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DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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

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NO. 20

GIVE THEM HELL.

The Locality Fully Described.

A FULL ACCOUNT OF THE DISTRICTS UNEXPLORED REGION FROM AN ORTHOGONAL STANDPOINT.

ED. JOURNAL.—I cut this description of "hell" from a country paper, and ask you to publish it, as an unanswerable argument against the dogma of "eternal punishment." If the description is true, the logical conclusion must be that God (who is said to be "love") is as diabolical a demon as the Devil himself.

If it be true that "the heathen are daily dropping into hell for want of the Scriptures, numerically the Devil is ahead, and especially, if he gets all the men, women and children of Christendom sent to him by the clergy of nine tenths of our churches. But we are told, "that God's justice is superior to human justice." Now justice is an eternal principle. It is equity; and this Webster defines: "In practice, equity is the impartial distribution of justice, or the doing that to another which the laws of God and man, and of reason give him a right to claim." The Bible says, "The Lord shall judge the people with equity." (Ps. xcvi.) "With righteousness shall he judge the poor, and reprove with equity" (Is. lv). Now "equity" can not, according to reason and human law, require an infinite punishment for a finite sin; hence "eternal punishment," inflicted by God on his erring children, would be a crime at which humanity, guided by reason, indignantly revolts. Again, did "equity" require the murder of Jesus?

DESCRIPTION OF HELL.

Some weeks ago we republished an article from the *Christian Union*, Henry Ward Beecher's paper, against the doctrine of endless punishment. The article was written by Rev. George S. Merriam, the associate editor and a Congregational minister, who asserted that the doctrine "was rapidly dying out," and stigmatized it as a "slander upon God." This article has attracted wide attention, and many preachers have upheld the old belief and drawn terrible pictures of the doctrines of "justice." Among others, Rev. D. G. Cogan, pastor of St. Paul's Catholic Church, at Macomb, has been delivering a series of lectures in which the Scriptural passages affirming the reality of hell and its tortures were read, and the authenticity of disputed passages settled by examination of the Greek text. Nothing more realistic on the subject or Satan and his kingdom and the tortures of the damned has, however, thus far been presented than the following, which was taken by the *Manchester (Eng.) Examiner* from a little book entitled "The Sight of Hell." The book, says the *Examiner*, is by Rev. Father Furniss, C. S. R., is printed *permissu superiorum*, and is recommended to be used along with the Catechism in Sunday schools, as part of a course of religious instruction. It is one of a series of "Books for Children and Young Persons." It will, at all events, enable us to understand what is meant by "definite teaching" in one branch of theology. It narrates what was seen by St. Francis, of Rome, when she visited hell, accompanied by the Angel Gabriel.

FIRE.

Now we look into hell and see what she saw. Look at the door of hell. It is red-hot, like hot iron. Streams of burning pitch and sulphur run through it. (Is. 34.) The door blazes up to the roof. Look at the walls, the enormous stones are red-hot; sparks of fire are always falling down from them. Lift up your eyes to the roof of hell: it is like a sheet of blazing fire. Sometimes when you get up on a winter's morning, you see the country filled with a great thick fog. Hell is filled with a fog of fire. In some parts of the world torrents of rain come down which sweep away trees and houses. In hell, torrents, not of rain, but of fire and brimstone, are rained down. You may have seen a house on fire. Hell is a house made of fire. The fire of hell burns the devils who are spirits, for it was prepared for them. (Math. xxi.) So it will burn the soul as well as the body. Take a spark out of the kitchen fire, throw it into the sea, and it will go out. Take a little spark out of hell, less than a pin head, throw it into the ocean, and it will not go out. In one moment, it would dry up all the waters of the ocean, and set the whole world in a blaze.

TERRIBLE NOISE.

Listen, now—listen to the tremendous and horrible uproar of millions and millions and millions of tormented creatures, mad with the fury of hell. Oh, the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions. There you hear them roaring like lions; hissing like serpents, howling like dogs, and walling like dragons. There you hear gnashing of teeth and the fearful blasphemies of the devils. Above all, you hear the roaring of the thunders of God's anger, which shakes hell to its foundations.

THE DEVIL.

(Apoc. xi.) "An angel laid hold on the old serpent, which is the devil and Satan, and bound him, and cast him into the bottomless pit, and shut him up." Our journey lies across the great sea of fire. We must go on till we come to the middle of hell. There we shall see the most horrible sight that ever was or will be—the great devil chained down in the middle of hell. We will set off on our journey. Now we are coming near the dwelling place of Satan. The darkness gets thicker. You see a great number of devils moving

about in the thick darkness. They come to get orders of their great chief. Already you hear the rattling of the tremendous chains of the great monster. See! there he is—the most horrible and abominable of all monsters, the Devil. His size is immense! (Is. viii.) "He shall fill the length of the land." St. Francis saw him. He was sitting on a long beam which passed through the center of hell. His feet went down into the lowest depths of hell. They rested on the door of hell. They were fastened with great heavy iron chains. These chains were fixed to an immense ring in the door. His hands were chained to the roof. One of his hands were turned up against heaven to blaspheme God and the saints who dwell there. (Apoc. viii.) His other hand was stretched out, pointing to the lowest hell. His tremendous and horrible head was raised up on high, and touched the roof. From his head came two immense horns. (Apoc. viii.) "I saw another beast having horns." From each horn smaller horns without number branched out, which, like chimneys, sent out fire and smoke. His enormous mouth was wide open. Out of it there was a river of fire, which gave no light, but a most abominable smell. (Job xli.) "Flame cometh out of his mouth." Round his neck was a collar of red hot iron. A burning chain held him round the middle. The ugliness of his face was such that no man or devil could bear it. It was the most deformed, horrible, frightful thing that ever was or will be. His great fierce eyes were filled with pride, and anger, and rage, and blood, and savage cruelty. There was something else in those eyes for which there is no name, but it makes those on whom the devil's eyes were fixed tremble and shake as if they were dying. One of the saints who saw the Devil said she would rather be burned for a thousand years than look at the devil for one moment!

THE SOUL BEFORE SATAN.

The devils carry away the soul which has just come into hell. They bear it through the flames. Now they set it down in front of the great chained monster, to be judged by him who has no mercy. O, that horrible face of the Devil! O, the fright, the shivering, the freezing, the deadly horror of that soul at the first sight of the great Devil. Now the Devil opens his mouth. He gives out the tremendous sentence on the soul. All hear the sentence, and hell rings with shouts of spiteful joy and mockeries at the unfortunate soul.

THE STRIKING DEVIL.

Little child, if you go to hell there will be a Devil at your side to strike you. He will go on striking you every minute for ever and ever, without stopping. The first stroke will make your body as the body of Job, covered from head to foot with sores and ulcers. The second stroke will make your body twice as bad as the body of Job. The third stroke will make your body three times as bad as the body of Job. The fourth stroke will make your body four times as bad as the body of Job. How, then, will your body be, after the devil has been striking it every moment for a hundred millions of years without stopping?

THE RED-HOT FLOOR.

