement on the first

day of the week, commonly called Sunday (works of necessity and charity excepted), shall be fined, on conviction thereof, in any sum not exceeding \$5.

How many of the boys who devote their Sundays to base ball in the vacant lots and suburbs of the city are aware that still another section reads as follows:

Sec. 38. Whoever shall be guilty of any noise, rout or amusement on the first day of the week, called Sunday, whereby the peace of any private house may be disturbed, such persons so offending shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined in a sum not exceeding \$25.

And if the above clauses do not convict a sufficient number of persons of misdemeanor, let the reader peruse the following, and ask himself if there are so many as ten righteous persons in the whole State of Illinois.

Sec. 10. If any person shall hereafter bring, or cause to be brought or imported into this State, for sale, or shall sell or offer to sell, any pack or packs of playing cards, or any dice, billiard tables or billiard balls, or any other device or thing invented or made for the purpose of being used at any game,

every such person shall, on conviction, be fined in a sum not less than \$25 nor more than \$50.

While this provision stands upon the statute books of Illinois, the municipal authorities of each city and town in the State are giving aid and comfort to each billiard room proprietor by accepting taxes from him and otherwise assuring him of protection in his business. And, when to the billiard room proprietors are added the billiard room patrons, and when to these are further added the list of those (ladies included) who indulge in whist, seven-up, backgammon and other similar games, one may well ask: Is there a single law abiding moral person in the whole State of Illinois?

The same provisions exist among the statutes of all of them. In none of them, however, are they enforced, and in none of them are the people ready to sweep them out of existence. They are relics of a past generation, and their peculiar condition of non-observance and non-enforcement mark a sort of transition period through which we are now passing. Though their vitality is gone, no doubt some of them still exercise a sort of restraining conservative influence upon society, and perhaps their repeal would at present be premature. But there can be no doubt, either, that sooner or later will come a day of general overhauling of obsolete statutes, with their consignment as curiosities to the archives of the antiquarian.—Chicago Evening Post.

SPIRITUALISM IN CAIRO.

Astonishing Developments Through Mrs. Hollis.

From the Cairo, Ill. Gazette.

If any man living has steeled his heart and closed his ears against the so-called "truths of Spiritualism," that man is the editor of this paper. Evidence which would have thoroughly convinced us of the genuineness of a scientific achievement, of a commercial transaction or any natural wonder, would, if given in support of the reality of Spiritualism, have fallen upon incredulous ears. The Davenportes were not only to be disgusted by their transparent trickery. Fay, in his coat chest—a feat that has excited the wonder and admiration of thousands—we saw in the act of flinging his own coat. Mrs. Ferris we saw, only to be surprised that her deceptions did not bring her into difficulty. We have set in private circles—heard mysterious raps intelligently respond to mental questions—seen animated tables resist the strength of muscular men and follow the finger of a feeble woman—all this, and more we have seen; but our progress in Spiritualism has been at the rate of one step forward for two backward. Hence, it may justly be inferred that on Saturday evening, the 24th ultimo, when we attended a dark seance given by Mrs. Hollis, we expected—no such evidence as would weaken our skepticism, but to detect the trickery upon which persons less observant, less collected and more credulous than ourselves, had founded their faith.

The room was made dark. So called "spirit whispers" we heard—the distinct articulation of names, dates and incidents of which the medium could have had no personal knowledge; but with this came a mass of twaddle that was both tedious and unprofitable. In this unsatisfactory manner the night passed until the clock tolled 11. Light was then turned on, when Mrs. Hollis, empty handed, passed behind a worsted spread stretched across the corner of the room, and there, in the darkness of the contracted enclosure, seated herself. At a point in the middle of the upper edge of the spread, a 12 by 10 inch opening had been provided, and over this opening hung a dark, muslin flap.

A short interval of time elapsed, and there appeared at a point about a foot beyond the opening, what? Ask the father and mother present, the very "instinct" of whose affection is stronger than any earthly philosophy, and they will tell you, as we tell you, that it was the self radiant, smiling, animated face of their lost, but darling little Laura! And again, and again, that sweet, living, angelic face appeared, gazing out into the flood of light that filled the room, now with eagerness, interesting gaze; now suffused with smiles—at all times the dear, darling, living face of the much-mourned little girl! As often as eighteen times the fond parents were enraptured by the sight; and that their hearts had just occasion to leap for joy—not over a flat lifeless picture on pasteboard—but over the spirit face of their dead darling, made manifest, we know not how, to mortal vision—the round, well-defined, living face, perfect in every feature, of little Laura Martin—that they had this cause for tears of joy and ejaculations of delight, we attest, now, and would attest with our dying breath. Four others besides the parents and ourselves—clear brained, unimaginative persons—saw the same sight, and will, as unreservedly, as we do, bear cheerful testimony to that effect.

"But behold," says the confirmed skeptic, "we were not there! Mr. Harrell, but we'll tell you exactly how it done. Mrs. Hollis drew a trayon face on pasteboard; she showed this pasteboard up outside the flap; whispered 'I'm little Laura,' and your imagination filled out the balance."

"A crayon face on pasteboard," was it? The greater the wonder, then, for with our last breath we would declare that the face was endowed with life; smiled, while yet it gazed out upon us, opened wide its clear, sparkling eyes, and gave every possible indication that it recognized and still loved the tearful parents who looked upon it so lovingly and longingly.

"Pasteboard," was it? Then five pasteboard babies have been born unto the writer—one of which, a very animated specimen of a pasteboard child, even now prattles at our knee!

"Pasteboard," was it? These pasteboard children fill our schools; catch the measles and whooping cough—pass through the rough ordeal of "teething" and "sprouts," and finally,

from a pasteboard beginning, develop into men and women! But enough. We looked with a clear eye, undimmed vision and unconfused brain, we saw the living face of a dead child, and from this position no ridicule can move us—nothing short of evidence as absolute as that which it required to convince us.

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SHAKERISM.

Hear All Sides and Then Judge.

LETTER FROM EMILIA S. SHAMAN.

Hko. Jones—Having seen several articles of late in the Journal on Shakerism, both for and against, I have concluded to say a few words on the subject, in a candid, truthful manner, of what I know by experience. At the age of twelve years I went to live with the Shakers at Enfield, Conn., and continued with them sixteen years. Through my childhood I was contented and happy, and being of a lively turn, their singing and dancing suited me well, and also being receptive to instruction, I fully embraced their faith, and sincerely believed it to be the only way of salvation, through this second appearing of Christ on earth, and thus I lived on from year to year, and rejoiced that I was one of their happy number. I taught their school for nine consecutive summers, and strove to render myself useful in every department in the family. I did all in my power to promote the cause, by instilling into the minds of the children the Shaker faith, and inviting others to join with us in the glorious cause. I expected to spend my days with them.

About seven years previous to my departure, there was a new book published at New Lebanon, called the "Millennial Church," which we all read with great interest, and the question from mouth to mouth was, what do you think of the new book? for there were some points which were a little new to us all, and I eagerly flew to the Elder to get his opinion, and here it is: "It is not Shaker faith, especially one chapter, and if I had the last book that is published, I would burn it." This was a heavy blow to me. I said if this be true, our foundation is gone. Can any one imagine my feelings?

I had forsaken the world to live in seclusion from kindred and friends, for the purpose of saving my soul. In my anguish I exclaimed, what can I do? Shall I turn back? The thought was awful, and with this heavy sorrow I strove to go on, and keep this a secret for years, for fear it would hurt others, but I never rallied from this, my confidence was shaken, and serious doubts arose in my mind which were never dispelled. Just think of it, what a gospel to preach to young people, that a life of celibacy is the only gate to heaven or happiness hereafter, and the marriage relation is sinful and must be forsaken; as this was the result of the fall of man through Adam, hence in order to obtain eternal salvation, we must abstain from every appearance of evil, and live a pure and holy life.

Hear what the poet says "The Shaker devotee who makes his heart A barren wilderness, where never more Shall flow sweet streams of woman's tender love, Upon whose knees no child shall ever climb; The Monk grown lean with penance and with fast.

The pale nun pining lonely in her cell, Unmated flower that ripens not to fruit, Are monuments a stern ascetic faith Bears to its own abortiveness; yet these, Seeking the heavenly visions, have denied The use and beauty of the natural life, And called the senses carnal and accursed.

And further we were taught that after we had received this faith, if we turned back, we should finally sink into a never ending hell, and be forever banished from the presence of God. This part of our creed began to bear heavily on my spirit, and I could not reconcile it with the idea of a God of love. I wept in agony at the thought, and my suffering tongue can never tell. I gave myself up to despair. At last a ray of light broke through the darkness, and I fully believed that God was my kind Father, and that "He doeth all things well."

Their form of government is absolute anarchy; their Elders and Rulers are chosen not by the voice of the people, but by themselves, and we were to submit, or be banished as heretics.

They say they are "flooded with books." I never knew it. When I was there, we were recommended not to read history, or books not of their faith, and all love for the fine arts was considered worthless. No pictures adorn their walls, and no color but the sombre drab, is admitted for the garb of a Shaker.

They are not allowed to attend any other meeting, nor to associate in any degree with the people of the world. Likewise they say, they are required to give up all natural affection for their kindred, to love those of the household of faith.

They have a written "covenant," which every one is required to sign at the age of twenty-one, cutting off the demand for wages, if at any time he or she wish to leave the society; therefore with my homespun dress I did leave without one cent. They knew my life had been faultless, and that the very cause of my leaving had been described; and they said to me, come back any time you wish.

