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

VOL. XVII.

J. S. JONES, EDITOR.

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NO. 17

MOTT'S SEANCES.

Communing With the Dead.

From the Chicago Daily Times.

The first seance was held on the second evening after arriving at Memphis. Before Mott was placed in the cabinet, it was again thoroughly examined, and the medium fastened with a pair of handcuffs from the county jail. He then took his seat in the chair, and the Times investigator fastened him with tapes and cords in such a manner that the slightest displacement would be at once apparent when the seance was over. In the opinion of all present, and all were thoughtful, honest men who had come from various sections of the union, without any preconceived plan, and were acting individually in the matter, the precautions taken were amply sufficient. Mr. and Mrs. Pitkin were also in the circle. Mrs. Mott was sick and had lain down.

ALL READY.

The cabinet door was closed, and the circle formed, all joining hands, except the newspaper man, who kept his hands free most of the time to take notes of the performances. The lamp was placed on the floor at one side of the bureau, and the wick turned down so that the room was flooded with a mild twilight. The impressiveness of the situation became at once apparent to all, and the quiet was only broken by Mr. Pitkin, who said:

"Kind friends, we are not very good singers but we will join in some familiar air, and would be pleased to have you help us. It produces harmony of mind, and assists in the materialization."

With that the entire circle joined in the old song:

"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way
To prepare us a dwelling place there."

The singing had progressed some time, when there was a ringing sound heard, first in the cabinet and next in the air above the sitters' heads, and the next instant the bell fell to the floor at the feet of Mrs. Walker, who, turning to the reporter, observed:

"It is very strange, but the bell never hit anybody. I have witnessed the same thing many times."

Again the singing went on, and in about five minutes the curtains at the aperture parted and a face appeared. It immediately receded, and a hand was projected. Mr. Pitkin at once arose, and, stepping to the aperture said:

"Kind spirit friends, what can we do for you? Is there anything wrong in the circle?"

There was a whispered sound which the sitters did not catch, when Mr. Pitkin said:

"The light is a little too strong. Will you please turn it down a little more?"

The light was accordingly turned down, and the singing again went on.

THE FIRST GHOST.

In a moment more a face protruded from the aperture, and remained there an instant, as though desirous of giving all a fair view.

Mr. Pitkin again arose and walked to the aperture, saying:

"Ah, general, how do you do this evening? Kind friends, this is Gen. Bledsoe. General, would you like to see any of the sitters this evening?"

"Yes," was the whispered response.

"Please tell me who you wished to see, general."

"I would like to see Judge Tilford," was the response.

A MASONIC TEST.

Judge Tilford immediately went to the aperture, and was saluted by the materialized form with Masonic signs, and held a brief conversation with him, the ghost retiring behind the curtain when conversing. The substance of the conversation, as was afterward related to the Times reporter, was concerning a friend of the judge who would appear that evening, and his name was given in full; also advice regarding Masonry, of which society the judge is a member, and to which the medium Mott does not belong. Signs were given which only a Mason can know. Before leaving the aperture the form shook hands with Tilford, and wished him good evening, as pleasantly as could any living person.

INTERVIEWING A SPIRIT.

The next to go up and be introduced to the general was the Times investigator. As he stepped to the aperture there was no face visible, but upon being called it made its appearance, coming out of the opening several inches, and immediately receding. It was like the face of a corpse; its eyes were closed, but the features were round and well defined. It was the face of a handsome man with a death-like pallor. It wore a heavy black mustache, and its hair was also dark. Advancing to the aperture, the reporter was introduced, the general greeting him cordially. The following conversation then ensued:

"General, I am pleased to meet you. Can you tell me whether any of my departed friends are here this evening?"

"Yes," the last letter of the word being held and aspirated.

"Can you tell me who they are, general?"

"Yes."

"Are any of them here now?"

"Yes."

"How many?"

"There is one here."

"Please tell me the name."

Here the ghostly whisper sank so low that no word could be fully understood by the reporter. He took the ear trumpet and inserted it between the curtains, and the ghost endeav-

ored to make itself understood, but without success.

"Will my friends appear to me this evening?"

"Yes."

The reporter thanked the spirit for his kindness, and was returning, when a hand appeared behind the curtains, and the fingers made a beckoning motion.

"The general wishes to see you again," said Mr. Pitkin.

The reporter stepped up to the aperture again, and asked the apparition if he desired to see him and was answered in the affirmative. There was a moment's pause, when suddenly the reporter was aware that the spirit, man or devil, whatever it was, was pronouncing a benediction, which for beauty of expression could scarcely be excelled. So suddenly did it come, the reporter did not catch it all. It was concluded with "Amen, amen." The reporter then withdrew and the seance continued. Others went to the aperture and communed with Bledsoe, and came away saying, "Thank God. That's a test no one can deny. He told me things no living person besides myself knows."

CROWDED OUT.

A face appeared and called for his father, B. T. C. Morgan, of St. Louis, who was in the circle. Mr. Morgan went up, but did not have time to converse with him, as Bledsoe again appeared, and made way for the form of a Col. Baker, who was of the 21 Iowa Infantry during the war. This spirit inquired for Capt. Houston, who conversed with him, and this gentleman having served in the above regiment, put what he felt to be good tests to the spirit.

RATHER IMPOLITE.

Suddenly there came the face of a young lad, who inquired anxiously for his mother. This was the spirit of Jimmie Walker, who, two years ago, suicided by drowning in St. Louis. His brother went up to talk with him, when he suddenly disappeared, and Col. Baker came back with more messages for Houston.

A SALT LAKE SUICIDE.

The next face was that of what might be called a large man, wearing heavy black beard and moustache, and displaying a full white shirt bosom. He inquired for Frank Tilford, who went up and recognized it as the face of a Dr. Craine, who was arrested for criminal abortion in Salt Lake about a year ago, and who suicided in his cell, but who died declaring his innocence. Judge Tilford held a long conversation with Craine, receiving many tests; the apparition detailing the circumstances of his death, which were all true. He informed the judge that he would give him a communication on a slate next day, through Mott's daughter, Essie. The sitters were introduced to Dr. Craine, who kindly showed his face to all, and when Dr. Wiggins was presented, the apparition beckoned him to come near. He did so, and among other things the spirit advised him to never be guilty of procuring an abortion.

JIMMIE WALKER COMES UP.

Jimmie Walker next appeared, and conversed a long time with his mother, Mrs. Walker, who has seen him frequently, feels that it is her son, and talks with him as composedly as though he were in the flesh.

A WARSAW GHOST.

The next apparition was that of one who gave his name as Hill, who died at Warsaw, Ill. His face was a peculiar one, fringed with heavy black beard, and was entirely different from all the others that had appeared. There were one or two present who knew Mr. Hill when alive, and recognized him here.

An apparition suddenly appeared, saying his name was Dayton, and that he wanted to see a friend, Mr. Slater. This gentleman, who was a total stranger to all, rose and conversed with the manifestation, but related afterward that the tests were not at all correct.

THE FIRST FEMALE.

The next figure was that of a female, who was understood to inquire for her brother. Several went up to see if they could recognize it, but could not. The name was then asked, and it replied "Emma Summers." The Chicago gentleman then rose and conversed with the presence, but he did not recognize her at first. Repeated tests were made, the figure saying she had died at or near Waukegan. She was dressed in white, and was a beautiful figure.

Mr. Summers sat down, but the face appeared again, inquiring for him. He again went up, and conversed for some time, recognizing it as his wife. He then introduced the sitters to her, all of whom, save men, described her just as the widower saw her.

JOHN CHINAMAN.

Suddenly the curtains were parted, and a strange-looking face protruded, much darker than had been the others. Upon inquiry this was found to be the ghost of a Chinaman. The visitors went up and talked to him, but he could answer nothing but a word that sounded like "Choo choo." This Times reporter asked it to permit him to feel its cue, which it very obligingly did, and which felt precisely like any Chinaman's pig tail, coarse like horse hair. The Times investigator took from his pocket a twenty five cent silver coin, and asked John if he would like it. John held out his hand in response. Holding the money about three inches above the aperture shelf, so that it would fall where there was no substance to take it from his fingers, the reporter told the Chinaman to receive it. It was taken from his fingers with all the force that would be expected to be shown by a human being who should suddenly match a piece of money from another. An instant later the silver was heard to rattle upon the floor of the cabinet.

The inquiry was made whether the Chinaman would write. Mr. Pitkin said he had done so. Thereupon the reporter tore a leaf from his note-book and placed it with his pencil upon the cabinet shelf, asking John to write him a letter. The apparition suddenly appeared, took the pencil in one hand and the paper in the other, and the next moment the paper was heard inside rustling as though being rubbed against the cabinet walls. John again appeared at the aperture, laid the paper down, and held it with his left hand, while with his right, with the pencil in the peculiar perpendicular position always employed by Chinese, began to write. The pencil could be heard rapidly tracing characters on the paper. When finished, the pencil was laid down and the figure vanished behind the curtain. The reporter rose, got his letter and examined it. The hieroglyphics are very peculiar, to say the least. Not being a Chinese scholar he cannot vouch for their genuineness. They will be submitted to an expert for an opinion.

It was related to the reporter that a few weeks ago a San Francisco gentleman was at one of the seances, and that this Chinaman, who had been his servant in life, appeared to him and was identified by him. Since then John has come frequently.

FRANK SMITH, THE JOLLY AND PROFANE.

A face next appeared, looked slowly about, and receded. When asked who it wanted to see, the answer was Dr. Wiggins. The doctor went up, and recognized it, more from the mental tests than the features. It was Frank Smith, who died in Lowell Henry county, Iowa, about one year ago. He was a miller, and was accidentally killed by falling upon the water-wheel of his mill. After conversing with Dr. Wiggins, the spirit expressed a desire to see Lessinger, who was in the circle, and who was an earthly acquaintance of the deceased. Upon presenting himself at the aperture the materialized form slipped Mr. Lessinger's face, and began a hearty laugh. They had been together a great deal in life, and had many good times in each other's company. Smith having been a jolly fellow, presently Mr. Lessinger began laughing very heartily. As he afterward related to the writer and one or two others, Smith's sport had brought up several incidents which had happened since Smith's death, and which were very ludicrous.

"You had better stop doing so and so," said the spirit, particularizing some pleasing incidents.

"How did you know I had done so?" inquired Lessinger, his sides shaking with laughter.

"God damn your soul, Jim," said the spirit; "there's where we have the advantage over you fellows, we know what you are about and you don't know what we are doing."

Mr. Lessinger said this was all so true and so naturally said that he couldn't help believing that he was talking to Frank Smith's ghost.

The next and the last materialization of the evening was that of a son of Mr. Lessinger, who was drowned on the 7th of last July. His father covered with him, and said he was positive it was his own son, as he told him things which no one else in the circle knew.

HIVENS ON DECK.

After Charlie Lessinger had disappeared, the singing was continued for some time, when a voice was heard from the inside of the cabinet, saying, in broken English:

"Vat the tyfel you vant to tie a man up like dis for? By dander you's better come and take dese strings off right avay, quick."

The door was opened and the Times investigator passed in and examined the strings and cords, and found everything just as left. Nothing, apparently, had been disturbed. The fastenings were then cut, and the handcuffs unlocked.

Mr. Hivens—for Mott is supposed to be then laid on the shelf, or to have left the body, which is occupied for the time by the German spirit—acquired for a glass of schnapps. The liquor was brought him, and he at once began to find fault with the smallness of the dram. He drank it slowly, and entered into conversation with the gentlemen about him, who had crowded into the cabinet. A curious circumstance occurred that is worth relating. The man from Iowa, named Slater, crowded his way in, as though anxious to get something more than had been communicated to him by the materialization. He said to Hivens:

"Hivens, who was the man who talked to me?"

Without asking the interrogator who he was, Hivens instantly replied:

"Oho, you're dat man vat has come on de money hunt. You'd better go right avay back to Iowa, for you'll never get dat money. Old man Dayton buried it just vere he said he did, and his son Johannes dugged it up. Some day he'll have lots of money, and will say he got it selling cattle and such things. You'd better go back. You vant get anything for coming down here hunting, for de money ish gone."

Slater slunk out of the cabinet, and left the house. The next day he detailed all the circumstances to the Times reporter, and they substantiated everything that Hivens had told him. He had come to discover where the money was.

RESULTS OF THE SEANCE.

Comparing notes was the order of the evening after the seance was concluded and Mott had come out of the influence. Sitting about the inviting and cheerful fire place, at Mr. Pitkin's, the experience footed up as follows:

Mr. Summers saw his wife at least a dozen times and introduced her to all present. Says the features were perfect, but that he lacked sufficient mental tests to convince him that it was the materialized form of his wife.

Dr. Wiggins had no doubt as to the identity of Frank Smith.

Judge Tilford would be willing to testify in court as to the identity of Dr. Craine.

James L. Lessinger plainly recognized the features of his son. The spirit had spoken to him concerning things of which no one in the world knew. The sitters did not know Mr. Lessinger's name at the time.

Capt. Houston who served with Col. Baker, believed it was Baker's spirit, but more from mental tests than features.

Mr. Morgan, of St. Louis, thought he saw his son, but couldn't state positively, as the materialization did not remain more than an instant.

Mr. Pitkin said the face of Gen. Bledsoe was the same that had appeared every night, and was repeatedly recognized by persons who knew Bledsoe.

All who were present stated that the mental tests were most convincing and astounding.

ANOTHER NIGHT WITH SPIRITS.

At 7 o'clock on the next evening, the circle assembled at the residence of Mr. Mott. The party consisted of Mr. and Mrs. Pitkin, Mr. Morgan, Judge Tilford, Mr. Lessinger, Dr. Wiggins, Capt. Houston, Mrs. Walker, Mr. Summers, the Times reporter, Mr. Jamison, of the Louisiana (Mo.) Press, and a Mr. Moore, both of which gentlemen had arrived that day and secured admission to the sitting. Mr. Slater, who had come to find out about the buried money, had left town.

The cabinet was inspected, but it was deemed necessary to tie the medium, it being the desire to see what the result would be without his being bound.

THE MANIFESTATIONS BEGIN.

The medium was then placed in the cabinet, the door shut, the circle formed, the light turned down, hands joined, and the singing began. In a few moments the door was noticed to move and partially open. What was the astonishment of the sitters to behold in the opening the indistinct, shadowy outlines of a man's form which Mr. Pitkin remarked was Gen. Bledsoe. A moment later the general retired into the cabinet and shut the door. The singing went on, but it was evident that there was something wrong. Mr. Pitkin arose, and stepping to the aperture, inquired:

"Kind spirit friends, is anything wrong this evening? What can we do for you?"

Gen. Bledsoe whispered to his interrogator, as the latter afterward told the Times reporter:

"I wish you would shut that window."

Upon examination, the cabinet window was found to be uncovered, and the moonlight streaming in. Mrs. Mott went out of the room—having been sitting in the rear of the circle—and covered the window from the outside with a heavy cloth. This done the materializations began as usual.

Gen. Bledsoe came to the aperture first and complained that the light was too high. He soon afterward requested Mr. Pitkin to sing. This gentleman at once struck up "John Brown's Body," in which the rest joined as best they could, the best being but indifferent singers. The general came again, and said to Mr. Pitkin:

"That's poor singing." Which terse and ghostly criticism was not far out of the way.

ONE OF LINCOLN'S RELATIVES.