Look into this room. What a dreadful place it is! The roof is red-hot; the walls are red-hot; the floor is like a thick sheet of red-hot iron. See, on the middle of the red-hot floor stands a girl. She looks about sixteen years of age. Her feet are bare; she has felt her shoes nor stockings on her feet; her bare feet stand on the red-hot burning floor. The door of this room has never been opened before since she first set her foot on the red-hot floor. Now she sees that the door is opening. She rushes forward. She has gone down on her knees on the red-hot floor. Listen! she speaks. She says: "I have been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came to me for one moment that I might forget this horrible burning floor. Look," she says, "at my burnt and bleeding feet. Let me go off this burning floor for a moment." O, that in this endless eternity of years I might forget the pain only for one single moment." The devil answering her question: "Do you ask," he says, "for a moment, for one moment to forget your pain? No, not for a single moment during the never-ending eternity of years shall you leave this red-hot floor." "Is that so?" the girl says, with a sigh that seems to break her heart. "Then at least, get somebody to go to my little brothers and sisters who are alive and tell them not to do the bad things which I did, so they will not have to come and stand on the red-hot floor." The devil answers her again: "Your little brothers and sisters have the priests to tell them these things. If they will not listen to these, they would not listen, even if somebody should go to them from the dead."

THE BOILING KETTLE.

(Amos, iv.) "The day shall come when they will lift you up on pikes, and what remains of you in boiling pots." Look into the little prison. In the middle of it there is a boy, a young man. He is silent, despair is on him. He stands straight up. His eyes are burning like two burning coals. Two long flames come out of his ears. His breathing is difficult. Sometimes he opens his mouth, and breath of blasting fire rolls out of it. But listen! There is a sound like that of a kettle boiling. Is it really a kettle that is boiling? No. Then what is it? Hear what it is. The blood is boiling in the scalded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones.

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THE RED-HOT OVEN.

(Ps. vi.) "Thou shalt make him as an oven of fire in the time of his anger." You are going to see again the child about which you read in the "Terrible Judgment," that it was condemned to hell. See! It is a pitiful sight. The child is in this red-hot oven. Hear how it screams to come out. See how it turns and twists itself about in the fire. It beats its head against the roof of the oven. It stamps its little feet on the floor of the oven. You can see on the face of this little child what you can see on the faces of all in hell—despair, desperate and horrible.

THE THINKER'S PRAYER.

Respectfully Dedicated to Prof. T. Hall.

BY P. S. JONES.

It was midnight. All alone by the dying embers of what had once been a fire, sat a gray haired old man. His face was hid in his hands, as he cowered in the gloom of that little room. Midnight is a gloomy hour; poverty is midnight. No stars shone in upon the gloom of that little room. Gloom sat like some huge monster in the corners, under the table, and stood glowering behind the old man at the little flickering light of the expiring coals shot out in fitful gleams. It was covered the wasted form of the old man, and glooms seemed to take hold of him by the tattered fragments and crept among the folds. His frame shook; gloom gripped deeper in. It is in his hair now, clutching as with a thousand fingers. Deeper still it creeps, and a shudder and a sigh tells me that gloom is clutching at his heart. With an expiring effort the fire shoots out one ray of light across the room, and then all is dark. The old man mutters, as if gloom had at last forced his heart to unbearth itself. I listen, and I hear:

OH THINKER'S PRAYER
Oh, God! Thou Infinite One! What am I, that thou shouldst listen to me? I am narrow minded, weak, changeable as the winds, and one sided in comprehension, but thou!

THOU ART INFINITE AND UNCHANGEABLE.

Before time was, thou art. I am appalled at the thought which comes unbidden as I address thee, and contemplate the majesty and grandeur of thy attributes. Really, hadst thou no beginning? And canst thou not end? Oh! wearisome existence! Oh, the unspeakable anguish and monotony of an unchanging life! Indeed, if thou art infinite in life, so also art thou in death. If thou art infinite in power, then also thou art

INFINITE IN WEAKNESS.

Weakness exists as much as power, and each and all things have their root in thee. Thou, Infinite One, they tell me thou art Love, but whence comes hate? If thou art infinite in love, then there is no room in thee for hate! Then hate exists outside of thee, if it exists at all. But is there any outside? Ah! then thou art not infinite in hatred! Thou art not infinite if thou hatest not. If thou art all love, thou art a

ONE SIDED GOD!

How then dost thou differ from me? But they tell me thou hatest thine enemies to all eternity. If this be so, then thou hast no pity in thy heart for the poor wretches whom thy infinite power hath called into being; and if thou hast no pity for anything that exists—no matter how small or worthless an atom it may be—then thou art not infinite in pity. They tell me thou art not a selfish God, but if infinite indeed! thou art all self! Art thou infinite in mirth? Then, perhaps, thy prayer fills thy soul, and the boundless realms of solitude with laughter. But if thou art infinite in mirth,

THOU LAUGHEST ETERNALLY.

then thou mockest me when I pray, and my poor heart is breaking for pity, and my soul burning with desire to know thee as thou really art. Art thou infinite in power, and hatest me for one moment, that moment would

ANNIHILATE ME.

Dost thou know all things from the beginning to the end? If so thou canst not be ignorant—then thou art not infinite. If thou art infinite in ignorance, then thou art a worse fool than an idiot. Art thou pleased with the praises of men? Or art thou displeased with this prayer—and me for making it? If so, dost thou not know that praise is only flattery and that men praise thee for a selfish end, and that none but fools are puffed up by praise? If thou art infinite in love, thou art pleased with all things—stop!—I cannot believe thou art a demon, one that delights in the wretchedness of those thou hast created. Is not the world black with crime, and mankind a swarming horde of rottenness and filth? But perhaps thou art infinite in expediency, and hast created all these things to break the dull, drear monotony of eternal sameness. If so, thou sportest with thy creations, not unlike a child playing with his top. Thou hidest from me, I cannot find thee out. Thou standest behind a screen, and there pullest the secret wires that makes us dance—what for? For thy own pleasure? Certainly not for ours. Are there other spectators beside thyself to this infinite puppet show? I have prayed to thee for bread till my children have

DIED OF STARVATION.

Then a "still small voice" said to me, "go to work and get your bread." Then remembering that thou hast a "still small voice," I

went out in search for work—aye! I prayed for work, but I could find no work and no bread—and yet I know there is bread enough in this world of thine. Art thou infinite in thought? If thou art, then these thoughts, that burn my brain and cause me to cry out for annihilation, all come from thee. Dost thou demand praise of me? What shall I praise thee for? A broken heart bath no music. If my lips should utter praise, my heart would give them the lie. Can I from my heart thank thee for these rags, this gnawing stomach, my dead children, and for my broken life of woe? Oh! take it back! 'tis worthless to me. Thou art infinite in glory—then my woe

IN GLORY TO THEE!

Oh! detestable thought! If to curse thee were death, every drop of my blood would boil with hellish curses on thy name. I have ever been the sport of circumstances, and thou art circumstances. Infinite glory is complete. I cannot by word or deed add to, or take from, thy glory. I am, then, a ray of thy glory—so also is a murderer, or else thou art not infinite. But what is glory but vanity? Ah! I forget that thou art infinitely vain. Art thou infinite in sense? And canst hear even a thought? And again thou art infinitely deaf. Am I mad? or is this reason? Thou canst not change, and yet thou art all powerful. Strange inconsistency! I will not pray to thee for thy will is unchangeable, I must abide my fate.

On the other hand, philosophers ascribe to law that religion calls God. All things are subservient to law; law is only another name for God. Perhaps it satisfies some who perchance may be prejudiced against the name, God. But as for me I am not so particular about a name. To me law is inferior to intelligence, or the thing that thinks. But intelligence as applied to being, is a humbug. I can imagine infinite night, against which light wars but feebly; I can imagine infinite evil out of which good is evolved as a spark in a rayless night.

However much the old man doubted the efficacy of prayer—his prayer was answered. The morning that dispelled the gloom from that miserable attic, found him cold in death. Gloom had killed him. Poverty is gloom. Poverty of thought is spiritual midnight. It kills the soul. (Gloom is the nightmare of existence—who knows if it be not infinite?)