I do not write this article as an attack on an "institution which is a universally acknowledged blessing to humanity," for I do not consider it a blessing to humanity, to be taught Shaker faith.

When I was with them the family that numbered sixty, now numbers ten. Comment is unnecessary. But after all, I meet them in a friendly manner and feel no bitterness towards them. I find my daily needs in Spiritualism, and have no desire to return to that which I have left.

Worcester, Mass.

Did God Teach Adam Language?

BY M. B. CRAVEN.

The origin of language is associated with a pre-historic period of man's antiquity that cannot be reached by the student in classic lore. The Scriptural statement that Cain was in fear of being slain by people outside of the family, when found and detected of murder, invalidates the theological claim that Adam was the protoplast of the race, and received his language supernaturally from God; for it furnishes incontrovertible evidence that the earth was then inhabited by people who were governed by civil laws which could not have been made without the use of language. The fact that God set a mark on Cain to prevent his execution as a criminal by those whose laws he had violated, further confirms the existence of a pre-Adamic race—among whom this exile seems to have got a wife.

If Adam received his language directly from the Creator, the testimony is that when his primitive dialect became obsolete, his descendants were left to excoogitate their own forms of speech, for certain it is that numerous languages have arisen among the various tribes and nations without any more evidence of God's miraculous aid in their construction than there is of his divine assistance in composing the vernacular tongue of Eden.

Bishop Warburton thought it strange that such learned men as Diodorus Siculus and Vitruvius should adopt the idea that the first men lived for some time in caves, and uttered only

confused and indistinct noises, until association for mutual assistance they came by degrees to articulate sounds; yet he nevertheless takes the same ground of argument when he gets off of Hebrew territory. For in demonstrating the high antiquity of Egypt by her hieroglyphic or picture writing, he says "Men soon found two ways of communicating their thoughts to one another; the first by sounds, the second by figures." After symbols and gestures had come into use he further says "As speech became more cultivated, this rude manner of speaking by action was smoothed and polished into apologue or fable." In maintaining that God taught Adam language when he brought the animal creation to him to be named, he apparently discards the idea that the Egyptians were of the Adamic family, as in that case they would doubtless have retained some knowledge of their pristine dialect, or one emanating from him, without having to commence with inchoherent sounds and gestures. In admitting the imperfection of the Hebrew language, by saying that it was for a long time without the vowel points, and that they were only added after the Jews had ceased to be a nation, we infer that he supposed God taught language to Adam, but left his descendants to learn grammar from the Gentiles.

We have historic testimony that there existed different forms of speech long anterior to the legendary dialectical confusion of Babel. The Sanscrit is admitted by classic antiquaries to have been a dead language when the Old Testament was written, and that to have been the offspring of still more ancient obsolete dialects.

Maupertuis maintains that when the separate dialects were formed a language was constructed by a session of learned societies for that purpose, on which Rousseau criticizes by proposing the question, "Whether a society already formed, was more necessary for the institution of language than a language already formed was for the establishment of society?" Dr. A. Smith supposed that the invention of language began with substantives. Herder favored interjections, while Murray considered the syllable the foundation of the Indo-European tongue.

The striking resemblance which the Sanscrit bears, to its most important words and grammatical forms to the Latin and Greek, Teutonic and Slavonic languages, has led many to the conclusion that they were derived from a common source. Their comparison with the Hebrew, Syriac, Arabic and other tongues of Semitic derivation, has originated the term affinity of languages.

Max Muller, in the theory of classifying languages, infers that there is no original unity lying back of the diversity of related dialects, and that such families as the Indo-European and Semitic are anomalous exceptions in the history of language, resulting from inexplicable "concentration" of the varieties of primitive speech.

It can not be successfully gained that in accordance with the laws of human development, the linguistic faculty, like science and learning in general, is a thing of growth that was gradually developed through the effort of man, and that the Jewish account that the first man began to articulate intelligibly, as if he saw a being of his own species to converse with, derives no more support from natural laws or the ethnography of races than the history of the earth being formed in six ordinary days receives from the science of geology.

In thus giving precedence to the hypothesis that man first appeared in a wild and uncultivated state, we are defended by the fact that natural history discovered him there; and while archeological investigators in the field of science are successfully invading the citadel of Hebrew cosmology—which merely hangs on the brittle thread of tradition—public sentiment irresistibly yields to the current of learning that characterizes the present period and is carried along with the tide of human progress.

Richboro, Pa.

Mediumship at Newcastle.

From the Medium and Daybreak.

DEAR MR. EDITOR—I am glad to say our mediums are now in very good power, but there is a shyness with strangers, and we can get very indifferent manifestations in a mixed company. Evidently the little innocent children who control or entrance Misses Wood and Fairlamb have seen it necessary to be very cautious, and have had their confidences in mortals much shaken; and further, they, as ourselves, do not like to be doubted. I had a circle at my house last night, and "Pockey-hunter," the little Hindoo spirit controlling Miss Wood, gave some answers to questions which would be a credit to some of our divines. On Sunday I was at a circle, when "Sissy" (controlling Miss Fairlamb) came out of the cabinet for at least half an hour, showing her black breast and hands, and partially her face. She was very active in various ways, and shook hands with two old Spiritualists, and kissed their hands. The materialization of these little children is indeed "proof palpable," and would disarm any skeptic who sought for the truth. Sergeant Cox might try and pay us a visit. Will you kindly quote the following extract from Figaro Programme, to show the tendency of the press, and to extend the utterance of such fair and honorable sentiments. Dear Sir, yours truly, J. HARE.

"SPIRITUALISM—With all due deference to the wits, we submit that it is time to stop insulting the Spiritualists; for a score of years their faith has endured the ordeal of ridicule with pretty constant augmentation of numbers and respectability in its following. If human testimony counts for much, these people have got hold of certain truths, which, based upon phenomena so far supernatural as that they transcend all natural laws with which as yet we are acquainted, are not likely to yield. Indeed, if anything can be proved by weight of testimony, we must concede them to have made out their case; and for making this concession we need not count too much upon the qualifying fact that the existence of ghosts has in its support an equally heavy balance of evidence, for it has yet to be shown that there are no ghosts—whatever these may be pleased to be. But the truth is, that human testimony, of whatever cumulative weight, can prove nothing; we count it proof in default of better evidence; but it convinces no one but him who offers it and him in accordance with whose mental bias it is offered. But if only one part in a thousand is true of what is asserted by men whose word could put a rope around the neck of a fellow-man in any court of England, the Spiritualists have ascertained a fact beside which all other facts are idle lumber—and philosophical systems of the world have only surmised—namely, that the dead live. For our part, we do not believe they have made any such momentous discovery; but they do, and one in every ten of them has better qualified himself to give an opinion in the matter than one in every ten thousand of those who believe as we do. Anyhow, he who discusses without examination should have the grace to deliver judgment without malice."

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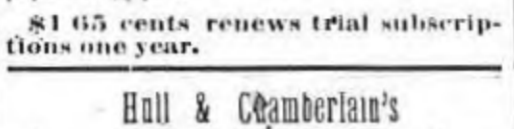
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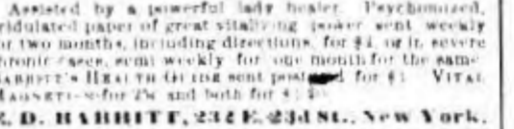
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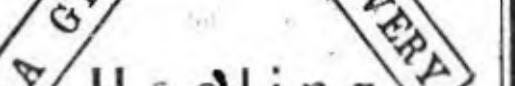
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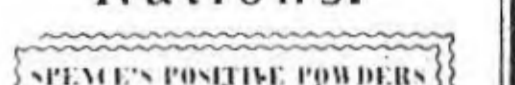
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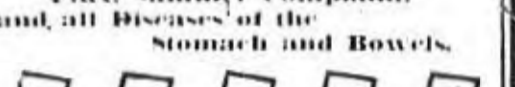
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CHICAGO, SATURDAY, NOV. 28, 1874.

Thanksgiving Proclamation.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA—A PROCLAMATION.

We are reminded by the changing seasons that it is time to pause in our daily avocations and offer thanks to Almighty God for the mercies and abundance of the year which is drawing to a close.

The blessings of free government continue to be vouchsafed to us, the earth has responded to the labor of the husbandman, the land has been free from pestilence, internal order is being maintained, and peace with other powers has prevailed.

It is fitting that at stated periods we shall cease from our accustomed pursuits and from the turmoil of our daily lives, and unite in thankfulness for the blessings of the past, and in the cultivation of kindly feelings toward each other.

Now, therefore, recognizing these considerations, I, Ulysses S. Grant, President of the United States, do recommend to all citizens to assemble in their respective places of worship, on Thursday, the 26th day of November next, and express their thanks for the mercy and favor of Almighty God, and laying aside all political contentions and all secular occupations, to observe such day as a day of rest, thanksgiving, and praise.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this twenty-seventh day of October, in the year eighteen hundred and seventy-four, and of the independence of the United States of America the ninety-ninth. U. S. GRANT.

By the President, HAMILTON FISH, Secretary of State.