The first spirit, after Gen. Bledsoe, was that of A. Mudd, who was a relative of Abraham Lincoln, and had lived at Ottumwa, Iowa, from which place he departed for the Spirit-world. He was recognized by one of the gentlemen present, who also communed with him some time.

AN OLD LADY.

Suddenly the head of an old lady, wearing a cap as white as snow, showed itself at the aperture. Mrs. Pitkin rose and inquired who she wanted to converse with. The reply was whispered:

"I want to see my son Franklin."

All sat still an instant, when the materialization repeated that she wished to see her son, Franklin Tilford.

Judge Tilford rose, and with reverential air approached the aperture. Upon speaking to her a sound was heard denoting grief. She again appeared at the window, and conversed with her son a long time. As was natural the scene was an alluring one. This lady died 30 years ago. In 1849 Judge Tilford went over-land to California. The materialized figure spoke to him concerning incidents on that trip which no other person in the room knew of; told him of her other sons who were both in the Spirit-world, and named them. Subsequent to the seance, Judge Tilford told the Times reporter that he was named Franklin, but was always called Frank by his acquaintances, and that even his wife did not know his name was other than Frank. When his mother came she at once inquired for Franklin. After bidding her good bye and taking his seat, the face again appeared as though loth to leave one who was so dear to her.

MRS. SUMMERS AGAIN.

The next face was that of one who wanted to see "Charlie." Mr. Summers at once arose and found it to be the materialization of his wife, just the same as on the first night. He held a long conversation with her.

JIMMIE WIGGINS.

Mr. Lessinger then saw and conversed with his son Charles, and Dr. Wiggins with Frank Smith. Both were exactly the same as on the first evening, he gave a great number of tests which were considered infallible. Following then came the spirit of a little daughter of Dr. Wiggins, who conversed a long time with her father, telling him her last words, who placed her in the coffin, and other things.

OTHER SPIRITS.

Next came the spirit of Mr. Hill, of Warsaw, who had appeared on the previous evening; next that of a Mr. Hardin, who died at Jefferson City, Mo.; who inquired for Mr. Jamison, and told him all the points of his death correctly; next was the son of Mr. Morgan, of St. Louis, who conversed a long time with his father. Next came an elderly woman who inquired for her son, Mr. W. D. Moore, of Decatur, Iowa. This gentleman conversed with her a long time, and she was plainly seen by the other sitters. She was dressed, Mr. Moore told the reporter, in a shroud. Next came Jimmie Walker, inquiring for his mother. Next came a spirit inquiring for his father, and it was responded to by Mr. Jamison, but he found that it was not that of his son, but was Charlie Lessinger. This materialization told his father that he had forgotten to say one thing to him upon his former appearance, and wanted to know if he had bought any hogs this season. Mr. Lessinger told him he had not, whereupon the spirit told him not to do so, for if he did he would lose everything; furthermore he must not buy a hog this winter, and never engage in any enterprise without first consulting him.

THE CIRCLE ENDS.

This was the last materialization of the evening, the circle having lasted nearly three hours, as is usual with Mott's seances. The next moment Hivens was heard calling for his portion of whisky, and the door was opened, and the light permitted to penetrate the apartment gradually.

The Times reporter was taking notes of the performance, when Hivens, with his eyes shut, suddenly inquired:

"Vat you write, eh?"

"I'm writing about you, Hivens."

"Vel, I wish you would tell my gruder-in-law, Philip, to bring my cow and my horse and my lot along ven he comes to spirit land. He stole 'em avay mit me."

"All right, Mr. Hivens, I presume he'll bring them with him."

The conversation turned on various topics, when one of the gentlemen, forgetting the quality of Mott, addressed him by that name, asking a question. As quick as lightning Hivens responded, turning his head around:

"Mr. Mott, you'd better come pack and shump in mit yourself, for dere's a man here vat wants to talk some dings mit you."

When asked where Mott was at the time, Mr. Hivens replied that he was just behind him, and was about as big—meaning his soul—as one of his fingers.

Hivens began joking with his listeners, when the question as to the whereabouts of lawyers and doctors in the other world was brought up. Hivens replied that they had a place for these men up there, remarking that they had two rows of spirits, each armed with a paddle, standing facing each other, and that it was necessary for every lawyer to run this gambler. For the doctor, each were armed with a big pill which the newly-arrived doctor was obliged to take as he passed through. This infinitely manner in which this was told created much laughter, but Hivens put himself right on the record soon afterward by declaring that he was "shut making jokes," that it was so.

THE EVENING'S RESULT.

Upon comparing notes, and giving in testimony as to the results of the seance, the opinions were found to stand thus:

Mr. Lessinger was perfectly satisfied that he talked with his son; recognized the features fully.

Mr. Summers received no satisfactory tests from his wife. He had received a slate message that day through Essie that was far more satisfactory to him.

Judge Tilford recognized his mother by her voice and earnest tones. The features were not as perfect as he expected they would be; looked more like those of his grandmother.

Mr. Morgan, a Spiritualist, had fully recognized his son.

Dr. Wiggins recognized Frank Smith by his features; his daughter Jessie gave him satisfactory tests.

Mr. Jamison was perfectly assured, by mental tests, that he had conversed with Har- nia.

Mr. Moore recognized Mudd by mental tests. Was also satisfied he had conversed with his mother."

Mrs. Walker could bear testimony to the identity of her son Jimmie.

THE LAST SEANCE.

The third and last seance at which the Times reporter was present was fully satisfactory as were either of the others. It was attended by the same persons who were present at the second evening, with the exception of Dr. Wiggins and Mr. Lessinger, with the addition of Mr. Dyarr, editor of the News, a paper published in Memphis, and who now sat for the first time.—Mr. Monroe, of Peoria, and Dr. Tupper, a Spiritualist who arrived that day from Iowa. The seance began at 7:45 o'clock.

A CHILD WALKS OUT.

As soon as the light was turned down and the singing began, the cabinet door was opened noiselessly and swung so far back that the legs of the medium could be perceived placed upon the stool. The door then swung back, and was latched by Mr. Pitkin. In a few moments it was opened again, and the figure of a small child came to the threshold. The dress, which stood in the way of the apparition, was picked up and thrown into the room. Mrs. Mott arose and asked the child who she wanted to see, and the reply was "My papa."

"What is your name?" was the next question.

(Continued on 9th page.)

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.

A CARD OF ROBERT DALE OWEN.

His First Suspicions Aroused by the Unsatisfactory Character of the Sittings--How He Learned the Story of the Personator of Katie King--Mr. Holmes Charged With Altering Checks in England.

The Result of an Exposure a Benefit to Spiritualism.

[From the New York Tribune.] In addition to my brief card of Dec. 6, and my letter of Dec. 10 both published in The Banner of Light and in The Religio-Philosophical Journal, in which I stated that I had no longer any confidence in what have been called the "Katie King" manifestations, I owe a few words of further explanation to the public. My suspicions were awakened several weeks since by the utterly unsatisfactory character of the sittings, by the apparent substitution (as "Katie King") of a figure other than that with which we had been familiar last Summer; and, more than all, by the persistent refusal, or neglect, in the mediums to set the cabinet on castors, so that it could be moved to any part of the room, as we repeatedly urged them to do. But these were vague suspicions only, which I hoped through an ultimate compliance with our suggestions as to the cabinet to see explained away. I took no decisive action until December 4. On the morning of that day, a gentleman whom I know well--a Spiritualist of 15 or 20 years' standing, who had been a regular attendant both during the Summer seances and at the supplementary sittings held here this Autumn--expressed to Dr. Child and myself, under a solemn promise of secrecy, his firm belief that he had seen and conversed with a person who personated "Katie King" during last Summer, and who, with great apparent contrition, now confessed the offense. He told us, further, that he believed she had been tempted to this deception under the pressure of sheer want of bread; that, having been unable to pay the rent of a boarding-house which she occupied; her furniture had been sacrificed at a forced sale, and she herself (with a child and an old mother dependent on her for support) turned into the street, without a dollar in her pocket or a home (unless she sought one of pollution) to which to go. Under these circumstances the tempter offered her \$5 a night to "play a part." And it was only (so my informant said) when she was so far committed as to be afraid to withdraw, that she fully realized the enormity of the offense which she had consented to aid. My informant added that he had required our word of honor to refrain from disclosing this, or alluding to it in any way, until he released us from the promise, not because he had the slightest intention of suffering the originators of this fraud to escape, but because he had obtained the information under conditions that bound himself. With some hesitation he allowed us to take one other gentleman, for whose discretion we vouched, into our confidence. He gave us no names, no addresses, nor other clue to the whereabouts of his informant. But his statement was backed with such circumstantial evidence that, within half an hour after I received it, I telegraphed to the Atlantic (but too late) to withhold my January contribution.

DAMAGING REPORTS ABOUT THE HOLMES'S FROM ENGLAND.

Next day I received an important letter, from London. In July or August last, hearing some reports touching disreputable pecuniary transactions by the Holmeses in England, I wrote to a highly respectable gentleman in London, well known there as a Spiritualist, begging him if he could procure authentic proof of this, to send it to me. His reply written only in November, did not reach me here till Dec. 4. He apologized for this long delay, caused by the absence of the gentleman (Mr. Marthese) who could alone give him direct testimony, and added that he had seen him and had obtained from him the statement that he (Mr. M.) had given the Holmeses two checks, each for \$8 sterling, both of which had been altered to \$80, and that the Holmeses had drawn the money and then left for this country. The next day Dr. Child and I called on the Holmeses. I told them, so far as I honorably could, the reasons which caused me to believe they were playing us false, among them I had withdrawn all confidence from them. There was a scene, Mrs. Holmes, with uplifted hands, calling upon God to strike her dead that moment if she or her husband had ever employed trickery or deception. It was a phase of human nature which I had never witnessed before, and I left the room without a word of reply. I may add that yesterday I received from Mr. Holmes a letter pronouncing the Marthese story to be without foundation, and reminding me that I had no deposition under oath to sustain the charge. Let him have the benefit of the doubt. On the evening of the day on which the above interview took place, I mailed to the two chief Spiritual papers my note recalling all assurances of confidence which I had previously given in this matter. When, three days later, I sent to the same papers, and to The London Spiritualist, a letter of explanation, bound by the promise made to my informant, I was restricted to the ground of my personal observations, and the suspicions which these had aroused, sufficing to cast a doubt on all that I had seen, but not affording just ground to pronounce the whole a fraud.

Eight days after this, came the exposure, as published (Dec. 15) in The Inquirer of this city, derived from the same person who had previously given me in confidence an outline of his discoveries. While I acknowledge the obligation which I and all truth-seeking Spiritualists owe to this gentleman for his painstaking perseverance in unearthing the evidence, I much regret that instead of writing out a calm, clear, and exact narrative of the events leading to his disclosures, he suffered these first to reach the world as they did, true it may be as to the main facts, but with aliphoid inaccuracy of detail, and decked out in a tone and in terms of sensational levity, which I think must have been highly offensive to himself, as they surely were to every earnest Spiritualist in the land; and in a tone and in terms utterly unbecoming the gravity alike of the subject itself and of the crime which was sought to be exposed.

As to the main question, aside from the presentation of it, the case seems made out, not probably so as to satisfy a court of justice, but so as to produce a moral conviction, sufficient to render worthless, as evidence of spirit ma-

terialization, every thing, be it feigned or genuine, which the Holmeses have put forth. I do not affirm that all the manifestations exhibited by them were frauds. They held seances throughout England for more than a year, obtaining many favorable notices, which I have read, and not being detected, so far as I know, in any attempt at imposition. The gentleman who wrote me the details of the Marthese affair adds: "Still, the Holmeses are powerful mediums." Strange to say, there is on record in The London Spiritualist for February, 1873, the full details of a sitting held by them in London the month previous, during which, it is affirmed, there showed herself the self-same "Katie King" who had appeared through Miss Florence Cook's mediumship. The report of the seance was written, and is signed by Mr. Loxmore, a London magistrate, a gentleman of wealth and position, at whose residence in Gloucester-square Miss Cook's seances were often held. He went up to this alleged "Katie King," spoke to her, and says he is sure that no one who is familiar with the Katie who appears at Hackney (Miss Cook's place of residence) can for a moment doubt the identity of the two. All this may have been imposition, for the task of separating the genuine from the spurious is not easy. Certain conditions, seemingly arbitrary, have to be observed in prosecuting spiritual studies. If we justly refuse assent to these, our experiments may fail, our way may be barred. If, on the other hand, we are deterred by allegations (which may be simulated) from gradually exacting necessary and reasonable tests, we expose ourselves to imposition by unprincipled mediums. It is a thing far more difficult than the outside world imagines to steer clear of these two extremes, observing the just medium between too much and too little suspicion.

THE EXPOSURE A BENEFIT TO SPIRITUALISM.

I erred last summer in accepting as necessary conditions what seem to have been mere precautions to avoid detection in fraud. I see to day (as one usually does when things are past) certain tests which I might properly have demanded, believing, as I now do, that the reasons assigned for declining to give them were futile. Yet it may happen that other observers, incorrectly interpreting my experience, may urge conditions so stringent as to totally arrest the phenomena, and may thus be tempted to abandon in disgust what might have proved a satisfactory investigation, yielding invaluable results. If the golden mean be hard to attain, we ought none the less diligently to strive for it. If the result to Spiritualism of all that has happened be to check its progress for the time, if a few weak brethren fall off, and if others doubt the phenomenon of spirit materialization itself merely because they hear of a counterfeit being detected, still the result will be good. Mediums for materialization are springing up all over the country, some genuine, some spurious. The former will stand the test, and Spiritualism will thrive all the better that the deceptions admitted by the latter are now likely to be brought to light. The excitement produced, and the inquiry awakened, will all in the end work beneficial effects. Of course, I have had a pile of letters on the subject. One writer takes quite a cheerful view of the matter, declaring that my contribution to the January Atlantic is, at the worst, a charming romance, which he has read with great pleasure, and shall always deem worth preserving. Perhaps it is, for the moral it points and the lesson of caution it teaches.

By the latest accounts the Holmeses remain in the city, protesting their innocence, and holding their usual sittings, still attended by earnest and undoubting believers. They have not had their say, and the greatest criminal is entitled to a hearing. If, when the smoke clears away, they are found guilty, there is no crime in the decalogue more heinous in the eye of justice or religion than the offense against all that is holiest and most sacred which they have perpetrated. If there be apology for such an offense, it must be that which Jesus found for his murderers, asking that they be forgiven because they knew not what they did.

ROBERT DALE OWEN.

Philadelphia, Dec. 20th, 1874. P. S.--I refer those who are curious as to the details and explanations connected with this matter, and especially as to the means employed to render nugatory what seemed all-sufficient precautions against imposition, to The Philadelphia Press of yesterday morning. It contains the fairest and most satisfactory report, by far, which I have seen. A gentleman who is still a firm believer in the Holmeses, informed me last evening that they had commenced suit against The Inquirer and Telegraph for slander. R. D. O.

A MATERIALIZED HOUSE.

Charles Warren Stoddard Visits the House of Loretto.

THE MIRACULOUS MIGRATIONS OF THE HOLY HOUSE--HISTORY AND TRADITION CITED IN SUPPORT OF THE SINGULAR STORY.