GALESBURG, ILL.

The Great Revival There.

Is it the Work of God? Or Plainly the Work of Man?

THE IMMUTABILITY OF LAW.

DEAR BROTHER JONES.—In my last letter I showed how the revival was planned, and indicated the extent to which it was destined to reach. I now wish to inquire what God has to do with the revival? If it was God's work, as he is almighty, nothing could interfere with the progress of the work; and yet Mr. Hammond complains of very many little things that destroy the interest, or interfere with the success of a meeting. Mr. Hammond being a great preacher, and God being all powerful, he could, through Mr. H. or his medium, convert the whole city of Galesburg in a single hour. If God was half as anxious for the salvation of sinners as Mr. H. and the churches appear to be, not a wicked man would be left a single minute after God made bare his holy arm for their salvation. Can a want of interest, or a lukewarm Christian, or a wicked man ever hinder the work of the Omnipotent? It is most evident that God does nothing in this great universe, except through the workings of the undeviating and immutable laws of things.

In the physical world the scientist discovers certain laws and forces which account for all the phenomena connected with external nature. With equal accuracy the psychologist can trace all the phenomena connected with the revival to psychological causes.

To secure converts three conditions must be considered: first, a master operator; second, proper surroundings; third, the material upon which to operate. Mr. Hammond is a good operator. The whole power and influence of five popular churches, a powerful choir of singers, with three organs, constitute the surroundings, and for material to be affected, three hundred children and youth, surrounded by five hundred adults, who have all been taught to believe that, unless they experience some kind of a supernatural change, they will certainly go to hell, and have this thought forced upon them, and a door opened for escape, it is simply natural that those children and youth should rush for the door. Mr. Hammond's preaching first consists in telling stories, and illustrating the character of God by comparing him to the wickedest kings and rulers of earth, and his laws to their diabolical edicts. And he takes delight in comparing men to dogs and fends.

The story of Jones receiving Morgan, the wicked, dirty, ragged, bloated, vagabond, who had, in cool premeditation, robbed and murdered his only son, to his heart; clothed him with his son's best garments—and gave him all the pleasures that belonged to his dear son, was the wickedest of all the diabolical stories he has yet told. No delicate, sensitive person could for an instant believe such a story, unless they were hid behind the heathenish dogmas of the doctrine of total depravity, and vicarious atonement. The whole gist of his teaching is God's great prison; the devil's trap, and the door of escape by coming to Jesus. His

teachings offer a premium for crime. He takes liars, thieves, robbers, murderers, harlots and cut-throat characters generally to a heaven of reward for final obedience and trust in Jesus, while sensible, intelligent, good men and women will writhe in hell. By Hammond's teaching Galesburg has turned back fifty years to the dark, dogmatic theology that made the church murder the Salem witches. It will take ten years for the ministers of Galesburg to get the people back to a healthy moral tone.

The idea that little delicate children, born into the world as sinless and pure as the beautiful flowers, have a black wicked heart, that must be changed or burn in hell, is most ridiculously absurd. Mother, do you believe your lovely child is an heir of hell, and even liable to eternal torments? No, a pure mother's love revolts from such an idea. While the natural sense of justice in every parent's heart would give assent to the certain sequences of error and immorality, the law of things opens no door of escape from just punishment.

The children who profess to Hammond that they have found Jesus, and have a new heart, are no better than my little boy who has no new heart. They get angry just as they did before they signed that little book. They joke each other about being conspicuous on the stage, standing up beside Hammond, and the other ministers, with as much pride as though their new heart made them much larger than before. Many persons who make large pretensions of piety, and feel sure of Heaven because they are converted, are ten times more irritable, fretful, fault-finding, and discontented generally, than any I ever knew who believe in the immutable law of things.

Get the important question: Will these revivals do any good? We say yes; not by gathering in the children, because they had them before; not by getting the youth who were constant attendants at the Sabbath School and church, because they had them before; and they were all likely in the nature of things to grow up into the church. But there is a class of young men, and a few older men, who have been taught from childhood the existence of a God, who is angry with the wicked every day; of a tempting devil who can and does lead them into the pleasures of sin, and in a yawning hell, into which they will surely fall if they die unconverted. This class generally have praying mothers and sisters. They are jolly, and are having a good time, and don't want to give up their spree to sit in the Sabbath school and the church. They are fast young men, are often really wicked; yes the wickedest sinner I ever saw was a Methodist in belief, and said he knew he would go to hell if he died unconverted. Under the high-pressure system of revivals this class are sometimes reached and are made better. But really, I think it an open question whether the good accomplished by getting a few of this class will half compensate the great evil of making most of them ten times worse than they were before the claims of the religion was pressed upon them.

Not a single intelligent moral man, outside of the walls of the church, will be affected, except to be disgusted with such consummate nonsense. It is a notorious fact that nearly all real wicked men are in the ante-room of the church. That is they believe in the church God, the church Devil, and the church Hell, and that the door of salvation is through faith in Christ.

Mr. Hammond knows this fact, so he is constantly calling on wicked men to exchange the losing trade with the devil, and accept the infinite reward promised in Jesus.

As a moral teacher I could not promise a wicked man anything except what he substantially earns by the practice of moral virtues.

In another letter I hope to show that the immutable laws of the universe are not in the least degree ever changed by divine interference.

Fraternally Yours,

A. G. HUNTER, M. D.

RELIGIOUS FANATICISM.

Crissy's Cremation—This was not the Fruits of Spiritualism.

(Correspondence of the New York Times.)

HONESDALE, Pa., Jan. 14.—Crissy Hacker, an intelligent and beautiful young lady, living at White's Valley, sixteen miles west of this place, deliberately burned herself to death yesterday, while under the influence of extraordinary religious fanaticism. She was the daughter of William Hacker, a wealthy and prominent farmer of the country. For some five or six years past she has at times been subject to temporary insanity, during which lapses she imagined that she had committed sins against "her Immanuel" which could be only absolved by the making of burnt offerings. While laboring under this mental hallucination, she would erect altars in the fields of her father's farm, and sacrifice lambs to appease the wrath of her offended deity, and also burn clothing and household articles of different kinds. Her father, (a widower), fearing that she might, during one of these intervals, do herself bodily harm, kept a strict watch on her movements.

Yesterday Mr. Hacker had occasion to go to a neighboring village, and, as his daughter manifested signs of the recurrence of one of her insane intervals, he charged his hired man to watch her during his absence. At noon the man went to his dinner, leaving the young lady in the kitchen reading the bible. For some reason he did not return to the house until Mr. Hacker came back, which was about 2 o'clock. When the latter entered his

(Continued on Fifth Page.)

A Splendid Work.

AROUND THE WORLD. Or Travels in Polynesia, China, India, Arabia, Egypt, Syria, and other "Heathen" Countries. By J. M. Peckles, author of "Seers of the Ages," "Jesus—Myth, Man, or God," "Spiritualism Defined and Defended," &c. Boston: Glibby & Rich, Publishers, 9 Montgomerie Place.

Commencing his travels at Hammonont, N. J., the author's journey embraces the world, viz California, Sandwich Islands, New Zealand, Australia, China, India, Arabia, Egypt, Palestine, Central Europe, and England, to "The land of the free and home of the brave." He gives a vivid pen portrait of all the remarkable scenes that came under his critical observation, and so life-like, too, that one feels, while reading, as if standing in the very place alluded to, by the side of the author. He has discovered, too, that a grand current of Spiritualism encircles the world, manifesting itself particularly in China. In regard to the Chinese, he says:

"There is no driving out of these Chinese," says Father Gonzalo, "the cursed belief that the spirits of their ancestors are about them, availing themselves of every opportunity to give advice and counsel."