Yes, let us be thankful. No doubt those who have wealth, and who are blessed with all the comforts of life, will feel thankful on the 26th of November, as they set down to a dinner table well loaded with all the delicacies of the season, including a good fat turkey. Under such circumstances it would be perfectly natural for them to bellow over with thankfulness, and especially while thanking God, to lay aside all political contentions! Let us feel thankful that those who have had charge of governmental affairs during the last few years, have not stolen the whole United States, and expended the same in fast horses, fine houses, and magnificent farms. Let us be thankful that the Swing-Patton controversy has finally nearly fizzled out, and as "dogs delight to bark and fight," did they snarl at each other, and fight intellectually, until both were voted asses by an intelligent community. Let us be thankful that in case Jesus' blood could wash away the sins caused by the vituperation and abuse indulged in by Swing and Patton, that it would exhaust the supply, leaving none to purify the murderer and the adulterer, thereby making a "corner" in the religious market. Let us be thankful, however, that the blood of a healthy lamb has more saving qualities than the blood of Jesus. Let us be thankful that during the past year great discoveries have been made in the proper transfusion of blood, whereby its efficacy in curing tubercular consumption is fully established. Let us be thankful that eight ounces of the pure blood of a lamb, transfused into the system, is more strengthening and exhilarating than a million of prayers, convincing us that there is more efficacy in the veins of a skipping, playful lamb, than in all the invocations that were ever offered to God. Let us be thankfully sorrowful that there are three mysteries that never can be explained—why every spotted dog has the end of his tail white, and every spotted cat the end of the tail black,—and why the blood of Jesus can wash away the sins of an old lecherous scoundrel! Let us be thankful that the Christians who beset Mr. Govey's monument in Michigan do not live in Chicago,—we have plenty of such pious villains here already. Let us be thankful that Mr. Robert Collyer did not accept the offer of \$12,000 per annum from a New York church, for Chicago needs his 2:30 rollicking, easy-to-take religion. Let us be thankful that though he did, while a Methodist divine, consign Paine and like noble reformers to hell, that he took them all out when he accepted a larger salary from the Unitarians. They might be in hell now for what we know,

if he hadn't done so. Let us be thankful that though his religion is of the 2nd kind, it is rigidly moral and elevating. Let us be thankful that Swing and Patton have not been offered a better salary elsewhere—one city is enough for them to disgrace by their infernal broils and unchristian-like conduct. Let us be thankful that the story about that young Western lady turning into a magnificent grasshopper and flying away, did not originate in the time of Moses, for it would be now incorporated in the Bible as a miracle, and all Christians would believe it. Let us be thankful that the Rev. Milton E. Hysore, who dropped down dead in his pulpit at Washington, while preaching, was not a Spiritualist, for then it would have been a visitation of Providence, expressive of his disapprobation of the Harmonical Philosophy. Let us be thankful that the church struck by lightning in Ohio was not a Spiritual hall, for then it would have resulted from God's wrath. Let us be thankful that we are thankful. Let us be thankful that Thanksgiving-day and roast turkeys are relatives, and that when one comes, the other does also. Let us be thankful that there is no religious law against kissing your wife on Sunday. Let us be thankful that there are not more ministers of the Gospel who commit crime in order to draw on the blood of Jesus. Let us be thankful that Jay Cooke & Co., religious bankrupts, are able to pay ten cents on the dollar. Let us be thankful that we are not enticed by their seductive way of doing business, into buying into those spurious Northern Railroad bonds. Let us be thankful that the New York Independent, one of the organs of the Court of Heaven, recommended that firm, consequently the bank up there will be responsible. Let us be thankful that we are not compelled to listen to the ministrations of a colored dominie who took for his text "a portion of de Scripture whar do postle Paul pints his pistol at de phesians." Let us be thankful that an original darkey lived who interpreted Scripture correctly, and who said on returning from church, giving an account of the sermon: "Well, sah, de sermon was upon de miracle of de loves and de fishes. De minister sed how der was seven thousand loves and five thousand fishes divided between de twelve postles, and de miracle was that dey didn't bust. Dat is my perfection of de circumstance." Let us be thankful that his interpretation of the miracle is more consistent than that of Prof. Swing's. Let us be thankful that the best definition of prayer originated from a colored minister (ninety-five degrees dark in the shade), who said: "I tell you, brederen, 'tis prayer that gives de debil de lockjaw." Let us be thankful that it was one of Rev. Mr. Hammond's (the great Methodist revivalist) converts who said, "Finding my jewelry was dragging me down to hell, I gave it to my sister"—let us be thankful she made a dupe of herself in the Methodist church. Let us be thankful that Josh Billings spoke a grand truth when he said, "That one of the hardest things for enny man to do is tew fall on de ice when it is wet, and then get up and praise de Lord." Let us be thankful that ministerial influence is growing less and less with each expiring decade. Let us be thankful that Spiritualism is extending to every part of the civilized globe, and that we can converse with our loved ones face to face, and especially let us be thankful that no law restrains us from worshipping God according to the dictates of our own conscience. And above all let us rejoice, be exceedingly glad, and abound in good feelings and mirth that, although Thanksgiving is a glorious day, the turkey is even a more glorious bird, and that it increases our thankfulness a hundred fold if properly cooked and presented to the hungry palate; and let us manifest our thankfulness to God, by feeding the hungry and clothing the naked, and by encouraging those who are unfortunate and reforming those who are addicted to bad habits; by so doing we manifest a pure and undefiled religion, that can not be exhibited by singing praises out of golden-bound hymn books, or worshipping God in a satinated pew!

The Chicago Daily Tribune.

It gives us pleasure to lay before our readers the following salutatory of the Hon. Joseph Medill on resuming the editorial chair of the Chicago Daily Tribune. Thousands of our readers will hail the return of Mr. Medill with heartfelt gratitude. Under his editorial management the Tribune had become endeared to them, and perhaps it was that early, endearment alone which held many as subscribers through its years of estrangement from its own party.

Mr. Medill is an honorable, high-minded gentleman, and we believe that he will deal honorably with all issues that command the attention of intelligent people. While we express no preference for the politics which the Tribune is to be an exponent of, we do most cheerfully recommend it to those of the Republican household as a fearless exponent of their faith and one of the most ably conducted newspapers in America. Mr. Medill says:

TO THE READERS OF THE TRIBUNE.

With this issue of the Tribune I resume its editorial control. Having within the past fortnight purchased enough shares, added to what I previously owned, to constitute a majority of the stock, the responsibility of the future management of the Tribune will necessarily devolve on me. With what degree of ability and success I shall discharge the new obligations, time alone can make known,—for "Let no man boast who putteth on his armor, but rather him who taketh it off." A few words of explanation may not be inappropriate in this connection.

Shortly after the close of the Great Rebellion, I was obliged by ill-health, caused by overwork, to resign the Managing Editorship of the Tribune, first to the late Dr. C. H. Ray, and after he vacated his post, to Mr. Horace White, who has since then had chief control of the paper. After a brief rest I took an editorial chair and wrote for its columns for sev-

eral years. At first the political course of the Tribune, under the new management, received my approval in the main; but questions began to arise about which we sharply differed. Both being men tenacious of their opinions, it was difficult to harmonize our conflicting views and agree as to the course the Tribune should pursue. Those disagreements became more irreconcilable as the paper drifted away from the Republican party and approached the position of an Opposition journal. Finding myself circumscribed within a gradually narrowing circle of topics in which we were in accord, I retired altogether from the editorial columns of the Tribune. Our differences, however, were always political, and not personal.

My predecessor has pursued the course which he believed to be the path of duty with a courage which challenged the respect of those who condemned it, and supported his views with an ability that extorted their admiration; and he leaves his editorial chair after having achieved a national reputation.

The readers of the Tribune will naturally desire to be informed, at the outset, of the probable line of conduct of the Tribune under the change of management. A full explanation cannot be given on the instant. Men's opinions and actions are more or less influenced and controlled by the circumstances which surround them, and always by unforeseen causes. But this much may now be safely promised: The Tribune hereafter will be, as it formerly was, when under my direction, an independent Republican journal. It will be the organ of no man, however high; no clique or ring, however influential, or faction, however fanatical or demonstrative. While giving to the Republican party and its principles a hearty and generous support, it will criticize the actions and records of Republican leaders as freely and fearlessly as in days of yore. But it has seemed to me unwise for a great representative journal, for the purpose of correcting some alleged abuses of administration, to desert its party organization and turn its guns on its old friends, or help to power and place the leaders of the organization whose political records and whose official conduct show that they are insincere in their professions of desire for administrative purification.

As a general rule, a man can exercise more influence for good among his friends by remaining in rapport with them by assailing and traducing them. The same rule holds true in regard to newspapers. The Government of the Nation must be conducted through the instrumentality of parties. I know of no other agency which has succeeded in free countries. The party in the majority must assume the responsibility of governing. A party is simply a voluntary organization of citizens united to carry into effect certain principles and purposes. It must employ and intrust individuals to collect and disburse taxes, to perform executive and police duties for protection and security of person and property; men must be engaged to construct public works, carry mails, administer justice, and make and execute laws, and do a thousand other things which the public well being requires; and these individuals will often prove careless, inefficient, or corrupt. But a party whose aims and purposes are good and patriotic, and whose record is grand and glorious, should not be condemned and thrown out of power on account of the defective work or misconduct of a few of its employes, in order to make place for an antagonistic organization whose record cannot be defended, but is regarded with sorrow and shame by its best members, and whose conduct when in power never fails to show that its reformatory professions when out of power are a delusion and a snare.

Such being the case in regard to the necessity and machinery of parties in free countries, the Press, to be useful, cannot avoid being partisan in greater or less degree. If an editor undertakes the role of supporting both sides, his position is equivalent to a double affirmative, which amounts to a negative. If he habitually censures and condemns both, he is soon regarded as a common scold and a nuisance. To be entirely unpartisan leaves him in the condition of a cipher; and when a newspaper undertakes to be wholly "independent" of its party and yet discuss politics, it is on the high road to the camp of its political opponents, whether its conductor so intended at the outset or not—unless, indeed, he takes refuge in the coward's harbor of neutrality and abdicates his duties altogether, which is a most contemptible and despicable position. But it is not essential to the prosperity or influence of a party paper that it should willfully misrepresent its opponents, and behold nothing but evil and depravity in all their actions, or discover only treasonable designs in all they propose to do. Candor and fairness in the treatment of political opponents will detract nothing from the influence of a paper, nor will it injure the prospects of its own party.