Under date of Loretto, Italy, Nov. 1st, 1874, in the San Francisco Chronicle, Warren Stoddard gives a full account of one of the most remarkable phenomena that ever occurred. He says:

The facts in the history of the Holy House of Loretto are so astounding that no man in his right mind is expected to credit them without proof! Fortunately, proof corroborating every statement that has been made concerning the miraculous flight of the house is on record, and the story, as it is now told, may be accepted as authentic, though it is, without doubt, unparalleled in these years of our Lord. What happened before the Christian era doesn't concern us personally, and we won't trouble ourselves about it to-day. I believe it is generally acknowledged that nothing proves itself. Tradition alone proves the authenticity of the scriptures. From scripture and tradition we learn that a virgin named Mary, espoused to a man named Joseph, was visited by an angel, who saluted her in her house at Nazareth and prophesied she would miraculously bear the divine child she bore, and that the holy family returned from Egypt after the death of Herod and resided at Nazareth until the child Jesus began His teachings in His thirteenth year. It is natural to suppose that the apostles, who so loved their Divine Master that they forsook all to follow Him, should reverence the humble house that sheltered Him during His childhood; there can, therefore, be little doubt that the house in Nazareth revered as the holy house was

THE VERITABLE HOME OF OUR LORD.

Helena, the mother of Constantine the Great, visited Nazareth and left there magnificent monuments of her faith; so that, at the very beginning of the fourth century, the holy house was an object of veneration. Nicophorus, the ecclesiastical historian, describing the pilgrimage of St. Helena, says: "She went to Nazareth, and having found the house where Mary was saluted by the angel, she had

a magnificent temple erected over it." Eighty years later St. Jerome accompanied the illustrious Roman lady, Paula, to Nazareth, and he tells us that there were two churches in that city--one near the centre, where stood the house in which the infant Jesus was educated, and the other where the angel entered to announce to Mary the heavenly message. It is mentioned in the writings of the learned monk Adaman, and Bishop Arcolf, and the Venerable Bede.

PHILIMAGES TO NAZARETH

were so common that the order of the Knights of St. Catherine was established for their protection; and later, when the holy lands fell into the hands of the Turks, this cruelty toward the Christians was the cause of the famous crusades.

William, archbishop of Tyre, in his History of the Holy War, mentions that the church existed not only in the seventh century, but that Prince Tancred, governor of Galilee, in the year 1100, adorned it with beautiful gifts. The Patriarch, cardinal patriarch of Jerusalem, says that he often celebrated the divine mysteries in the house where the virgin was saluted by the angel, and this was during the first half of the thirteenth century.

John Facca, a Greek priest, visited Nazareth in 1185, and, writing of the holy house, he says: "On the left-hand side of the altar (in the church erected by St. Helena) there is a niche through which one enters, and descending a few steps, you behold the ancient house of Joseph, in which the archangel announced the glad tidings to the virgin."

THE VISIT OF ST. FRANCIS.

St. Francis, of Assisium, visited it in 1213. About this time were instituted the military orders, "the Knights of St. John of Jerusalem" and "the Templars," for the protection of pilgrims. The country was in a condition which made it unsafe for pilgrims to enter it; yet St. Louis, king of France, as is recorded by one who was in his company, visited Nazareth, and entered the holy house, in which "the Word was made flesh." The war of the Guelphs and Ghibellines and the mutual strife between the kings of England, France, and Spain drew the attention of Catholic Europe from the Holy Land, and in 1291 it fell into the hands of the infidels. The splendid church erected over the holy house was almost entirely destroyed, and but for its marvelous destiny, the last vestige of that sacred chamber might have been buried forever in the ruins.

THE FLIGHT OF THE HOLY HOUSE.

On the 12th of May, 1291, there suddenly appeared on an eminence called Rannizza, between the cities of Tersato and Fiume, in Dalmatia, a house thirty-two feet in length, thirteen in width, and eighteen in height. The astonished inhabitants of both Tersato and Fiume came in crowds to see the strange visitor. It looked ancient; it seemed once to have been a chapel. With awe and wonder they entered the mysterious building. The walls were of hewn stone (and not of brick, as has been reported in some travelers' notes). And here and there were some bits of plaster still bearing the faint outlines of frescoes. Against the walls immediately opposite the entrance was a small altar, and over it a wooden cross. On the right was a small statue of wood representing the virgin and child; on the left was a cupboard, with two shelves, set in the wall itself. Near the cupboard, and against the end of the building, was a low fire-place. It was evident, that whatever the house might have been originally, it had been recently used as a chapel in honor of the blessed virgin.

A REVELATION OF THE MIRACLE.

The news of the advent of this mystic house spread with wonderful rapidity throughout Dalmatia, and many, believing at once that a miracle had been wrought, hastened to visit the scene of it and enjoy the benefits thereof. At this time one Alexander, the curate of the parish, a faithful pious man, was lying at the point of death. Hearing of the many cures that had been wrought at the holy house, he was filled with hope, and in a vision he was visited by the blessed virgin, who related to him the history of the house, and bade him rise and tell the people what he had heard. The curate arose healed, and related how the holy house had been brought from Nazareth, as a proof of its sanctity, for there it was neglected and exposed to insults by the infidels.

A VERIFICATION OF THE MARVELOUS STORY.

Nicola Frangipani was at that time the prefect of Dalmatia. He had no sooner heard the wonderful story of the house, as related by Alexander, than he authorized the inhabitants of Tersato to send a delegation of four worthy citizens to Nazareth in order to see whether or not the house of the virgin still existed there, and if not, to search for the foundations and take exact measurement thereof. This delegation went to Nazareth, and on its return to Tersato the members thereof declared, under oath, that "the house of the blessed virgin was no longer at Nazareth, and that the foundations remaining on the spot where once stood this holy house corresponded exactly with the dimensions of the strange house that had so mysteriously appeared amongst them." The news of the appearance of the holy house in Dalmatia, the wonderful cures wrought there, the report of the delegation sent to Nazareth, spread beyond the confines of Dalmatia, and soon thousands of pilgrims from Istria, Croatia, Bosnia, Servia, and more remote districts, flocked to the sacred edifice. According to official records of Fiume and Tersato, a priest named John De Grobnio was appointed custodian of the chapel by the Prefect Frangipani.

THE HOLY HOUSE AT LORETTO.

On the 10th of December, 1294--three years and seven months from the date of its appearance in Dalmatia--the holy house was again miraculously transported. Some shepherds watching their flocks near the shores of the Adriatic, in the territory of Recanati, suddenly beheld a house, which seemed to be carried in the air by invisible hands, crossing the sea! It gradually descended into a little wood about a mile and a half from the seashore. As soon as it was broad daylight the shepherds hastened to the spot where they had seen the house descend, and they found it, without a stone loosened or a beam displaced. Without delay they hastened to Recanati and related what they had seen. Their story was of course discredited. They, however, persisted in their assertions, and finally some of the citizens of Recanati determined to accompany them to the wood. Upon arriving at the spot the house was discovered to be exactly what the shepherds had described, and as the wood in the midst of which it had descended belonged to a lady named Lauretta, or Loretta, the house was called the Holy House of Loretto.

ANOTHER FLIGHT.

Unfortunately, the holy house rested at some distance from the main road; it was surrounded by a thicket of trees, and the many pilgrims who visited it took with them gifts, very often of great value. The consequence was that the place became infested with robbers. After a time few people dared venture to visit the miraculous chapel, and it was

finally abandoned. For the third time the holy house was mysteriously conveyed from its resting place, and suddenly made its appearance on an eminence near the public road that led to Recanati. The hill on which the house rested was the property of two brothers who lived in the city. As soon as it became known that the house had again by some invisible power been removed and deposited in a place where it could be visited with comparative safety, crowds of the faithful daily flocked to it, and few left it without depositing some thanks-offering of a substantial nature. The brothers seeing the treasury of the house daily increasing, determined to seize the same, but disagreed as to the proper division of the spoils, and while they were still disputing the winged house again took flight and rested on the spot it now occupies. It was then inclosed on the north, south, and east sides by rude brick walls, placed some distance from the sides of the house. An altar was built against the exterior of the south wall, and above it was spread a large portico, which served as a church.

THE BASILICA.

The holy house at present stands beneath the lofty dome of a magnificent basilica, erected by Cardinal Barbo, a Venetian, afterward Pope Paul II. in the fifteenth century. In 1464 Pope Pius II. came with his court to Ancona. While there he was stricken down with the pest and died. Cardinal Barbo, one of the papal curia, was almost immediately after, seized in like manner, but desired to be at once removed to Loretto, that he might visit the holy house. His request was granted, and no sooner had he entered the portals of the wonderful chapel than he fell into a deep sleep, out of which he awoke in perfect health. In gratitude for his miraculous recovery he at once gave orders for the erection of the splendid edifice that now shelters the holy house.

THE LAST PROOF.

The inhabitants of Recanati, having learned that a house similar to the one that had made its unaccountable appearance in their territory had as unaccountably appeared without a moment's warning at Dalmatia, and after remaining there for the space of three years and seven months had suddenly and unexpectedly disappeared and the house was believed to be the veritable house of the virgin, determined to send a delegation to Fiume, in Dalmatia, and also to Nazareth, in order to obtain more positive proofs of the identity. The delegation returned with proofs so positive that there was no longer a doubt that the Holy House of Loretto was the same that had rested in Dalmatia after its flight from Nazareth. The account of my pilgrimage to Loretto I reserve for another letter.

THE SOURCE OF INFORMATION.

For the facts given in this statement I am indebted to my good friend Dr. Kroger, the English confessor at the holy house. I you want anything further on the same subject you will have to look it up yourself. That a house which you may or may not call "holy" did stand in Nazareth, and was there venerated by the faithful for thirteen centuries; that a house answering to it in every particular appeared in Dalmatia and disappeared without human agency, and that the same house or one so like it that it was impossible to distinguish them, appeared in the territory of Recanati, by the sea, but was twice miraculously removed, and found its final rest where it now stands, are undeniable facts. Disprove them if you can! How the house was floated through space you may explain to suit yourself, and perhaps you can do it. As to the future of the holy house, it rests in the hands that have sustained it in the past. If you want any information on that point I would respectfully refer you to headquarters, which is a mild sarcasm, for you of little faith may consider yourselves mighty lucky if you ever have the opportunity of making personal application there.

Taxing Church Property.

Recently we suggested to the Democratic members of the General Assembly the propriety of introducing and adopting an amendment to the tax law, striking out the clause exempting church property from taxation. We made the suggestion on the ground that the Democracy have control in the Legislature and can carry their party measures, and we also suggested that the German and other "Liberal" people, who aided materially in placing the Democratic party in power, should urge that party to the performance of this work, which has been so frequently demanded by the "free minded." But the Democrats in the Legislature were in no hurry about it, and so Representative Hodge, of this city, has taken up the task they seem disposed to shirk, and unless the bill is smothered in committee, the Democrats will have to face the music.

We have given our views on this matter of taxing church property, and presented facts and figures in support of those views. The matter scarcely seems to need argument on constitutional grounds, as in its opening clause the State Constitution expressly declares that "no person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship, against his consent," and yet the exemption of church property from taxation compels every tax-payer to "support and maintain" forms of worship, whether he is willing or not. It makes the Roman Catholic help support the Protestant, and the Protestant aid in maintaining the Roman Catholic, the Jew contribute to both, and the non-believer in churches pay for the benefit of them all. We believe nine men in every ten, even among church-goers, if asked their individual opinion on this point, would say the existing practice is wrong in principle. It is true the constitution gave the Legislature permission to exempt if it saw fit, but such exemption, though so specifically permitted, is against the spirit of the constitution as displayed in the Bill of Rights.

For the information of those who may not have seen, or who may have forgotten, what has been given in regard to the amount of church property in the State which escapes taxation, we repeat that the census of 1850 showed less than six million dollars of 'this property in the State; in 1860 it had increased in value to thirteen millions; in 1870 to nearly twenty-six millions; and at the present time it is, at the rate of progression for the twenty years before the last census, no less than thirty-eight millions. This increase is greatly in excess of the increase in the value of taxable property. In 1850 the proportion of exempted church property to the total value of taxable property was 1.38 per cent.; in 1860 the proportion had increased to 1.46 per cent.; now it is 3.43 per cent.

We do not propose, just now, to go again into a discussion of the question what denomination is resping the largest benefit from this exemption. That is unnecessary. The fact that thirty-eight millions escape taxation in contravention of the spirit of the constitution, that this is nearly two-and-a-half per cent. of the whole taxable property of the State, and that the proportion is steadily increasing, should be argument enough for the abolition of the exemption. (Cleveland Ohio) Herald.

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CHICAGO, SATURDAY, JAN 9 1875

THE VOICES.

Warren Sumner Barlow—Burned.

Ever since the Christian religion was ushered into the world, fire has been an instrument used to torture heretics, and spread ruin and devastation in the ranks of the Infidels. Bruno, who entertained opinions in harmony with Galileo, was burned at the stake; the latter was twice arrested, and the second time confined in prison for several months, on account of his heretical notions, and when released, he was held under strict surveillance the remainder of his life. Charlesagne, devoted to the "only living and true God," gave the Saxons whom he conquered, the privilege of being baptized or put to death. The Bible itself gives accounts of horrid butcheries, contemptible lies and debaucheries that received the sanction of God himself. Such being the case, it is not strange that some of those who make this book their sole guide, should be inspired by a vindictive brutal spirit, and that their acts should find expression in a scriptural way.

The Christian's religious foundation stone consists of a horrible murder—on that has been reared magnificent churches, until now there are over 600 prominent religious sects, each giving the lie to all the rest. Since the cornerstone of Christianity was put in its place through the instrumentality of the crucifixion of Jesus, there have been thousands murdered and burned, as heretics, etc. As late as 1772 a woman was burned in Europe for turning her daughter into a pony, and having her shod by the Devil! Coming down to modern times we find that WARREN SUMNER BARLOW, the poet-philosopher, whose verses shoot truths with such alarming effect in the ranks of the orthodox, was actually cast into a grate of flaming fire, by a devoted Christian, and entirely consumed.

In this country Christians hung Mary Dyer, persecuted Quakers; enacted odious laws, imprisoned Abner Kneeland, and did other mean acts too numerous to mention; but open devotes in New York was not satisfied—his fiendish nature would out, so he caught hold of Warren Sumner Barlow, and confining him to the burning grate, his life soon became extinct—that is, one of his lives—he has about 100,000 embraced within THE VOICES (this poem), for there his soul lives, moves, and has its being, as well as in his physical organization. It was Warren Sumner Barlow within THE VOICES that was burned—not the living entity—it was simply his thoughts,—the deep living inspirations of his magnificent soul, that were consumed in the flames! His poetical work, THE VOICES, sparkles with grand truths that urged within his mind, illuminating it with a divine radiance, and driving therefrom those errors that rely on a horrible, brutal murder, as a ladder to heaven! Its ideas are presented in thundering tones, but they are followed by the lightning, which invariably strikes falsehood a fearful blow, prostrating it in the dust. On glancing at its pages, radiant with gems of truth that flash therefrom like meteors from the sky, going forth like angels of light to illuminate the darkness of the human soul, the calm reflecting mind will not consider it strange that a devoted Christian threw the book into the fire.