"They burn incense, beat a drum to call the attention of the desired spirit," writes Padre De Mae, "and then, by idolatrous methods, one of which is a spasmodic ecstasy, they get responses from the dead. They have great fear of the evil spirits that inhabit forests."

"In two volumes entitled 'Social Life Among the Chinese,' by the Rev. J. Doolittle, the author informs us that 'they have invented several ways by which they find out the pleas ure of gods and spirits. One of the most common of their utensils is the *Chi pao*—a piece of bamboo-root, bean-shaped, and divided in the center to indicate the positive and negative. The incense lighted, the *Ka pao* properly manipulated before the symbol god, the pieces are tossed from the medium's hand, indicating the will of the spirit by the way they fall."

The following manifestation is more mental. "The professional takes in the hand a stick of lighted incense to expel all defiling influences, prayers of some kind are repeated, the fingers are interlaced, and the medium's eyes are shut, giving unmistakable evidence of being possessed by some supernatural and spiritual power. The body sways back and forward, the incense falls, and the person begins to step about, assuming the walk and peculiar attitude of the spirit. This is considered infallible proof that the divinity has entered the body of the medium. Sometimes the god, using the mouth of the medium, gives the supplicant a sound scolding for invoking his aid to obtain unlawful or unworthy ends."

Another method of obtaining communications, is for the applicant to make his wishes known to a person belonging to a society or company established for facilitating such consultations. Upon these occasions, the means employed consist in the use of a willow or bamboo pen, placed upon the top of the hand over a table of white sand, the arm becomes tremulous, and the writing is produced. And still another course is for the female medium to sit by a table on which are two lighted candles, and three sticks of burning incense. After inquiring the names of the deceased, and the time of their death, she bows her head upon the tables with her face concealed. Upon lifting it, the eyes closed, the countenance changed, the silence profound, she is supposed to be possessed by the spirit of the dead individual, and begins to address the applicant; in other words, the dead has come into her body, using her organs of speech to communicate with the living. Sometimes these mediums profess to be possessed by some specified god of great healing powers, and in this condition they prescribe for the sick. It is believed that the god or spirit invoked actually casts himself into the medium, and dictates the medicine."

"Rev. Mr. Nevius in this work, 'China and the Chinese,' declares that 'volumes might be written upon the gods, geni, and familiar spirits supposed to be continually in communication with the people. The Chinese have a large number of books upon this subject, among the most noted of which is the *Lian chai che*, a large work of sixteen volumes. Tu Sien signifies a spirit in the body. And there are a class of familiar spirits supposed to dwell in the bodies of certain Chinese who become the mediums of communication with the unseen world. Individuals said to be possessed by these spirits are visited by multitudes, particularly those who have recently lost relatives by death, and wish to converse with them. Remarkable disclosures and revelations are believed to be made by the involuntary movements of a bamboo pencil, and through those that claim to see in the dark. Persons considering themselves endowed with superior intelligence are firm believers in those and other modes of consulting spirits."

"It was my privilege to see those coolie Chinamen conversing with their spirit-ancestors in several temples. Their methods are numerous; and the prevalence of this belief among them astonished me. It is almost universal; and yet with the lower classes it has degenerated into absurd superstitions."

"The practice of divination," writes Sir John Barrow, "with many strange methods of summoning the dead, to instruct the living, and reveal the future, is of very ancient origin, as is proven by Chinese manuscript antedating the revelation of Scripture." The "eight diagrams, with directions for divination, were invented," says the Rev. Mr. Nevius, "by the Emperor Fuhi, probably nearly 3000 B.C. About 1100 B.C., Wen-Wang, the Literary Prince, and his son Chou Kung, further developed the system with explanations." The Yih King is a sort of an encyclopaedia of spiritual marvels and manifestations. It was denominated in the time of Confucius, the 'Book of Changes.'

"Giddon writes, 'The Emperor of China, Yao, who reigned about 2337 years B.C., in order to suppress false prophecies, miracles, magic, and revelation, commanded his two ministers of astronomy and religion to cut asunder all communications between sky and earth, so that, as the chronicle expresses it, there should be no more of what is called 'this lifting up and coming down.'"

"This missionary, Mr. Nevius, further assures us that in the latter part of the *Chan* dynasty, which continued to 340 B.C. *Kwei Kua Shen* applied the Yih-King to the use of soothsaying, and is regarded as among the fathers of augurs. During the past and preceding dynasty, many books have been written upon this subject, among the most noted of which is the *Pan shi ching tung*, a work of six volumes on the "Source of True Divination." Here are a few passages from the preface:

"The secret of augury consists in communication with the gods. The interpretations of the transformations are deep and mysterious. The theory of the science is most intricate, the practice of it most important. The sacred classic says, 'That which is true gives indications of the future.' To know the condition of the dead, and hold with them intelligent intercourse as did the ancients, produces a most salutary influence upon the parties. But when from intoxication or

feasting or licentious pleasures they proceed to invoke the gods, what infatuation to suppose that their prayers will move them! Often when no response is given, or the interpretation is not verified, they lay the blame at the door of the augur, forgetting that their failure is due to their want of sincerity. It is the great fault of augurs, too, that from a desire of gain, they use the art of divination as a trap to insnare the people." &c.

"Naturally undemonstrative and secretive, the higher classes of Chinamen seek to conceal their full knowledge of spirit intercourse from foreigners, and from the inferior castes of their own countrymen, thinking them not sufficiently intelligent to rightly use it. The lower orders, superstitious and money-grasping, often prostitute their mediumistic gifts to gain and fortune telling. These clairvoyant fortune tellers, surpassing wandering gypsies in 'hitting' the past, infest the temples, streets, and roadsides, promising to find lost property, discover precious metals, and reveal the hidden future. What good thing is not abused? Liberty lives, though license prowls abroad in night time. Christianity wore the laurels it gave, though Peter denied and Judas betrayed. 'Spirit communion is a reality, and, wisely used, a mighty redemptive power, as well as a positive demonstration of a future existence."

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A Card to the Public: As I am receiving numerous letters from people at a distance, making inquiry concerning their powers for development, I am compelled to resort to this method to inform them, that it is necessary to include a lock of hair for examination, either for medical treatment or magnetic development. All letters including \$1 and two 1 cent stamps, will receive prompt attention. I am giving private sittings during the day for development. Those who wish my services can call or address me at 100 Warren Ave., DR. CYRUS LOHD, v17n1616

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CHICAGO, SATURDAY, JAN. 30, 1875.

The Catholics and Their nefarious Work.

The Catholics seem to be the center of attraction at the present time. Bismarck, Gladstone, the Anti-Papal League in England, and the Government of Brazil, have discerned their intolerant spirit...

eyes open. In every country there is a priestly, or sacramental party, putting forth doctrines and pretences belonging to the dark ages...

The New York World says that "It has been the obvious object of the Vatican decree to render this intrusion of an external authority between the Queen and her subjects more visible, palpable, and undeniable than ever..."

The above facts existing, it is not strange that Bismarck feels alarmed; that Gladstone has been inspired to give his able pamphlet to the world; that Brazil feels irritated under the acts of the Bishop of Pernambuco...

This is fantastic superstition, and has equally as flimsy a superstructure as that on which the religion of the Esquimaux is based, who believe that their God dwells in some place invisible to them...

The Battle Creek Convention—Letter from Worthy Putnam—Justifiable Comments.

BROOKS SPRINGS, Mich., Jan. 5th, '75. BRO. JONES:—I herewith inclose you a clipping from the Berrien County Journal of the 23d inst., published here—Dr. L. E. Barnard, editor...