Such, in brief, are the views I have long entertained of parties, and the relations which the Press should bear toward them. A political newspaper, to be of service to the public, must give one party or the other the preference. And, while the Democratic party embraces many excellent and worthy members, who would be an honor to any organization, yet I sincerely believe the Republican party comprises a much larger proportion of the intelligent and educated classes, of the moral worth and business enterprise, as well as of the patriotic element of the nation; and therefore the Government of the country and the civil rights of the poor and weak can be more safely and prudently committed to its keeping than to that of its antagonist, whose past history and antecedents furnish so much cause for misgivings and dread of its future behavior.

Looking, then, at the individual composition of the two great parties—all other parties being mere fragments, ephemeral in duration and narrow in object,—and at their respective records and underlying principles, I cannot hesitate to give the decided preference to the Republican party. Hence, the Tribune will be conducted as a Republican journal.

Having said this much in a general way, it only remains to be added, that no labor or expense will be spared to keep the Tribune in the front rank of journalism as a newspaper in all departments of current intelligence and activity. The high position it has attained as an advocate of the material, moral, and intellectual progress of the people, will be maintained and advanced as far as possible. It will be my constant aim and endeavor to make the Tribune not only a welcome but useful visitor to the fireside, as well as to the counting-room, shop, and office.

For the cordial greeting with which the brethren of the Press have welcomed me back to the editorial arena, I tender them my most heartfelt acknowledgments, and, for the hundreds of congratulatory letters and telegrams received from old friends, they have my sincere thanks for their kind expressions and good wishes. Respectfully, J. MEDILL.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial subscribers, for 25 cents, after this date.

A Pugnacious Ministerial Brute.

The Mayville (Ky.) Eagle gives an account of Rev. Dr. Elliott, who when he first arrived in Kentucky, took charge of a school at Washington. He soon became involved in an acrimonious dispute with the trustees and with many of the patrons of the school, giving rise to no little litigation and to much bad blood in the community. He has managed in some way to get in possession of the old court house property, and hold it in defiance of the people of the town to whom it belongs, claiming it as his own. He tried to poison the horses which were accustomed to being hitched to the fence of the Court House yard, by poisoning the whitewash. The other evening he gave his consent to some kind of an exhibition being shown in the old clerk's office, but then, as if the natural perversity of the man was forced to seek some outlet, he locked the gate of the Court House yard, so as to prevent the ladies going up the paved walk, and compelled them to wade through an alley filled with the filth of cattle and horses. Finding there was a scarcity of water, occasioned by the protracted drought, and the water in the well of the public property had become a necessity to the people of the town, he locked up the well to prevent them from using it, although it was then deep with water and the people had always been accustomed to use it. A short time ago a number of young men determined to break off the lock. Dr. Elliott seemed to have been governed in his act by no other motive than a morbid desire to kill some one. He laid in wait for them, and upon their approach came from his ambush and commenced without warning, to fire upon them with a revolver. To prevent being shot the young men closed with him, and in the struggle he did his best, and nearly succeeded, in shooting one of them through the head. At last he was thrown upon the ground, and the pistol with which he tried to murder was taken from him, and he was then released. He is an old man, a minister in the Southern Presbyterian Church.

Had Elliott been a Spiritualist, each church member in Christendom would have raised his hands in holy horror, and said, "I told you so." But he is all right—a death-bed confession and a few ounces of the blood of Jesus will transform him from a human hyena into an angel with two wings somewhat larger than the ears of an ass. He is waiting for the "death bed" to "change." He wants to act mean as long as he can, for it will be easy to make a little angel of himself to "toot round the throne."

Correspondence.

NEW YORK, NOV. 10, 1874.

DEAR JOURNAL: Will you allow me to inquire, individually and representatively, what particular advantage an old subscriber has in paying \$3.00 per year for the JOURNAL, when by simply substituting the name of some other member of his house, he can get it at half price? Yours mathematically, J. F. SNIPES.

CHICAGO, NOV. 12, 1874.

DEAR BROTHER SNIPES: Your favor of the 10th inst. is at hand. In reply to your inquiry allow me to premise by saying that the JOURNAL attempts to teach the true philosophy of life. If we succeed in impressing the fundamental principles of that philosophy upon our readers, they will never belittle themselves by substituting another name for their own to save \$1.50 a year to themselves, thereby cheating the publisher that much.

Our philosophy teaches us that our deeds, be they good or evil, leave a corresponding impression upon the soul, which embellishes or disfigures it, and it not only sticks to the individual as honorable or hateful, but is ever open to the observation of all discerning spirits.

We doubt not that there are persons who will so far overlook the principles of eternal justice as to do exactly that which your letter suggests. Such people will suffer more by such deeds than we shall. We make the liberal offers we do at a great pecuniary sacrifice, to induce people to investigate in our field of thought who otherwise would not do so. Thousands of good men and women date their first knowledge upon the subject of Spiritualism, from the reading of the RELIGIO-PHILOSOPHICAL JOURNAL, which they were induced to try three months or a year at our extremely low prices.

In all of the pursuits of life we have to take the risk of sharpers and dead beats, but they are few in number to be compared with honest people, especially among that class who read the RELIGIO-PHILOSOPHICAL JOURNAL.

Sickness of the Pope.

A late telegram indicates that the Pope is quite sick, and will probably die. Sometime ago we published a prophecy translated by a friend in Brooklyn, for the JOURNAL, in which a monk prophesies that Pope Pius IX will die this year. All of his predictions thus far have been fulfilled to the letter. Should the Pope die as predicted, we might reasonably expect that his predictions for 1875 would be realized, and that a war between Italy and France would take place. Indeed, four distinguished men predict a European war—the Pope, who will probably die before January 1st; Father Heintze, Victor Hugo, and Diarrell. Diarrell thinks the impending struggle will be a religious one; the Pope entertains the idea that the pugilistic devil has not been killed by Gerald Massey, and that he and the Archangel Michael will have a terrible set-to, while Father Hyacinthe believes that the portentous war-clouds will be productive of a three-fold shower of evil, and that popular rights and the power of capital will tear each other to pieces, while Victor Hugo gives it as his opinion that the forthcoming contest will

be between two principles—republic and empire. He says that "we have before us—in Europe—a series of catastrophes which engender each other, and which must be exhausted;" that "we can get a glimpse of peace only across a shock of arms;" that "between the present and the future there is a fatal interposition;" that the "Kings must expiate their crimes;" and that the separation of the people will result in federation and fraternity. He thus closed his prophecy of the "Universal Fatherland." "The solution is this: The United States of Europe. The end will be for the people—that is to say, for liberty and for God—that is to say, for peace."

Next year will undoubtedly be prolific of results. The old monk even asserting that in 1875 Paris will again fall into the hands of the enemy.

DEATH.

Or the Pathway from Earth to Spirit-life.

READ JONES.—Please send this week's paper, if possible, so that these new subscribers will get all of the articles on Death, or the Pathway from Earth to Spirit-life. I have spent seven years preaching in the Baptist church, but on account of my liberal views, I could no longer teach others what I did not believe myself, so eight years ago I stopped. For one year I have read the RELIGIO-PHILOSOPHICAL JOURNAL. I could have been a Spiritualist long ago, if it had not been that the free love doctrine was advocated by so many in its ranks, but as soon as the scum was skimmed off, and I saw that the most of the societies rejected it, I joined issue, and henceforth expect to spend my time and talent trying to teach it to others, and to hold it up as a beacon light to lead many from beneath the dark clouds of superstition and priestcraft.

DR. WM. H. ANTHRUS.

Calamus, Iowa, Nov. 5, 1874.

Glad to welcome you, brother, to the ranks of pure Spiritualism. You are right in your efforts to increase the circulation of the JOURNAL while these articles on Death are being published. The dying experiences of an old miser will be calculated to open the eyes of those who are hoarding their wealth, while thousands are suffering for the necessities of life. His desolate condition in the Spirit world is vividly pictured.

MR. AND MRS. HOLMES are located at 325 North Tenth St., Philadelphia.

L. FREEMAN sends postage for JOURNAL but fails to give P.O. address.

HERVEY BARBER, Warwick, Mass., will answer calls to lecture on Spiritualism, and also to attend funerals.

GILES B. STEBBINS is engaged to speak in Baltimore, Md., during February. He is a good speaker.

BRO R BUTTERFIELD sends us a list of several subscribers, saying, "Push on, drive the enemy to the wall. It is Free loveism that has cursed Spiritualism."

MRS. GEO. A. TABER, trance speaker, will accept engagements to lecture anywhere within a day's ride of home. Address, Boston, Mass.

MRS. KATE FOX JENCKEN, (one of the original Fox girls) lately arrived in New York City from England. Her little boy, not yet a year old, is a writing medium.

DR. C. D. GRIMES, after having been laid up a long time with ill-health, is again in the field, having lectured at South Bend and Vandalia. He proposes to go vigorously at work again.

MRS. BLAIR is at 707 West Madison street, sending forth her messengers of light in the form of beautiful bouquets. Everybody is loud in her praise. She is doing a grand good work.

E. ANNE HINMAN, who has recently been lecturing in Bartonville, would like to make further engagements in Vermont and New Hampshire, or elsewhere. Address, West Winstead, Ct., box 323.