There are two kinds of warfare; one is waged with the ferocity of tigers against the physical organisms, using material means altogether; the other is now being prosecuted through the instrumentality of illuminating thoughts, which are sent forth with unerring certainty and precision by the bold strategist, Warren Sumner Barlow. A moral warfare sheds no blood; it burns no libraries; it builds no racks or gibbets; God-like in its mission, it sends forth Truth as an Angel of Light, to scatter broadcast the seeds of reform, and to condemn in stentorian tones, the burning of "witches" and the hanging of heretics.

Last year, in this enlightened 19th century, Jose Maria Borrilla, was burned in Mexico—in 1670 Mary Dyer was hung on Boston Common. The Mexicans occupy the same grounds

now in reference to witches that Americans once did. But while the ignorant, superstitious Mexicans actually burn witches, the highly civilized, superfluely educated, and exceedingly pious devotees of the Christian religion.

BURNED WARREN SUMNER BARLOW!

True, they did not burn his physical organism, but they destroyed that which is equally as valuable, the living, throbbing, vital soul, he had given THE VOICES.

The Christian who performed this nefarious act, would have certainly preferred to see the physical organism of the great author, embraced by the hellish flames, and suffocated by descending smoke! Does not the fact, that the VOICES were thrown into the fire by a Christian, thoroughly demonstrate that they cut like a two-edged sword? When consigned to the smouldering embers of the grate, they generated a flame in the darkened room, illuminated it momentarily, and then its grand truths took their flight heavenward to bear witness against its vile persecutor.

Voltaire said that there were pieces enough of the true cross, on which Jesus was crucified, to make a hundred-ton gun ship! In the vestry of many of the churches of France, may be found pieces of the virgin's gown, vials of her milk, and locks of her hair! Of course, these pieces of the TRUE cross, vials of her milk, locks of her hair, etc., are all manufactured to act upon the superstitious minds of the ignorant! The Christians will hold up their hands in holy horror at such relics, pronouncing them all frauds. But they are no more so than the insipid David, the nincompoop favorite of God, who exposed his person in the presence of his handmaids. It is against these errors and all others which superstition has reared, that Warren Sumner Barlow aims his effective facts, his keen-cutting logic, and his withering sarcasm, the friction of which generates a light in dark places, and prepares the way for angelic ministrations. As an officer in the grand army of reform, we place Warren Sumner Barlow in the front ranks! His thoughts are signal lights that pave the way for the advancing hosts.

Mahomet was "all fate;" Napoleon was "all star and destiny;" Warren Sumner Barlow "is all truth." He don't rely on "fate" or on "star and destiny," but on "potent truth," with which he advances fearlessly on the columns of error, (sliced by Nude David, Concubine Solomon, Boiled Job, Lying Judas, Necromancer Moses, Seducing Abraham, Speaking Ass, and Strong Samson. In this conflict now raging, the result will be favorable to the liberal cause.

In his VOICES, Mr. Barlow demolishes the errors of the Bible, shows how extremely foolish they are, and prepares the mind for a grand spiritual influx of light. His ideas on prayer are grand indeed, and his suggestions, in verse raise his reputation far above Tyndal, who proposed that Christians pray at a mark! They are, seemingly, living entities, that hold sweet communion with the reader, wafting his soul into realms of divine grandeur, and presenting to his enraptured vision, purling streams, murmuring springs, sweet-scented flowers, shady walks and lawns, and then as a contrast thereto, he thunders and lightnings, utters deep soul stirring invectives, raises the stalwart arm amid the crouching forms of idolatry, and belches, too, like the mad volcano!

He is an individual poet, solitary and alone—no others like him; no other bears any resemblance to him. No mountain is like that which rears its peak above all the rest, that looks down upon the flashing lightning and fierce storm cloud, as if bidding defiance to the very elements! Longfellow's poems are interlaid with charming bouquets, embellished with legendary lore, and they present some charming truths. Tennyson is sharp—at times grandly sublime! Neither, however, is a warrior poet. They would cowardly retreat at the first note of alarm. They don't know what iconoclasm is! Barlow's verse is adorned with beautiful flowers but they all have thorns on them, and they pierce to the vitals. His flights of fancy have awards for a ballast, that are used effectively against superstition, when brought in contact therewith. His conclusions or "interludes" are like an advancing army that has moved irresistibly forward, and which is reposing after victory.

Indeed, Barlow is not a duplicate of any other poet. His iconoclasm is not chaotic, but systematic and regular! As a General in the vast Army of Reform, he has marshaled vivid truths, and they march to the music of his soul! In grand array, arranged in the order of battle, they only listen to the "Voice of Nature," which is founded on the idea of "One God with one revokelless plan, Embracing every world and man."

Thus panoplied for war, they go forth—not to shed blood, to erect gibbets, or to desolate the country, but to illuminate the world with the torches they bear.

But we have not space to give a more extended notice of THE VOICES. Every Spiritualist should have a copy. This edition is somewhat enlarged and otherwise improved, and the grand truths it contains should be scattered broadcast over the land. Liberalists should always keep two copies—one on their own shelves; the other to lend, to send forth as a missionary. For sale at this office.

Mind Reading.

Mind readers have become so numerous of late that their presence ceases to excite any surprise. Among the last is Dr. A. J. Seymour. He can not account for the gift, and does not ascribe it to spiritualistic powers. He says that it became suddenly clear to him on the 6th of last April that he could exercise the power, and since then he has not failed in half a dozen cases.

Such Testimony Ought to be Sufficient to Sink the whole Business of Spiritualism out of Sight Forever.

Such is the language used in an editorial article of Friday's Chicago Daily Tribune, of Dec 25th, in commenting upon the recent exposures of the Holmeses and pretended exposures of Mansfield, Slade and Foster.

Of the impositions practiced by the Holmeses we have no doubt, nor have we any words of apology for them nor for any other impostors. But it is due to our readers who may not see the pretended expose published in the New York Herald, and copied into the Tribune, to say that there is nothing in the narration of the exposé's experience with Foster, Slade and Mansfield, which serves to convince the mind of an unprejudiced reader that these three last named noted mediums are playing the role of impostors.

The exposé convicts himself of repeated falsehoods which he uttered to show the untruthfulness of communications received. He makes declarations of discoveries of fraud where thousands of intelligent people discover no such imposition. Before such intelligent investigators, who have preceded him in their sittings with those mediums, will stultify their own senses, they will require very strong corroborating evidence in support of the veracity of the professed exposé. The spirit he manifested in his interviews with mediums was that of a liar, and the philosophy of spirit intercourse teaches, from well authenticated facts, that like attracts like the world over, hence he could not attract anything better than himself, consequently lying was the order, as he lied to the spirits, and they being of his own kith and kin, lied in turn to him.

His experience with Dr. Mansfield has but to be read to be denounced as contrary to the experience of thousands of the best and most intelligent men and women in the world. Mansfield, under spirit control, answers thousands of letters inclosed in from one to ten thick envelopes. If the exposé had said that the answer contained no test to him, it might have been true, but when he says Mansfield reads the questions he simply lies.

His story about Slade's changing slates is an absurd falsehood. Thousands of people have carried their own double slates to Slade, and both pages inside have been written full while the investigator held it in his own hand. Slade writing has been done in our own presence several times, and an accordion has been played by invisible power and yet in our view. Dr. Slade being the medium. Our own sense of sight is the evidence we offer of these facts.

We have also sat with Foster several times, and our own experience with him contradicts every statement made by the exposé. It is doubtless true that letters can be formed on the hand in the manner indicated, but it is not a fact that it is done in that way by Foster, as thousands who have sat with him will testify. Names of deceased persons of whom the medium knew nothing, have been written on his arm above the elbow, and on his back and shoulders, under all of his clothing. He feels a keen pain at the time and tells the investigator of it, and strips off his clothing sufficiently to show that what is said is true, and thereby gives the strongest evidence of the presence of such a deceased person. Foster also at the same time sees the spirit and gives an accurate description of him or her.

Another article quoted from by the Tribune, gives the name of a Boston exposé, who professes to do the same thing by adroit trickery that is done by spirits in the presence of mediums, which are explained, and other things which the exposé refuses to explain.

Admit for the sake of the argument that it is so. Does it prove that there is no such thing as genuine spirit manifestation? Apply that argument to every genuine act of mankind in their every day transactions. Are there not counterfeiters and deceivers, professing to be honest and upright men, who for gain counterfeit everything and deceive many people sooner or later in some of their transactions? If these facts are admitted, shall it be said that there is nothing genuine nor true? Such a proposition may as well be put forth, as the declaration of the editor of the Chicago Daily Tribune, quoted at the head of this article.

How would the same editorial declaration apply to the Christian religion in connection with the base conduct of many ministers of the Gospel, which are day after day published in that paper?

The editor of the Chicago Daily Tribune simply dares not to make such a declaration in regard to Christianity. Is it not cowardly to make it against Spiritualists because they are few in number, when compared with Christians, in the commonly received sense of that word?

Imposition in Spiritualism, is deserving of the severest censure. There is much of it being practiced. Spiritualism has been used as a vehicle for carrying a most pernicious doctrine, called "social freedom," before the public. That sentiment has been discarded by nineteen-twentieths of the believers in spirit communion as a parasite and excrescence that had much less to do with Spiritualism than it had with Orthodoxy, where it first originated, and where it is now practiced by several Christian religious denominations as a virtue. The great mass of Spiritualists believe in and cultivate spirit communion in the bonds of love for the departed, and as a means of intelligent culture of the mind in regard to the after-life, while passionate indulgence is most remote from their minds. To be imposed upon by an impostor, under these circumstances, would be most abhorrent to every sense of common decency.

Indeed, it is hard to conceive of any good reason for the declaration, which stands at the

head of this article, by the Tribune. It is unkind and unfair towards the thousands of Spiritualists who patronize that paper. It is unfair and unkind towards a large class of intelligent men and women in every civilized country on the face of the globe. It is unfair and unkind towards scientists, who have investigated and found spirit communion to be a demonstrable fact. It is presumptuous in setting up as a fact, because a few or many impostors have been guilty of deceiving honest investigators in the field of spirit communion, that Spiritualism is all a delusion, and that "such testimony (the statements and doings of impostors) ought to be sufficient to sink the whole business of Spiritualism out of sight forever."

The editorial remarks in regard to the medium Home are entirely gratuitous and destitute of any facts to sustain them. He is a medium that has ever stood above reproach. The manifestations with him have been of a most astonishing character, and of a nature to defy all opposition from observing skeptics. He is yet a prominent medium before the public in England and in Europe.

Questions Answered.

CLARENDON, Ark., Dec. 14th, '74. MR S. S. JONES—Having been a reader of your valuable JOURNAL for some time past, and having become interested in the spiritual revelations set forth in the same, I now desire to form a circle in this section, and being ignorant as how to proceed, desire that you give me the necessary information, either by letter or through your paper.

I would also be glad to know whether or not the New Testament Scriptures are considered as being of divine origin; and also whether or not the spirits give any account of the life before the grave; and if so what is said in regard to the resurrection? These are questions that I have seen nothing said about as yet, and I would be glad to have some light on the subject. Respectfully, W. L. BRNTON.

Notwithstanding we have on several occasions answered subscribers' inquiries in regard to forming spiritual circles for the development of mediums, we will again repeat in substance that which we have before said.

If there are several persons who seemingly desire to promote spirit communion, they can do so by meeting regularly on one, two or more evenings in each week—regularity is preferable—that is to say, the same persons should endeavor to attend the meetings regularly on the same day of the week and time. It is well to be seated alternately, male and female, around a table, with the hands resting on the table, palms down. Have a soft mellow light, and pencils and paper on the table, ready to be used by any one whose hand may be controlled to write. Singing of familiar pieces that all or nearly all can join in, seems to harmonize the minds of the investigators, thereby making conditions favorable for spirit control.

The first indication of spirit presence is usually a pleasant, cool current of air passing over the hands, which is apparent to the senses of all. Frequently intelligent "raps" or sounds are heard upon the table. When these sounds are heard, communication may readily be had with the spirits by asking questions that may be answered yes or no. One rap is usually given for no, three for yes, and two for I don't know.

If any person's hand is moved by spirit power, no resistance should be made. Hands are often moved with great rapidity while in course of development, and usually such cases terminate in the development of good writing mediums, often followed by entrancement and fluent speaking.

As soon as intelligent communion is established, follow the directions which the invisible dictate, and the result will be all that can reasonably be desired.

By many Spiritualists the "New Testament Scriptures" are believed to be of divine origin, in the common acceptance of that term. Others, and a more numerous class, would claim that there was nothing outside of divinity—hence all things are, in the strict sense, of divine origin. These are metaphysical subjects, of which you will soon become familiar, as you peruse the writings of different correspondents in the RELIGIO-PHILOSOPHICAL JOURNAL.

To become a believer in spirit communion does not necessarily at once change a person's religious belief. As we read, think and reflect, we become more deeply interested in the Philosophy of Life. And we may be permitted to suggest the thought that, as we are immortal, and that the principle of never-ending progression seems to be well established, may we not expect to go on eternally, gaining more and more knowledge every year for unimaginable quintillions of centuries? If so, should we think any the less of a brother or sister because they did not think as we do now in regard to the divinity of the Scriptures—old or new? May we not suppose that if our hypothesis is in regard to eternal progression be true, that spirits differ in their beliefs as much as mortals!

Von Vleck—alias Van Vliet.

The Evening Post and Mail of Chicago—to make up for its failure to publish long sensational articles upon the exposure of the Holmeses of Katie King notoriety—its capacity being unequal to the task, has, as it says, employed "Prof. Van Vliet to write a series of articles, exposing the fallacies of Spiritualism,—expressly for the Post and Mail!"

Our neighbor has been boldly sold. We will not believe without evidence of the fact that he would, knowingly, give place to articles written by, or statements made by so notorious a falsifier as Von Vleck—who has assumed the alias of Van Vliet.

Why does the fellow assume a false name? Will the Post and Mail editor pretend that it is for any other purpose than to disguise the fact that the individual, Von Vleck, is so well

known and so odious that no man, not even a bigot, would give any credence to that which he might say against Spiritualism or mediums? Is he not a renegade medium, an exposed impostor?

Is it the Post and Mail that gives the public the name of Van Vliet instead of Von Vleck, in hopes to give character to that which he may say against Spiritualism, or has Von imposed upon the editor by an assumed name? Not being disposed to charge the latter with a disposition to deceive his readers, we come to the conclusion that he has been sold, by an arrant humbug, known all over the United States as Von Vleck.

His first article is a pretended expose of Mrs. Blair, the spirit artist. The falsity of his statement can be verified by any gentleman or lady who will test Mrs. Blair's mediumship, at 707 West Madison Street.

We have a standing offer of one thousand dollars, for any artist, who will even copy one of Mrs. Blair's symbolic paintings (making as good work as the original), which are on exhibition at the Art-Gallery of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE—and such artist shall have the full benefit of his eye sight and a good light, but in other particulars, he shall be restricted to the same conditions that are observed by the medium. The work shall be done in public, and in the same length of time consumed by the artist in executing the original.

But the thousands who know Von Vleck, will be amused when they learn that the Post and Mail has been cajoled into publishing his statement that he on one occasion "took a one hundred dollar bill from his pocket, and offered to wager it" upon a certain contingency of Mrs. Blair's mediumship. Who ever accused the last employee of the Post and Mail of having an hundred dollar bill?

The Post and Mail says "after closing this contract, "Prof. Van Vliet will go to New York to work in this matter with Prof. Blair." Perhaps the Post and Mail will tell its readers after they get through "working in this matter" what they think of such notorious "professors" as Von Vleck, alias "Van Vliet and Blair."