The Spiritualists of Michigan have, in convention at Battle Creek, rescinded former resolutions in which free love was endorsed, and declared themselves as a body uncommitted on the subject.—N. Y. Sun.

in showing the infamy of so-called "social freedom." It was that convention which was managed by Mrs. Woodhull in person, that hobnobbed with E. V. Wilson's "free love" convention held at Elgin at the same time...

At the recent convention at Battle Creek, they did not succeed in adopting their out and out free love resolutions, as reported by their committee, but they came very far short of rescinding their old resolves of the year before...

Hence it follows that the statement of Dr. L. E. Barnard, editor of the Berrien County Journal, that three-fourths of the Spiritualists are free lovers, is absolutely false.

But can Spiritualists expect that their opponents will come to any other conclusion than that expressed by Dr. Barnard so long as they countenance free love conventions...

With the managers of free love conventions, spirit communion is of secondary consideration. The doctrine of free love, which they call "social freedom," is uppermost in their minds...

The employment of lecturers by Spiritualists, of avowed or passive free love sentiments, gives the public reason to believe that such Spiritualists do favor their free love sentiments.

The terrible reproach which has been most unjustly heaped upon Spiritualism, has to no little extent been the fault of Spiritualists themselves by giving countenance to free love advocates...

Brother Putnam's assertion in regard to the purity of the fathers, mothers, sons, daughters and families of Berrien Springs, Michigan, will apply to the great mass of Spiritualists throughout the world.

There are no purer people on the face of the globe than Spiritualists as a class.

There is nothing connected with the fact of spirit communion that should lead the mind to licentious thoughts which ultimate in libidinous deeds.

Almost every one of the leaders in the free love ranks, Warren Chase, perhaps, excepted, have come from the orthodox ranks into Spiritualism, bringing their free love proclivities with them.

Now if Spiritualists ever, where will first demand of all lecturers, whose records are not well known, a full statement of how they stand upon the free love question...

No one need fear them nor their influence. As the special emissaries of Hell, they have for the last two years made their most desperate onslaughts upon the Religio-Philosophical Journal...

Unpaid Accounts at New Years.

There are quite a number whose names may be mentioned if necessary, who have not only failed to pay dues, but the fifteen cents which we have to pay government, to carry the Journal to such subscribers on credit.

Is there a man or woman, who reads this paper under such circumstances, that will fail to respond forthwith and save us the disagreeable necessity of further publication? We shall see!

JOSHUA UNDERWOOD and seventeen others, of Reynolds, Ga., send their full endorsement of Prof. J. Edwin Churchill.

Questions Propounded by a Presbyterian Clergyman.

The following letter not being intended for publication, we suppress the name and place of residence of the writer.

MR. S. S. JONES, DEAR SIR:—I am a Presbyterian minister, pastor of the First Presbyterian church here. I am very much interested in the present agitation on Spiritualism...

1. Does Spiritualism propose to supplant Christianity? 2. Does it believe that there is such a thing as sin in the world, and if so, how is the evil to be remedied...

3. Does it recognize a personal God, omnipotent and omniscient? 4. What is its position in reference to the Bible?

5. What test, if any, can be applied to the "manifestations," to show that they are really the operations of departed souls upon matter?

If you could let me know of any small work that could give me some light on any of the above questions I would be obliged. This letter is not intended for publication.

Would you open your Journal for a discussion of Spiritualism, pro and con. Yours sincerely,

In answer to your question, "Is there any concise work," etc., we reply that very few Spiritualists as a class of thinkers, recognize works of authority—propositions that convince the reader by awakening his highest conceptions of truth...

There are many books which contain the views of their authors upon the subject of Spiritualism—none of which are considered by us as books of authority further than they carry conviction of truthfulness.

When in this life, we should give you so much of our "teachings of Spiritualism in a nutshell." But you must not suppose that all Spiritualists believe even that much. We know intelligent Spiritualists who do not believe that all who are born into physical life are immortal...

In answer to your question number one, speaking for myself, we do not suppose Spiritualism proposes to supplant Christianity. We do suppose that all that is true in Christianity will remain true, notwithstanding open communion exists between this material plane of life and the spiritual planes.

In answer to your question number two, we further express our individual opinion to the effect that there is in the world conduct which we denominate sinful—hence there is sin in the world, in the common acceptance of that word.

In reply to question number three, we express our individual opinion in the negative, if you mean by personal God a supreme being occupying the form and size of any human being...

If you can have a rational conception of matter and spirit (which we suppose to be infinite in magnitude), you can conceive of the God we worship and adore.

To question number four, our individual opinion is that the Bible contains, like many other books, many things worthy of consideration and thought.

To question number five, our opinion is that the same common sense tests that you apply to men, and communications from men, in mortal life, will be equally efficient when applied to the "operations of departed souls upon matter."

This response is about as small a work as we can give you on the subject involved in your questions. You will find it profitable not to confide yourself to "small works" in your investigations into a subject of such vast magnitude as that of the Philosophy of Life.

In answer to your last question we reply, if you wish to confine yourself to a philosophical consideration of Spiritualism, and the evidence of open communion between the spiritual and material worlds, we are ready to open our columns to you; but remember that our readers are all familiar with theological "books of authority," traditions and church dogmas—hence if your discussion is to be based upon, or in the least degree supported by such books, dogmas or traditions, it would not be admissible.

An honorable, high-toned discussion of the

fact of spirit communion, based upon reason and scientific research, will be acceptable and find place in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, and you or any accredited clergyman, educated skeptic, and scientists are, one at a time, welcome to a reasonable space in this paper.—[ED. JOURNAL.]

Words of Caution.

T. S. Lee, of Cleveland, whose wife is an excellent medium says:

In view of the fact of numerous frauds and exposures constantly taking place in all parts of the country at Spiritualist seances, it is incumbent upon all true Spiritualists to exercise greater precaution in their investigations for their sake and that of the cause...

If Mr. Lee's advice is followed, impostors will soon find the business unprofitable, and good mediums would be respected and patronized.

Many mediums are led into deception by the credulity of Spiritualists. A step once taken in that direction, without detection, is a temptation to go still further, until the good medium sinks to the plane of a rank impostor.—[ED. JOURNAL.]

Widows' and Orphans' Fund.

Brother — says: "I send you five dollars to renew my subscription for one year; do all the good you can with the balance. God and angels bless you and the JOURNAL."

We have placed it to the credit of the widows' and orphans' fund to enable us to send the JOURNAL and LITTLE-BOUQUET to that class free of charge. Who else will lend them a helping hand by similar contributions.

Prisoner's Friend Fund.

All money donated to this fund will be most sacredly appropriated to sending the RELIGIO-PHILOSOPHICAL JOURNAL to prisoners who may apply for the same. Total amount previously received, \$15.91 Mrs. S. Kelsky, Syracuse, New York \$25

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different facilities as the donations will pay for.

W. H. WATROUS, Hartford Conn. \$25 Who will next be inspired to a similar deed of noble charity? We shall report.

MRS. BLAIR continues to reside at 707 West Madison street, giving remarkable tests of spirit power through the instrumentality of beautiful bouquets—groups of flowers that speak a language more impressive and eloquent than that uttered by words.

Mrs. M. A. FULLERTON, an excellent inspirational speaker, is now lecturing in Girard, Mo. She will be pleased to answer calls to lecture anywhere in that vicinity. Address her in care of Dr. D. White.

Mrs. M. J. WILKINSON is still in Boulder, Colorado, entertaining Spiritualists with her lectures, and at the same time exciting the orthodox.