\$1.50 pays for this paper one year, to new trial subscribers, and 15 cents pays the postage one year, which has to be paid in advance, making \$1.65, which must be remitted in advance.

A CHICAGO pork-packer, whose pew rent was raised to \$20, exclaimed, "Great Caesar! Here's a nice state of affairs—the gospel going up and pork going down. What's to become of us?"

MRS. S. A. RODGERS HYDER has located in Salem, Mass., where she is giving psychometrical readings, examines and prescribes for diseases, gives tests and advice on business. Address, Salem, Mass., Washington St., Hub-bon Block, No. 71, Room 3.

•SERIK M. JOHNSON is lecturing the present month, November, in Washington, D. C., and will be glad to make engagements for the winter East or West. Address this month, 503 E Street, Washington, D. C.; after that, Bay-City, Mich., Box 72.

THE New Haven Palladium of Oct. 31st, '74, in speaking of Dr. Crowell's work, "Primitive Christianity and Modern Spiritualism," says, "The book can be commended as of almost intense interest and so suggesting food for reflection." But its strongest significance is that which points to the need of fuller scientific investigation of physical phenomena.

MR. J. J. MORSE, English trance speaker, now on a visit to the United States, will be pleased to make engagements to visit societies on his way to Chicago, from Boston. For dates and terms he may be addressed during November, care of L. W. WEAVER, 220 W. Baltimore St., Baltimore, Md. The BANNER OF LIGHT says, "Mr. Morse is reputed to be the most celebrated medium-speaker England has produced. He brings good introductions from the British spiritual press, and from noted individuals in the movement." Mr. Morse stands high in England, as an eloquent and logical speaker.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Materializations in Philadelphia.

Mr. and Mrs. Holmes are having very satisfactory seances. To secure order and prevent disappointment, especially to those who come from a distance, they have made arrangements to issue a limited number of tickets at \$1.00 each for each evening, and no one will be admitted without one of these. Tickets may be secured by application to Dr. H. T. Child, 631 Race street, either by letter, enclosing a three-cent stamp—the money need not be sent—personally at the Doctor's office between one and two, or five and seven, each afternoon. Persons desiring to arrange for private seances can procure the entire tickets for an evening by making application in advance, and thus avoid the risk of disappointment. All persons from a distance should take the precaution to make arrangements before they come.

The Law of Evidence.

One of the prominent traits of modern Spiritualism is the manner in which it analyzes evidence. Robert Dale Owen says that many things which were considered as evidence in former times are not now accepted. Old theories and dogmas, recorded in the dusty tomes of bygone ages, are now thrown into the crucible of investigation and most rigidly tried. Not only is there a disposition to scrutinize and investigate everything, but there is a power to do it such as the world never had before. We demand the testimony of everything in nature, we turn objects in every direction and cross examine them that we may reach the truth, and know that black is black and white is white, and so far as we can we are realizing the true nature and character of everything.

The psychometrist not only measures the present condition of things, but plunging into the deep and apparently hidden mysteries of the past, is revealing both the external and internal powers of all objects. It is well known that in all ages mankind have been living under masks and shams which all their efforts failed to conceal entirely, however much they may have deceived themselves and others in regard to their true conditions. To-day there is a fearful tearing away of the masks that individuals have been holding before their faces. The Spirit world, in which all these things must fall off, is revealing itself to us more and more clearly, and as it lifts the veil of the beyond, it also reveals many things which had hitherto been obscure among us.

There is an impression that the world is growing worse than it ever was before, but when seen from a Spiritual standpoint this is found not to be true; it is simply because the interior conditions are being revealed and exposed, though there seems to be an increase of crime and corruption in the world, it is only a clearer perception of the real state of things, and, however discouraging it may appear, it is a preparation for a better condition which will be outgrown through their exposure.

We are learning to measure human testimony, which it is well known differs very much even in the description of the same incidents; showing that much of the testimony is the result of the mental condition of those who give it. Green eyed jealousy and the false spectacles of prejudice give such different coloring to everything, that we must make due allowance for these. Self-interest and self-love, like colored lenses, often make testimony vary with each individual condition.

So that in order to reach the truth, we must carefully weigh and measure all evidence, and make due allowance for the influences which may turn it aside from the line of truth. This does not impugn the honesty of the witness, but only puts us on our guard to examine not only what they say, but the reasons which may influence them to say it. It does not follow because a person gives a biased opinion that they are therefore bribed or corrupted. We are glad to know that ignorance is not altogether criminal, though it often leads to wrong acts.

In all this we see encouraging signs of the times; mankind are becoming better, love the truth more and desire to reach it, and as we kindly and lovingly reach out sympathizing hands toward each other the scales of prejudice will fall from our own eyes and from those with whom we associate, and in the clear light of truth and love we shall reach more correct estimates of all things, and by so doing arrive at happier and better conditions. The honest mind never fears the light of truth, but conscience, or rather crime, makes cowards of us all. Truth opens new avenues for freedom and happiness, ever increasing and bringing peace and rest to the human soul.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world. The extended circulation of the JOURNAL furnishes the means of reaching more individuals than any other paper on Spiritualism. Spirits have expressed a desire that I should not only send forth the communications which they are able from time to time to give through my organism, but select some that I may report as given through other mediums, whose names will be given with their communications. H. T. C.]

CHAPTER THIRD.

Life, Its Origin and Objects.

THE CIRCLE.

Type of the overarching heavens! Emblem of eternity! Basis, foundation and cornerstone of all life! We pause to contemplate the magic wonders that roll out in rhythmic numbers through the endless combinations that unfold themselves in living grandeur and beauty throughout the vast domain of vegetable, animal and human life.

Our attention has been directed to the straight lines of force, which produce non-vitalized matter. We have said that all force centers are composed of circles and radiating lines. A simple circle without any variation, does not form a life cell. To do this there must be in connection with the circle a curved or spiral motion. A deviation from the straight line and also from the exact circle in the form of short curved lines, which constitute what are termed cilia or hair-like appendages, is essential to life, and these are found in all living tissues, though they may not be visible even by the aid of your highest magnifying powers; still their existence is absolutely necessary to life, their vibratory motions, wave-

like in their character, are the means by which absorption, the first step in nutrition, begins and is carried on. The first and lowest forms of life consist of single cells, termed monads, only visible under high magnifying powers as a ring, but invariably having these cilia, consisting of curved and hair-like fibres. These monads are found in water and other fluids, and the cilia generally perform two functions. By their motions they cause the monads to move about, and they bring such particles of matter as are adapted to the nutrition of the cell, and which are dissolved more or less completely in the fluid, into repeated contact with the surface of the cell, where the process of imbibition and transudation, endosmosis and exosmosis, as it is technically called, meaning taking into and throwing out. This power, which distinguishes all living things from inanimate and non-vitalized matter, results in growth, while the latter only increases by accretions and diminishes by disintegration. There are two functions which characterize all living organizations, namely, nutrition, the result of assimilation, and motion. It has been supposed by some superficial observers that heat is life; that is not so, although it is a general accompaniment of the higher forms of life. A majority of living beings have a temperature corresponding to their surroundings. Neither do we think that nutrition or motion are life, they are simply effects or results of life, and the former can only be produced by life. Our definition of life is that it is a result of the combination and crossing of the curvilinear lines of motion or force. Non-vitalized matter being a result of the similar combination and crossing of the rectilinear lines of force. The domain of life is properly divided into the vegetable and animal, though the line of demarcation is not very distinctly divided between these. Plants, especially the higher forms, have only interior motions, and they are generally considered to be devoid of sensibility, yet the grades of sensibility are by no means confined to animal life. The first forms of life in the plants and animals are the simple cell, generally floating in water, moving by means of their cilia. After this the law of differentiation, which means the formation of parts or parts having different functions, commences, and in the case of plants we have the root, the stem, the leaf and flower, each performing a different part in the organism.

"Alas for him who never sees The stars shine through his cypress trees, Who hopeless lays his dead away, Nor looks to see the coming day. Across the mournful marble play, Who hath not seen in hours of faith, This truth, to flash and sense unknown, That life is ever lord of death, And love can never lose its own." J. G. WHITTIER

Lines to a Friend.

Oh! pure is the gold that the trial fire Hath purged of its clinging dross, And lovely the soul that with patient trust, Each day bears its heavy cross. Over that soul broods a beautiful dove, Divinely commissioned; its name is love. Bright is the diamond the workman's hand Hath wrought from the hard, rough stone. The skillful hand from the strained harp-strings Brings forth its sweetest tones; And listening angels catching the strain Will mingle their voices in sweet refrain.

There is a pliant grace in the sapling oak, The sport of the wintry blast, Its head may be bowed by the scathing storm, But its roots are deeply cast. Beauty and strength to its form are given, As it trustfully lifts its head toward heaven.

Pure is the fountain which gushes forth From the smitten heart of the rock, Life giving and fragrant is nature's breath, After the tempest's fierce shock. How we welcome the beams of the new-born day, When the darkness of night has passed away. Under the breast of the wintry snow Are fairest blossoms sleeping below, But the spring shall come with its soft, warm breath, And call them forth from their wintry death, And the melting snow, like tears of love, Shall welcome their birth, the earth above.

SYLVIA L. WOODARD, Doerplein, Calhoun Co., Ill.

An Invocation by Nellie T. J. Brigham.