The Journal.

T. P. James, who is known as Dickens' medium, and whose writings have gained for him a world-wide reputation, says:

"THE JOURNAL is out doing itself in point of interest, and is attracting so much attention in this section that I am sure your subscription list must, as it deserves, be increasing very rapidly. I am reading,

THE PATHWAY FROM EARTH TO SPIRIT LIFE, with much interest."

The articles that Brother James refers to, should be read by every person who has arrived at the years of understanding. They will treat of death in its various phases,—in fact no work heretofore published, no series of articles heretofore presented in any of the various magazines of the day on the same subject, contain one-tenth of the valuable information that will be presented under the head of Death, or the Pathway from Earth to Spirit Life. The articles will not be concluded before the 25th number.

The JOURNAL should now have a world-wide circulation. Let all our present subscribers exert themselves for a few days in soliciting subscriptions, and we will soon have 500,000 weekly readers.

Postage.

Our subscribers are sending up the advance postage most honorably. Many hundreds of letters are received daily, and our clerks enter the letter "1," (which signifies postage prepaid) as fast as possible.

We believe every subscriber means to prepay postage—hence we shall send the paper, keeping an eye single to all who do not promptly remit, so we do to those who are indebted for one year and more on subscriptions. Come, friends, let us work together, in this good cause, and when you read this, a new year will be upon you;—justice demands that you begin the year by remitting at least all you owe for the JOURNAL, and postage in advance for the ensuing year, without further delay. This demand does not include those who have suffered from the grasshopper ravages, nor those who have been backed out. Another year has been granted to all such, as will be remembered, in a former notice.

Contents of Little Bouquet for January 1875.

Growing Up. The Comet. The Newsboys; Rouben Gilbert's Florida Home, illustrated; Angels Pity Him, H. Darling; The Spirit of the Platte, A. G. Brackett; Children's Influence, Mrs. A. H. Adams; Eternity; A Hero of 1780; The Fruits of Christianity, J. L. Potter; Instructive Selections—How the Early Virginians got Wives—Notation among Savages—Animals and Firearms—A Lesson Worth Learning; Why Mad Dogs don't Bite their Masters; Manufacture of Example and Dwarfs—Dwarfs in the Spirit-world, L. L. W.; The Spectre, N. Shephard; The Angel of the Household; The Arithmetic Lesson; How the Eye is Swept and Washed; Supper Study; Comets Prof. L. Swain of Drontheim; Our Merry Christmas, Fanny Green McDougall; Brevities; A Musical Prodigy; A New Year's Greeting, Mrs. A. H. Adams; Protection of Children; A Mysterious Playmate; A Whole Party Saved by a Horse; Miss Lottie Fowler, illustrated; "The Bright Beyond;" Malcolm Taylor; A Cradle Scene; Cæsar Him. Home Circle Varities—"Don't Stop Over;" What is Your Name? Editorial Department—The Same Law Obtains in Inorganic Matter and in Organized Beings; The Bird and the Buns; The Sultan and Satan; Rank Injustice; Negro Belief in "Châra's."

This beautiful magazine should have a place in every family. Terms only \$1 per year. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be ordered at wholesale or retail, at 534 Race St., Philadelphia.

The Holmes' Fraud.

Every day since Mr. OWEN's letter, evidence of the most damaging character has been accumulating, and now I present the readers of this paper with a plain account of the matter as far as it has reached me.

She came out on the second day of December, on Thursday the 30th, a gentleman called upon me, and after exacting a promise not to divulge anything at present, he showed me various articles which I knew had been given to Katie King last summer.

Our informant who is a well-known Spiritist, told us that the individual who had represented Katie King stated to him that Mr. and Mrs. Holmes found her in very distressing circumstances, and made her an offer of five dollars per night to represent Katie.

On the return of the mediums to this city in October, Mr. Holmes was sick. I went with them to see several houses. I remarked to them that if they took a house in which the cabinet must be placed against a door or window, I would have nothing further to do with them.

On the return of the mediums to this city in October, Mr. Holmes was sick. I went with them to see several houses. I remarked to them that if they took a house in which the cabinet must be placed against a door or window, I would have nothing further to do with them.

One of the boards of the cabinet has been hung upon a pivot and screwed at the bottom. We are therefore compelled to say that the whole of the supposed materializations of the Holmeses are a wicked fraud, and will conclude this narrative with extracts from a letter which had been addressed to the person who represented Katie King, and had been given by her to our informant, from whom I have just received it.

"Before going further in this business, you had better consider well the consequences. You are in the hands of very bad advisers, pretending friends who expect to use you to their own advantage. The moment they fall to make the experiment pay, just so soon will they desert you. Consider well this advice, you have a very faint idea of the vast amount of trouble you have caused, the mental anguish, and above all others the abuse of confidence. Where is your judgment, your forethought, your sense of justice? All seem fast to the winds in this mad, headlong break-neck course on which you are now bent. Is it noble, or even credible to injure those who never injured you? Why give up a good home, a sure income, and at the same time try to prevent others from getting a living. You were not obliged, to stay with any particular party, or in any one place. You possessed that which would have been a source of income to you as long as you lived. Why tell such trash as P. and C., people who would see you perish in the streets or rot in the hospitals, before extending the necessary aid to succor you? Pause and consider well the consequences. Both parties will shun you, look upon you as a false, unreliable person. Once a cheat, always a cheat, is a truthful saying. See to it that you don't destroy yourself. Those whom you intended to crush, will scarcely feel the blow, even you do your worst. Hesiitate where you are, or the courts of law will in connection with the press take hold of this matter and in the end you will be the sufferer. See, and for God's mercy tell him you lied. Tell him you found those K. K. presents, and only kept them for mischief. As for those you wish to destroy or injure, they will stay here and fight it down. Already many are flocking to their aid, and will stand by them at all hazards. Both money and legal services have been tendered them. Once more and finally, pause and consider well before going further. The abyss is yawning, the seething waters are raging madly to receive and engulf you forever if you proceed. From one who never wronged you by word or deed: one who tried to be a friend, but whom you scorned and turned against. One whom you are too proud to come to now and ask for advice, one who would even now take you by the hand and save you from the terrible curse that is on you and being fulfilled."

I am asked by some who do not understand what the religion and philosophy of Spiritualism is, what are you going to do now? Of course you will give up Spiritualism. To such I reply as does the student of Christianity, when asked what he will do when he comes to the dark chapter of Judas and his betrayal of his master, while I mourn over the weakness of humanity, I find in this an evidence of the truth and beauty of Spiritualism. Every good system is liable to be counterfeited, and the better the system the more dangerous. The grand ship of Spiritualism, which has brought light and immortality to life to millions of earth's children, more absolutely and effectually than any other system of religion which the world has had, and which has never and unmistakable evidence that it never dies, moves on more grandly and beautifully than ever before. These "brakes" which have clung to her will fall off from her side and sink to the bottom of the ocean, while true Spiritualism, the religion and philosophy of life here and here after, which runs through all other religions, and is the basis on which they are built, will continue to demand and receive the attention of the thinking minds of the world.

As a medium I would say to my brother and sister mediums all over the world, "be of good cheer." In twenty-five years of advocacy of Spiritualism this is the first time I have ever had to expose a so-called medium. I pity those who, having seen to the wind, are reaping of the whirlwind. Truth alone is the mighty bulwark of nations and of men, the basis on which Spiritualism is built, and this eternal rock will never be shaken. The waves of turmoil and confusion may beat around it, but they will only remove the weeds of error and falsehood which may have clung to it, and which alone can die.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INSIDER.

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.

Communications Through Katie B. Robinson, of Philadelphia.

RACHEL HICKLIN.

I was a plain honest body when in life, and I think it will please Susan and some of my friends if I can send a few words in this way. When I was on earth I was particularly attracted to this medium, and to her lovely guide, White Feather, indeed I loved them dearly. I felt that I would like to speak a few words through this medium to my friends. Plain honest people are appreciated more by good spirits than those who make a great display. It is a beautiful law in the Spirit-world that those who are honest and truthful, though they may be poor, have just as good homes as though they had been considered great on earth. When I passed to Spirit-world I found William and others waiting for me, my reception was very pleasant, and the truths of Spiritualism seemed to me grander than they did before. Spiritualism is a light to all minds who investigate it for its truth.

I used to say to those who were looking forward, be ready for all things, prepared to receive whatever the spirit friends that come to, and identify themselves, can give you. God is so good; how little the children of this life understand his great watchful care over them.

Say to the Friends, both in Vineland and in Chester County, that Rachel Hicklin is happy and takes an interest in Friends' meetings as well as the spiritual meetings. I know many of our Friends are influenced and directed by departed spirits, although they may call it the spirit of God, that is true in one sense, for all spirits come from God.

I see the change that Susan has made, and I think it will be well for her. The truth is coming plainer every day, and you shall all see it.

AN INVOCATION BY LYMAN C. HOWE.

Oh! Thou who art in the clouds as well as in the glory of the sunshine, who art our inspiration and our aspiration; who art infinite, and yet everywhere present; in the finite; who art unchangeable, and yet the center of all change; who art eternal life, and yet omnipresent; who art our promise and our hope; and in the time of our despair, we repose our trust and our hope in Thee, with a feeling that Thou wilt buoy our aspiration, and quicken our inspiration. Oh! help us to lean tenderly and reliantly upon Thee, and may we feel more the inspiration that reciprocates our aspiration in proportion as our feelings ascend toward thee.

From "Father King."

(From the Fort Scott Monitor).

I came to your city a week ago with my medium, Mr. Tippy, and his friend, Mr. John Morrison, both men of honor and responsibility, and good character where they are known. The object of my visit was to prove the immortality of the soul, to demonstrate the fact of spirit communion, to teach the people, and make you all better and happier. I am well pleased with my reception. Skepticism I find no fault with, unless it is accompanied with cowardice and venality. If there is one class of people I love better than any other, it is skeptics, for they alone preserve the world from running into superstition. Yesterday evening, as soon as it became dark enough, I read a copy of the Sentinel, where are spoken some very severe words about my medium and believers generally.

I remember seeing a small man at the seances. He was very nervous and afraid, and when I blew the blast from the trumpet in his face he fairly jumped in his seat. He is too cowardly to approach the table when I am about, and you may depend upon it he did not do it. (Besides, he promised to sit still; if he got up he violated his promise, and a man who will violate his promise, will tell a lie if necessary. My medium is well known in Linn county. He has never been accused of changing his opinions for a \$300 consideration. I think I have said enough about the Sentinel reporter.

And now for my "Orthodox" man who appears in yesterday morning's Monitor. I will answer all your questions, one at a time, or if you desire I will come to your own house. "People living in glass houses should not throw stones," you know; if you are orthodox, your ridicule of my talking through a speaking tube comes with bad grace from you, you who believed that spirits talked through Isaac's ass, and have only hearsay testimony at that, while my talking can be heard by any one. And I would also remind you that skeptics have often asked why Peter was liberated from prison at night, and why Jesus arose from the tomb before daylight in the morning.

The skeptics of those days also wanted those things done in the light.

And now for you, Mr. Editor. In your article you make an insinuation. Now please do come around and see me when I come down to town again, and hear what I have to say on insinuations. You are mistaken when you assert that I do not talk when there is complete silence; the more quiet the room is kept the better I like it. When I come again in about two weeks, call on me, mister. We will give you a front seat, and perhaps I will be able by that time to show myself to you in person, so you can see as well as hear.

Affectionately yours, FATHER KING.

(Continued from First page.)

"Jessie Wiggins," was the reply. "Your papa is not here," said Mrs. Mott, "he went home to-day." There was then a crying sound heard. This child was a little more than two feet tall. Her face was not distinctly materialized, but her form strongly resembled that of a little girl. It was not nearly as distinct as would have been the outline of a living child placed in the same place with the same light to fall upon it. A moment later the child retired, and the door was again closed, and latched from the inside.

MRS. TILFORD ONCE MORE.

The first appearance was that of Mrs. Tilford, who, on this occasion, appeared before Gen. Bledsoe. The Judge held a conversation, during the course of which she detailed many few and interesting facts. She asked him to go away from the aperture, as his father was then endeavoring to materialize, and would show himself if he could. The Judge waited for some time but his father did not come.

GEN. BLEDSOE AGAIN.

The general next came on and was introduced again to the sitters. The Times reporter had, up to this time, received no manifestations whatever, and he thought it a little singular that everybody besides him in the circle, on each evening had seen their friends and talked with them. He was growing somewhat anxious to see some of his relatives or other friends, and he accordingly stepped up to the cabinet and interviewed the general.

"Gen. Bledsoe, can you tell me why I don't see some of my friends?"

"Yes."

"Why is it?"

"You attend too closely to business while you are here."

[The reporter had each night taken notes of the proceedings.]

"If I let my business go will I see my friends?"

"Yes."

Why is it they do not come when I am writing?"

"The writing interferes with the materialization."

"How many want to see me, general?"

"There is one here."

"Can you tell whether it is a lady or a man?"

"It is a young lady."

"Will you tell me her name?"

"Yes; it is—," giving the name of a dear dead friend of the reporter.

"Is that so, general?"

"Yes; do you know this—?"

"Yes; is there no one else?"

"There is an old lady with her," replied the general.

"Thank you, general."

"Good night," said the spirit.

Upon taking his seat the reporter laid aside his note-book, but the spirits didn't materialize.

HENRY B. ALLEN will oblige by giving the editor of this paper his present address.

MR. ECCLES has been delivering scientific lectures, at Des Moines, Iowa.

MRS. S. A. ROGERS HAYDEN desires calls to lecture, gives tests, psychometric readings, etc., in Ohio. Address Salem, Mass.

J. H. RANDALL, of Clyde, Ohio, writes: I am going into the central and southern part of Ohio, on a lecturing tour, and have several engagements. Friends wishing lectures should write me here, at once.

J. L. THOMSON writes from Bloomfield, Ill.: I have taken charge of the Free Congregational Church of this place for one year. Our platform is as broad as humanity, and the society is a good one.

MRS. BLAIR, the spirit artist, is doing a grand good work in Chicago. She is sowing the good seeds of the Harmonial Philosophy among church members. Mr. Taber, member of the Congregational Church of this city, had her paint a bouquet worth \$30. And the strangest part of all, he recommends her to the favorable consideration of church members. Verily the world moves.

J. J. MORSE has closed his engagements in Philadelphia, Jan. 3rd, 1875, he speaks at Greenfield, Mass.; the remaining four Sundays of the month at Boston. His address for January is in care of Isaac P. Greenleaf, 27 Milford Street, Boston, Mass. Mr. Morse would like engagements West during the month of April. In July, Mr. Morse returns to Europe.

General Denunciation - A New Era in Spiritualism Close at Hand

The new year is ushered in amidst the general denunciations of Spiritualism through the columns of the religious and secular press. Most heartily do they strike hands and screech like owls in their denunciations against the truths of spirit communion, which they are, from prejudice, as blind to as the owl is to the beauties of nature, in the sunlight of day.

The Holmeses have been guilty of imposition, and have deceived Robert Dale Owen, Dr. Child, and other good men and women of Philadelphia, hence all Spiritualists are denounced as impostors or simulators.