MR. PEBBLES' new book, "Travels around the World," is just from the press, making an octavo volume of over four hundred pages. Price \$2.00, postage 16 cents, for sale at the office of this paper.

BRO. R. BALLARD, of Litchfield, Mich., will please except our thanks for the New Years Present,—Delicious honey in the comb. Of all the presents we have received the present new year, it is the sweetest.

J. H. MENDENHALL, of Carro Gordo, Ind., is about to enter the lecture field. He is a vigorous writer and thinker, and no doubt will succeed well as a lecturer.

WM. HAYHURST, of Santa Fe, writes:—I am very much pleased with the position thee takes in relation to expensive funerals, in the articles on "DEATH, OR THE PATHWAY FROM EARTH TO SPIRIT LIFE."

GOOD mediums for giving tests, materializing, etc., and who wish employment, should address, Calvin E. Northrop, Maquoketa, Iowa.

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Philadelphia Department

BY HENRY CHILD, M.D. Subscriptions will be received and papers may be obtained at wholesale or retail, at No. 100 N. 2d St., Philadelphia.

The Amenities of Life.

The law of kindness, which is one of the most important and far-reaching of all the influences that can be brought to bear upon conscious beings. Politeness, good manners, which is but an expression of this, is generally conceded to be essential to the happiness of all.

When mankind have learned this important lesson we shall have no more rebellions in governments, no more wars, no more discord and strife, for as all are kind and true to each other, all these feelings will be laid aside, and in their place liberty, equality and fraternity will reign triumphant.

When mankind learn this great lesson, all the bickerings, the jealousies and selfishness which so often mar the business relations, and indeed all the relations of man, will give place to higher and better feelings, the law of kindness, pervading all conditions, will lead to the establishment of mutual and reciprocal relations that will always assist the weak, and introduce such business relations in the community as shall remove many of the causes of poverty and suffering that now exist so generally.

In the closer and more intimate relations of the family, this law of kindness, when properly carried out, will lead to the most beneficial results; sympathy and love will deal gently with the weaknesses common to humanity, and there will be a disposition that will enable us to overcome these more effectually than in any other way.

The most important field for these sweet amenities, which do so much to lighten life's burdens, is in the conjugal relations. Here the kind and affectionate feelings which generally mark the early career of married life, can only be maintained by the most scrupulous observance of these in the daily and hourly intercourse.

Spirits are very uniform in teaching that the law of kindness should be carried out. They speak tenderly and lovingly of the erring, and are ever ready to lend a helping hand to the weak and needy, as well as to those who may seem strong.

The Spirit World.

A DEPARTMENT FOR COMMUNICATIONS FROM THE INNER-LIFE.

[For some time past my spirit-friends have been urging me to add to the Philadelphia Department, one in which they may have the opportunity of sending their thoughts to the world.

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 may be given through other mediums, whose names will be given with their communications.

Communications Through Katie B. Robinson, of 2123 Brandywine Street, Philadelphia.

WILLIAM LLOYD GARRISON KENT, TO HIS FRIEND, OF NORFOLK, VA.

It seems to me almost like a dream that a voice coming from my native State should request my presence at your circle. I was unable when my friend was here to do any more, than be present, for you should know that we, who dwell in the Spirit-world abide by law, and are only permitted to come when the opportunity is rightly given us.

mit I shall endeavor to aid him in his search for light. Tell him I now know that Spiritualism is true beyond any doubt. That no matter what the people say, no matter how much opposition is hurled against it, it will spring up, and many shall understand these things to be true.

WILLIAM GARRISON.

When a man is employed in the dangerous work that I was, that of engineer on a locomotive, it seems almost every day that death is staring us in the face, but like all other people, we do not think of that.

REPORT OF A VISIT OF J. J. MORSE AT LINCOLN HALL, PHILADELPHIA, DEC. 17TH, 1874—ANSWERS AND INVOCATION. BY TIEN-SHI-TIE.

Oh! thou whom we call our Father, let thy ministering angels aid our purpose this night, as we again attempt to turn over the leaves of the volume of knowledge, to con a few sentences thereof in order, if possible, to learn the lesson that they teach.

The object of this meeting is to afford you an opportunity to ask questions in regard to Modern Spiritualism, its facts and its philosophy. Without making any promises of what we can do, we shall endeavor to give you such light as we possess on the topics that may be offered.

Tien-Shi-Tie. We might say in answer to this question that the world is the result of the divine thought and energy combined. To enter into a detailed explanation of the means by which these phenomena were produced, would require more time than we shall be able to devote to the subject at present.

jective result from the interior idea. The connection may not be apparent, but to our minds it is very clear, because we see both. Were you endowed with clairvoyant perceptions, you would see that this piece of clay had doubled its particular existence, first, a model, and second, a psychological reality, an actual visible spiritual entity, created or evolved from the thought of the thinker.

Q. Have you faith in the so-called materialization of spirit forms? If so, can you describe the necessary conditions, and the physical organizations most favorable for the production of the same?

T. We have not only faith, but we have what is more precious, a knowledge of the fact that this particular manifestation is an actual and real experiment, transpiring at this time. The conditions requisite for the production of any spiritual manifestation will, of course, be modified more or less by the psychological conditions of the sitters, and by certain incidental events from the spiritual side, which, if harmoniously related to the others, will result in the production of the manifestations.

T. Such an opinion has been promulgated, seemingly in good faith and earnestness. Your speaker is not inclined to believe this. We do not think that the public mind in your world is in a position to receive such phenomena. There are many among the Spiritualists who are not prepared for these things.

Continued from first page.

My kitchen he was paralyzed with horror at the sight that confronted him. On the coal and ashes of what had evidently been one of Miss Hacker's altars, lay the body of his daughter, literally burned to a crisp.

DEAR FATHER: My Immanuel appeared to me to-day. He reveals to me the fact that I have committed the unpardonable sin, which I can only obtain forgiveness for by passing through the cleansing of fire.

Mr. Hacker went to the corner of the house indicated in the note as the spot where the remains were to be buried, and found that his daughter had staked out there a space for her grave.

\$1 65 cents renews trial subscriptions one year.

Medium and Speaker's Convention at Laguna, N. Y.

The Spiritualists of Western New York will hold their next quarterly convention in the church at Laguna, Chautauque county, N. Y., Saturday and Sunday, February 6th and 7th.

GEORGE BARNES sends \$3 00 to this office, but gives no Post Office.

Wz wish we could answer all the questions propounded by W. F. G., but can't do it now.

Only One Dollar a Year.

That beautiful magazine, THE LITTLE BOUTIQUE, is sent free of postage to any person one year for ONE DOLLAR.

If it was not a Spirit Remedy, I would try it.

Mrs. A. H. R. BURNES, (180 East Adams St., Chicago), MADAM—In April last I sent to you for a box of your tobacco antidote, it came to hand in due time.

A few days ago I was talking to some of my orthodox friends, and told them that I was cured of the desire for tobacco.

\$1 65 cents renews trial subscriptions one year.

Business Notices.

If every one of our readers would give Dobbins' Electric Soap one trial they would become like us firm believers on its merits.

Why do physicians wage such persistent war against proprietary compounds, especially Tonic Bitters? Because they believe them to be secret quack nostrums of no reliability.

Mrs. L. F. Hyde.

Test and business medium late at 31 West Washington street, in order to increase her facilities for attending to her rapidly increasing business, has removed to a more central location, and may now be found at parlors eight and nine, No. 280 West Madison St.

WELLS' ANNUAL OF PHRENOLOGY AND PHYSIOLOGY FOR 1875 contains many Portraits, Biographies, and Characters of leading men; all the Presidents of the United States.