"Oh! thou Eternal Spirit, giving to us forever and ever thy bounty and thy love, we turn our thoughts heavenward at this time, seeking for new light to shine in the depths of our understandings; for with all the truth that we may learn on earth, from all the good that we may be enabled to do, there is a depth unsatisfied in our souls, and thus must it ever be. The saddest and most dangerous of all Spiritual conditions is one of perfect satisfaction, or self-approval,—no further hungering for truth, no outward reaching of the soul for more light. Thou who never ceases from thy works, Thou art giving us of thy presence, illustrated in the sunshine and in the burning stars, as well as in the blossoms, and in the changes of human life ever growing upward from the mortal to the immortal realms of beauty. Thou art never weary in well doing. O! infinite presence of light and love, teach us in our inward natures those lessons which thou dost teach in our outward nature,—teach us continually to strive for that which is better, to rest not here on earth but in the sunlight of the angel spheres to seek for truth. We know that the germs of truth are within us only waiting for more favorable conditions that they may bud and blossom and bear their natural fruits. Teach us to be not weary in waiting as well as laboring; show us that the transient shadows that fall in the weary night-time of this life, shall soon fade away in the morning splendors of the brighter and better realm. Strengthen us for our labors and guide us ever in the ways of wisdom that we may continue to walk nearer to thee now and evermore.

Communications Through Katie B. Robinson, of Philadelphia.

DE. A. PENNYBAKER OF PHILADELPHIA. Dear Doctor, I am happy to meet you this morning. I have been trying for sometime to find something that will purify your blood and remove the remains of that poison from it. I wish you to continue the magnetic treatment and take the best care you can of yourself; you have a great deal to do, and I want to help you all I can. I was a Spiritualist. I received from Charles Foster all the evidence that was needed to convince me of its truth. I hope he may long live to be an instrument in the hands of Spirits to convince mankind of these grand and glorious

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truths. Spiritualism is of the highest importance to our profession. As its members come to realize that Spirits can and do influence almost all persons, especially the sick, they will see the importance of studying out the character of the influences and adapting their treatment to this. I think no one should attempt to practice medicine without a knowledge of Spiritualism, and the more they know of it the better.

A. B. WHITTIER.

Dr. Child, I had no idea of meeting you this morning, until a telegraphic dispatch reached me, saying that I could send some words through you to the paper. I am pleased to see you in this work. I often wonder how you accomplish so much, but I know you could not do it if you were not helped by many Spirits who come to you. Your mediumship is a peculiar one, enabling many Spirits to come to you, and by these changes your powers are not exhausted. I would like to encourage all mediums, especially writers and speakers, to be earnest and faithful and true, for the time is not far distant when our glorious philosophy will be understood to be a high and holy inspiration of truth. In the future I know that every noble worker who steps forth upon the rostrum, or sends out their thoughts in writing to advance the beautiful ideas and facts that are presented to them through their mediumship, will be remembered and loved even after their forms have passed away from earth. I know, like myself, they will be remembered and beloved. Many of the pioneers of Spiritualism who went forth, sometimes against the wishes of their friends, have passed on as I did and have received a glorious joy come here. My whole soul was filled with joy as I heard the poetical expressions that greeted me as I passed through the portals into this beautiful, bright and happy land. The greeting that I received here seemed enough to repay me for all the weary journey of life. I rejoice that I am permitted to return and give to the world some of the glorious and divine teachings that are being handed down through mediums in Spirit-life from sphere to sphere until they reach your earth plane. Our communications are modulated by the mediums through whom they come. If the medium is passive, and the soul goes out in aspiration, asking for divine truths, then they will receive correct communications; but when mediums are only looking for the name and the fame of the thing, there is not much reliance to be placed upon the communication. Spiritualism needs a united band of honest, truthful and harmonious mediums, who will always stand by the truth and live it in their lives. I now see that Jesus was a most excellent medium, because he was filled with the spirit of love, and he had such faith in his guardian Spirits that he could receive from them greater truths than had ever been given to the world. If our mediums would be as true to the high mission and calling they would receive much grander truths from their angel guides. The time will come when this beautiful and glorified truth shall be seen in its true light. The truth will come to the world just as fast as you are ready for it. Brother Whittier concluded with a beautiful and characteristic poem, only fragments of which could be reported. He said, come with me, brother, down by the murmuring stream, where the lilies grow in beauty and the flowers bloom upon the banks, where song and music charm the soul.

ADAM ASHBURNER.

I suppose you know Eliza Ashburner. I want to say that I know now what sustains her and makes her happy. Spiritualism has been a great benefit to her. I see that she is a medium and goes about introducing Spiritualism to certain people who would lock the doors and even stop up the keyholes if they thought any of the neighbors were listening to what she was telling them. I was particular in my likes and dislikes. I can see now that Eliza was not far from right. I don't know how I happened to come here this morning, but I wanted to send a word to Eliza. I hope she is happy and will do all the good she can. I have met some of her friends, and they tell me that they understood something of Spiritualism through her. Just say to her that I am very happy, and that my spirit will endeavor to do her good. I see that there is a great work before her yet. Spiritualism is going to be known and felt better in your city. There are certain friends of hers that I think will appreciate everything that she has said to them. I am glad to see that she does not forget the old man. I am glad to come to her and impress her. You may just say to all my family that it is all right with me. I have thrown off the old form and can spruce up better than ever.

FROM THE GUIDES.

We have said that there is a power being concentrated upon your city, and there is a purpose in it. Many Spirit bands have been gathered around the mediums in this and other places, and they will be able to establish Spiritualism on a firmer basis. There will be a gathering of Spirits from all nations of the earth, and they will bring with them their peculiar influences at the time of your centennial celebration. The Revolutionary fathers, and the friends of freedom from all nations who have gone to the Spirit-land, will concentrate their forces here. In connection with this subject we give the answer to a question that was put to Lyman C. Howe, when entranced at our hall: The prospect is that in the coming year there will be a great concentration of elements and forces from all parts of the world, and that concentration will bring the elements of magnetic sympathy that tend to develop the relationship of soul with soul, and sphere with sphere, that thereby the chemistry of heaven may unite to develop its power under stronger circumstances than it can be done in any other city. There is in your city a large element of Spiritual development, a freer growth, a greater love power than is to be found in many places. The old Quaker element has remained and will produce its fruits; there have been other influences mingled with this that have diminished its power, but not destroyed it, and we trust never will. Those of you who have been pioneers in the Spiritual movement, will have great responsibility resting upon you at this time.

Brothers Potter and Taylor.

These two gentlemen have had a friendly set-to in the JOURNAL, and we are fearful that if we allow it to continue that angry feelings will result. Brother Taylor is devoted to pure Spiritualism, and is an able advocate of our cause; so is Brother Potter. Both stand high as gentlemen, and we must not allow them to do what each other's words that our readers would misapprehend them.

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New Publications.

HARPER'S MAGAZINE FOR DECEMBER. A characteristic feature of Harper's Magazine is the expansive development of the subjects treated in its illustrated articles. To give examples would be to recite the contents of volumes. Thus, in its articles of travel, Harper's Magazine, instead of moving rapidly over a large extent of country, takes up some subject of interest as in its recent articles on Newport, Marblehead, and Portsmouth—and leaves no important feature untouched. We have a striking instance of this method in the opening article of the December number—the first part of a magnificently illustrated paper on St. Augustine, from the pen of Constance Fenimore Woolson. It is evidently the result of patient study; but the author has looked upon the old city with fresh eyes, and has invented a new style of treatment, weaving the threads of romance with those of travel. Her story is embellished with twenty-five bright illustrations of scenery and character. We have in this number the second paper of "The First Century of the Republic," which is the running title of a series of papers commenced in the November number—a review of the progress of the century now closing. Each department is treated by a specialist. The present installment is the first of three or four papers devoted to the department of Mechanical Progress, from the pen of Edward H. Knight, of Washington. This article contains thirty-six illustrations, and covers the progress made in agricultural implements, the application of steam, and the machinery for the manufacture of cotton. The Editorial Departments are as comprehensive and attractive as usual.

THE GALAXY FOR DECEMBER fully vindicates its reputation for variety in the choice of subjects. For we find in the December number an English serial story, a Norwegian story, an American serial story, a Swedish poem, a sketch of the late prince of Siam, a sketch of a French journalist, and, to extend our travels still further and into another sphere, there is a curious article on materialized spirits, written in the form of a narrative, under the title "Was it Katie King?" The strong articles of the number are on the duration of the executive term, reviewing the opinions of the leading American statesmen on this subject from 1787 to the present day, and an examination of Professor Tyndall's theological views by James Freeman Clarke. Mr. Richard Grant White contributes an article upon the present marriage service, and another upon the American "Interview," which he looks upon as an abomination. A fair sprinkling of poetry and the usual departments of literary criticism, science and gossip complete an uncommonly entertaining number.

CAREER OF RELIGIOUS IDEAS.

THE JOURNAL OF SPECULATIVE PHILOSOPHY, published quarterly at St. Louis, Mo.

It is intended as a vehicle for such translations, commentaries and original articles, as will best promote the interests of Speculative Philosophy in all its departments. \$1 per volume, single number 75 cents. Address, Wm. T. Harris, box 2395, St. Louis, Mo.

BRAVE AND BOLD, or the Story of a Factory Boy.

This is the latest and one of the very best of the stories of a wonderfully popular writer of juvenile literature. All his stories under any title are brave and manly and intended to wield an influence for good; that they are duly appreciated the immense editions called for prove. We shall be glad to supply our young friends with any of Mr. Horatio Alger's works.

A New Enterprise.