Nincompoops under fictitious names, have access to the columns of the press generally and publish pretended exposures ad libitum. Such twaddle is swallowed by *Religionists* as a sweet morsel, and with a relish.

The new year opens with an excitement over *Spiritualism*, never before equaled, and doubtless the whole army of *Religionists* and *Skeptics*, all now united, expect to see the windows of heaven closed, and spirit communion silenced. Poor short-sighted mortals, instead of closing the windows and doors, yes, the very partition walls that separate the material and spiritual worlds, are being removed. The world is upon the eve of open communion with the loved ones gone before. Death is being deprived of its sting, and the grave of its victory.

The result of the general clamor of the press will be to expose impostors, which is of immense benefit to our philosophy, and the arousing of public attention, to the great truths which we advocate.

In the very midst of this tornado of excitement against Spiritualism, the *Chicago Daily Times*, the leading newspaper of the west, sends a special message to a far-off "Nazareth" in Missouri, to witness and publish the facts of what he saw and heard from the denizens of the Spirit world. Here is manifested independence, enterprise and honesty, that will carry conviction of the truth of spirit communion to millions of people, who would not have read the report at all, but for the excitement raised against *Spiritualism* by the sycophants of the religious and secular press.

The year 1875 is destined to usher in a new era in Spiritualism. All exorcises and parades will be swept away, and the *Philosophy of Life* will be the watchword and theme of general discussion. Let every lover of Spiritualism take courage, and equip him or herself with the armor of truth, and stand ready at all times for heroic work for the cause which will soon result in the emancipation of the human mind from the thralldom of religious dogmas.

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The Banner of Light.

THE BANNER OF LIGHT, the oldest and in the estimation of many of its oldest subscribers, the best Spiritual paper in the world, is published weekly by Colby & Rich, Boston, Mass. Subscription price, \$4 per annum. It is of the same size, type, and style of make-up of RELIGIO-PHILOSOPHICAL JOURNAL. The BANNER is an able exponent of Spiritualism, and an ever-welcome guest in our sanctum.

"Jordan is a Hard Road to Travel."

The above saying is well verified, and especially applicable to the "Social Freedoms," who have sought employment at the hands of the Spiritualists on the Pacific Coast, after playing out east of the Rocky Mountains. All engagements made with them to lecture were cancelled, as soon as their true sentiments were known.

Bastian and Taylor among the Dutch.

Bro. Malcolm Taylor writes: "As you have, no doubt, heard, we are here among the Dutch and doing splendidly. Our patrons are among the big folks of the place. The Crown Prince and his brother and others of the nobility have witnessed our manifestations with pleasure and satisfaction. We propose to go from here to Brussels, in Belgium, there to give seances, and then to go through Germany and France before returning to London, where we expect to locate for the winter."

Wm. NORRIS, of Ripley, Ohio, sends a list of subscribers for the JOURNAL, and desires the time to commence with the series of articles on "Death, or the Pathway from Earth to Spirit-life." The demand for the JOURNAL has been so great that we are unable to supply the back numbers wanted. This series of articles will continue to increase in interest and value. Those who ever think of the Philosophy of Death, should read them.

SOME one sends us one of Prof. Baldwin's circulars. He "exposes" Spiritualism. As long as he only gets the money of Christians, he is doing no injury to Spiritualism. Let him go among them. There never was a genuine without the counterfeit, and let the churches see the counterfeit if they choose.

Mrs. DeGROOD of Louisiana, Mo., writes to us that Mrs. Miller was not exposed at that place, as one or two Skeptics claimed. We have full confidence in her statement. Mrs. Miller, while here, submitted to rigid test conditions, and we believe her to be an honest medium.

Letter of Fellowship.

On the 10th of December, 1874, the RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of fellowship to Bro. William A. F. of Paterson, N. J. constituting him a regular minister of the gospel, and authorizing him to solemnize marriages in due form of law.

Business Notices.

Big Invention

Lloyd, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate of steel so as to print Lloyd's Map of American Continent—showing from a map to a certain one entire sheet of blank note paper 40x50 inches large, on a lightning press, and colored, sized and varnished for the wall so as to stand washing, and mailing anywhere in the world for 25 cents, or unvarnished for 10 cents. This map shows the whole United States and Territories in a group, from surveys to 1875 with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, etc. This map should be in every house. Send 25 cents to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail. -New York Herald.

A. J. DAVIS' complete works will be sent by express for \$20.00.

FIVE copies of Wells and Pat Anderson's wonderful paintings of the "Ancient Band," are worthy of special notice. 25 cents sent to the office of this paper, will procure an interesting history and catalogue of this band.

SEND for a copy of Edwin Brood's complete paper cover \$1.00.

The Wonderful Healer and Clairvoyant—Mrs. C. M. MORRISON.

This celebrated Medium is the instrument of organization used by the invisible for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by request of her controlling organization. They are now prepared through her organization, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

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From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize) combined with a scientific application of the magnetic healing power.

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With Steelplate Portrait of the Author.

THE VOICES.

THREE POEMS

Voice of Nature.

Voice of a Peeblic.

Voice of Superstition.

By Warren Sumner Barlow.

THE VOICE OF NATURE tells no falsehoods and in her communications to this author she represents the light of common sense, divesting him of all superstitious notions, and presenting him to the world in his unchangeable and glorious attributes. While others have too often only denuded this author has erected a beautiful temple on the ruins of superstition. Judge Baker, of New York, in his review of the poem, says: "It will unquestionably cause the author to be classed among the ablest and most gifted didactic poets of the age."

THE VOICE OF A PEEBLIC delineates the individuality in Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION in the most elegant and beautiful language portrays the conflict between the orthodox and the new, and proves by copious extracts from the Bible, that the former has ever been defeated by the latter. From the garden of Eden to Mount Calvary, it scintillates with rare gems of thought throughout, and will be read with pleasure and profit. This poem is an emanation from a master mind, and no one can peruse its contents without feeling that they have been made better thereby. Original, scientific, and fearless in its iconoclastic views, it is a repository of original thought, awakening noble conceptions of God and man, forcible and pleasing in style, and is one of the best works that will grow with the years and mature with the centuries. It is already admired by its thousands of readers.

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REMARKABLE SPIRIT PHENOMENA AT ATHENS, OHIO.

If not Spirits, What is it?

BY J. M. CASE

ED JOURNAL: By request of several friends I am induced to give your readers a report of the results obtained by a few unprejudiced investigators into the phenomena of modern Spiritualism.

Our circle at first consisted of only five. At the first sitting no visible results were obtained, except all felt a cool atmosphere circulating over our heads.

The above not only proves that human spirits do commune with men, but also demonstrates the more important fact, that they have a glorious mission to bear to our undeveloped world.

But not being satisfied but what these things might be produced by some electrical phenomenon and wishing to test this matter, we placed upon the table two glass tumblers, which are known to be non-conductors of electricity.

These results were sufficient to enable us to conclude that there was some unseen power at work, and that it was not electricity and that it possessed intelligence and a power over material things, which can not be accounted for through action of mind upon matter.

In a short time sentences of some length were written, which have increased in length as the controlling forces gain in power. We have never received a profane or improper word or sentence, but every communication has been of the highest moral and christian character.

These are the teachings and cheering words, we received from that intelligence. If our spirit friends do commune with us and admonish us to live a life of purity; if they do cast their protecting influence over us in the hours of danger; if they do bring us glad tidings from their beautiful home above; if they do demonstrate to us that we shall live beyond the grave, and thus drive away all fear of death—may I—that there is no death but what is "swallowed up in victory," as the new born spirit enters the "Land of everlasting light, truth and wisdom, where all shall find comfort and peace," then I ask in all candor, shall we drive them away?

We recognize the established Bible doctrine that there are evil, lying and deceptive spirits who often get control of human organisms and cause them to teach false doctrines. Such spirits controlled human organisms in the days of Christ, and it was a part of his mission to cast them out. We also recognize the established Bible doctrine that good spirits do commune with man now as they did in early times, for recognizing the established fact, that the laws of God are unchangeable, it necessarily follows that whatever has been done may be repeated—the conditions being the same.

But it has been asserted that the Bible does not teach the doctrine of spirit intercourse with man; to which I dissent, and claim that it not only teaches the same, but numerous instances are recorded where disembodied human spirits have appeared and conversed with man, and that their works and manner of manifesting were identical with those to-day.

We may also mention that there is a positive identity between primitive Christianity and modern spirit intercourse, in their manner of healing the sick; seeing visions and spirits; speaking in unknown tongues, and the like.

The hand that appeared at Belshazzar's feast and wrote upon the wall was a spirit materialization, duplicates of which we are receiving in many parts of the world. There are many places in Europe and America where whole bodies are materialized, and converse in audible voices with those in earth form.

But it has been only twenty-six years since it has received the appellation of Spiritualism, since which time it has converted millions and given hundreds of millions of doubting souls the glorious fact that we have an existence beyond the grave.

It is a lamentable fact that a vast amount of social corruption and Anti-Christ spirit has arisen up in the name of Spiritualism. This has been the result of a want of knowledge on the part of those who have embraced it. They have suffered themselves to be led astray by the teachings of evil spirits, believing that all teachings from departed spirits must be true.

This is a great error. We must recognize the fact that this world is constantly sending to the spirit world, wicked, lying, undeveloped human souls, who pass into the other world just as they leave this, and who take delight in playing upon the credulity of earth's children; by teaching many silly and often wicked things.

The Anti-Christ spirit and social corruption are the "signs of the times," which any careful reader of St. Paul's writings, will see, are to precede the coming of Christ with his heavenly host, to set up his kingdom on earth. With our present knowledge of the manner in which those from the other side are appearing to us, we may fairly conclude that his advent will be in a similar manner.

The Two Sides of Existence.

KATIE KING—ROBERT DALE OWEN—EVOLUTION OF SPECIES.

BRO. JONES—As the time for the renewal of my subscription is at hand, inclosed find remittance for the year ensuing. Occupying about the same position between Materialism and Spiritualism that I do between the two political parties, having no confidence in the principles upon which either are based, belief in supreme power, other conditions being equal, perhaps I am as well qualified to form an opinion as though I were a rigid adherent of either.

In the JOURNAL of Nov. 14th, in reply to inquirers that the manifestations in the "Hesperian" seances were the result of deception, Hon Robert Dale Owen says: "Either Katie King was what she professed to be, a spirit from another world, or else a confederate of the Holmeses, secretly introduced into the cabinet by them for purposes of deception."

We are asked, aside from modern Spiritualism, what great reformatory influence have we that is fitted to arrest this wide spreading growth of selfish and mercenary vices? Whoever will look up and read an old document from the pen of Thomas J. Henson, and adopted by Congress July 4th, 1776 and skip the exceptions in favor of a "supreme Being," will find an answer to that question in the assertion that the just powers of government are derived from the consent of the governed, and whether just or not, the result is practically the same—a balance of power to a supreme power or action balanced by reaction, the proof in every healthy being or condition of being that ever existed.

But as the evolution of species, of higher from lower conditions of being on the one hand, and the creation of all things by a supreme, unchangeable being, on the other, is the bone of contention between materialists and Spiritualists, until this question is settled on its merits, it must be evident to the most superficial observer, there can be no concert of action between them.

While Darwin and his co-workers deny a conscious existence derived from, and beyond, our present visible one, Spiritualists go as far on the other extreme, and make the derived conditions supreme over, and independent of, the visible from which they were derived.

It would seem that the interchange between the visible and invisible was sufficient evidence of their mutual relations, since organic law has superseded miraculous interpositions in favor of particular friends.

It is a fact well understood by electricians, that

POSITIVES AND NEGATIVES are derived from each other; the two blending as one, constitute the circle. Now if any one can tell the difference, except in degree, between the positive and negative of the mineral, the male and female of the vegetable and animal, and the spirit and matter of which all beings and conditions of being are constituted, the evidence will be gratefully received.

As I contend, parents bring their offspring from the invisible, or spirit side of a lower condition of being, to the material plane the parents occupy, each parent attracting an opposite, the two united as one by conception and birth; the evidence of the union, instead of the parents duplicating themselves from themselves—an impossibility, as the union produced by two numbers, or two beings, must be a higher one; the evolution of higher from lower conditions of being is as easy of demonstration as a sum in simple addition. Without this double condition, the visible and invisible, or with one supreme over, or independent of, the other, it becomes an utter impossibility. It is simply action and reaction balancing each other in the one case, and unbalanced condition in the other.

As I view it, the atmosphere we breathe is the deserted and

decomposed remains of pre-extinct beings, which with the food we eat build up and sustain our individuality; from the stertor to the spiritual of the same plane, and from that to the material of a higher plane, through all grades of beings, till the highest is reached, seems as natural and necessary to the production and evolution of higher from lower conditions of being, as from night to day, and from day to night. And while Katie King and others, through the aid of visible mediums, are visiting our side, parents recognizing children and children parents, the clairvoyants, entranced by invisible agents, leave their bodies for the time being and roam with friends through scenes of splendor in the Summer-land. What stronger evidence can we have that the relations between these two conditions of being are mutual? Heat and cold seem to underlie all existence, and if so, are the source of life. Now trace life, in imagination, through all grades of being to its highest and most refined condition, wherever that may be, and then by return circuit to the starting point, where ends meet and action is balanced by reaction, and then please tell me if the governing powers are derived from what they govern or not. Do not the ruling powers of our government bear the same corresponding relation to the governed that the ruling

powers of the universe do to all, or in either case are not the powers of government derived from what they govern. Respectfully,
J. TINNEY.

Westfield N. Y.

Voices from the People.

GRAND RAPIDS, WIS.—F. W. Hurt writes.—I do sincerely pray God and the good angels to in a special manner bless you and yours for the good you have done.

RUSSELL, OHIO.—R. P. Burnett writes.—I am an old man, about sixty. I am trying to find out whether death is an eternal sleep; or if a man dies, shall he live again.

WASHINGTON, D. C.—Chas. Case writes.—I enclose 1.00 order to apply on subscription to your JOURNAL, which I take by preference, as it gives no uncertain sounds as to free-love.

FT. SCOTT, KAN.—Louis Gramack M. D. writes.—The celebrated trumpet medium, Mr. Ezra Tippy, has been here giving very fine manifestations, convincing but few, but stirring up the people to fever heat; it seems to act like a fire brand in the community—preachers and newspapers assail it savagely. This is a good sign, shows that they think it of some importance.

LOGANVILLE, WIS.—D. B. Hubbard writes.—Enclosed find \$10.00 which please place to my account for the JOURNAL, of which I have for several years been an attentive reader. I admire your way of treating the prevailing dogmas of our times, and the stand you take relative to the free-love mania. I hope Spiritualism is true, but can not, as yet, feel that it is so.

CORRECTIONVILLE, IA.—John P. Hobbs writes.—For the mental and spiritual elements which it contains, the ever welcome and anxiously looked for JOURNAL has become as much of a necessity to my well being as the air I breathe or the food I eat. My weekly visits are a consolation which I can ill afford to dispense with. I read with keenest zest every new number, and never fail to find something to satisfy the inner man.

HOUSTON, TEX.—W. Harrah writes.—Business is dull, times hard, and money scarce, but Spiritualism is steadily advancing, and many of our most intelligent and influential citizens are daily yielding to the full and complete conviction of its truths. There is a medium here, as remarkable almost as any known to this or any other country in any age of the world. Seances are held about twice or three times a week, and the most startling and astounding things are witnessed by the most respectable of our people. It is a pity that a record is not kept and published of these seances.