EXPLANATORY.

From R. W. Flint, Medium for Answering Sealed Letters.

I am controlled by one spirit purporting to be my guide who is the scribe for the spirits, delivering (in his own handwriting) what is dictated to him by the spirit communicatrix.

I am in a normal (not trance) state, but unconscious of the composition. My hand is moved to write from right to left, (backwards) independent of my will.

When left open they can not be answered, my agency being efficient only when my mind is passive, and blank to both questions and answers.

Put your questions clearly, directly, briefly. The mixed and many kind defeat the object of the investigator.

I would advise my correspondents to register all letters containing money, as the only surety for their being safely transmitted.

I have my photograph for sale, exhibiting my Spirit Guide's hand and arm, or form of control; taken while answering a sealed letter.

TERMS: For spirit-letter \$2 and three-cent postage stamps. For examining and marking same, \$5 and 5 stamps.

For photographs, Imperial size, 50 cents; small, 25 cents.

N. B. I return money in all case when the letters are not answered.

Respectfully, R. W. FLINT. Address, 374 W. 32d Street, N. Y. n1914.

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

This celebrated Medium is the instrument or organism used by the invalids for the benefit of humanity. Of herself she claims no knowledge of the healing art.

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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.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case.

Diagnosing disease by lock of hair, \$1.00 Give age and sex.

Remedies sent by mail prepaid. \$2.50 Specific for epilepsy. Magnetic treatment given.

Address, Mrs. C. M. MORRISON, Boston, Mass., No. 103 Westminster St., Lock Box 2519.

Contents of Little Bouquet for February 1875.

The Haunted House, by Margaret Blount; A Fortunate Dream, The Newboys, Mirk Habits, The Hermit—Moral Middles (Illustrated), The Little Snow-Sprite, by P. J. P., The's Turner's—The Cliff's Owl, Angel Making, Plans of a Clairvoyant, Little Flower Girl, The Christmas Angel, A Burial in a Thunder Storm, The Foundation of Two Old Myths, By Aline Windlow, Observation and Reflection, A Colored Student, A Woman's Dream, The Right Kind of a Boy, Love of the Beautiful, Picture on the Pane, by Malcolm Taylor, Stander, F. A. on the Bull, by Mrs. J. E. McDonough, Sora's Dreamland, by A. E. Heath, How do you know it is A? by H. T. Child, Attacked by a Monster, Little Johnny's Composition, Obligations and Sacrifices (Illustrated), The Philosophy of Life, A Little Boy Cared by the Water of the Lourdes.

The number of the LITTLE BOUQUET is especially interesting, and should be read in every family. Terms \$1 per year. Address, RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.

H. F. UNDERWOOD, the noted Materialist, gave us a call last week, on his way to Michigan to lecture on Mr. Cowen's "Monument."

Passed to Spirit Life.

On the 30th of Dec. 1874, the 50th birthday of her earthly life the spirit of Sister M. D. GARDNER was conveyed by the "boatman" into the shores of the Summer land, where her friends who had gone before were waiting to welcome her.

She lost her health some twelve or fifteen years since, declining to the low and weak condition, which she never fully regained. During a three long years, at intervals disease pressed upon her, yet she was on her feet, and here her death seemed a relief.

She was buried in the city of Chicago, where she lived for many years, and where she was buried in a quiet and peaceful grave.

BANNER OF LIGHT, 1 case copy.

TRAVELS Around the World;

What I Saw in the South Sea Islands, Australia, China, India, and other "Heathen" Countries.

BY J. M. PERLES.

This work is a complete and accurate record of the travels of the author, who has visited every part of the globe, and has seen and described the most interesting and beautiful scenes in every part of the world.

It is a work of great interest and value, and is highly recommended to all who are desirous of knowing more of the world and its people.

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FOUR POEMS: The Voice of Nature, The Voice of Prayer, The Voice of Superstition, The Voice of a Pebble.

THE VOICE OF NATURE tells us of the beauty and grandeur of the world, and of the power and wisdom of the Creator.

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THE VOICE OF SUPERSTITION tells us of the power of superstition, and of the love and mercy of God.

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THE VOICE OF A PEBBLE tells us of the power of the pebble, and of the love and mercy of God.

PRELUDE: TO THE VOICE OF PRAYER.

The aspirations of thy soul ascend the wings of hope, to heaven's distant fair; Not hark nor bolts can hold the ethereal power. That seeks the elements of light and love.

No reader ever takes up this Work Without becoming at once deeply interested.

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In this pamphlet of about one hundred pages the author has embodied a large number of facts, obtained from a long, extensive and severe course of study; and as all his authorities are fairly and honestly quoted, the work is of great value on this account alone.

Price, 25 cents, postage free. For sale wholesale and retail at the office of this publication.

THE ALPINE HOUR.

BY VIRGINIA HAWTHORNE

The hour of twilight softly falls O'er Alpine vales and glacier walls...

Far upward on the mountain side, O'er narrow gorge and valley wide...

Each hunter from his cabin door Steps forth in that calm Alpine hour...

Then silence reigns, and over all The gathering shades of darkness fall...

Again the herdsman from the hill Shouts through his horn with right good will...

The Voice of the Closing Year.

BY REV. C. H. FURBER, AND REV. JAS. GALL

Not saved! Dear reader, is this your mournful plight? Warned of the judgment to come...

All these hopeful seasons have come and gone, and yet you are not saved. Years have followed one another into Eternity...

IMMEDIATE SALVATION. "God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ..."

There is no doubt that you may be saved, and that you may be saved now, just as you are...

It matters not who or what you are; though you were the greatest sinner on the face of the earth, God is both willing and able to save you...

THE INVITATION. "Come unto me all ye that labor, and are heavy laden, and I will give you rest..."

THE ACCEPTANCE YOURS. Lord, this is Thy promise and invitation to me. I have been laboring; I am heavy laden; I need rest...

SAVED—COMMENTS BY C. W. COOK. Mr. Spurgeon and Mr. Gall are out with the above. They call it "The Voice of the Closing Year..."

They want to know if "you are saved" i. e. if you have quelled the voice of your own God-given reason? "Ceased to feed on the living principles of nature, as they are so variously and beautifully manifested every day about you..."

joined into the belief that you are desperately wicked—naturally a devil incarnate (instead of the highest earthly expression of the infinite Father and Mother as you are)...

STRONG DELUSION that they shall believe a lie (2 Cor. 2:14). What can you believe your eyes? Is this possible? Yes, the words are there!

OPEN THE BIBLE to any place and read the first passage your eyes fall on. You try this and read, "The Lord is very pitiful and of tender mercy" (James 5:11)...

EVIL INSTANTLY FIRE prepared for the Devil and his angels" (Math. 25:41). "What didn't I read that his mercy endureth forever?" You begin to be confused.

SHUN THE DEVIL and his red hot hell, by taking the anxious seat in the Methodist revival, which is going on, and making night hideous with its howls and cries...

BUT ONLY ANNATILATION, and that you can escape this by "believing," "repenting," and being baptized. No "sprinkling" nor "pouring" will do; you must be "immersed," "buried in water..."

GET IT HONESTLY if you can, but get it! You inform him that salvation is what you want, and that you are just on your way to your Uncle's to converse with him relative to the matter.

DEERFIELD, MICH.—C. H. & H. L. Lewis writes.—We cannot get along without the JOURNAL, for had it not been for you and your paper, we should not now have understood Victoria Woodhull, but would have still been in the dark in regard to her teachings...