Having been an observer, and to some extent an investigator of Spiritualism for about twenty years, I have felt the necessity of some medium through which the public might be informed on the subject published at home. Its phenomena will not now be questioned by those who have kept themselves posted in regard to it. Its facts are as indisputable as any other facts of which our senses are cognizant. There is a rapidly increasing desire to investigate the subject and know more fully what are its teachings in regard to man and his destiny. We propose to publish a monthly, to be called THE SPIRITUAL MAGAZINE, devoted to the development of our race and country—Reformatory measures in all that pertains to man's physical, intellectual and moral nature will receive due attention. Belonging to no sect or party this periodical will be independent upon all subjects, and discuss them freely. Having been officially known to this community as a Methodist preacher for more than a third of a century, and a number of years publishing and editing church papers, I hope to make this periodical a welcome visitor to those who patronize it. Believing, as I do, that there is harmony between Christianity and Spiritualism, this magazine will advocate this subject from a Christian standpoint. It will aim to keep its readers posted in regard to the progressive development of this subject generally, and especially in our own country. The Spiritual Magazine will be issued monthly, thirty-two pages, exclusive of the cover, at one dollar and fifty cents, invariably in advance (postage paid). A specimen number will be issued in December which will be sent to any person (gratuitously) who may request it by postal card or otherwise. The regular issue will commence in January. All communications should be addressed to SAMUEL WATSON, 225 Union street, Memphis, Tenn.

A New-Advertising Agency.

Advertisers in St. Louis and the south-west will be pleased to learn that George P. Rowell, of the firm of George P. Rowell & Co., New York, has formed a partnership with the late editor of Rowell's American Newspaper Directory, Nelson Chesman, Esq., for the purpose of conducting the general business of a newspaper advertising agency. With an office corner Third and Chestnut streets, St. Louis, in charge of Mr. Chesman, who is a genial gentleman and thoroughgoing man of business, we bespeak for the new combination the attention of advertisers and predict the best success will attend the enterprise.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial subscribers, for 25 cents, after this date.

Attend to Remitting Postage under the New Law.

Everybody should know that Congress passed a law at its last session requiring all postage on newspapers to be paid in advance at the office where the papers are mailed, from the first day of January next. Hence it becomes necessary for every regular subscriber to remit us fifteen cents at once to pay the same. We say at once because, we have got to remodel our mail list before that time, and it will be a great deal of work to do it.

No single newspaper will reach subscribers after that time, unless the money to prepay the postage is sent to us for that purpose. The subscribers get the paper carried cheaper than ever before, so it is an act of just for them to do so. Three months' trial subscribers will have to send twenty-nine cents instead of 25, then they will have no postage to pay at the home office. Those who are receiving the JOURNAL on credit or free, will have to remit the postage and explain why credit on the subscription is asked. In case of failure to attend to this matter promptly, subscribers will find that it is through their own negligence that they do not get the JOURNAL. We do not make the law governing the matter, but we do obey it, as all others must—not from choice but from a legal compulsion.

Those who are owing us, and neglect to attend to this requirement, will find that our accounts will be placed in the hands of a collector in their respective counties, who will enforce collection with all possible speed, but we trust we have very few on our mail list who are so destitute of integrity as to require us to resort to such measures to secure our just dues—but of that we shall know more within the next thirty days. As fast as postage is received at this office, the subscriber will find the little label attached on the margin of the paper or wrapper, has appended at the end of the usual figures designating the time to which the subscription is paid, the letter L, which means that the postage is paid.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial subscribers, for 25 cents, after this date.

\$1.65 cents renews trial subscriptions one year.

HOW I MADE \$70. An illustration of a man's face.

BOOK AGENTS. We have received a supply of the above valuable book, an extensive notice of which appeared in the JOURNAL several weeks ago.

W. H. Mumler, SPIRIT PHOTOGRAPHS.

Mr. Mumler is constantly in receipt of letters from parties desiring to have pictures taken, and although being about to engage in other business, he has, at their earnest solicitation, consented to take pictures for a few months longer. Parties at a distance, desiring to have pictures taken without being present, can receive full information by enclosing stamp to W. H. MUMLER, 120 W. Springfield St., Boston, Mass.

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NOTICE.

The Second Volume of the Summerland Messenger.

WILL commence with the December No., and will be enlarged to 16 pages. This No. will contain the opening chapter of Spirit Dickens's new Novel, "BOCKLEY WILKINSHIP" and those intending to subscribe for the Messenger should do so at once, as we can not promise that back numbers will be furnished after Dec. 1, 1874. We shall continue until Dec. 30, to give "THE MYSTERY OF EDWIN DROOD" as a premium with the "Messenger," at the following rates: Messenger and Edwin Drood, in cloth \$3.25; in paper \$1.50. Those who are now subscribers for the paper are entitled to the book on receipt of the difference in subscription price. The subscription price for the "Messenger" alone is \$1.00 a year. Subscriptions should be addressed to T. P. JAMES, Brattleboro, Vt.

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One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the spirit will, at a second or a third, require, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Diagnosis and first prescription, \$3.00; each subsequent one, \$1.00. Psychometric delineation of character, \$1.00. Business letters, \$3.00. The money should accompany the application to insure a reply.

Good Head of Hair Restored by a Spirit Prescription. Another Journalist: For the benefit of my friends and the world, I desire to make this brief statement...

One year ago this month I wrote Mrs. A. H. Robinson, the hearing medium, 148 Fourth Avenue, Chicago, as a last resort...

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

Mrs. Robinson diagnosed the case and furnished the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair...

Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue, Chicago, Ill., inclosing \$5.00, which covers all expenses of diagnosing, remedy, and postage or expressage.

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DEATH, OR THE PATHWAY FROM EARTH TO SPIRIT-LIFE—CONTINUED; NO. 2.

A worthless appropriation of money is that much actual loss to the world. The coffin that is made of solid rosewood, lined with the finest silk velvet, and mounted with gold or silver, is evidence of an extravagant expenditure, and that amount, whatever it may be, is lost to humanity! No man has a moral right to destroy his own life, nor to make useless outlays to satisfy a vain ambition.

Every act of injustice perpetrated by you against others, will be set on you, and the wrong that you would do them, will fall on your own shoulders. If wealth is yours, use it wisely. It is not yours to destroy or waste extravagantly.

Among the Arabians, funerals are conducted with the greatest simplicity. The men wear no mourning. The women stain their hands and feet with indigo, which they suffer to remain for eight days, and during this time they abstain from milk, of the ground that its colorily accords with the gloom of their moods.

The average funeral of today is a fair-ance and a tyranny. The other day a funeral passed on, and was certainly over two hours getting past. The police had to afford the courtesy of the streets. Street cars were stopped, iron wagons brought to a stand still, and the great, heavy, important travel of Southfield street, had to cease to a certain extent for two whole hours of the most precious time of a Pittsburg business-day.

Hence, we pronounce the average modern funeral a nuisance. The deference which delays business and gives delay, streets for funerals is seldom deserved, but in most cases merely taken advantage of for the purpose of a gay and fast ride, funeral rides being the only ones tolerated to go upon a run.

It is our opinion that the world will soon return to the ancient custom of cremation or burning the dead. Cremation would take away both the nuisance and the pecuniary attendant upon the modern funeral.

There are however associations that cluster around the dead body that call for respect and sympathy, and we would by no means drive back the tears or suppress the feelings of sorrow that flow, when one is going for the last time at the remains of a loved companion.

EXTRAORDINARY SCENE AT AN ORPHAN ASYLUM IN ENGLAND. The Spectator Times (not published now) I believe of London, Eng. gave the following account of a churchyard scene.

We have received the following from the Rev. Mr. K., a daughter's clairvoyant powers we described in our visit to York. "I wish to add perhaps more curious evidence of spirit facts are here presented. Mr. K. is a clergyman of the Established Church, one who has already felt the cold, callous hand of a cold personation, owing to his boldness in speaking God's truth, as revealed to him by modern Spiritualism.

On Sunday, the 15th January, I left the parsonage and entered the church to put on my surplice as the funeral of J—R— was nigh at hand, and my daughter, Anne Jane was standing at the parlor window looking out for the funeral. Shortly afterwards the funeral arrived, and all having gone into the church, my daughter saw a man half kneeling with his head bent, as if praying, in the air between the entrance door of the tower and the door of the church, about the time when I would be offering up my private prayer before commencing the service in the church, and outside the porch door she saw, as it were, an archway of heads, while we were singing the 39th Psalm of Kemble's compilation.

There were some little boys belonging to the parish playing in the church-yard, and peeping in at the church door, but there were a number of spirits full size standing about the door, and as one of the little boys was about to peep in the church door, he seemed to her to put his head right through the body of one of those spirits, and there was a fine looking spirit of a large man standing there also; and when he saw the boys playing, he looked on them with a fixed, steady gaze, and shortly afterwards the boys went away, as if the spirit had willed them to depart.

These spirits seemed to disappear, and eight others came and showed her their faces, one after another. Then she saw an elderly man appearing as a clergyman, with a white cravat tied in a peculiar style, the ends hanging down, with a large full beard. He seemed to glide down from the centre of the tower, and there also appeared a man and woman standing together above the church door looking at her; then there appeared a very fine full-sized man with very long hair hanging on his shoulder, standing at the corner of the door, but above it, and after looking at him for some time, there appeared in his arms a most beautiful little boy, about three years of age, with light curly hair, nicely parted on the right side, and just then the closing hymn began, and before I came out, as I always come out first to head the funeral to the grave, there appeared the spirit of the dead person quite sorrowful, walking above the ground, and immediately afterwards I came, the spirit preceded me part way to the grave, and then disappeared; the coffin was borne behind me, and the widow, leaning on her brother's arm, behind that, but my daughter saw a spirit arm through hers, along with her brother at the same time, as if supporting her. While we drew near the grave, she then saw a great mist over all our heads, which gradually resolved itself into a great crowd of spirits, all standing

over our heads, with the appearance of something in a coffin-like form supported between them all. This went on for a time, when she saw three other spirits gliding along right through the air, still near the earth, until they joined the crowd of spirits, when immediately one of those surrounding the coffin-like form, rose a great deal higher in appearance than any of the others, and this remained until the service was ended, then she saw them all gather into a group just as I was about to move from the grave, and they followed me to near the church door and then vanished.