WATERBURY, CONN.—Lewis White writes.—Is it not about time that the Spiritualists adopted some plan or rule whereby mediums can be compelled to be tested in a fair way before receiving the attention of Spiritualists? I think that many mediums are tricky. We have here a cabinet made after the plan of the Davenport's. Two men taken from the shops are tied the same as the Davenport's, and they perform the same tricks. They do them with the door open or shut—four in one hand and grain in the other—coats changed, bells and other instruments played on. They do them in any manner, and they will loosen themselves. The Davenport's say that they must have it dark, yet with the light on the door being open, they begin to throw out the tambourine, etc. Harriet Dale Owen now says Katie King is a humbug, yet how many have been deceived.

The country is full of impostors, and many Spiritualists seem to desire us to give countenance to such deceivers.

There are many honest and good mediums, and we feel it to be a duty to sustain such and expose impostors. If Spiritualists would use a needle, thread and sealing-wax in securing mediums instead of ropes and hand-cuffs, they would detect impostors and sustain good mediums without any trouble. Let honest people insist upon having physical mediums thus secured and the impostors will make themselves scarce. The Davenport's are good mediums.—[ED. JOURNAL.]

SHELDON, IOWA.—Mrs. S. W. Clute writes.—We came to this country and as yet have not regretted it, although the grasshoppers came down in swarms and eat their way over these beautiful prairie, yet we have the courage to believe that the God of the East, which ever sent them, will get sick of manufacturing grasshoppers after a while, and turn their attention to something else; then we will be rid of the pests. The orthodox say their God has sent them for some good purpose. What that purpose is, remains a mystery, unless it is pleasing to his ears to hear little innocent children call for bread when there is none to give. We do not fear our brothers and sisters here who are not afraid to unfurl the flag of truth over their broad prairies, but there are also a great many heartless, and if the "hoppers" will only get their bread elsewhere another year, we are in hopes that we will be able to employ a speaker and organize a meeting.

PLATTSBURG, MO.—John G. Friegell writes.—I would inform you that the work of progress in our circles advances with unabated interest. We have regular seances every night except Sundays, and Wednesdays. The excitement and opposition created by the introduction of Spiritualism here has all quieted, many are ashamed of their foolish display of bigotry, ignorance and superstition. Those who belong to the Progressive Society are all earnest, practical and honest Spiritualists, who work in the traces with a good, determined, harmonious effort, which is not met with very often. Your JOURNAL is read gladly, and finds its way into the hearts of the people in spite of ministerial frowns in the households of the rigidly orthodox class of our citizens, who seem to rather like the forbidden fruit, though they will not openly acknowledge it. The length, however, is working, and we have at least gained recognition as a body or society.

HIGH POINT, MO.—Lux Roy, M. D. writes.—Dr. Simpson is one of the owners of this giant coal bank. He has become quite interested in Spiritual Philosophy by the perusal of some JOURNALS in my reading room. He is a convert. He thinks he can not do without the blessed RELIGIO-PHILOSOPHICAL JOURNAL. We have missed the JOURNAL a week, and although we have fifty other papers in our office and reading room, it seems like a moral famine to be without the JOURNAL. Dr. Simpson is a very intellectual and influential man—a staunch friend of yours. Consider both of us life subscribers of the JOURNAL. Your paper is doing a great missionary work in the salvation of men's souls from ignorance and fanaticism, and the moral gloom of Egyptian darkness which now shrouds them like a funeral pall. I am just about to commence a missionary campaign of scientific and biblical lectures in behalf of the Spiritual cause, which I consider the cause of the only one and true religion of the one and true God.

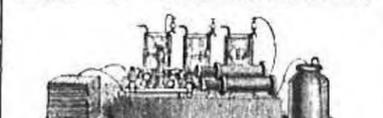
NUNDA STATION, N. Y.—E. D. Warren writes.—We have been greatly encouraged and instructed during the past week by the presence of Madame A. Bliss, of Oswego, N. Y., Clairvoyant Physician and life reader. She is also an excellent test-medium and a noble pioneer in the cause of Spiritualism. Those who had the courage to come and see her were convinced that she possessed great power, and the candid thinking minds here will have food for reflection for a time at least. What we want now is a good lecturer, and also a willingness in the minds of believers to do their whole duty, and raising aloft the banner of true Spiritualism, be courageously in position, that angelic beings through us may carry forward the reformation already begun. We are determined to go forward, despite all opposition from orthodox or any other doxy, and from time to time we will acquaint the readers of the JOURNAL with our progress, and by doing contribute our mite to help forward and establish the Christ-principle. Nowhere in all the wide domain of earth, is there more need of this principle, than here, where churehology, fashion, popularity and selfishness go hand in hand, and Christ's teachings are set at naught. You have taken a noble stand against the free-love element, and now purged from this execrable Spiritualism can develop.

ONLEY, ILL.—A. Mariyn writes.—I am sorry I have not been able to remit my subscription sooner. Early in the summer I had the money to send, when an infernal scoundrel calling himself Charles Starr, and a good test medium came along, out of money, and in a great hurry to get to St. Louis, and wanted me to lend him sufficient means for that purpose, promising that he would soon return to this place, inside of three days, to meet another medium named Donald McKies, from the East, who was going to locate here. He made his case so nice that I gave him the money I was going to send you, and I have heard nothing of either of the persons since. I do not care so much for the money, but I do hate to have a man come along, inquire for Spiritualists, find me and tell such unmitigated falsehoods as he did (of which I have not told you one-half), for it makes me distrust others that may be true. A good test medium could make it pay here and I wish one would come along. But go on with the grand old JOURNAL—leave not a stone unturned, you can count me a life subscriber.

REMARKS.—Impostors are clustering around Spiritualism in every part of the country. Several have called on us and borrowed money during the past year, with the promise to remit within a few days. Many weeks and months and not a word from them. A few weeks ago a lecturer called and told us he had an engagement to speak at Belvidere, wanted \$2, with the assurance that he would send it back within the next day or two. We handed it to him. He then said, can't you make it three. We are building, and accommodate you, but that we are saying, to need all we have to use every week.

We handed it to him with the assurance that we should have it returned immediately. Not a word from him since. We like to serve our friends, but we do not countenance the mode of getting money practiced by the knaves that impose upon Spiritualists any more than you do, and for the good of the public think it best to expose them. Hence we publish your letter. That certain lecturer, as well as others referred to, will do well to remit and save expense.—[ED. JOURNAL.]

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Also young girl in same town, RHEUMATISM.
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A child of George Cooper, Nashville, Tenn. ST. VITUS DANCE.
Mr. V. S. Crosby, Hamilton, Ohio. CHILLS AND FEVER.
Mr. Geo. Sheldon, Chillicothe, Ohio. CATARRH.
Mr. B. Green, Soldiers' Home, Ohio. CATARRH.
Mr. B. Brooks, Soldiers' Home, Ohio. RHEUMATISM.
Mr. Joseph Shaw, Soldiers' Home, Ohio. PARALYSIS OF NECK.
Mr. Beth Sheldon, Dayton, Ohio. ASTHMA.
Mr. E. Shenk, Soldiers' Home, Ohio. DYSPEPSIA.
Mrs. C. Tuttle, Marlboro, Mass. Nervous Affection and Incident. PARALYSIS.
Mr. A. B. Sanborn, Green Castle, Ohio. SCROFULA.
Mr. J. Clarke, Miami City, Kan. CATARRH.
Mrs. Ella Stewart, Fort Dodge, Iowa. PARALYSIS.
A lady of Benton Harbor, Mich. SEVERE PROSTRATION.
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DEATH, OR THE PATHWAY FROM EARTH TO SPIRIT-LIFE—CONTINUED—NO. 8.

Embracing Descriptions of Funeral Rites—Disposal of the Dead, etc.—Premonitions of Death—Death by Fire, Death by Hanging, Drowning, Suicide—Philosophy of Death—The Transit of different Spirits Vividly Portrayed, etc.

They use, it is said, the melted fat of the "soul light" on the hearth, or cakes are left for them on the table, and the room is kept warm for their comfort. Even in Paris the souls of the departed come to partake of the food of the living. In Brittany the crowd pours into the churchyard at evening, to kneel bareheaded at the graves of dead kinsfolk, to fill the hollow of the tombstone with holy water, or to pour libations of milk upon it. All night the church bells clang, and sometimes a solemn procession of the clergy goes round to bless the graves. In no household that night is the cloth removed, for the supper must be left for the souls to come and take their part, nor must the fire be put out, where they will come to warm themselves. And at last, as the inmates retire to rest, there is heard at the door a doleful chant—it is the soul, who, borrowing the voices of the parish poor, have come to ask the prayers of the living.

If we ask how the spirits of the dead are in general supposed to feed on the viands set before them, we come upon difficult questions, which will be met with again in discussing the theory of sacrifice. Even where the thought is certainly that the departed soul eats, this thought may be very indefinite, without loss of practical invention in that of childish belief. Now and then, however, the sacrificers themselves offer closer definitions of their meaning. The idea of the ghost actually devouring the material food is not unexampled. Thus, in North America, Algonquin Indians considered that the shades like souls of the dead can still eat and drink, often even telling Father Le Jeune that they had found in the morning meat gnawed in the night by the souls. More recently, we read that some Potawatonia will leave off providing the supply of food at the grave if it lies long untouched, being concluded that the dead no longer wants it, but has found a rich hunting ground in the other world. In Africa, again, Father Cavazzi records of the Congo people furnishing their dead with supplies of provision, that they could not be persuaded that souls did not consume material food. In Europe the Euthy offering food for the dead on All Souls' day are said to have rejoiced if they found in the morning that any of it was gone. A less gross conception is that the soul consumes the steam or savor of the food, or its essence or spirit. It is said to have been with such purpose that the Maoris placed food by the dead man's side, and some also with him in the grave. The idea is well displayed among the natives in Mexican districts, where the souls who come to the annual feast are described as hovering over and smelling the food set out for them, or sucking out its nutritive quality. The Hindu extracts the juices to quaff the sweet essence of the offered food, thinking on them, slowly sips the dish of rice before the Brahmins, and while they sip, the hot food, ancestral spirits take their part of the feast. At the old Slavonic meals for the dead, we read of the survivors sitting in silence and throwing morsels under the table, fancying that they could hear the spirits rustle, and see them feed on the smell and steam of the viands. One account describes the mourners at the funeral banquet inviting in the departed soul, thought to be standing outside the door, and every guest throwing morsels and pouring drink under the table, for him to refresh himself. What lay on the ground was not picked up, but was left for friendless and lifeless souls. When the meal was over, the priest rose from the table, swept out the house, and hunted out the souls of the dead "like fleas," with these words, "Ye have eaten and drunken, souls, now go, now go!" Many travelers have described the imagination with which the Chinese make such offerings. It is that the spirits of the dead consume the impalpable essence of the food, leaving behind its coarse material substance, whereas the dutiful sacrificers having set out sumptuous feasts for ancestral souls, allow them a proper time to satisfy their appetite, and then fall to themselves. The Jesuit Father Christophoro Horri suggestively translates the native idea into his own scholastic phraseology. In Cochinchina, according to him, people believed "that the souls of the dead have need of corporeal sustenance and maintenance, whereas several times a year, according to their custom, they make splendid and sumptuous banquets, children to their deceased parents, husbands to their wives, friends to their friends, waiting a long while for the dead guest to come and sit down at the table to eat." The missionaries argued against this proceeding, but were met by ridicule of their ignorance, and the reply "that there were two things in the food, one the substance, and the other the accidents of quantity, quality, smell, taste, and the like. The immaterial souls of the dead, taking for themselves the substance of the food, which being immaterial is food suited to the incorporeal soul, left only in the dish, the accidents which corporeal senses perceive, for this the dead had no need of corporeal instruments—as we have said. Thereupon the Jesuit proceeds to remark, as to the prospect of conversion of those people, "it may be judged from the distinction they make between the accidents and the substance of the food which they prepare for the dead," that it will not be very difficult to prove to them the mystery of the Eucharist. Now to people among whom prevails the rite of feasts of the dead, whether they offer the food in mere symbolic pretense, or whether they consider the souls really to feed on it in this spiritual way (as well as in the cases inextricably mixed up with China, where the offering is spiritually conveyed away to the world of spirits), it can be of little consequence what becomes of the gross material food. When the Kafir sorcerer, in cases of sickness, declares that the shades of ancestors demand a particular cow, the heifer is slaughtered and left shut up for a time for the shades to eat, or for its spirit to go to the land of shades, and then is taken out to be eaten by the sacrificers. So, in more civilized Japan, when the survivors have placed their offering of unboiled rice and water in a hollow made for the purpose in a stone of the tomb, it seems to them no matter that the poor or the birds really carry off the grain.

Such rites as these are especially exposed to dwindle in survival. The offerings of meals and feasts to the dead may be traced at their last stage into mere traditional ceremonies, at most tokens of affectionate remembrance of the dead, or works of charity to the living. The Roman Feralia in Ovid's time were a striking example of such transition, for while the idea was recognized that the ghosts fed upon the offerings, "nunc postea pascat umbra cibo," yet there were but "parva munera," fruits and grains of salt, and corn soaked in wine, set out for their meal in the middle of the road. Still farther back, in old Chinese history, Confucius had been called on to give an opinion as to the sacrifices to the dead. Maintainer of all ancient rites, as he was, he stringently kept up this, "he sacrificed to the dead as if they were present," but when he was asked if the dead had knowledge of what was done or no, he declined to answer the question, for if he replied yes, then dutiful descendants would injure their substance by sacrifices, and if no, then undutiful children would leave their parents unburied. The evasion was characteristic of the teacher who expressed his theory of worship in this maxim, "to give oneself earnestly to the duties due to men, and while respecting spiritual beings, to keep aloof from them, may be called wisdom." It is said that in our own time the Taoeings have made a step beyond Confucius; they have forbidden the sacrifices to the spirits of the dead, yet keep up the rite of visiting their tombs on the customary day, for prayer and the renewal of vows. How funeral offerings may pass into commemorative banquets and feasts to the poor, has been shown already. If we seek in England for vestiges of the old rite of funeral sacrifice, we may find a lingering survival into modern centuries, doles of bread and drink given to the poor at funerals, and "soul mass cakes" which peasant girls perhaps to this day beg for at farmhouses with the traditional formula, "Soul, soul, for a soul cake, pray you, mistress, a soul cake."

INDIANS BURYING THEIR DEAD—THE TROUBLESOME SPIRIT. The Indians of California have their own peculiar traditions and customs in reference to disposing of the dead. It appears from the Pacific Rural Press that that State, that although in certain districts, some Indians burn and others bury their dead, they all prepare them for final disposition in the same manner. A blanket is spread on the ground and the corpse laid upon it; a brother or some other relative, after folding the limbs upon the chest with the knees toward the chin, proceeds to bend the body and limbs together as tightly as possible. It is then wrapped in the blanket and placed upon the earth with the face upward and exposed. The mourners continue their wild lamentations for a given time and then the men build a funeral pyre or prepare a grave.