MORIALY, N. Y.—E. B. Colvin writes.—I did not know that the Catholics claimed their "Saint" performed such astonishing miracles. There are many of them intelligent and well informed, and if they were as skeptical as many are about Spiritualism, they would want to put on the thumb screws or hand cuffs before they would believe.

WARSAW, ILL., Dec 20th, 1874. W. W. Cook. Voices from the People.

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time and space; that he is omniscient as well as omnipotent; has power enough to "raise the whole world to life," consequently, to save you; and yet "your own deliberate choice is able to prevent it." Ha! Ha! Ha! You couldn't!

RESTRAIN THE LACON, when you came to notice the inconsistency, and to see what a puny God these raving ranters really have.

TRUMPET of eternal principles. Hence, while you have been saved from this erroneous and impious dedication of the man Jesus, you have learned to "put on the Christ Principle of love through wisdom..."

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WAYNEVILLE, ILL.—Ira Sessions writes.—The RELIGIO-PHILOSOPHICAL JOURNAL has become a companion of especial regard. We hope that it may be our constant visitor, so long as we are able to give it respectful entertainment.

NORTH HONE, PA.—Lawrence Vought writes.—I notice that you are exposing the "Spiritual humbugs" that are traveling around the country, for which all honest Spiritualists will be glad to give them no quarters, for they are worse than robbers.

ELK FALLS, KAN.—Mrs E. O. Burnham writes.—I think the JOURNAL is improving every week; it gives stronger food than the war has ceased. I do not like the war-spirit in anything, but it is better to war a little than to be under oppression in any form.

CENTRALIA, ILL.—Margaret Jones writes.—We are a Philosophical Society here, it was organized by a few earnest investigators. We are increasing in members, and we have created considerable excitement. That is one point gained. "The agitation of thought is the beginning of wisdom."

CARTHAGE, MO.—N. M. Smith writes.—There is quite an excitement here at present over the fact that we have a magnetic healer and clairvoyant here among us, one that has been developed in our midst. She is performing some remarkable cures, and is healing among the members of the Methodist Church.

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ing as well as could be expected. They are gradually unfolding and teaching us the laws governing materialization; when thoroughly understood they can materialize and stay with us as long as they choose, teaching or lecturing as the case may be, and we in like manner can become spiritualized and pass to spirit life and view its beauties.

DIXON, CAL.—M. Allen writes.—Perhaps a few items from the Golden State may interest some of your readers, so we give a few. The present season has opened very favorable and general good health prevails, therefore the Christian world has no special visitation of a revengeful God to harp upon to get up a revival, and so the world remains very quiet in that respect in this vicinity.

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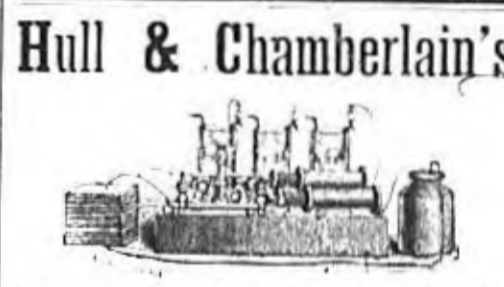
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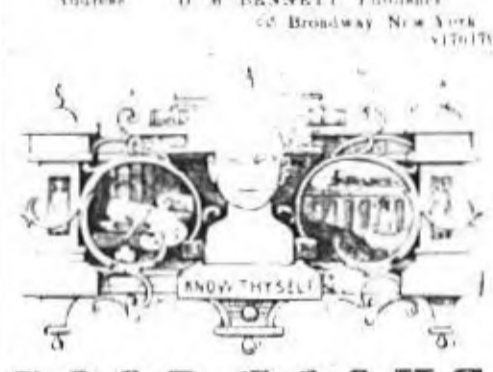
THE BIBLE IN INDIA. HINDOO ORIGIN OF Hebrew and Christian Revelation, TRANSLATED FROM "La Bible Sans l'Inde," BY LOUIS JACOLLIT.

Commented with the Dec. (1874) No. and is enlarged to 16 pages. This No. contains the opening chapter of Spiritism's New Story "BIBLES WICKED HEAR," together with the usual variety of interesting miscellany.

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

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PARTURITION WITHOUT PAIN. A CODE OF DIRECTIONS FOR Escaping from the Primal Curse. Edited by M. L. Jobbink, M. D., Editor of the "Herald of Health" with an appendix on the Care of Children.

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MRS. ROBINSON, while and under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. This prescription is sent by mail, and is made in about ten days after the hair is sent.

A Good Head of Hair Restored by a Spirit Prescription. Editor JOURNAL - For the benefit of my friends and the world, I desire to make this brief statement.

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

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses each case, and compounds the Hair Restorative to suit the temperament of each person whose hair is to be restored.

Mrs. Robinson's Tobacco Antidote. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any one who desires to be cured of this habit. I am now free after using the weed over thirty years.

The Ease of Death--Death by Hanging and Strangulation--Continued--No. 11.

The quietness of an English... Death sometimes... Death and Sleep... One who is anxious to learn...

There is no subject upon which the human mind can dwell... Death sometimes... Death and Sleep... One who is anxious to learn...

DEATH AND SLEEP--TRANSLATED FROM THE GERMAN OF KRUMHOLTZ. In a brotherly embrace the Angel of Sleep and the Angel of Death roamed through the earth.

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New York Department. BY R. D. BABBITT, D. M. Subscriptions and Advertisements for 1875 paper received at the New York Magnetic Cure, 232 East 87th Street, by Dr. Babbitt.

THE PHILADELPHIA SWINDLE. "O how the World is given to Lying!" To lie and cheat in the name of the angels is the most monstrous of villainies.

To lie and cheat in the name of the angels is the most monstrous of villainies. To don the "livery of heaven to serve the Devil in," is certainly going into the infernal arts.

Copies of the Philadelphia Enquirer of Jan. 9th and 11th have been kindly forwarded to me by Dr. Child of Philadelphia, in which is given the "Autobiography of Katie King."

This autobiography of "Katie King" is written in a glib style, although she says "I exceedingly regret participating in the recent gross swindle so long as I did, or in fact that I ever took any part in it."

"Dr. Brown Sequard speaks of the terrible suffering which he had to inflict upon Senator Sumner--the fierce burnings which he gave him as counter-irritants. He gave him moxas, which he admits cause the greatest suffering which can be inflicted on mortal man."

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Third Thousand CHAPTERS FROM The Bible of the Ages. EDITED AND COMPILED BY G. B. STEBBINS. FOURTEEN CHAPTERS. SELECTED FROM Hindoo Vedas, Buddha, Confucius, Mendic, Egyptian, Divine Pyramids, Koran, Talmud, Bible, Philo Judaeus, Orpheus, Plato, Pythagoras, Marcus Aurelius, Epictetus, Seneca, Al Koran, Scandinavian Eddas, Swedenborg, Luther, Norval, Heman, Tallen, Milton, Penn, Barclay, Adam Clarke, Mary Fletcher, Newman, Tyndall, Max Muller, Temple, Wood, Mack, Hicks, Channing, Garrison, H. C. Wright, Lucretia Mott, Higginson, T. Starr King, Bushnell, Parker, Finney, Davis, Emma Hartveit, Emerson, Beecher, Tuttle, Denton, Abbott, Frothingham, and others.

PHOTOGRAPH OF THE Materialized Spirit. "KATIE KING." Read the following graphic description: This photograph, an enlarged copy of the original taken in London by the magneticist, H. P. Slade, represents the full-form materialized spirit, Katie King, aged Ann Morgan, who for three years, ending May 21st, 1874, came through the mediumship of Miss Florence Cook in the presence of spectators.

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