A FUNERAL AT WHICH NO TEARS WERE SHED. According to the Pittsburg Mail Gazette, a successful funeral in which woman played an important part, took place at Padua in 1818, and, indeed, in some respects, the arrangements of this funeral were in all ways less depressing than the run of ordinary burials. An eminent lawyer, by name Lodovick Curtius, who died in July of that year, before his death strictly forbade his relations to shed any tears at his funeral, and enforced this order on his heir by a heavy penalty in case of disobedience. The further it receded that father should take the place of mourning, the sad occasion, and that twelve maids in green habits should carry his remains to the Church of St. Sophia, where he was buried, the ceremony to be enlivened by songs from those ladies, who were to be recompensed for the service by a handsome sum of money allotted for their marriage portions. The monks of the convent at Padua, who were invited to the funeral, were on no account to wear black habits, but they should through a gloom over the solemnity of the procession. If funerals were conducted in this fashion, there would perhaps be 40,000 fewer calls for embalmment, and women would have no necessity for depressing her maid and light at the photographs of men.

THEY SUPPORTING IN A COSTLY FUNERAL—BODIES HELD. The Boston Herald says: The last census gives some interesting figures and shows, as is known, at least, the extent to which death supports upon its peculiar globe. In 1870 there were in the United States 1,400,000 professional undertakers, of whom 20 were women. The deaths in that time were 2,600,000, so that for the average undertaker there were 131 cases. Besides the undertakers there were 2,300 coffin makers, who, of course, depend upon the undertakers for sales. These classes together make 1,400 persons who lived by the deaths of 2,600,000 persons. The funerals and burials, which therefore under our present mode of doing, about 2,600,000 deaths, would keep one person alive for a year, or one dead body is a guarantee of six days' subsistence to one person, in one day's support for six persons. Or, to take another view of the case, if each of these bodies were allowed a full sized grave, one who would occupy about 200 acres, and each of these graves would support about 220 persons for a year, which is a better yield than that of the best wheat in the field. If people should cease dying quite a number would be thrown out of employment, at once.

The Boston Herald also says, with regard to the cost of coffins: Was the modern undertaker ever seen in the list of bankrupts? We have seen funeral parlors in a schedule of assets exhibited by an assignee. Furniture are sold out, brooks, stoves, pianos, and all the goods in the parlors are sold out, but the fashionable undertaker's coffins, and as never brought to grief, except in a professional way. The coffins in metallic cases are unaffected by financial panics.

It is because burying is a steadily unprofitable trade, and it is that they are a wider net of profits in coffins than in other men's hands. They ought to be made of iron, or of other of durable, to be like other necessities of life. But does not the cost of a modern sarcophagus, which is not made of iron, among the luxuries? There is a growing inquiry whether this peculiar kind of jewelry work is not rated much above the usual standard price.

People pay funeral fees without a word. To hesitate at a single penny is counted a sign of an ignominious spirit, and to squabble over the price of a coffin would excite a disgrace upon children's children. In other parlors they examine the goods and hear the price. They pass from shop to shop and buy only at the best bargains. But who has the heart to inquire the cost of the coffin that must receive the first-born of our beloved friend far less to haggle over the price paid out by the maker. The day of mourning is not a time to press from street to street, comparing these and items of polished wood, and setting the price of one against the other.

There are many households in fair condition that are ill afforded to bury the head of the family, and find that the funeral expenses cut deeply into every one's income. Not to have a fitting funeral equipment, such as the fashion of the day requires, argues in the public mind ignorant and unworthy views, and to yield to the full tax of modern mourning, equalized to a severe pressure upon persons even of not very limited means. We shall find the day with pleasure when the mode of a public shall be simple, and the laying of the dead in the earth will not heavily burden the living. When "last to first" is a question, let it any wonder that the cremationists have received encouragement, when they offer at a trifling outlay and in the old-fashioned fashion, "time makes teachers." Whoever will inaugurate a more moderate and less expensive funeral will be a benefactor. It will be a Christian charity for the church to begin a crusade against the cost of coffins.

When Baron Aechin de Rothschild, the possessor of \$200,000,000 of property, died, he was buried, the utmost simplicity pervaded the obsequies. There was no display of expense. The house was taken by two horses—four plumed and stately steeds are quite common in this country on the occasion of the interment of some person of noble birth, and a few servants walked in quiet order behind it.

There is as yet no ostentatious display, and vanity in a modern fashionable funeral as in anything else, but it is in bad taste, and ought to be frowned down. It is for the living, rather than for the dead, to be in our own minds, and our best services should be given. It is simplicity and economy are anywhere in good taste, it is in disposing of the dead, whom we can no more benefit, however much may be expended on their remains. A decent, inexpensive burial is most commendable, and most respectful and honorable.

THE DEGREE OF DEATH TO THE ANCIENT ITALIANS. Says Henry Tappan: Death was not then surrounded with the torments of ascetic superstitions, with ideas of hell, in the mind of the ancients it was one of the offices of man, simply a continuation of life, serious and not a terrible thing, which one regarded calmly and not with the shuddering doubts of Hamlet. The ashes and images of their ancestors were preserved in their dwellings, they saluted them on entering, and the living maintained intercourse with them, at the entrance of a city tombs were ranged on both sides of the street, and seemed to be the primitive, the original city of its founders. Hippolytus, in one of Plato's dialogues, says that that which is most beautiful for a man is to be rich, healthy, honored by Greeks, to attain old age, to pay funeral honors to his parents when they die, and himself to receive from his children a fitting and magnificent burial.

A DEAR PLACE TO DIE IN. "If Washington," says a correspondent of the Norfolk Gazette, "is a dear place to live in, it is a very much dearer place to die in." In 1872 a Mrs. Mills fell from a third-story window of the Metropolitan Hotel. The following is Mr. August Bergdorf's bill for the undertaking: Casket, case, plate, etc. \$295; embalming and attendance of four men \$108; hearse and carriage \$145.50; eight pall bearers, \$65; attendance, with three assistants, \$60; craps, gloves, and ribbon, \$43.50; wreath, cross and loose flowers, \$68; box for flowers and freight for the same, \$27.72; tickets to New York, \$56.75; at Wilhamstown, Massachusetts, craps, gloves, and opening grave, \$26; for services, \$150; for services of assistants, \$200; for sundries, \$21; amounting, in all, to \$2,316. We do not wonder that human beings have begun to strike for an alteration in the modes of fashionable interments.

AN EGYPTIAN BURIAL. The King of Masindy, in Upper Egypt, having died, was lately buried, his wives being interred alive with him. A number of prisoners of war were taken to the immense grave, their limbs broken, and their mutilated bodies hung on the dead king and his wretched widows. The present King of Masindy looks forward with complacency to the time when he, too, will have a similar funeral. It is certainly a style of obsequies calculated to make a family desire the prolonged life of its head, for who would like to suffer excruciating torments over a dead body. Superstition is a curse to Egypt as well as this country.

"The World of Light."

Under the above title, Dr. J. C. Koch, of Allentown, Pennsylvania, has undertaken the publication of a German weekly paper, devoted to the diffusion of general knowledge concerning Spiritualism and kindred subjects. The first number of his paper was issued Oct. 22d, and the second on Nov. 12, and will be continued weekly thereafter, the price being fixed at \$2.00 per year. One department of the paper is devoted to the publication of phenomenal occurrences, and will be very full and complete, as arrangements have been made with a number of parties to report such matters for its columns. We commend this new venture in the field of Spiritual literature to those of our friends who command the language, satisfied that they will find much to interest them in its columns.

In consequence of the act of Congress, requiring all postage to be pre-paid at the office of publication, after January 1st, 1875, the JOURNAL will be sent three months to new trial-subscribers, for 29 cents, after this date.

H. F. UNDERWOOD lecturer at Watertown on the 17th and 18th, at Whitewater the 20th and at Milwaukee, Wis., the 22nd and 29th.

Give Him Credit.

Rev. Mr. Tucker is the queerest sort of a minister, to refuse \$10,000 a year and a New York church, just to remain in a New Hampshire town, to preach to the "operatives" and common sort of people at a salary of \$2,500. One is inclined to believe that all he cares for is to preach the Gospel and help men in their battle against sin.

Business Notices.

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Our old acquaintance, M. T. C. Flower of St. Paul, Minn., has opened a snug little hotel in that thriving city, a fact our friends having occasion to visit St. Paul, should make a note of.

Importance of Early Renewals.

Our three months subscribers must bear in mind that they should renew at least two weeks before their time is out, if they wish to avoid the loss of papers, as the names of all three months subscribers are dropped from the list when the time is up, and we can not undertake to supply back numbers. Please bear this in mind, and save yourselves disappointment and ourselves much trouble.

The "Heathens of the Heath," by the author of Exeter Hall, is now for sale at this office. See advertisement.

Last week we gave a long extract from Dr. Crowell's work, entitled "The Identity of Primitive Christianity and Modern Spiritualism," a book which should meet with a large sale. It fills an important place in our literature.

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