If the corpse is to be buried, when the fuel is about two feet high all the sounds of grief cease, and amid a death-like stillness the men place the body on the pyre. Wood is then piled upon it until all but the face is covered. The oldest and nearest relative then sets the wood on fire. As soon as the smoke begins to ascend the discordant howling of the women becomes almost appalling, while the men in some instances stand in sullen silence, and in others join their notes of woe to those of the women. Then all the relatives who are nearest to the consuming dead, with long sticks in their hands, commence a frantic dance around the burning body, occasionally turning it over and stirring up the fire, that the corpse may be consumed more speedily.

A writer states that the motive which impels them to this is that they believe there is an evil spirit who is continually contriving to give them trouble, and who will keep them from the "happy hunting grounds" if he can. They think the heart is the immortal part, and that he seeks to make it a prisoner; so they endeavor by noises and motions to attract the attention of this spirit while the body is burning, as it is at that season that the heart leaps out, and if the evil spirit's attention is distracted by their maneuverings the heart, makes its escape and is eternally safe. This is the reason for the hideous noises and waving of cloths practiced during the process of burning.

After the body is nearly consumed, the blackened remains are taken from the fire and rolled in a cloth or blanket to cool a little, when his wives separate the remains and unconsumed portions of the body, and around each wind a long string of beads. Every particle is then placed in a basket that has been beautifully beaded and worked for such an occasion, with any other valuables that have been reserved. This being done

and the fire-dwell, the basket and its contents are placed upon it: and while this is being consumed, clothes, blankets, dresses, head-gear, gloves, pocket handkerchiefs, and everything else that has been touched by the dead body, are added to the flames. When these are burned, every unconsumed log is carefully scraped, all the ashes swept together, and the whole, with the exception of a small portion reserved for mourning, is placed in another basket and then buried.

The reserved ashes, after being mixed with pitch, obtained from pine trees, are spread over the faces of the female relatives as a badge of mourning, and which, although very hideous to our sight, are sacred to theirs, and allowed to remain until they wear off.

CARE FOR THE DEAD.

Indeed, to respect and care for the dead is no modern sentiment. Safe was the practice in the ruler ages and among the coarser civilizations, and in even the most material times it keeps steady pace with all human developments. The same reverent idea prevails every where among mankind, and similar results appear ever to follow. The Indian of the plains elevates his dead upon a rude scaffold, with food and implements of the chase by his side, to keep the remains from desecration and equip him in advance for the Happy Hunting Grounds. The European does no more, when with more enlightened view he commits his friend to the earth—"Dust to dust, whence it came"—and erects a simple tablet, or costly mausoleum, in some village grave yard, or urban cemetery, to commemorate his deeds and perpetuate his fame. They both follow out the same ideal, the best and highest in them, the truest and noblest thought of their nature, but the ignorance and savagery of barbarism appear in the one, in the other the touching beauties and refinements of civilization. True, different nations in different ages have had different methods of embodying the sentiment, but all have sought the same reverent result. By some the dead were burned, and the ashes preserved in sacred urns. In India, and some other countries, this custom still prevails to some extent. And a "have read somewhere of a Russian prince who, on the death of his wife, to whom he was very tenderly attached, submitted her body to some German chemist, who reduced it by scientific processes to so small a compass that he could wear it as a stone in an ordinary real ring. But the usual custom, from time immemorial, has everywhere been to commit the dead to the bosom of mother earth. Hence we find burial places and cemeteries established by law, and consecrated by religion, from the earliest ages. The word cemetery itself comes from the Greek, meaning literally a "sleeping place." In the German we have the corresponding words *Friedhof*, *Sanctuary of Peace*, and *God's Field*. These all came to mean indifferently a place set apart and kept for the sepulture of the dead.

Among the Hebrews the first care on arriving at a new place was to erect burial grounds. Their cities usually had cemeteries outside of the walls. That of Jerusalem it will be remembered, was in the Valley of Gethsemane. The Greeks, before they adopted the Phœnician custom of burning their dead, had what they called their "sleeping field." At Athens the most common place of interment was near the road leading to the Petras, outside of the limits of the city, which on that account was also styled the *Burial Gate*. Those who had fallen in battle, however, were buried at the public expense, in the famous Ceramice, the most beautiful suburb of Athens. In the German we have the corresponding words *Friedhof*, *Sanctuary of Peace*, and *God's Field*. These all came to mean indifferently a place set apart and kept for the sepulture of the dead.

Among the Hebrews the first care on arriving at a new place was to erect burial grounds. Their cities usually had cemeteries outside of the walls. That of Jerusalem it will be remembered, was in the Valley of Gethsemane. The Greeks, before they adopted the Phœnician custom of burning their dead, had what they called their "sleeping field." At Athens the most common place of interment was near the road leading to the Petras, outside of the limits of the city, which on that account was also styled the *Burial Gate*. Those who had fallen in battle, however, were buried at the public expense, in the famous Ceramice, the most beautiful suburb of Athens. In the German we have the corresponding words *Friedhof*, *Sanctuary of Peace*, and *God's Field*. These all came to mean indifferently a place set apart and kept for the sepulture of the dead.

In our own country we have many handsome rural cemeteries, chief among which are Mount Auburn, near Boston, Greenwood, near New York, Laurel Hill, near Philadelphia, and Swanwick, near Savannah. All of these are of considerable extent, and abound with walks and shrubbery, the most of which are in good taste and excellent design. They already contain many elegant and costly tombs, and year by year advance in beauty and refinement.

Instances abound, indeed, of monuments and memorials to distinguished generals, from the Pyramids of Egypt and Pompey's Pillar to the latest statue of Washington and Wellington. Rome had her Temple of Janus, dedicated to War, with its doors closed but three times in seven hundred years, and her Campus Martius, where, by solemn vote of "the Senate and people of Rome," her great commanders were borne to their rest. France has her Hotel des Invalides, consecrated to her surviving veterans, and with the Great Napoleon sleeping beneath its dome. England has St. Paul's Cathedral and her Westminster Abbey (the latter now past its thousandth anniversary), and her Wellingtons, her Nelsons, and her Napiers, as well as her Pitts and Palmerstons, reposing in their shade.

THE ARTANS, BUDDHISM, THE GREEKS, ROMANS, FERRIS ISLANDERS, ETC.

Occasionally an article on "Burial Customs," etc., strays away from the name of the author. The following, containing interesting facts and statements, is one of that kind, and we regret that we are unable to give proper credit. The author says:— "The ancient Aryans, the forefathers of the great nations of Western Europe, believed in a world other than this, where, without the imperfections of the human body, and in the glory of a celestial body, the faithful were to enjoy a life, similar to that of the Mohammedans, in paradise. They buried their dead, that the earthly body might at once be translated into a heavenly form, which, Agni, the god of fire, was expected to bestow. Cremation was to the ancient people of India a sacrifice by which man attained unto the region of the gods. There was a creative power in an ordinary burnt offering, and it was to be supposed that something new would rise out of a burning corpse. Yama, who, as the first man on earth, had learned the way to the next world, showed the new comers at once into the mansions above.

Buddhism teaches that the human body is the source of evil, hence, life is pain, and freedom from it is blissfulness. The soul has to pass through numerous existences, as god, demon, man, or beast, before it is capable of entering Nirvana, where it will find peace, having learned, in its various transmigrations, to be impossible to both pleasure and pain. As each death may be the end of all the wanderings of the soul, it is incumbent to burn or otherwise rapidly destroy the body, lest through man's neglect a soul be doomed to inhabit the body again; and the possibility of the dead reaching Nirvana renders the cremation of friends not seasons of grief, but of joy.

The Greeks of the Homeric poems, burned or exposed their dead, but the latter was done only to wound the feelings of the enemy. Great heroes were honored by their friends with elaborate ceremonies. When Patroclus was slain, four horses, nine dogs, and twelve Trojan prisoners, were killed to be burned with him. The members of the pyre were extinguished with wine, and the bones were gathered into a golden urn, which was put aside to be buried some future day with the ashes of Achilles. It thus appears that in the most ancient days of Greece the custom prevailed of offering human sacrifice to the dead, but it fell early into disuse.

The Romans disposed of their dead in some respects in the same manner as the Greeks. In the latter times of the republic, burning was the general custom, and under the empire, it was almost universally practiced; but, as Christianity spread, it was gradually discontinued, falling into disuse in the fourth century of our era. The corpse, when buried, was sometimes placed in a coffin of Asian stone, which came from Assos, in Troas, and which had the property of consuming, in forty days, the whole body, with the exception of the teeth, whence it received the name of *asorepapas*, or flesh-eater. When the dead was consumed by fire, the nearest relative gathered the bones and ashes, sprinkled them with perfumes, and placed them in a vessel called *urna*, which was made of various materials, according to the circumstances of individuals.

In the Feejee Islands parents are generally killed by their children. Sometimes the aged people, make up their minds to die; sometimes the children give notice to their parents that they are a burden. A family consultation is thereupon held, a day appointed, and the grave dug. The aged person has his choice of being strangled or buried alive. The Feejeeans consider this custom so great a proof of affection that none but children can be found to perform it. The reason is particularly obvious to them.—

New York Department.

BY..... E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 233 East 23rd street, by Dr. Babbitt.

The New York Graphic and Spiritualism.

Of all secular papers the New York Graphic has been the most complete in explaining the phenomena of Spiritualism, having sent out reporters and artists for some time back to report the wonders of materialization and other marvels of a similar nature. The letters of Col. Olcott which have just closed, and are about to be published in book-form, have occupied an illustrated page in the Graphic twice a week for several months, and many clergyman, professional men and others have been led to investigate our new philosophy. Thousands have been led to think on the subject, who have never thought before, and earnest continued investigation of the subject is almost sure to bring a person into our philosophy. The Graphic is a daring paper and is by no means tied to the coat tail of orthodoxy, as some of our other papers are. As to the supreme importance of truth, however, and the upbuilding of society, the managers of the Graphic are not going to fret themselves very much, especially if money making should stand in the way. There is a crying need of reform in woman's dress, from the present unphysiological and drag in the mud styles which all progressive people of whatever name are sincerely trying to remedy in a way to save multitudes of lives, and enhance their comfort, without the sacrifice of beauty, but the Graphic is for the sake of merit and selling papers, will give a full page picture of hideous creatures dressed in a most hideous way, as a sample of the dress reformers, or will show up a number of women in pantaloons, astride of horses or armed with guns, cigars, etc., as showing what woman's rights are bringing us to. I have seen young ladies look upon these pictures and declare that they would never go near a woman's rights meeting again, and were ready to condemn the whole reform. How much better to cling to the cramping and inflicting effects of corsets, garters, padding, immense wads of false hair and useless clothing about the hips etc. so common among fashionables, than to adopt the more graceful simplicity of a natural system. Again the Graphic a few days since presented a picture of the most outrageous group of long-haired, long-nosed and idiotic set of wretches imaginable, which it pretended were an illustration of the Spiritualist people that were pressing their communications for publication upon them, while in self-defense the editor is represented with pistol and shears driving the motley herd into the street. Of course there is little or no truth in such a picture, but the editor evidently thinks it best to insult a whole class of people as long as they are in a minority, in order to gain the applause and money of another class who are still in the majority. Wit and humor are most admirable when they are hand-maids of truth, but it seems as if our popular humorists have not reached that standard of greatness which can amuse the people without the aid of falsehood. We need some Douglas Jerrolds as an example, in our midst. While making this criticism I am still free to admit that the Graphic is a very able and spirited paper, and one of its editors, whom I know well, the Rev. W. T. Clark, also editor of the Golden Age, is a gentleman of fine culture and large liberal spirit, quite able to grasp the great questions of the day and see their importance. Being spiritually-minded he can grasp spiritual things, and is well aware that the Spiritual Philosophy is to have a great bearing on the world's development. But some of the editorials as well as some of the correspondence of the Graphic show that the "natural man" cannot understand "spiritual things" any more than a blind man can understand colors. When they ask what has Spiritualism done for the world, it seems almost astounding that anyone pretending to intelligence could become so stupefied with reference to the mighty movements that have been started through Spiritualistic agencies, modifying the belief of the whole church world, cheering millions of souls, and in some instances affecting the destiny of nations, and all this within a quarter of a century.

The Graphic has sent out invitations to many eminent persons offering to bear their expenses if they will investigate the phenomena. The answers received from these persons show in many cases a pitiable ignorance on the subject, or a kind of spiritual paralysis as it were. Dr. Hammond, our ex-Surgeon General, speaks of "Spiritualism and Kindred Delusions." This gentleman, like Dr. Brown-Squard, is always talking about nerve force, or psychology, and both are apparently almost entirely ignorant of the vital magnetic and spiritual forces. They need to go to school to Dr. Buchanan while, compared with whom they are but children in this department. Maj. Gen. Sherman says he feels "not the slightest interest" in the subject. Does the business of killing people's bodies make one reckless about their souls? And yet Prof. Huxley, great scientist as he is, has made about the same remark. Like other scientists he is content at studying the mere material shell of things, forgetful that power lies with invisible rather than visible things. What is matter aside from force? What is force aside from spirit? Robert Collyer is not satisfied to give his time to the subject, because the revelations tend to "tomfoolery in some cases." But the great Prof. Wallace in his late "Defense of Modern Spiritualism," says that mediums in spite of some twaddle which may come through them, give forth on the whole, much more philosophical theories than do the theologians of the day, and remarks that from "trance speakers such as Mrs. Hirdage, Mrs. Tappan and Mr. Peables, I have heard discourses which for high and sustained eloquence, noble thoughts and high moral purpose, surpass the best efforts of any preacher or lecturer within my experience." Bayard Taylor proves himself incapable of grasping spiritual things, and calls the communications "stale, flat and unprofitable." Robert B. Roosevelt discourses flippantly on the subject and evidently supposes himself very shrewd where he is quite ridiculous. Thousands of people have seen Foster read the slips which are placed and handed to him, and that without the most distant approach to trickery, but Roosevelt, wonderful to tell, has ascertained that Foster slips them quietly aside and gets his eye on one of them while he calls the spectators' attention elsewhere. But alas! Mr. Batanely, a Georgian, has "ruined Roosevelt's story by an article in the Graphic, and by information which he has given to me privately. Mr. Batanely, now of 430 Walnut St., Philadelphia, is a native Georgian of the Caucasus, and he says there are but two other

Georgians in the United States. This gentleman is a graduate of the Imperial University St. Petersburg, and like nearly all of the cultured gentlemen of the Universities in Europe, seeing the falsity of the popular religions, disbelieved in all spiritual existences. Madam Blavatsky having persuaded him to investigate the matter, he called upon Foster and wrote several unpronounceable names in his native Georgian. Among other names he wrote the following, which he has handed to me:—

[No type to represent it.]

Now what could Mr. Roosevelt make out of such a name, even by studying it a week with his eyes wide open, and by searching all New York to learn about it. And yet it seems that Foster immediately gave the name "Vladimir Nicoladze," as well as other of Batanely's acquaintances, and brought up some long forgotten circumstances of his life:—

On the same day, Mr. Batanely, sitting with a number of friends who were not professed mediums, had a number of Russian and Georgian messages given to him by means of tips and raps. One in Russian from an old college mate was as follows:—

"Pomech chto ea teby govorit pered smertiu chto es netchemou ne veriu teper vejou kak ochebalysya; amochou brat, bereguesa."

BRJAN.

The translation of this is as follows:— "Do you remember what I told you before my death, that I did not believe in anything? Now I see how mistaken I was. Beware of such a course yourself, my friend."

BRJAN. Mr. Batanely did remember the above, and considered it quite a test.

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